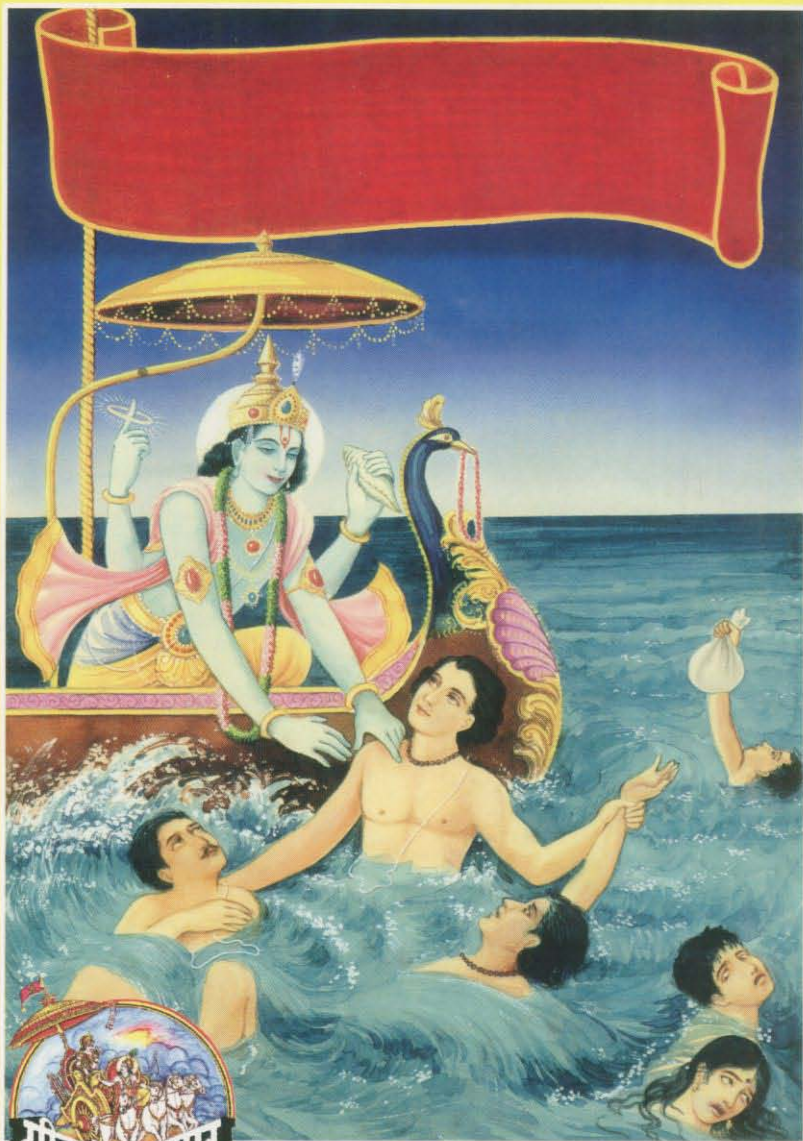


Śrīmad Bhagavadgītā

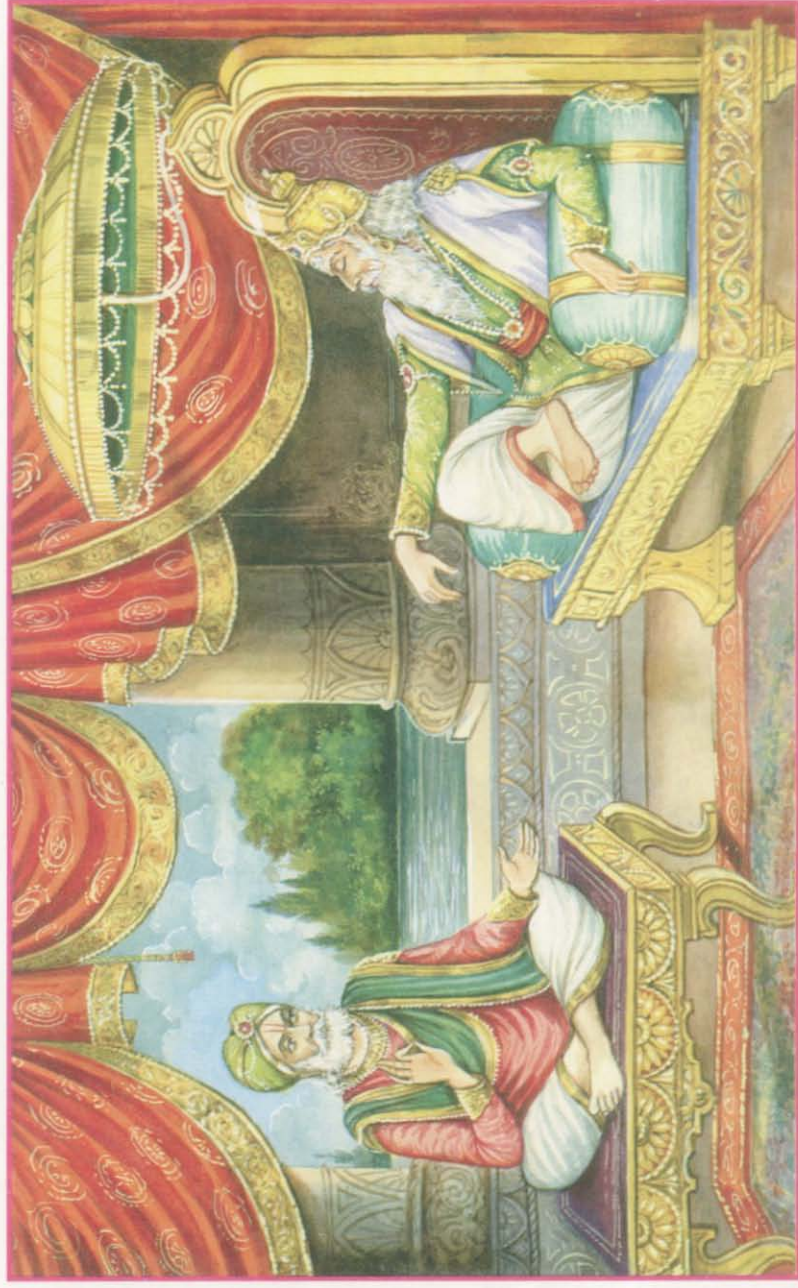
Sādhaka-Saṅjīvanī [with Appendix] Vol. I

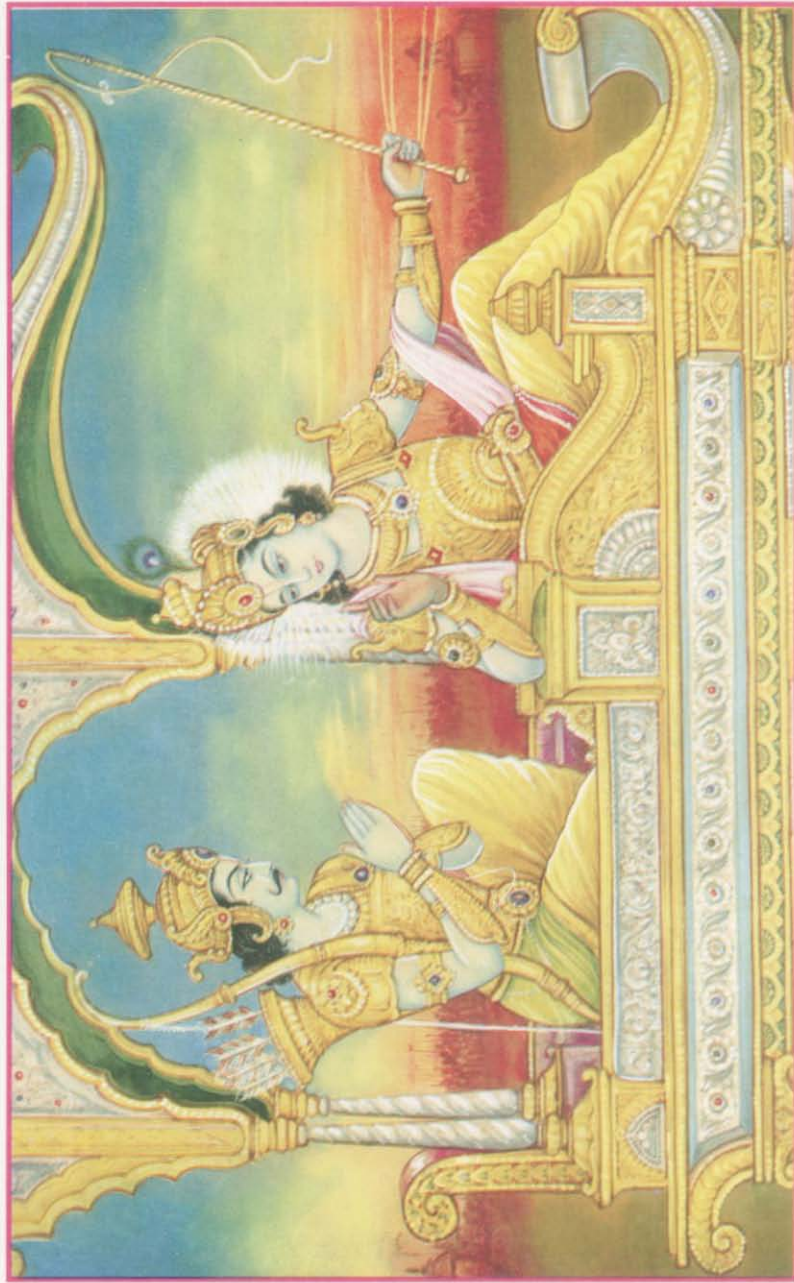


Swami Ramsukhdas



कृपासिन्धु भगवान् श्रीकृष्ण (Lord Kṛṣṇa, the ocean of mercy)





अर्जुनको उपदेश

(Prescript to Arjuna)



प्रजापतिकी शिक्षा

(Teachings of Prajāpati)



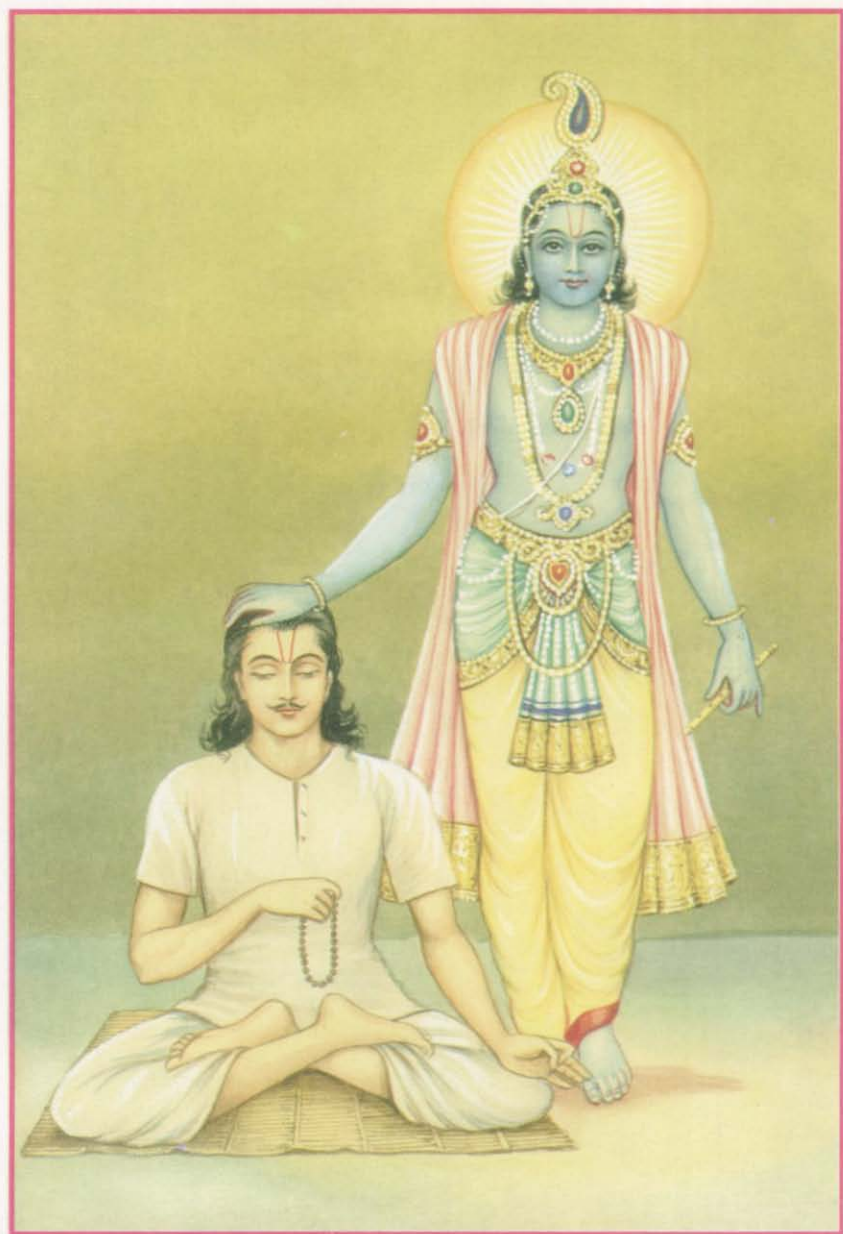
सूर्यको उपदेश

(Precept to Sun)



समदर्शिता

(Impartiality)



अनन्यचिन्तनका फल

(Undivided devotion fructified)



ध्रुवपर अनुग्रह

(Shower of grace on Dhruva)

॥ Om Śrī Paramātmāne Namaḥ ॥

1080

Śrīmad Bhagavadgītā

Sādhaka-Saṅjīvanī [with Appendix]-Vol. I

Commentary

By Swami Ramsukhadas

[With Sanskrit text, Transliteration
and English Translation]

(Translated into English by S. C. Vaishya)

Revised by R. N. Kaul & Keshoram Aggarwal

tvameva	mātā	ca	pitā	tvameva
tvameva	bandhuśca	sakhā	tvameva	
tvameva	vidyā	draviṇaṁ	tvameva	
tvameva	sarvaṁ	mama	devadeva	

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Publisher's Preface

Śrīmad Bhagavadgītā holds an incomparable and unique position in world literature. It recalls the divine voice of Lord Kṛṣṇa, through which many of His mysteries and inner secrets are revealed. In communicating these for the benefit of mankind, the Lord has invoked Arjuna, as an interlocutor or questioner. The small book, full of the Lord's extraordinary thoughts and views from the very heart, was never excelled in the past, nor would ever be, in the future.

Our revered Param Shraddheya Shri Swami Ramsukhdasji has delved deep into the bottomless depths of this profound scripture and extracted invaluable gems, which in his magnanimity, he has through his commentary in Hindi, called 'Sādhaka Sañjīvanī' offered for the benefit and spiritual advancement of aspirants. It is obvious that this commentary is singularly different and distinctive, in many respects, from other publications. Though we claim no far-reaching study of other critiques and annotations, yet we are struck by new interpretations, new meanings and new revelations in this commentary, arising from many verses, such as; Chapter one—Verses: ten, nineteen, twenty and twenty-five; Chapter two—Verses: thirty-nine and forty; Chapter three—Verses: three, ten, twelve, thirteen and forty-three; Chapter four—eighteen and thirty-eight; Chapter five—Verses: thirteen and fourteen; Chapter six—Verses: twenty and thirty-eight; Chapter seven—Verses: five and nineteen; Chapter eight—Verse: six; Chapter nine—Verses: three and thirty-one; Chapter ten—Verse: forty-one; Chapter eleven—Verses: twenty-six, twenty-seven, forty-five and forty-six; Chapter twelve—Verse: twelve; Chapter thirteen—Verses: one, nineteen, twenty and twenty-one; Chapter fourteen—Verses: three, twelve, seventeen and twenty-two; Chapter

fifteen—Verses: seven and eleven; Chapter sixteen—Verses: five and twenty; Chapter seventeen—Verses: seven and ten; Chapter eighteen—Verses: thirty-seven and seventy-three, etc.

We are confident that with an in-depth study of the commentary, aspirants would discover many different facets and resolutions, from these and other verses, for their better understanding and help in forging ahead with their Sādhana.

In the present times, unfortunately, there is a dearth of books, which would in simple language and with lucidity, explain and delineate the correct path and milestones of an aspirant's progress, and this void often results in their predicament. Therefore, the publication of a detailed commentary, in plain words and simple style with clarity and offering elucidation and explanation, such as this work, is at once a most welcome and important step.

Swamiji Maharaj's commentary is apparently, neither intended to promote a new or particular philosophical viewpoint, nor in the least, a means to display learning; but that it should and would act as a life-giving boon, like the Sañjīvanī herb, for all aspirants, no matter which creed, faith, religion, or language or place, they belong to. The Buddhist, Jain, Parsi, Muslim, Christian and others etc; in studying this book, would discover in it, a basis for their advancement, in accordance with and supportive of the tenets of their individual faiths or religions and they would find enough material in this book, to help achieve their spiritual goals.

To gain spiritual bliss, we humbly urge aspirants to study the commentary deeply and sincerely, understand the writing and endeavour to put into practise the contents, for their own forward progress in the world.

Gorakhpur

Publisher

Śrī Gītā Jayantī (1988)

Preface to the First Revised Edition

Śrīmad Bhagavadgītā-Sādhaka Sañjīvanī—with commentary by Param Shraddheya Shri Ramsukhdaśji Maharaj in its English version has, on all hands, been an outstanding and much appreciated exposition of the divine and immortal work. It has been reprinted before and is now ready for another printing. Time was, therefore, opportune for a revision of this masterly analytical and exhaustive commentary, so that, if necessary, clarify and amplify comments in order to enhance its understanding and gainful usefulness.

The result may be called a revision or a mere new work. It is a revision, in as much it retains the basic concept, approach and arguments of the first edition. What is new, however, is the elucidation and precise explanation of some comments in English, in order to eliminate any possible ambiguity or loss of clarity. It is in this light that changes made must be read. The amendments are unpretentious, and are intended to make reading easy.

The book is, at the same time, somewhat new, in as much as, an opportunity has been taken, importantly, to include—with the approval of the author, Param Shraddheya Shri Ramsukhdaśji Maharaj—two additional and valuable appendices at the end of the commentary on the Gītā. The first Appendix entitled, "A bird's eyeview of the Gītā", is a summarised essence of the scripture, highlighting its core and offering a capsulised version for quick comprehension and ready reference. The second Appendix, covers the traditional and other suggested "Methods of Recitation of the Gītā", to help devotees to seek and achieve spiritual benefit of worship, through the Gītā. Both these sections were authored by Param Shraddheya Shri Ramsukhdaśji

Maharaj and originally included in his monumental and celebrated book, "The Gītā Darpaṇa—The Gītā A Mirror", and published by the Gita Press.

The Publishers are confident that the changes effected, would make this revised edition of the Bhagavadgītā-Sādhaka Sañjīvanī of greater interest to the English readers and would be acclaimed by them. This edition makes it still more comprehensive, more meaningful and beneficial, for aspirants of spiritual elevation, as to students of the Gītā, as well as to the perspicacious members of different creeds and faiths, ideologies and religions interested in this unique and secular publication—The words of God.

May, the publishers urge the readers to study this revised edition of the Gītā, with deep profundity and put into creative practice, the knowledge gained, with a view to their advancement in the world.

—Publisher

FOREWORD

वंशीधरं तोत्रधरं नमामि मनोहरं मोहहरं च कृष्णम् ।
 मालाधरं धर्मधुरन्धरं च पार्थस्य सारथ्यकरं च देवम् ॥
 कर्तव्यदीक्षां च समत्वशिक्षां ज्ञानस्य भिक्षां शरणागतिं च ।
 ददाति गीता करुणार्द्रभूता कृष्णेन गीता जगतो हिताय ॥
 सञ्जीवनी साधकजीवनीयं प्राप्तिं हरेर्वै सरलं ब्रवीति ।
 करोति दूरं पथिविघ्नबाधा ददाति शीघ्रं परमात्मसिद्धिम् ॥*

*vaṁśīdharaṁ tottradharaṁ namāmi
 manoharam mahaharam ca kṛṣṇam
 mālādharaṁ dharmadhurandharam ca
 pāṛthasya sārathyakaram ca devam
 karttavyadiṅśāṁ ca samatvaśikṣāṁ
 jñānasya bhikṣāṁ śaraṇāgatiṁ ca
 dadāti gītā karuṇādrabhūtā
 kṛṣṇena gītā jagato hitāya
 sañjīvanī sādhakajīvanīyam
 prāptiṁ harervai saralam bravīti
 karoti dūram pathivighnabādhā
 dadāti śīghram paramātmāsiddhim*

* I bow down to Kṛṣṇa the Divine, the flute-holder, holder of the reins, the usurper of hearts and infatuation, the wearer of garlands, the holder of the Axis of Dharma and the Charioteer of Arjuna.

Sung by Lord Kṛṣṇa, the Gītā—drenched in ambrosial compassion—is the provider of initiation into duty, lessons of equanimity, alms of enlightenment and surrender and is for the welfare of mankind.

Bestower of the gift of life, this Sādhaka Sañjīvanī tells in simple terms the art of realizing Hari. It also removes the obstacles in the path and quickly gives the supreme accomplishment of God-realization.

By meditating and contemplating on the Gītā and by preparing this commentary, I have been very much spiritually benefited; I also have a clear understanding of the subject matter of the Gītā. It is my firm conviction that if our brothers and sisters reflect on it, they will also receive spiritual benediction. I do not have even an iota of doubt about it, that by meditating and contemplating on the Gītā, great benefits would accrue to them.

कृष्णानुग्रहायिका सकरुणा गीता समाराधिता
 कर्मज्ञानविरागभक्तिरसिका मर्मार्थसन्दर्शिका ।
 सोत्कण्ठं किल साधकैरनुदिनं पेपीयमाना सदा
 कल्याणं परदेवतेव दिशती सञ्जीवनी वर्द्धताम् ॥
 kṛṣṇānugrahadāyikā sakaruṇā gītā samārādhitā
 karmajñānavirāgabhaktirasikā marmārthasandarśikā
 sotkaṇṭham kila sādhakairanudinam pepīyamānā sadā
 kalyāṇam paradevateva diśatī sañjīvanī varddhatām*

Swāmī Rāmasukhadāsa



* May, by the Grace of Lord Kṛṣṇa, the adorer and seeker of Gītā, that is full of compassion, the knower of the truth of Karma (action), Jñāna (knowledge); virāga (renunciation) and Bhakti (devotion), reflecting the shower of subtle and deep meanings be, sought and enjoyed with enthusiasm, by seekers, and the grantor of Kalyāṇa, the Supreme Lord, may this Sādhaka Sañjīvanī continually promote and perpetuate spiritual benefits in a seeker's life.

YOGA OF GĪTĀ

The word 'Yoga' of the Gītā is pregnant with many wondrous meaning. We can place these under three heads:

(i) Derived from the root 'Yujir Yoge' (युजिर् योगे) the word 'yoga' has the implied meaning—eternal kinship with equanimous (समरूप) God; as in 'Samatvaṁ yoga ucyate' (2.48) etc. This meaning has importance in the Gītā.

(ii) Originating from the root 'Yuj Samādhau', the word 'yoga', implies—stability of citta i.e., a state of trance during meditation; as in 'Yatroparamate cittam niruddham yogasevayā' (6.20) etc.

(iii) Deduced from the root 'Yuj Saṁyamane', the word 'yoga' means—controlling power, divine prowess, magnetic impact; as in 'Paśya me yogamaiśwaram' (9.5) etc.

Wherever the word 'Yoga' has appeared in the Gītā, it has in it the primacy of one of the aforesaid three meanings, the other two meanings having a secondary place only. As in the word 'yoga' derived from 'yujir yoge', there is the predominance of the meaning of equanimity, though on realization of equanimity, meditational stability and divine prowess* also accrue automatically. In the word 'yoga' from 'Yuj samādhau', there is the supermacy of transcendental stability, but on achievement of this state, equanimity and prowess follow, automatically. In the word 'yoga' from 'Yuj Saṁyamane', there is the dominance of divine prowess and majesty, but on realization of this prowess, equanimity and stability also, follow suit on their own. Thus the word 'yoga' of the Gītā has very pervasive and profound meanings.

* The power of creation, preservation and destruction etc., of the entire universe which belongs only to God—that power the Yogī does not acquire—Jagadvyāp āravarjam (Brahmasūtra 4.4.17). The power which a Yogī gains, enables him to conquer nature (Gītā 5.19), meaning that no amount of favourable or unfavourable circumstances, can in anyway affect him.

In the Yogadarśana of Sage Patañjali, the word 'yoga' is the name given to the control of cittavṛttis (mental tendencies and mind-stuff) from taking various forms—'Yogaścittavṛttinirodhaḥ' (1.2) and the effect of that yoga has been pointed out, as the lodgement of draṣṭā (the witness) in one's own self: 'Tadā Draṣṭuḥ svarūpe'vasthānam' (1.3). In this way, the very result of Yoga as depicted in the Yoga-Darśana of Patañjali has been given the name 'yoga' in the Gītā (2.48; 6.23). The implication is, that the self-proved natural state of equanimity totally cut off from the cittavṛttis, is called 'yoga' by the Gītā. On realizing lodgement in equanimity, (eternal unison—Nityayoga), there is never a disunion or deviation from it. There is a desireless transcendental state, (nirvikalpa avasthā) when there is control over mental tendencies. But on realization of equanimity there is 'desireless transcendental awareness 'nirvikalpāvasthā.' This 'desireless transcendental awareness—nirvikalpa bodha—is the illuminator of statelessness, as well as, of other states.

For a seeker to have experience of equanimity or eternal unison, three yoga-ways have been expounded in the Gītā—the Path of Action, the Path of Knowledge and the Path of Devotion. There is an inalienable relationship of the three bodies—the gross, the subtle and the causal,—with the world. To, employ these three, in the service of others—is the Path of Action. The realization of one's identity and lodgement within one's own self, after dissociating from these, it is the Path of Knowledge; and surrendering one's self to God—is the Path of Devotion. In order to accomplish these yogas, and attain one's salvation, man is endowed, with three powers (i) power to act (strength), (ii) power to know (knowledge), and (iii) power to believe (faith). The power to act is for rendering service to the world selflessly—that is Karmayoga; the power to know, is meant for Self realisation—that is Jñānayoga; and the power to believe, is

GLORY OF GĪTĀ

Unfathomable and illimitable is the glory of Śrīmad Bhagavad Gītā. This holy book, the Bhagavad Gītā, is counted among the scriptural trio, the 'Prasthāna Traya'. The three royal ways of welfare of mankind, are known by the name of Prasthāna Traya: one is the 'Vedic Prasthāna' called the Upaniṣad; the second is metaphysical or 'Philosophical Prasthāna' called the Brahma Sūtra; and the third is, 'Smārta Prasthāna', called the Bhagavad Gītā. There are 'Mantras' (mystical rubrics), in the Upaniṣads., 'sūtras' (aphorisms) in the Brahma Sūtra and 'ślokas' (verses), in the Bhagavad Gītā. Though the Bhagavad Gītā has only Ślokas', yet these being the very voice of God, are verily mantras. Pregnant, as the ślokas are with meaning and import of great profundity, these can be called 'sutras' also. The Upaniṣads are of use and value for the deserving only, and the Brahma Sūtras, are of use and importance for men of erudition and learning, but the Bhagavad Gītā is for, one and all.

The Bhagavad Gītā is a most unusual and many faceted scripture. It contains highly useful and detailed material for a seeker, be he of any country, costume, community, disposition, creed, 'varṇa' or any 'āśrama' (station), in life. It is so, because there is in it, neither denunciation nor praise of any creed or denomination, in particular; instead it deals with the essence of pure Reality only. Pure Reality (the Supreme Lord or Paramātmā), as that which is wholly beyond change in Nature and the nature-born things and is ever-eternally immutable and uniform, in the midst of the flux in space, time, things, being, circumstance etc. Real 'Tattva', (essence), is ever-present in its perfect form, in each man, wherever and however, he is. But that is not realized

because of attachment and aversion—rāga and dveṣa—born of the changeable nature of things in a person. Only on achieving complete freedom from attachment and aversion, it is automatically realized and with ease.

The teachings of Bhagavad Gītā are singularly divine. Numerous commentaries have been written on it and several more are being written, yet new and fresh ideas continue to surge, in the hearts and minds of saints, seers and sages, of wisdom. However much thought may be given to this profound Song Celestial, the meaning and deeper implications thereof, none can fathom in their entirety. The deeper they delve into it, the more profound the meanings are to be found, therein. When the range of the finer emotions of a learned person is not easily judged how can then the magnitude of emotions encased in the words of God, whose forms and names are infinite, be ever assumed?

There is such a uniqueness in this small-sized work, that a real seeker of one's salvation (kalyāṇa) irrespective of varṇa, āśrama, nationality, creed, belief etc., is at once attracted by the mere study of this treatise. If a man reads and grasps, even a little, from this sacred book, several satisfying disciplines or ways, become available to him for his life's fulfilment. Different authorities exist for the study of respective systems of philosophy, but the unique significance of the Gītā, is that all the seekers of salvation are eligible for its study.

In explaining different disciplines (sādhana), and in communicating the meanings in detail, no hesitaion was felt in repeating matters about each discipline in the Bhagavad Gītā, and yet its size has not increased unduly. No single holy book of wisdom exists, which expounds the full import of Reality with such precision and proliferation. A man with intense yearning for his 'kalyāṇa' (goal) can realize Godhead, the Supreme Truth, in

to totally surrender to God, after regarding God as one's own and one's own self, as God's—this is Bhaktiyoga. He, in whom interest to act dominates, is qualified to adopt the Path of Action. He, in whom inquisitiveness for Self-realisation dominates, is eligible and qualified, for the Path of Knowledge. He, in whom faith and belief in God dominates, is qualified for the Path of Devotion. All these three Yoga-paths are independent means of God-realization. All other means are also implicit in these three paths.*

The main object of all the paths, is to accomplish separation from non-self. However, there does remain a difference in these disciplines in attaining separation, but after completing this breach with matter (non-self), all means lead to realization of one equanimous; supreme Godhead. This very realization of 'Paramātmataṭṭva', the Gītā has called 'Yoga'; and verily, this is called, 'Nityayoga'—the Eternal Union.

It is not right, that there has been given only a description, in the Gītā of Karmayoga, Jñānayoga, or of Bhaktiyoga. Besides these three yogas, there is a description of yajña (sacrifice), dāna (charity), tapa (penance), dhyānayoga (yoga of meditation), prāṇāyāma (control of breath), haṭhayoga (austere discipline of body etc.), layayoga (yoga of rhythmic unison) etc. The reason

* The Lord has said in the Śrīmad Bhāgavata:

"Yogāstrayo mayā proktā nṛṇāṃ śreyovihitsayā; jñānam karma ca bhaktiśca nopāyo'nyosti kutracit (11.20.6)." i.e., "Three Yogas have been stated by Me for seekers eager for their welfare: those of knowledge, action and devotion. There is nowhere, any other way of total well-being."

The same thing has been observed in the Adhyātma Rāmāyaṇa and Devī Bhāgavata:

"Mārgāstrayo Mayā Proktāḥ Purā Mokṣāptisādhakāḥ; Karmayogo Jñānayogo Bhaktiyogaśca śāśvataḥ" (Adhyātma. 7.7.59).

Mārgāstrayo Me Vikhyātā Mokṣapṛāptau Nagādhipa; Karmayogo Jñānayogo Bhaktiyogaśca śattama (Devī. 7. 37.3.).

for it is, that Arjuna's questions in the Gītā are not about war, but really about salvation. Lord Kṛṣṇa's purpose in discoursing this Gītā was not the conduct of war. Arjuna definitely wanted his salvation (2.7; 3.2; 5.1). Therefore, as many means of his welfare, which have been reflected in the scriptures, have been with precision, detailed in the Gītā. Keeping in view all those means, the Gītā is specially held in high esteem; the reason being, that a seeker might belong to any belief, creed, or doctrine, but one's salvation is indeed, dear and open to all.

Two Disciplines of Seeking

In a 'Jīva' (being)—there is an 'aṁśa' (element) of the Conscious God and an 'aṁśa' of the inert nature (prakṛti). By the dominance of the Conscious-part, one seeks God; and by the dominance of the inert part, he desires the world. Between these two, the yearning for God could be satisfied, but the desires of the world are never fulfilled. Some worldly desires seemingly fulfilled are never satiated, but owing to worldly attachment, ever new desires arise. In fact, the satisfaction of worldly desires or achievement of worldly objects, is not within the authority of desire, but is subject to karma. God-realization is not under the power of karma, and it is attained by the intense longing of one's own self. Its reason is, that each karma (act), has a beginning and an end; so the result too is bound to have a beginning and an end. How can then a beginningless and endless God, be realized by karmas, which are origin and end bound? But seekers have often understood, that as the worldly objects are achieved by the predominance of activities, so also the realization of God would be achievable through the dominance of activity. As the assistance of body, senses, mind and intellect, has to be taken in achieving the objects of the world, so also in God-realization, the assistance of body, senses, mind, intellect will have to be

called for, they argue. Therefore, such seekers practise spiritual discipline, erroneously with the help of their inert body etc., to realize God.

By practising the Yoga of Meditation for a long time, i.e., gradually fixing one's mind on God, when the 'citta' (mind) gets controlled, having no worldly attachment and being incapable of realising God, due to inertness, it becomes unconcerned with the world. On the citta (mind) becoming unconcerned, the seeker becomes completely cut off from the mind or inertness, and he gains experience of Godhead automatically (Gītā 6.20). But a seeker, who having accepted his axiomatic and eternal unison with God, from the beginning without accepting in the least, his kinship with inert matter, traverses the course of his discipline, he experiences the Supreme Tattva (essence) early, and with ease.

Thus, for seekers who wish to realize God, there are two disciplines or ways of seeking Him. The discipline, in which there remains dominance of 'antahkaraṇa' (the inner faculty) i.e., wherein a seeker observes discipline with the assistance of matter which goes by the name of 'karaṇa sāpekṣa śailī'. (Discipline aided by the Inner faculty). The second discipline, in which the seeker, from the very beginning, follows the discipline by himself, without the assistance of matter, is called, 'Karaṇa Nirapekṣa Śailī' (Discipline unaided by the Inner faculty). God-realization, in both these disciplines, takes place only by Karaṇa Nirapekṣatā i.e., by one's own self (after a complete breach with matter). Realization via 'Karaṇa Sāpekṣa Śailī' comes very late, whereas it happens immediately, through 'Karaṇa Nirapekṣa Śailī'. There are four main differences, between these two disciplines of seeking God.

(i) Assistance of matter, (body-senses-mind-intellect) has to

be taken in the 'Karaṇa Sāpekṣa Śailī', but no such assistance is necessary, in the 'Karaṇa Nirapekṣa Śailī', instead the assumed relationship with matter, is to be sundered or broken up.

(ii) There is, creation of a new state of mind in the 'Karaṇa Sāpekṣa Śailī', but there is realization after breach with all states of mind in the 'Karaṇa Nirapekṣa Śailī'.

(iii) There is, in the discipline aided by the instrument, ('Karaṇa Sāpekṣa Śailī') an acquisition of occult powers (siddhis), but in the discipline unaided by the instrument, (Karaṇa Nirapekṣa Śailī,) there is a direct and intuitive experience of Reality, on severance of relationship with matter.*

(iv) God-realization, in the 'discipline aided by the inner faculty' is never immediate, but in the 'discipline unaided by the Instrument' God-realization (siddhi) is immediate, as soon as a breach with matter is complete, either after surrendering to God, or on being established in the self.

In the Yogadarśana of Patañjali, importance is given to 'discipline aided by the antahkaraṇa' in the realization of yoga, but in the Gītā, importance is attached only to 'discipline unaided by the faculty', in the realization of yoga (योगसिद्धि). It is alright if the mind gets tuned to God, but if it is not so tuned, then

* If it were possible to have direct God-realization with the 'Discipline aided by Instrument' (Cittavṛttinirodha), then the 'Vibhūti-Pāda' (wherein 'Siddhis' are described) of Patañjali's Yogadarśana, would have been futile. Those 'siddhis' or powers, which are acquired by the 'Discipline Aided By Instrument', are hurdles in the path of God-realization. Even in the Pātañjali Yogadarśana, the 'siddhis' are regarded as obstacles—'Te samādhāvūpasargā vyūthhāne siddhayah' (3.37) i.e., these (siddhis) are obstacles in the attainment of Samādhī and are 'powers' during 'Vyūthhāna' (behavioural) world; 'Sthānyupanimantraṇe saṅgasmayākaraṇaṁ punaraṇiṣṭaprasaṅgāt' (3.51) i.e., on being called by the gods guarding the directions, (by offering temptations of the enjoyments of their realms), neither should one have attachment for them, nor should one take pride in them; because in doing so, there is again a possibility of the loss of realization (aṇiṣṭa) or a fall.

nothing happens—this is the basis of the 'discipline, aided by the inner faculty'. Whether or not, mind is attuned to God, it does not matter; but one's self should be attached to God—this reflects the 'discipline unaided by the inner faculty'. The import and implication of all this is, that, in the 'Karaṇa Nirapekṣa Śailī', there is direct relation of the self with God, with a total breach of ties, with the mind intellect complex. Therefore, realization in the 'Karaṇa Sāpekṣa Śailī' is affirmed by practice, but there is no need for any other steps, in the 'Karaṇa Nirapekṣa Śailī'. The reason is that, there is 'axiomatic eternal union' (nitya yoga) with God. Thus, there is no necessity of any practice in believing or knowing, one's unitive relation with God; just as on accomplishment of marriage, when a woman accepts a man as her husband, she needs to do nothing further, in so believing. So also, on being told by someone that 'here is Gaṅgājī' no further exercise is to be done, even to realise it.* In the 'Karaṇa Nirapekṣa Śailī', The primacy is only of knowing (viveka) and believing (bhāva). If one says, 'I have no relation with inertness (body etc.) at all'—even without such an experience, if a seeker firmly believes in this from the very outset, then also such a realization, clearly dawns upon him. As he was in bondage under the mistaken belief that, 'I am the body and the body is mine', so too, by cultivating the right belief that, 'I am not the body and the body is not mine', a seeker becomes liberated; because,

* In fact, no worldly illustration is completely befitting, pertaining to the matter of knowing or believing in God. The reason, is that in believing or knowing, the world, there is the association of mind and intellect, but in believing and knowing there is no association of mind and intellect at all, meaning thereby that God's experience is the realization by one's own self, not by mind-intellect. Secondly, the act of believing and knowing the world has a beginning and an end, but there is no such beginning and end, in believing and knowing God. Reason being that there is no relation of our being with the world at all, whereas our relation with God is, since the very beginning, and will always be so.

as a principle, by not relying on, the accepted belief it tends to melt away. God, has clearly told us in the Gītā, that an ignorant person, accepting his link with the body, regards himself, as the doer of things that happen— 'Ahaṅkāravimūḍhātmā kartāhamiti manyate' (3.27). But an enlightened person, does not regard himself as the doer, of those activities—'Naiva kiñcit karomīti yukto manyeta tattvavit' (5.8). It means therefore, that to root out a false belief, it is necessary to stress a true belief.

'I am a Hindū', 'I am a Brāhmaṇa', 'I am a Sādhū', etc., such beliefs, become so firm that until man does not give these up by himself, no one else, can make him change his belief. Similarly, the belief that, 'I, am the body', 'I, am the doer' etc., also becomes so firm, that it is difficult for a seeker to give these up. But, these worldly beliefs being unreal and untrue, are not everlasting and are instead, changeable. As against these beliefs, such as, 'I am not the body', 'I am God's' etc., being real and true are never lost, but there is only a degree of forgetfulness, a turning of back on these. Therefore, a real belief on becoming firmly rooted, does not remain as mere belief, but is transmuted into a realized awareness (experience).

Though, 'Discipline aided by inner faculty has been described in the Gītā (as in, 4.24—30; 6.10—28; 8.8—16; 15.11 etc.) yet 'Discipline unaided by inner faculty' alone, has been described with great emphasis (as in, 2.48,55; 3.17; 4.38; 5.12 (first half); 6.5; 9.30-31; 12.12; 18.62, 66,73 etc.). The reason is, firstly that God desires that seekers should realize Him, early and easily. In the second place, Arjuna has sought from Him, the means of his own salvation, on being confronted with a situation of war. Thus, the 'Discipline unaided by the faculty' alone, could be of use, for his salvation; because by this discipline of 'Karaṇa Nirapekṣa Śailī', man can achieve his salvation, under all circumstances

even while carrying out his activities, according to scriptural injunctions of karma. Only, through this discipline (without any practice) Arjuna's delusion was ended and memory of his real self revived (18.73).

The 'Discipline unaided by the inner faculty', is useful for all, in equal measure; because there is no necessity, for any special ability, condition etc. In this discipline, by developing an intense desire for God-realization, and immediate separation from matter being accomplished, the eternal God, is realized. Just as many year's darkness might be, eliminated by merely kindling a candle, so also, a very old relationship with matter (of countless births) there might be, is cut off by a strong and keen yearning, for God-realization. Therefore, this intense yearning is a much higher state, than even 'Samādhi'—a state of meditative poise—born of Karaṇa Sāpekṣatā. There is even, a deviation from the highest state of 'nirvikalpa samādhi'—into routine behaviour, as with a beginning and an end, of 'Samādhi' also. So long as there is, a beginning and an end, there exists an affinity for matter. On renouncing the tie with matter, then seeking spiritual discipline with the beginning and no end instead, there arises the realization of an eternal union with God.*

In reality, there was never a disunion (viyoga) with God, and this is not, even possible. Separation from God appears only by an assumed relationship with the world (saṁyoga). A man intensely eager for God-realization, realises God immediately, after renouncing the assumed link with the world and merges with Him.

* Till there exists a tie with inertness, two states do obtain; because changeable as it is, the inert Nature never remains uniform. Thus these two states of entry into and exit from equipoise—'Samādhi' and 'Vyutthāna'—arise out of their tie with inertness. On severance of a tie with inertness, what remains is 'Sahajāvasthā', eternal stateless state, which is called 'Sahaja Samādhi' by the saints. There is then no relapse or return from it.

Even the need to purify the inner faculty arises, only in the 'Karaṇa Sāpekṣa Śailī', and not in the 'Karaṇa Nirapekṣa Śailī'. As, when a pen is good, writing can be excellent but that does not improve the writer, so also on the inner faculty being pure, activities could be pure but not the mind of the doer. The doer becomes pure, on a breach of the tie with the inner faculty; because the very belief in one's kinship with this, is the root of impurity.

Axiomatic is 'Jīva's (the being's), eternal union (yoga) with the ever-available (nitya prāpta) God; thus there is no need for any instrument for His realization. Only the sight needs to be turned towards that side, as is observed in Śrī Rāmacaritamānasa, 'Śaṅkara Sahaja Sarūpu Saṁhārā' (1.58.4) meaning, Lord Śaṅkara contemplated on the nature of His own self, turned his looks into Himself. A thing looked at, is perceived by us, only by turning the gaze to it and it becomes known, to be there. In the same way, by simply discerning it, Nitya Yoga, is experienced. But, on account of desire, expectation and enjoyment of worldly pleasures, a great difficulty is felt in turning our sight or attention towards it, and in realizing it. Till the mind remains tied to the acquisition and enjoyment of worldly objects, there is no capacity in man to turn his gaze towards his real Self. If, by any reason, chance or perception the gaze happens to be directed toward the self, it would be extremely difficult to hold it there permanently. The reason is, that intense endearment (priyatā), for destructible materials, which resides in the heart, does not permit the understanding of one's eternal and obvious relationship with God; and even if it is well comprehended, it does not allow its stability. If intense longing prevails the Reality (tattva) is realized, then this longing has the power to destroy the very attachment, for the world.

All the three yogas—Karmayoga, Jñānayoga and Bhaktiyoga—spoken of in the Gītā are realizable through the discipline of 'Sādhana 'Karaṇa Nirapekṣa' i.e., through one's own self. As the activity and material, are neither ours nor for ourselves, instead these belong to others and are meant for the service of others. The belief or thought thus discriminately arrived at, that 'I am not the body, nor is the body mine, I am God's and God is mine', is not born of the 'discipline aided by antaḥkaraṇa and body etc., (practice), because it involves a breach of the tie with matter. Thus, in Karmayoga the seeker himself, gives up his relationship with inertness, in Jñānayoga the seeker realizes his own self; and in Bhaktiyoga, the seeker surrenders himself to God.

In this 'Sādhaka Sañjīvanī' commentary on the Gītā too, primary importance is given to the 'discipline unaided by inner faculty'; because this commentary has been written, keeping in view the way a seeker's salvation is attained, easily and without delay.

Apropos This Commentary

Since my early age, I had a special interest in the Gītā. Meditative introspection on the Gītā and association with and utterances of saints and great souls, have been of immense help to me in understanding the real import, of the Gītā. The Gītā, brims with ideas, infinite and astounding, which provide great satisfaction. The ability to understand these ideas fully, and express these with perfection, is not within my power. But when certain Gītā-loving gentle persons pressed me hard and especially urged me, then I felt like preparing a commentary on the Gītā, with the object, that its hidden heart-touching ideas—mārmika bhāva—may be revealed to me, so that others also, may in turn introspect and meditate upon these, and these ideas may become intelligible, to them too.

First, a commentary on the twelfth chapter was written which was published in Vikrama Samvat 2030, under the name of, 'Gītā Kā Bhaktiyoga'. A few years latter, a commentary on the thirteenth and fourteenth chapters was dictated, which was published in Vikrama Samvat 2035 as, 'Gītā Kā Jñānayoga'. A thought arose thereafter, that since there are three 'Yogas'—Karmayoga, Jñānayoga and Bhaktiyoga—it would be more appropriate if three books were prepared on the three yogas. With this in view, a commentary on the twelfth chapter, was recast, enlarged and combined with the commentary of the fifteenth chapter, which was published in Vikrama Samvat 2039, as 'Gītā Kā Bhaktiyoga', (second edition). Then, a commentary on the third, fourth and fifth chapters, was dictated, which was published in two volumes, under the title, 'Gītā Kā Karmayoga'. Its delayed publication came in Vikrama Samvat 2040.

A different kind of format (Śailī), was followed in the afore-mentioned three books—'Gītā Kā Bhaktiyoga', 'Gītā Kā Jñānayoga', and 'Gītā Kā Karmayoga'; the order adopted in them was, first the context (sambandha), then the verse (śloka), then the emotional import (bhāva), next the analysis of the verse (anvaya); and last, the 'pada'-wise commentary. After the publication of these three volumes, the format was again changed in the following order; first, the context, then the verse and last, the commentary. In making the change, the inspiration came from others also. The idea behind this change was, that the reading material should be reduced a little, and set out early, so that the readers would not have to spend more time in reading, and that the book was prepared speedily, to reach the readers, early. With this frame-work, the commentary on the sixteenth and the seventeenth chapters, was got ready first. This was published in Vikrama Samvat 2039, under the name of 'Gītā Kī Sampatti Aura Śraddhā'. A commentary on the eighteenth chapter, was

prepared thereafter, which was also published in 2039, under the title: 'Gītā Kā Sāra.'

After the commentary on the sixteenth, seventeenth and eighteenth chapters was completed, someone suggested that it would be better, if the meaning of the 'ślokas' was also provided; for if the reader first grasped the meaning of the 'śloka', it would be easier for him to follow the commentary. Thus in the second edition of 'Gītā Kī Sampatti Aura Śraddhā' (Vikrama Samvat 2040) the meaning of 'ślokas' was also added. With the addition of the meaning of the verses, a change in the order of the commentary on the 'padas', was also introduced.

Later, a commentary on the tenth and eleventh chapters was prepared and published, under the name of, 'Gītā Kī Vibhūti Aura Viśvarūpa-Darśana'. Then followed a commentary on the seventh, eighth and ninth chapters, which was published as 'Gītā Kī Rāja-vidyā'. Thereafter, came a commentary on the sixth chapter, which was published as, 'Gītā Kā Dhyānayoga'. Last was dictated a commentary, on the first and second chapters, which was published as, 'Gītā Kā Ārambha'. All these four books, were published in Vikrama Samvat 2041.

It was thus that by the grace of God, a commentary on the whole of the Gītā was published by the Gita Press, in ten separate volumes. In its publication, several difficulties, of paper etc., continued to arise, but with the effort of 'Satsaṅgī' brothers, the work of publishing these went on satisfactorily. The public also accepted these books with enthusiasm and pleasure, with the result that several books, underwent two or three editions.

The present commentary has not been dictated sitting at one place, and the order of dictation has also not been systematic, from the first chapter to the eighteenth. Therefore, many variations may appear from the pre and post (pūrvāpara) view, between the

first and the last chapter. But seekers will feel no difficulty in it, anywhere. At some places a difference in interpretation might also appear, but in that of Karmayoga, Jñānayoga and Bhaktiyoga—all the three are independently instrumental in God-realization, and there is no real difference. The primary feeling (bhāva), while dictating the commentary has been, as to 'how early the seekers could be benefitted'. For this reason, there has been a change in its language, diction etc., in this commentary.

In this, the interpretation of many ślokas, is contrary to other commentaries. But the intention is not, in the least, to show that other commentaries are wrong; instead, I have interpreted the verses as seemed non-controversial, apt, corresponding to the context, rational, viable, satisfying and dear to me. There has never been my intention of anyone's refutation or confirmation.

The meaning of Śrīmad Bhagavadgītā, is very profound. By its reading, its teaching, introspection, meditation, and contemplation, unique, strange and ever new ideas and emotions continue to arise, whereby the mind and intellect, being thrilled, become contented. While dictating this commentary, whenever the mood to capture these emotions arose, a strange flood of thought used to overwhelm me, as to how and which of the ideas should I relate—and I used to find myself at bay, in this regard. Yet with the help of my associates, and respectable friends and at their behest and persuasion, I could dictate something. They used to write down those ideas and, after a revision, these were briefly published in the form of books. Thereafter, whenever there arose occasions to scan through these books, several discrepancies seemed to have crept into them, and it appeared that all the ideas had not been included and many had been left out. So revisions and enlargements continued to be made in these, from time to time. Therefore, our readers are requested, to accept and give

appropriate importance only to contents written later, instead of comments, made earlier.

The commentary, on the whole Gītā, being in several separate volumes, a difficulty was felt in their revision and publication and in obtaining all of these volumes together. Keeping this in view, the commentary on the whole Gītā has been published now, in one single volume, in the form of the present book. Before doing this, the whole commentary published earlier, has again been looked into and necessary revisions, alterations and enlargements have also been introduced. The commentary on the thirteenth and the fourteenth chapters, has been revised. Care has also been taken to maintain the uniformity of language and diction. Many things which were deemed unnecessary, have been omitted, many new matters have been inserted, and many others, have been shifted from one place to an appropriate place elsewhere. Matters which had been variously repeated, have also been omitted, as far as possible, though not completely. Repetition deserving special attention and considered useful for seekers, has not been omitted. Several shortcomings are still possible in this work, for which I seek the reader's pardon, with folded hands. Readers are also requested to kindly intimate any mistakes they may come across. This will facilitate rectification, in future editions.

A compendium of research articles, of new and novel themes, pertaining to the Gītā has been prepared separately and published under the title, 'Gītā Darpaṇa'.



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First Chapter

INTRODUCTION

After the expiry of twelve years of exile and residing in an unknown place for one year, the Pāṇḍavas demanded half of their kingdom from Duryodhana; as was his promise but he refused to give even as much land as could be covered by the point of a needle, without waging war. The Pāṇḍavas sought permission from their mother Kuntī, and accepted the challenge of a war. After this decision, both the Kauravas and the Pāṇḍavas, began preparation for it.

Sage Veda Vyāsa had great affection for Dhṛtarāṣṭra, the blind king of Hastināpura. Due to his affection, he said to Dhṛtarāṣṭra, "War and massacre of the Kṣatriyas is inevitable. If you want to see the scene of the battlefield, I can endow you with divine sight so as to enable you to see scene of war, from the place you are sitting." Dhṛtarāṣṭra said, "I have been blind all my life. Now I don't want to see the slaughter of my own kith and kin. But I want to hear the details of the war." Then sage Vyāsa said, "I endow Sañjaya with this divine sight by which he will know, hear and see, not only the incidents of the battlefield but also the ideas, in the minds of the warriors and will narrate these to you." Saying so, sage Vyāsa endowed Sañjaya with divine vision.

The battle started on the battlefield of Kurukṣetra at the appointed hour. Sañjaya stayed in the battlefield, for ten days. When Bhīṣma being badly wounded with arrows, fell off the chariot, Sañjaya conveyed the message to Dhṛtarāṣṭra who at that time was in Hastināpura. Hearing this news, Dhṛtarāṣṭra was filled with great sorrow and started to cry. Then he asked Sañjaya to narrate to him all the details of the war. Upto the twenty-fourth chapter of the Bhīṣma-Parva (section), Sañjaya narrated the incidents of the war.* At the beginning of the twenty-fifth chapter, Dhṛtarāṣṭra asks Sañjaya—

* In the Mahābhārata there are eighteen sections. In those sections there are several sub-sections. In the Bhīṣma section there is this Bhagavadgītā, a sub-section which begins with the thirteenth chapter of the Bhīṣma section and ends with the forty-second chapter.

धृतराष्ट्र उवाच*

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १ ॥

dhṛtarāṣṭra uvāca

dharmakṣetre kurukṣetre samaveta yuyutsavaḥ
māmakāḥ pāṇḍavāścaiva kimakurvata sañjaya

Dhṛtarāṣṭra said:

O Sañjaya†, assembled at the holy-field of Kurukṣetra, eager to fight, what did my sons and the sons of Pāṇḍu, do? 1

Comment:—

‘Dharmakṣetre kurukṣetre’—In Kurukṣetra the gods performed holy sacrifice. King Kuru also performed penance there. Thus being saturated with a spiritual atmosphere, the field of Kurukṣetra has been called the field of righteousness (Dharmakṣetra).

Here by the word ‘Kṣetra’ in ‘Dharmakṣetra’ and ‘Kurukṣetra’ Dhṛtarāṣṭra means to say that this is the land of the Kurus. This is not merely a battlefield, but a land of pilgrimage, in which human beings by performing holy actions, can attain benediction in this life. Therefore, by consulting noble persons, this land has been chosen, for both mundane and ultra mundane benefits.

In this world generally, there are three root causes of disputes viz., land, wealth and woman. Out of these three, the kings primarily fight for land. Hence, there is the significance of the name ‘Kurukṣetra’ here. In the Kuru-family the sons of Dhṛtarāṣṭra, as well as, those of Pāṇḍu, are included. Therefore, both of them have an equal claim over the land of Kuru. But

* Within the dialogue between Vaiśampāyana and Janamejaya there is the dialogue between Dhṛtarāṣṭra and Sañjaya; and within the dialogue between Dhṛtarāṣṭra and Sañjaya there is the dialogue between Śrī Kṛṣṇa and Arjuna.

† Sañjaya was born of Gavalgaṇa. He possessed knowledge and righteousness like sages. He was Dhṛtarāṣṭra’s minister (Mahābhārata Ādi, 63/97).

the Kauravas refuse to give the Pāṇḍavas their share of land, so war between them becomes inevitable.

Though the word 'Kurukṣetra' is fair and justified, because the land belongs to both the cousin groups, yet Indian culture, is so unique that righteousness is given top priority in it. Therefore, even an action such as war, is performed on the field of righteousness—a land of pilgrimage, so that the warriors may attain salvation. Therefore, the word 'Dharmakṣetra', has been used along with 'Kurukṣetra' here.

There is one more point, which needs attention. In the first verse of the first chapter of the Gītā, the first word is 'Dharma', and in the last verse of the eighteenth chapter the last word is 'Mama'. Therefore, if 'Dhar' is taken from the first word and 'Ma' from the last word, the word becomes 'Dharma' (righteousness). Therefore, the whole of the Gītā, comes within righteousness viz., by following the path of righteousness, the principles of the Gītā are followed, and by discharging one's duty according to the doctrines of the Gītā, the path of righteousness, is followed.

From these words 'dharmakṣetre kurukṣetre' all of us should know that all actions should be performed by following the path of righteousness. Every action, should be performed, not with a selfish motive, but for the welfare of all, and the scriptures should be the authority in determining what ought to be done and what ought not to be done (Gītā 16/24).

'Samavetā yuyutsavaḥ'—Duryodhana did not accept the peace negotiations despite repeated proposals from many kings. Nay, when Lord Kṛṣṇa came to intervene as a mediator, Duryodhana bluntly refused to part with, even as much land as could be covered by the point of a needle, without waging a war (Mahābhārata, Udyoga. 127/25). Thus, Pāṇḍavas had no alternative but to fight. Thus the two groups assembled to fight for their rights.

Though the two groups assembled to fight, yet Duryodhana had a keener desire for war, in order to usurp the kingdom by fair means or foul, just means or unjust viz., by hook or crook.

Thus his side was very keen to wage a war.

The Pāṇḍavas, had the virtue of righteousness on their side. For the sake of justice, they were prepared to face any hardship. Knowing the deadly consequences of a war, Yudhiṣṭhira did not want to indulge in it. But, as by obeying their mother, the five Pāṇḍavas had married Draupadī, Yudhiṣṭhira by obeying his mother, became willing to fight.* Thus, Duryodhana, and the members of his group were eager to fight for usurping the kingdom, while the Pāṇḍavas, were compelled to fight for righteousness.

‘Māmakāḥ pāṇḍavāścaiva’—The Pāṇḍavas, regarded Dhṛtarāṣṭra (being the elder brother of their father) as their father, and obeyed his order, whether it was just or unjust. Therefore, here the word ‘Māmakāḥ’ includes both the Kauravas and the Pāṇḍavas†. But the word ‘Pāṇḍava’, has been mentioned separately, because Dhṛtarāṣṭra was not fair and just to the Pāṇḍavas. He was not impartial, he had partiality‡ for his sons. So the word ‘Māmakāḥ’, has been used for his sons, while ‘Pāṇḍava’ has been used for the

* Kuntī, the mother of the five Pāṇḍavas was very forbearing. She had a unique personality. She did not desire worldly pleasures and kingdom. She asked Lord Kṛṣṇa to grant her the boon of adversity. But there were two things which always pinched her. The first of them was that villains such as Duryodhana etc., wanted to make her beloved daughter-in-law naked in the assembly. This insulting, hateful and inhuman behaviour pained her very much.

Secondly when Lord Kṛṣṇa on behalf of the Pāṇḍavas went to Hastināpura with a proposal of conciliation, Duryodhana, Duḥśāsana, Karṇa and Śakunī etc., wanted to arrest Him. Hearing this incident, Kuntī thought that those villains should be killed, otherwise their increasing sins would lead them to damnation. It was because of these two factors that Kuntī ordered her sons, the Pāṇḍavas to fight.

† Though the term ‘Kaurava’ includes both Duryodhana etc., the sons of Dhṛtarāṣṭra as well as Yudhiṣṭhira etc., the sons of Pāṇḍu, yet in this verse Dhṛtarāṣṭra has used the term ‘Pāṇḍava’ for Yudhiṣṭhira etc. So the term ‘Kaurava’ stands for Duryodhana etc.

‡ Dhṛtarāṣṭra had a partial outlook because he thought that Duryodhana etc., were his sons while Yudhiṣṭhira etc., were Pāṇḍu’s sons. So he never checked Duryodhana from committing evil deeds such as poisoning Bhīma and throwing him into the water, trying to burn the Pāṇḍavas alive in the house made of lac, gambling with Yudhiṣṭhira by foul means, sending an army to the forest to destroy

sons of Pāṇḍu. Thus, his feelings find expression in his speech. It was because of his partial attitude, that he had to suffer the torture of the destruction of his family. Therefore, every human being should learn a lesson, that he should not be partial to members of his house, street, village, province, country and sect, because partiality leads to conflict, rather than love and goodwill.

The term 'Eva' (also), with the term 'Pāṇḍavāḥ' has been used to point out the fact, that the Pāṇḍavas should not have waged war because they were righteous to the core. But they also came to the battlefield, to wage war. So what did they do there?

[**'Māmakāḥ' and 'Pāṇḍavāḥ'***—Sañjaya will explain the word 'māmakāḥ', from the second to the thirteenth verses to Dhṛtarāṣṭra. Seeing the army of the Pāṇḍavas, his son Duryodhana told Droṇācārya, the names of the chief generals of the Pāṇḍava-army, in order to cause hatred in his mind against the Pāṇḍavas. After that, Duryodhana named the principal warriors of his army, praised their skill in warfare. In order to please and cheer up Duryodhana, Bhīṣma blew his conch loudly. Hearing the sound of his conch, the conchs and trumpets etc., of the Kaurava-army blared forth. Then, from the fourteenth to the nineteenth verses, Sañjaya explains the word 'Pāṇḍavāḥ', as was asked by Dhṛtarāṣṭra. He says, Kṛṣṇa, a supporter of the Pāṇḍavas, seated in a chariot, blew his conch. After him Arjuna, Bhīma, Yudhiṣṭhira, Nakula and Sahadeva etc., also blew their conchs. The terrible sound of those conchs rent the hearts of the army of Duryodhana. After that Sañjaya, while talking about the Pāṇḍavas, starts the dialogue between Śrī Kṛṣṇa and Arjuna, from the twentieth verse.]

the Pāṇḍavas and so on. The reason was that Dhṛtarāṣṭra had the feeling that somehow or the other if the Pāṇḍavas were killed, his sons would rule over the whole empire.

*Describing 'Māmakāḥ' and 'Pāṇḍavāḥ' separately Sañjaya uses the words 'Duryodhana' (1/2) and 'Pāṇḍavāḥ' (1/14).

‘Kimakurvata’—‘Kim’, has three meanings—doubt, reproach (blame) and question.

The incident of the war cannot be doubted, because after ten days of fighting when Bhīṣma fell off the chariot, Sañjaya conveyed the message to Dhṛtarāṣṭra, at Hastināpura.

There cannot be reproach (blame) also because Dhṛtarāṣṭra did not blame his sons and the Pāṇḍavas, for the war, when the war was already going on.

Therefore ‘Kim’ means a question here. Dhṛtarāṣṭra questions Sañjaya to relate him all the incidents in details, and in sequence so that he may understand them properly.

Appendix—‘My sons’ (māmakāḥ) and ‘Pāṇḍu’s sons’ (Pāṇḍavāḥ)—this distinction caused attachment—aversion which led to war and commotion (stir). The result of Dhṛtarāṣṭra’s attachment-aversion was that all the hundred Kauravas were killed while even a single Pāṇḍava was not killed.

As curd is churned, a stir is caused in it by which butter is extracted, similarly the stir caused by the distinction between ‘my sons’ (māmakāḥ) and ‘Pāṇḍu’s sons’ (pāṇḍavāḥ) caused yearning for benediction in Arjuna’s mind by which butter in the form of the Gītā came into light.

It means that the commotion produced in Dhṛtarāṣṭra’s mind caused war while the commotion produced in Arjuna’s mind revealed the Gītā.



Link:—Then Sañjaya answers his question—

सञ्जय उवाच

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २ ॥

sañjaya uvāca

dr̥ṣṭvā tu pāṇḍvānikam vyūḍham duryodhanastadā
ācāryamupasaṅgamyā rājā vacanamabravīt

Sañjaya said:

At that time, seeing the army of the Pāṇḍavas drawn up in battle array, approaching Droṇācārya, prince Duryodhana, spoke the following words. 2

Comment:—

‘Tadā’—‘Tadā’, means the time when both the armies were arrayed and Dhṛtarāṣṭra was very much anxious to hear the account of the battlefield.

‘Tu’—Dhṛtarāṣṭra put the question about his sons and the sons of Pāṇḍu. So Sañjaya uses the word ‘Tu’, to tell Dhṛtarāṣṭra first about his sons.

‘Dṛṣṭvā* pāṇḍavānikāṁ vyūḍham’—It means that the army of the Pāṇḍavas was arrayed in good order viz., the warriors had no difference in their opinion†. Righteousness, and Lord Kṛṣṇa, were in their favour. Therefore, the Pāṇḍavas, though fewer in number, had greater impact. Seeing their army arrayed, Duryodhana was also influenced. So he, approaching Droṇācārya, spoke prudent and serious words.

‘Rājā Duryodhanah’—Duryodhana was called ‘Rājā’, the king, because Dhṛtarāṣṭra had the greatest attachment and affection for Duryodhana. Moreover, Duryodhana was the prince. He looked after the affairs of the empire, while Dhṛtarāṣṭra was only the nominal head. Duryodhana was the main cause of the warfare also. It was because of all these factors, that he was called king by Sañjaya.

* In this chapter the term ‘Dṛṣṭvā’ has been used three times—seeing the Pāṇḍava-army, Duryodhana approaches Droṇācārya (1/2); seeing the Kaurava-army, Arjuna lifts his bow (1/20); seeing his kith and kin, Arjuna is filled with extreme passion (1/28). In the first two cases the term ‘Dṛṣṭvā’ has been used for seeing the army while the third time it has been used for seeing the kith and kin which changes Arjuna’s feeling.

† There was a difference of opinions in the Kaurava-army because Duryodhana and Duḥśāsana etc., wanted to wage the war. But Bhīṣma, Droṇa and Vikarma did not want. And there is a rule that where there is difference in opinions, there vigour subsides.

‘Ācāryamupasaṅgamyā’—It seems, that there were three reasons why Duryodhana approached Droṇācārya:—

(i) He went for his selfish interest, so that he could arouse ill-will in Droṇācārya’s heart, against the Pāṇḍavas and Droṇācārya might be specially partial to his army.

(ii) It was proper on his part to go to Droṇācārya, to express his regard for him, because he was his preceptor.

(iii) It is very significant, for the chief warrior not to leave his position otherwise the whole order of the army is disturbed. So, it was proper on the part of Duryodhana, to go to Droṇācārya.

Here a question may be raised that, Duryodhana should have first of all approached Bhīṣma because Bhīṣma was the commander supreme. Then, why did he approach Droṇācārya? The answer is, that Droṇa and Bhīṣma both loved the Pāṇḍavas, and the Kauravas, but Droṇa had special kindness and love for Arjuna. Moreover, Duryodhana had a pupil-preceptor relationship with Droṇa, but he had no family relationship with him. Therefore, it was proper on his part to go to Droṇa, to please him. In practical life also it is seen that a man for his selfish interest, tries to please a person who is not closely related to him, by offering him regard.

Duryodhana thought, that Bhīṣma was his grandfather. So it was easy to please him, even if he was displeased, because of his family relationship. So Bhīṣma, also loved him very much. Bhīṣma, blew his conch loudly, to please and cheer up Duryodhana (1/12).

‘Vacanamabravīt’—Here, it was sufficient to use the word ‘Abravīt’ (spoke), which also includes ‘Vacanam’ (words). So there was no need to use the word ‘Vacanam’. Even then, the term ‘Vacanam’ has been used, which shows that Duryodhana spoke prudent and meaningful words, in order to arouse ill-will in Droṇācārya’s heart, against the Pāṇḍavas and to win his favour, so that he could fight whole-heartedly, on the Kauravas

side and they would gain victory. Thus the term 'Vacanam' was used with a selfish motive.



Link:—Duryodhana approaching Droṇa speaks the following words:—

पश्येतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥३॥

paśyaitāṃ pāṇḍuputrāṇāmācārya mahatīm camūm
vyūdhām drupadaputreṇa tava śiṣyeṇa dhīmatā

Behold, O Master, this mighty army of the sons of Pāṇḍu, arrayed for battle by your talented pupil Dhr̥ṣṭadyumna, the son of Drupada. 3

Comment:

‘Ācārya’—By addressing Droṇa as ‘Ācārya’, it seems that Duryodhana means to say that he is the preceptor, who taught the Kauravas and the Pāṇḍavas, the science of warfare. So he should not be partial, to either of the groups.

‘Tava śiṣyeṇa dhīmatā’—By this phrase Duryodhana means, that Droṇa is so simple hearted, that he has taught the science of warfare to Dhr̥ṣṭadyumna, Drupada’s son, who is born to kill him (Droṇa), and who is so clever, that he is determined to vanquish and kill none other than, his own preceptor.

‘Drupadaputreṇa’—It means that Drupada, with the motive of getting your honour killed, got a holy sacrifice performed, by the two Brāhmaṇas (men of the priest-class) named Yāja and Upayāja, and thus Dhr̥ṣṭadyumna, was born. The same Dhr̥ṣṭadyumna was standing before him, as commander of the rival army.

Though Duryodhana, could speak the word Dhr̥ṣṭadyumna instead of ‘Drupadaputra’, the son of Drupada, yet he intentionally used ‘Drupadaputreṇa’, to remind Droṇācārya of the enmity that Drupada, had with him. So he really meant that it was a good

opportunity, to take a revenge.

‘Pāṇḍuputrānām, etām vyūḍhām mahatīm camūrīṁ paśya’— Behold the mighty army of the Pāṇḍavas, arrayed for battle by the son of Drupada. It means that Duryodhana wants to say, “O master, the Pāṇḍavas, whom you love, have made the son of Drupada, the general of their army so that he may kill you. Had they loved you, they would never have appointed him as a general.”

Though the army of the Kauravas, was larger than that of the Pāṇḍavas, the army of the Kauravas was eleven ‘Akṣauhiṇī*’, while that of the Pāṇḍavas was only seven ‘Akṣauhiṇī’, yet the army of the Pāṇḍavas seemed to Duryodhana, larger than what it actually was. The army of the Pāṇḍavas, seemed more formidable to Duryodhana because:—

(i) It was arrayed in such a manner, that even a small army seemed larger to Duryodhana.

(ii) All the warriors of the Pāṇḍavas army, were united and of one mind. So it seemed greater in strength and enthusiasm.

Drawing Droṇa’s attention to the army of the Pāṇḍavas, Duryodhana wants to say to Droṇācārya, that he should not regard the army of the rival group as ordinary (small). He should fight with all his might and it would not be difficult for him to defeat the son of Drupada, because he was his pupil.

‘Etām paśya’, means that the army of the Pāṇḍavas is arrayed for the battle. So you should take a quick decision how to get victory over them.



Link:—After requesting Droṇācārya, to behold the army of the Pāṇḍavas, Duryodhana shows him the chariot-warriors of the army, of the Pāṇḍavas.

* One ‘Akṣauhiṇī’ army consists of 21,870 chariots, 21,870 elephants, 65,610 horses and 1,09,350 foot-soldiers (Mahābhārata, Ādi. 2/23—26).

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
 युयुधानो विराटश्च द्रुपदश्च महारथः ॥४॥
 धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
 पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥५॥
 युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
 सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥६॥

atra śūrā maheṣvāsā bhīmārjunasamā yudhi
 yuyudhāno virāṭaśca drupadaśca mahārathāḥ
 dhr̥ṣṭaketuścekitānaḥ kāśirājaśca vīryavān
 purujitkuntibhojaśca śaibyaśca narapuṅgavaḥ
 yudhāmanyuśca vikrānta uttamaujāśca vīryavān
 saubhadro draupadeyāśca sarva eva mahārathāḥ

There (in the army of the Pāṇḍavas) are mighty archers, peers in warfare like heroic Arjuna and Bhīma, such as Sātyaki and Virāṭa and the great chariot-warrior Drupada. Dhṛṣṭaketu, Cekitāna, the valiant king of Kāśī, Purujit, Kuntibhoja and Śaibya, the best of men, are also there. Mighty Yudhāmanyu, valiant Uttamaujā, Abhimanyu, the son of Subhadrā and the five sons of Draupadī, are also there. All of them are great chariot-warriors. 4—6

Comment:—

‘Atra śūrā maheṣvāsā bhīmārjunasamā yudhi’—Those who possess large bows and shoot with bows and arrows, are called ‘Maheṣvāsā (the mighty archers). They are very valiant and extraordinary warriors. In warfare, they are as strong as Bhīma, and in the use of weapons and missiles such as bows and arrows etc., as good as Arjuna.

‘Yuyudhānaḥ’—Yuyudhāna (Sātyaki), learnt the science of warfare, from Arjuna. Thus he was obliged to him, that he did not go to the side of Duryodhana, even though Lord Kṛṣṇa had given Duryodhana, his Nārāyaṇī army. In order to arouse malice in the mind of Droṇācārya, Duryodhana, first of all, mentions

the name of Yuyudhāna, the disciple to Arjuna. He means to say, “You have taught Arjuna archery and granted him the boon that you would try that he would be a matchless archer, in this world (Mahābhārata, Ādi. 131/27). Thus you have so much love for him. But he is so ungrateful, that he is arrayed in the army against you, while Arjuna’s disciple Yuyudhāna is arrayed on his side.”

[Yuyudhāna was not killed in the warfare but in a mutual fight among the Yādavas.]

‘Virāṭaśca’—Duryodhana says, “It was Virāṭa, who was responsible for insulting the warrior, Suśarmā. Again, it was because of him, that you became unconscious with the Sammohana (beguiling) weapon, and we had to flee from the battlefield, leaving behind his cows. The same king Virāṭa is opposing you.”

Droṇācārya had no enmity or malice against king Virāṭa. But Duryodhana thinks that if he names Drupada after Yuyudhāna, Droṇācārya may think, that Duryodhana is instigating him to fight against the Pāṇḍavas, and he is arousing feelings of enmity with them. So Duryodhana names Virāṭa before Drupada, so that Droṇācārya may not see through his trick, and may fight bravely.

[King Virāṭa and his three sons, named Uttara, Śveta, Śaṅkha were killed, in the war of Mahābhārata.]

‘Drupadaśca mahārathaḥ’—Duryodhana says, “You reminded Drupada of your old friendship but he insulted you in the assembly, saying that he was a king and you a beggar, and thus there was no question of any friendship between him and you, and beget a son who would kill you. The same great chariot-warrior, named Drupada is arrayed to fight against you.”

[King Drupada, was killed in the warfare by Droṇācārya.]

‘Dhr̥ṣṭaketuḥ’—How foolish this Dhr̥ṣṭaketu is, that he is fighting on the side of Śrī Kṛṣṇa, who killed his father Śiśupāla,

with a disc, in the assembly.

[Dhr̥ṣṭaketu was killed by Droṇācārya.]

‘Cekitānaḥ’—The entire yādava-army is ready to fight on our side, but that solitary yādava is fighting on the side of Pāṇḍavas.

[Cekitāna was killed by Duryodhana.]

‘Kāśirājaśca vīryavān’—This king of Kāśī is very valiant, a great chariot-warrior and is fighting on the side of the Pāṇḍavas, so be careful, as you have a very formidable foe to deal with.

[The king of Kāśī was killed, in the battle of Mahābhārata.]

‘Puruḥjitkuntibhojaśca’—Though both Puruḥjit and Kuntibhoja, being Kuntī’s brothers, are maternal uncles to us and the Pāṇḍavas, yet being partial, they are arrayed to fight against us.

[Puruḥjit and Kuntibhoja—both were killed at the hands of Droṇācārya.]

‘Śaibyaśca narapuṅgavaḥ’—Śaibya is the father-in-law to Yudhiṣṭhira. He is noble and very powerful. He is also our relative, but he is on the side of the Pāṇḍavas.

Yudhāmanyuśca vikrānta uttamaujāśca vīryavān’—Yudhāmanyu and Uttamaujā, who are very strong and valiant warriors of Pāñcāla country, have been assigned the task of protecting the wheels of my enemy Arjuna’s chariot. So keep an eye on them.

[Yudhāmanyu and Uttamaujā, were slain in their sleep, by Aśvatthāmā.]

‘Saubhadraḥ’—He is Abhimanyu, the son to Kṛṣṇa’s sister named Subhadrā. He is very brave. He learnt the art of piercing an array of soldiers, standing in the form of a circle, while he was in his mother’s womb. So beware of him.

[Abhimanyu was killed by Duḥśāsana’s son, when he unjustly hit him, with a mace on the head.]

‘Draupadeyāśca’—Draupadī, gave birth to five sons named

Prativindhya, Sutasoma, Śrutakarma, Śatānīka and Śrutasena respectively, from Yudhiṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva. Watch her five sons, carefully. She openly insulted me in the assembly. So avenge that insult, by killing her five sons.

[Aśvatthāmā killed the five sons, while they were asleep at night.]

‘Sarva eva mahārathāḥ’—All of them are great chariot-warriors. They are well-versed in the scripture and in the use of arms (A great chariot-warrior is, one who can manage ten thousand archers). There is a large number of such great chariot-warriors, in the army of the Pāṇḍavas.



Link:—Duryodhana described valour, bravery and skill of the army of the Pāṇḍavas, in warfare so that hatred might be aroused in Droṇācārya, against the Pāṇḍavas, and he might be full of greater zeal. But, then a second thought came to his mind, that Droṇa was at heart partial to the Pāṇḍavas. So he might make a peace-treaty, with the Pāṇḍavas. As soon as, this thought came to his mind, he described the heroes of his side, who were very well trained in warfare, in the next three verses.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य सञ्ज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥

asmākaṁ tu viśiṣṭā ye tānnibodha dvijottama
nāyakā mama sainyasya sañjñārthaṁ tānbravīmi te

O best of the twice-born (Brāhmaṇa), know the principal warriors, the generals of my army also; I name them for your information. 7

Comment:—

‘Asmākaṁ tu viśiṣṭā ye tānnibodha dvijottama’—Duryodhana says to Droṇācārya, "O best of the twice-born, you should know that in our army also, there are great chariot-warriors, who are

in no way less valiant and less trained in warfare, rather they are more valiant and better trained."

In the third verse 'Paśya', and here 'Nibodha' verbs, are used because the army of the Pāṇḍavas is standing in front of them, therefore Duryodhana uses the verb 'Paśya' (behold). But the army of Kauravas, is not in front of Droṇācārya, it is on the side of his back. So Duryodhana, uses the verb 'Nibodha' (Know).

'Nāyākā mama sainyasya sañjñārtham tātbravīmi te'—I mention the names of the chief generals, marshals and great chariot-warriors of my army, to draw your attention to them.

'Sañjñārtham' means, that there are innumerable generals, who cannot be named easily. Therefore, I am just drawing your attention, as you know all of them.

In this verse, Duryodhana probably wants to say, that his side is in no way weaker than that of the Pāṇḍavas, but is rather stronger, yet according to political prudence however weak the army of an enemy may be; it should not be regarded as weak. Therefore, one should not have in the least, a feeling of neglect and indifference, towards the enemy. So Duryodhana already described the warriors of the other side, to make Droṇa careful and now he is giving the names of the warriors of his army.

Secondly, after seeing the army of the Pāṇḍavas compact and well disciplined, Duryodhana was overawed and also somewhat afraid. The reason was, that in spite of being smaller there were several righteous persons, and as also Lord Kṛṣṇa Himself, in that army. Righteous persons and God bear their influence on all the creatures, including those having the most sinful conduct, and even on animals, birds, trees and plants. The reason is, that God and righteousness are eternal, while all the temporal powers are transient. Therefore, Duryodhana is also influenced by the army of the Pāṇḍavas. But because of the material and temporal power, he wants to assure Droṇācārya, that their army is superior to that of the Pāṇḍavas. Therefore, they can easily gain victory over the army, of the Pāṇḍavas.



भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

bhavānbhīṣmaśca karṇaśca kṛpaśca samitiñjayaḥ
aśvatthāmā vikarṇaśca saumadattistathaiva ca

Yourself, Bhīṣma, Karṇa and Kṛpa ever victorious in battle; and Aśvatthāmā, Vikarṇa and Saumadatti (Bhūrīśravā), the son of Somadatta. 8

Comment:—

'Bhavānbhīṣmaśca'—You and Bhīṣma both are unique. So if you fight with your full vigour, neither the gods, genies, devils, nor men can encounter you. Both of you are famous for your valour throughout the world. Bhīṣma has been a celibate since birth and he cannot be killed, without his own will.

[In the Mahābhārata, Droṇācārya was killed by Dhṛṣṭadyumna, while Bhīṣma died during summer solstice, of his own free will.]

'Karṇaśca'—Karṇa is very brave. I believe, that he by himself can gain a victory over the army of the Pāṇḍavas. Even Arjuna, is no match for him. Such a valiant warrior is standing on our side.

[Karṇa was killed by Arjuna, in the war of Mahābhārata.]

'Kṛpaśca samitiñjayaḥ'—Kṛpa, is immortal.* He is our well-wisher and can gain victory over the whole army of the Pāṇḍavas. Though Duryodhana, after mentioning the names of Droṇācārya and Bhīṣma, should have named Kṛpācārya. Yet, Duryodhana had more faith in Karṇa, than in Kṛpācārya. So Karṇa's name was spontaneously uttered by him. But he wanted to please Droṇācārya and Bhīṣma by calling Kṛpācārya, as ever victorious in battle, lest they should regard it as an insult to Kṛpācārya.

'Aśvatthāmā'—He is also immortal. Being your son, he is

* Aśvatthāmā, Bali, Vedavyāsa, Hanumān, Vibhīṣaṇa, Kṛpa (Kṛpācārya), Paraśurāma and Mārkaṇḍeya—these eight are immortal. In the scripture it is written.

very valiant. He is well versed in the science of warfare as he has learnt it, from you.

'Vikarṇaśca saumadattistathaiva ca'—You should not think that only the Pāṇḍavas are righteous. On our side, my brother Vikarṇa is also very righteous and brave. Similarly Bhūriśravā, the grandson of our great grandfather's brother, Bāhlika and the son of Somadatta, is also very righteous. He has also performed several holy sacrifices, by offering great gifts. He is also a very brave and great chariot-warrior.

[In the warfare, Vikarṇa was killed by Bhīma, and Bhūriśravā was killed by Sātyaki.]

Here, by mentioning these names Duryodhana means to say, "O preceptor (Ācārya), in our army, there are so many valiant warriors, such as you, Bhīṣma, Karṇa, Kṛpācārya etc., while in the army of the Pāṇḍavas, such valiant warriors are not seen. In our army, two great warriors named Kṛpācārya and Aśvatthāmā are immortal, while in the army of the Pāṇḍavas there is none. Moreover, in our army there is no scarcity of righteous persons, therefore, we need not be afraid of them.



अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

anye ca bahavaḥ śūrā madarthe tyaktajīvitāḥ
nānāśastrapraharaṇāḥ sarve yuddhaviśāradaḥ

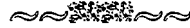
And there are many other heroes well trained in warfare, who, equipped with various weapons and missiles, have staked their lives for my sake. 9

Comment:—

'Anye ca bahavaḥ śūrā madarthe tyaktajīvitāḥ'— Besides the above-mentioned heroes, there are many great chariot-warriors, such as Bāhlika, Śalya, Bhagadatta, Jayadratha etc., in our army, who

have come here to fight, by staking their lives for me. They may be killed in the war, but they will not run away from the battlefield. How should I express my hearty thankfulness, to them before you?

'Nānāśastrapraharaṇāḥ sarve yuddhaviśāradaḥ'—All these heroes are experts in the use of weapons, such as swords, maces, tridents and missiles, such as arrows and javelins etc. They are in every way, experts in the science of warfare.'



*Link:—When Duryodhana by his cleverness could not deceive Droṇācārya, who did not say anything, he had a second thought. This thought is described by Sañjaya in the next verse.**

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥

aparyāptaṁ tadasmākaṁ balaṁ bhīṣmābhirakṣitaṁ
paryāptaṁ tvidameteṣāṁ balaṁ bhīmābhirakṣitaṁ

Our army is inadequate and is easier to be conquered, as it is protected by Bhīṣma (a well-wisher of both the armies). But their army marshalled by Bhīma, is unconquerable (because Bhīma guards it well). 10

Comment:—

'Aparyāptaṁ tadasmākaṁ balaṁ bhīṣmābhirakṣitaṁ'—Duryodhana thinks about his army because of unrighteousness and injustice, Duryodhana is afraid that, "Our army though larger than that of the Pāṇḍavas, is easier to be conquered, because our army is unwieldy, indisciplined, disunited and faint-hearted, while the army of the Pāṇḍavas, is compact, disciplined, united and fearless. The chief protector of our army is Bhīṣma, who is friendly to both the armies. He, is a great devotee of Kṛṣṇa. He, in his heart has great respect for Yudhiṣṭhira and love for

* Sañjaya by means of the divine insight he was endowed with by Sage Vyāsa, was able to know even the minds of the warriors (Mahābhārata, Bhīṣma. 2/11).

Arjuna. Therefore, though outwardly, he is on our side, yet at heart, he is a well-wisher of the Pāṇḍavas. He is the field-marshal of our army. Under these circumstances, how can our army gain victory, over the Pāṇḍavas?

'Paryāptam tvidameteṣām balaṁ bhīmābhirakṣitam'— But, this army of the Pāṇḍavas can be victorious over our army, very easily because all the warriors of their army are united, without having any difference of opinions. The protector of their army, is Bhīma who is brave and who has always defeated me, since childhood. He has taken a pledge to kill all the hundred brothers including me, he is bent on destroying us. His body is as strong and hard as an adamant. I poisoned him but it did not kill him. Having such a protector as Bhīma, the army of the Pāṇḍavas is certainly capable of gaining victory over our army.

Here, a doubt may arise that Duryodhana named Bhīṣma, who was their field-marshal in defence of their army, but he named Bhīma, who was not a field-marshal in defence of the army of the Pāṇḍavas. The answer is, that at that time Duryodhana was not thinking about the field-marshals, but about the strength of the two armies. Duryodhana, was very much influenced by Bhīma's power, so he named Bhīma, as the protector of the army of the Pāṇḍavas.

An Important Matter

Arjuna, beholding the army of the Kauravas raises his bow (Gītā 1/20), while Duryodhana, seeing the army of the Pāṇḍavas approaches Droṇācārya and requests him to watch the army of Pāṇḍavas, arrayed for battle. It proves that Duryodhana's mind has been by fear-struck.* Though afraid,

* When the conchs of the army of the Kauravas blared forth, their sound had no effect on the army of the Pāṇḍavas. But when the conchs of the army of the Pāṇḍavas blared forth, their sound rent the hearts of Duryodhana etc., (1/13,19).

It proves that by following the path of injustice and unrighteousness the hearts of Duryodhana etc., had become weak and horror-struck.

yet with his cleverness he wants to please Droṇācārya, and instigate him, against the Pāṇḍavas. The reason is, that in Duryodhana's heart, there are unrighteousness, injustice and sin, and it is a rule that an unrighteous, unjust and sinful person cannot live, happily and peacefully. On the other hand, in Arjuna's heart there are righteousness and justice. So he does not play any trick and have any fear to serve his self-interest. He is fearless, courageous and brave. That is why, he orders Lord Kṛṣṇa, "O Kṛṣṇa, place my chariot, between the two armies" (1/21). It means that a person, who depends on perishable riches and property, etc., and whose heart is full of unrighteousness, injustice and ill-feeling, does not possess real power. He is hollow from within, and is never fearless. On the other hand one who depends on God and follows righteousness, is never fearful. His power is real, and he always remains free from cares and fears. Therefore, strivers, who aspire for God-realization should perform their duty by depending only on God, and for His sake, renounce unrighteousness, and injustice etc. They should never follow the path of unrighteousness, by attaching importance to material prosperity and contact-born pleasures, because these two lead men to damnation, rather than to peace.

Appendix—Arjuna, instead of accepting the Lord's Nārāyaṇī army well-equipped with arms and ammunition, accepted unarmed Lord Kṛṣṇa* while Duryodhana in place of Lord Kṛṣṇa accepted His Nārāyaṇī army. It means that Arjuna had an eye on Lord Kṛṣṇa while Duryodhana had an eye on His stately power. The heart of the person, who has an eye on God, is strong because God's strength is real. But the heart of the person who

* evamuktastu kṛṣṇena kuntīputro dhanañjayah

ayudhyamānaṁ saṅgrāme varayāmāsa keśavam (Mahā. Udyoga. 7/21)

“When Lord Kṛṣṇa said so, Arjuna, Kuntī's son in the battlefield instead of accepting the Lord's one Akṣauhiṇī army, accepted unarmed Lord Kṛṣṇa as his helper who wouldn't fight in the war.”

has an eye on worldly power is weak as the strength of the world is unreal.



Link:—Now Duryodhana to please Bhīṣma instructs all the great chariot-warriors of his army, and says:—

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

ayaneṣu ca sarveṣu yathābhāgamavasthitāḥ
bhīṣmamevābhirakṣantu bhavantaḥ sarva eva hi

Now all of you, stationed in your respective positions on all fronts, guard Bhīṣma, in particular, on all sides. 11

Comment:—

'Ayaneṣu ca sarveṣu yathābhāgamavasthitāḥ bhīṣmamevābhirakṣantu bhavantaḥ sarva eva hi'—All of you (warriors), stationed in your respective position on different fronts, should guard Bhīṣma on all sides.

By saying the above words, Duryodhana wants to please Bhīṣma, so that he may be partial to his army. Secondly, he gives instruction to the warriors of his army, to see that Śikhaṇḍī should not face Bhīṣma. If Śikhaṇḍī comes in front of Bhīṣma, the latter will not use his arms and weapons against him, because he was a woman in the previous birth. In that birth also, first he was a woman and later he changed into a man. So Bhīṣma, by regarding him as a woman, has promised not to fight with Śikhaṇḍī. Śikhaṇḍī, had taken birth by Lord Śiva's boon, to kill Bhīṣma. Therefore, if Bhīṣma is protected from Śikhaṇḍī, he will kill all other warriors of the army of Pāṇḍavas, and their victory is certain. Therefore, Duryodhana gives instruction to all the great chariot-warriors of his army, to guard Bhīṣma.



Link:—Finding Duryodhana discouraged by getting no hopeful response, from Droṇācārya, Bhīṣma in order to express his

affection for him, cheers him up. This is expressed by Sañjaya, in the next verse.

तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥

tasya sañjanayanharṣam kuruvṛddhaḥ pitāmahah
simhanādaṁ vinadyoccaiḥ śaṅkhaṁ dadhmau pratāpavān

The grand old man of the Kaurava race, their glorious grand-uncle Bhīṣma, cheering Duryodhana roared loudly like a lion, and blew his conch. 12

Comment:—

'Tasya sañjanayanharṣam'—Here, it should have been said, that Bhīṣma blew his conch and it cheered Duryodhana. But it is said that Bhīṣma, cheering up Duryodhana, blew his conch. Sañjaya wants to state that the very action of blowing the conch, will certainly cheer up Duryodhana. To express this influence of Bhīṣma, Sañjaya uses the adjective 'Pratāpavān' (glorious).

'Kuruvṛddhaḥ'—Though in the Kuru race Bāhlika (the younger brother of Bhīṣma's father Śāntanu), was older than Bhīṣma, yet Bhīṣma, possessed better knowledge of righteousness and God, than all other old members, in the race. So Sañjaya, calls him 'Kuruvṛddhaḥ', (the grand old man of the Kaurava race).

'Pratāpavān'— Bhīṣma was well-known for his renunciation of wealth and woman i.e., he did not accept any kingdom nor did he marry. He was well-versed in military science and scriptures. So the warrior class were very much influenced by him.

When Bhīṣma for his brother Vicitravīrya kidnapped all by himself, the daughters of the king of Kāśī, from the place where their suitors had assembled to marry them, the Kṣatriya suitors attacked him, but he alone defeated all of them. He was so well-versed, in the science of weapons and warfare, that he did not accept his defeat even against his preceptor Paraśurāma,

who had taught him the science of weapons etc. Thus he had great influence over the Kṣatriyas (warrior class), because of his skill in military science.

When Bhīṣma was lying on a bed of arrows Lord Kṛṣṇa said to Yudhiṣṭhira, "If you want to put any question on righteousness (Dharma), ask him now, because the sun of the knowledge of scriptures, is going to set, i.e., Bhīṣma, a great scholar of scriptures is going to die."* Thus, we see that he had great mastery over the scriptures and others were very much influenced by this knowledge.

'Pitāmahaḥ'—This word seems to mean that Droṇācārya did not attach any importance to the tricks played by Duryodhana. He understood that Duryodhana wanted to deceive him. So he remained silent. But Bhīṣma is the grand-uncle of Duryodhana. So he sees Duryodhana's child-like behaviour, in his tricks. Hence Bhīṣma unlike Droṇācārya, breaks his silence and blows his conch to cheer up Duryodhana, and show his affection for him.

'Simhanādaṁ vinadyoccaiḥ śaṅkhaṁ dadhmau'—When a lion roars ferociously, even large wild animals like elephants etc., get horror-struck. Similarly, by roaring ferociously, Bhīṣma blew his conch to cheer up Duryodhana, and terrorise the warriors, of the hostile army.

Appendix—Duryodhana's relationship with Droṇācārya was that of pupil-teacher while with Bhīṣma he had the family relationship. Where there is the pupil-teacher relationship, there is no partiality but in family relationship because of the affection for the family, partiality ensues. Therefore having heard the tricky words uttered by Duryodhana, Droṇācārya remained quiet which discouraged Duryodhana. But because of family-affection, having seen Duryodhana sad, Bhīṣma blew the conch in order to encourage Duryodhana.



Link:—In the verse that follows, Sañjaya narrates the effect of sounding the conch by Bhīṣma.

ततः शङ्खाश्च भेर्यश्च पाणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

tataḥ śaṅkhāśca bheryaśca paṇavānakagomukhāḥ
sahasaiivābhyahanyanta sa śabdastumulo'bhavat

Then conchs, kettledrums, tabors, drums and cow-horns, suddenly blared forth and the noise was tumultuous. 13

Comment:—

'Tataḥ śaṅkhāśca bheryaśca paṇavānakagomukhāḥ'—Bhīṣma had not blown his conch to declare war, his purpose was to cheer up Duryodhana, but the army of the Kauravas thought that the war was declared. So hearing the sound of the conch, all musical instruments such as conchs etc., of the Kaurava-army suddenly blared forth.

Conchs are found in the sea. These are blown in adoration of God, on auspicious occasions and for declaring a war. 'Kettledrums' (bherī), are drums with large hollow bowls of iron, with tops made of skins of buffaloes and are beaten with a wooden stick. They are kept in temples and forts, and are beaten, specially on functions and auspicious occasions. 'Tabors' (paṇava), are small drums like a tambourine. These are made of iron or wood, with tops covered by the skin of goats, and are beaten with hand or a wooden stick. Their beating is regarded as auspicious, as adoration to Lord Gaṇeśa. 'Ānaka' (drum), is a musical instrument made of clay, with the top covered by leather and beaten with a hand. 'Gomukha' (cow-horn), is a musical wind instrument, consisting of a long metal tube usually bent like a serpent, having a cow shaped mouth and is blown with the mouth.

'Sahasaiivābhyahanyanta'*—Kaurava-army was full of great

* Here instead of saying that the army of the Kauravas blared forth their musical instruments, it has been said that the instruments blared forth. This construction of the sentence shows enthusiasm and ease of the army.

enthusiasm. Therefore, as soon as Bhīṣma blew his conch, all their musical instruments suddenly blared forth, all at once without much effort.

'Sa śabdastumulo'bhavat'—The sound of the musical instruments, such as conchs etc., of the Kaurava-army, standing in divisions and sub-divisions, was tumultuous, and was echoed all over.



Link:—In the beginning of this chapter, Dhṛtarāṣṭra asked Sañjaya, "What did my sons and the sons of Pāṇḍu do, while assembled on the battlefield?" Therefore, Sañjaya explained from the second to the thirteenth verses, what Dhṛtarāṣṭra's sons did. In the next verse, Sañjaya says what Pāṇḍu's sons did.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥

tataḥ śvetairhayairyukte mahati syandane sthitau
mādhavaḥ pāṇḍavaścaiva divyau śaṅkhau pradadhmaṭuḥ

Then, seated in a glorious chariot drawn by white horses, Śrī Kṛṣṇa as well as Arjuna, blew their divine conchs. 14

Comment:—

'Tataḥ śvetairhayairyukte'—The Gandharva (a celestial musician) named Citraratha gave Arjuna, one hundred divine horses. It was ordained that they would always remain one hundred in number even though many of them were killed, on the battlefield. They could go to heaven or live on the earth. Out of these, one hundred horses, four beautiful and well-trained horses, were harnessed to Arjuna's chariot.

'Mahati syandane sthitau'—The Fire-god (Agni) suffered from indigestion because a lot of 'ghee' (clarified butter) was offered in a holy sacrifice to him. Therefore, though the fire-god wanted to cure his indigestion by consuming medicinal herbs of

the Khāṇḍava forest, but he was unable to do it because it was protected by other gods. Whenever he tried to burn it, 'Indra', the king of the gods extinguished the fire with the rain. At last, with Arjuna's help Agni cured his indigestion, by burning the whole forest and being pleased with Arjuna, Agni gave him a very large and glorious chariot. As many weapons and missiles as could be accommodated in nine bullock carts, were held in it. It was gilded and glorious. Its wheels were strong and huge. Its flag, shone like lightning over about a 'Yojana (eight miles), in distance. In spite of being so long it was neither heavy, nor could, it stop or be entangled in trees etc., Hanumān (the monkey-god, who acted as a spy in Rāma's march against Rāvaṇa), was the emblem on the flag.

'Sthitau'—'Sthitau' means, that the beautiful and glorious chariot became more so, because Lord Kṛṣṇa Himself, and His dear devotee Arjuna, were sitting in it.

'Mādhavaḥ pāṇḍavaścaiva'—'Mā' is Lakṣmī, the goddess of wealth and prosperity, and 'Dhava,' is the husband or owner. Therefore, 'Mādhava' means the Lord of Lakṣmī, Śrī Kṛṣṇa, the incarnation of Lord Viṣṇu. Here, Pāṇḍava, has been used for Arjuna, because he is the chief among the Pāṇḍavas—'Pāṇḍavānāṁ Dhanāñjayaḥ; (Gītā 10/37). [Lord Kṛṣṇa says, "Among the Pāṇḍavas, I am Dhanāñjaya (Arjuna).]" (He has been called chief among the Pāṇḍavas, because he had no individuality, apart from Lord Kṛṣṇa.)

Arjuna and Śrī Kṛṣṇa were the incarnations of 'Nara' and 'Nārāyaṇa', respectively. In the beginning of every 'Parva' (section) of Mahābhārata, there is salutation to Nara (Arjuna) and Nārāyaṇa (Lord Kṛṣṇa). Thus, from this point of view also, Lord Kṛṣṇa and Arjuna both, were chiefs. Sañjaya also says in the last verse of the Gītā, "Wherever there is Śrī Kṛṣṇa, the Lord of Yoga, and wherever is Arjuna, the wielder of the bow (Gāṇḍīva bow), there are prosperity, victory, glory and righteousness; this is my conviction" (18/78).

'Divyau śaṅkhau pradadhmatuḥ'—Lord Kṛṣṇa and Arjuna, loudly blew their conchs, which were glorious and divine.

Here, it. may be stated, that it was proper on the part of Bhīṣma to blow his conch first, because he was the field-marshal of the Kaurava-army. But how far was it justified on the part of Lord Kṛṣṇa, the chariot-driver of the Pāṇḍava-army, to blow the conch, when the field-marshal, Dhr̥ṣṭadyumna of the Pāṇḍava-army, was there? The answer, is that Lord Kṛṣṇa is ever chief, whether He works as a chariot-driver or a great chariot-warrior. He is ever great, whatever the rank He may hold, because His rank is 'Acyuta' (fixed), He never deviates from his divine nature. In Pāṇḍava-army, Lord Kṛṣṇa was the chief and director. Even when, he was a boy, Nanda and Upananda etc., obeyed him. Therefore, they, by obeying him, started to worship Govardhana, (a mountain), instead of Indra, the king of gods, who had been worshipped for generations. It means, that the Lord, in whatever state, place and circumstance, He may live, is ever the chief. Therefore, Lord Kṛṣṇa was the first in the Pāṇḍava-army, to blow his conch.

One, who is really inferior, regards himself as superior, after getting an appointment to a high post. On the contrary, one who is really superior is superior everywhere, and he elevates the post, at which he works. Thus, Lord Kṛṣṇa, while working as a chariot-driver, elevated that post.



Link:—Sañjaya in the next four verses, in explaining the previous verse and giving some more details, describes the blowing of conchs by other warriors.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

pāñcajanyaṁ hr̥ṣīkeśo devadattaṁ dhanañjayaḥ
pauṇḍraṁ dadhmau mahāśaṅkhaṁ bhīmakarmā vṛkodaraḥ

Hṛṣīkeśa (Śrī Kṛṣṇa), blew his conch named Pāñcajanya, Dhanañjaya (Arjuna), his conch called Devadatta; while Vṛkodara (Bhīma), of terrific deeds, blew his mighty conch the Paundra. 15

Comment:—

'Pāñcajanyaṁ hṛṣīkeśaḥ'—'Hṛṣīkeśa', means the master of mind and senses, Lord Kṛṣṇa who pervades the mind and intellect of all viz., who is acquainted with the hearts of all the people, arranged on the side of the Pāṇḍavas, blew his conch named Pāñcajanya. Lord Kṛṣṇa having killed demon named Pañcājana who appeared in the form of a conch, used him as a conch. So His conch was named as 'Pāñcajanya.'

'Devadattaṁ dhanañjayaḥ'—The word 'Dhanañjaya' means conqueror of wealth. At the time of the holy sacrifice named Rājasūya, Arjuna took over wealth of many rulers on gaining victory, over them. So Arjuna was called 'Dhanañjaya.*' Indra, the king of gods, gave Arjuna the conch named Devadatta, while he was fighting with demons named Nivātakavaca etc. It produced such a loud and horrifying sound that the army of the enemies became terror-struck. This conch was blown by Arjuna.

'Paundraṁ dadhmau mahāśaṅkhaṁ bhīmakarmā vṛkodaraḥ'—Bhīma, was named 'Bhīmakarmā' (doer of tremendous deeds) because he killed demons, such as Hiḍimba, Baka and Jaṭa etc., and valiant warriors, such as Kīcaka and Jarāsandha etc. In his belly, besides the heat which helps to digest food, there was a special fire, named 'Vṛka' which digested a lot of food, very easily. It was because of his great digestive power, that he was named 'Vṛkodara.' Thus, Bhīma who was the doer of terrific deeds and possessed strong digestive power, blew his mighty conch, Paundra.



अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

* Mahābhārata, Virāṭa. 44/13

anantavijayaṁ rājā kuntīputro yudhiṣṭhiraḥ
nakulaḥ sahadewaśca sughoṣamaṇipuṣpakau

King Yudhiṣṭhira, son of Kuntī, blew his conch Anantavijaya; while Nakula and Sahadeva, blew their conchs, the Sughoṣa and Maṇipuṣpaka, respectively. 16

Comment:—

'Anantavijayaṁ rājā kuntīputro yudhiṣṭhiraḥ nakulaḥ sahadewaśca sughoṣamaṇipuṣpakau'—Arjuna, Bhīma and Yudhiṣṭhira—the three were Kuntī's sons while Nakula and Sahadeva were Mādrī's sons. So the adjective 'Kuntīputra' (Kuntī's sons) has been used for Yudhiṣṭhira.

Yudhiṣṭhira has been called a king because he was the ruler of half of the Indraprastha kingdom before exile and according to the promise and the law, he should have been a king after living in exile for twelve years and one year's incognito residence. Moreover, by calling him a king, Sañjaya wanted to hint that he would be the king of the entire territory afterwards.



काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक् पृथक् ॥ १८ ॥

kāśyaśca parameśvāsaḥ śikhāṇḍī ca mahārathaḥ
dhr̥ṣṭadyumno virāṭaśca sātyakiścāparājitaḥ
drupado draupadeyāśca sarvaśaḥ pṛthivīpate
saubhadraśca mahābāhuḥ śaṅkhāṇdadhmūḥ pṛthak pṛthak

The king of Kāśī, the excellent archer and Śikhāṇḍī, the great chariot-warrior, Dhr̥ṣṭadyumna and Virāṭa, and the invincible Sātyaki, king Drupada, as well as, the five sons of Draupadī, and the mighty-armed Abhimanyu, son of Subhadra, all of them blew their respective conchs. 17-18

Comment:—

'Kāśyaśca parameṣvāsaḥ śikhāṇḍī ca mahārathaḥ dhr̥ṣṭadyumno virāṭaśca sāt看yakiścāparājitaḥ drupado draupadeyāśca sarvaśaḥ pṛthivīpate saubhadraśca mahābāhuḥ śaṅkhāṇḍadhmuḥ pṛthak pṛthak'—The great chariot-warrior Śikhāṇḍī, was very brave. He in his previous birth was a woman, (the daughter named Ambā of the king of Kāśī), and in this birth also, was born as a daughter to king Drupada. Afterwards, she became a man by getting manhood from a genie, named Sthūṇākarna. Bhīṣma knew all this and therefore, he regarded him as a woman, and did not shoot arrows at him. Arjuna while fighting kept Śikhāṇḍī ahead, shot arrows at Bhīṣma and overthrew him from the chariot.

Arjuna's son Abhimanyu, was very brave. In warfare, he killed many warriors, by entering the array of soldiers stationed, in the form of a circle formed by Droṇa. At last, six great chariot-warriors of the army of Kauravas, surrounding him by foul means, attacked him with weapons and missiles. He was killed, when Duḥśāsana's son, hit him on the head, with a mace.

Saṅjaya, mentioned only one warrior named Bhīṣma, who blew his conch from the Kaurava-army, while he mentioned eighteen warriors, such as Lord Kṛṣṇa, Arjuna, Bhīma etc., from the Pāṇḍava-army. It seems that Saṅjaya, did not want to describe the unrighteous side of the Kaurava-army, in detail. But, he had great regard for Lord Kṛṣṇa, the Pāṇḍavas and the Pāṇḍava-army, because of their righteousness. So he thought it proper, to describe the warriors of Pāṇḍava-army, in more detail and he took delight in describing them.



Link:—In the next verse is described the effect of the sound of the conchs on the Kaurava-army.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

sa ghoṣo dhārtarāṣṭrāṇām hṛdayāni vyadārayat
nabhaśca pṛthivīm caiva tumulo vyanunādayan

The terrible din, echoing through the sky and the earth, rent the hearts of Dhṛtarāṣṭra's sons, who had usurped the kingdom by unjust means. 19

Comment:—

'Sa ghoṣo dhārtarāṣṭrāṇām hṛdayāni vyadārayat nabhaśca pṛthivīm caiva tumulo vyanunādayan'—The sounds of the conchs of the Pāṇḍava-army, was so thunderous, roaring and horrifying, that it echoed through the sky and the earth, and rent the hearts of the Kauravas, who had usurped the empire, and also of the kings, who had come to fight on their side. It means, that, as a weapon or a missile, rends the heart and causes it pain so does, the sound of the these conchs. That sound discouraged the Kaurava-army and its warriors were horror-struck, at the formidable strength of the Pāṇḍava-army.

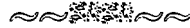
Sanjaya was relating the incidents to Dhṛtarāṣṭra. So it seems that it was not proper on his part to mention, 'Dhārtarāṣṭrāṇām' (Dhṛtarāṣṭra's sons). He should have mentioned 'Tāvakīnānām' (his sons and relatives), which would have been polite. But he used the word correctly, because it was justified on his part to use it as he meant to say, that his sons usurped the kingdom. Their hearts were rent, because they were unrighteous. Therefore the use of the word is justified further.

Here a question may arise why there was no effect of the sound of the war instruments, such as conchs etc., of the eleven Akṣauhiṇī army (In an Akṣauhiṇī army there are 109350 foot soldiers, 65610 horses, 21870 chariots and 21870 elephants) of the Kauravas* on the Pāṇḍava-army, but the sound of the conchs

* It was impossible for Duryodhana to have such a large eleven Akṣauhiṇī

of seven Akṣauhiṇī army of the Pāṇḍavas rent the hearts of the Kaurava-army. The answer is that the hearts of those who are righteous and just, are impregnable. Pāṇḍavas had ruled over the empire with justice and righteousness, before their exile and also demanded their empire from the Kauravas, which was a just demand. On the other hand, the hearts of those who are unrighteous, unjust and sinful, are weak, doubtful and full of fear. It is their sin or injustice, which weakens their hearts. Duryodhana and his group, tried their best to kill Pāṇḍavas, by any means—fair or foul. They usurped their empire and caused them much trouble. Thus, they stood for unrighteousness. So the sound of the conchs of seven Akṣauhiṇī army of the Pāṇḍavas, rent their hearts, with a piercing pain.

This incident, warns a striver, that he should never have unjust and unrighteous dealings, through his body, speech and mind, because these weaken the heart and create fear, in it. For example, the creatures of the world, including the gods and the demons, were afraid of Rāvaṇa, the king of Laṅkā. But when he abducted Sītā, he being terrified, looked here and there, to see if anyone was watching him (Mānasa 3/28/4-5).



Link:—In the first verse, Dhṛtarāṣṭra put a question, about his sons and sons of Pāṇḍu. Sañjaya answered the question, from the second to the nineteenth verse. Now Sañjaya starts

army. But when the Pāṇḍavas were exiled, Duryodhana adopted the policy of Yudhiṣṭhira. As Yudhiṣṭhira ruled over the subjects with justice and righteousness to give them comfort, thinking it his duty, Duryodhana also did the same to establish his influence over them. It was because of his good behaviour towards the people for thirteen years that the army which liked the Pāṇḍavas, came over to his side. Thus he could win the confidence of nine Akṣauhiṇī army because of his good behaviour. Lord Kṛṣṇa gave him one Akṣauhiṇī army. Moreover he tricked one Akṣauhiṇī army of king Śalya of Madra to his side which had been on the side of the Pāṇḍavas. Therefore on the side of the Kauravas there was an army eleven Akṣauhiṇī in number while on the Pāṇḍava side it was seven Akṣauhiṇī.

the dialogue in the next verse between Lord Kṛṣṇa and Arjuna, which is known as 'The Bhagavadgītā'.

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ २० ॥
हृषीकेशं तदा वाक्यमिदमाह महीपते ।

atha vyavasthitānḍrṣṭvā dhārtarāṣṭrān kapidhvajaḥ
pravṛtte śastrasampāte dhanurudyamya pāṇḍavaḥ
hrṣīkeśam tadā vākyaṁidamāha mahīpate

Now, O Lord of the earth, seeing Dhṛtarāṣṭra's sons arrayed against him, and the fighting about to commence with missiles, Pāṇḍava (Arjuna) whose ensign bears the Hanumān, lifting his bow, spoke the following words, to Kṛṣṇa. 20

Comment:—

'Atha'—This word means, that now Sañjaya begins the Bhagavadgītā, in the form of a dialogue between Lord Kṛṣṇa and Arjuna. This dialogue, ends with the word 'Iti' used in the seventy-fourth verse of the eighteenth chapter. Similarly, the gospel of the Gītā begins, with the eleventh verse of the second chapter, and ends with sixty-sixth verse of the eighteenth chapter.

'Pravṛtte śastrasampāte'—Though Bhīṣma had blown his conch to cheer up Duryodhana, not to declare war, yet the Kaurava and Pāṇḍava armies thought that the war had been declared, and so they became ready with weapons and missiles in their hands. Seeing them equipped with weapons and missiles, Arjuna also lifted his bow, named Gāṇḍīva.

'Vyavasthitān dhārtarāṣṭrān ḍrṣṭvā'—By these words Sañjaya means, "When your son Duryodhana saw the army of Pāṇḍavas, he fled to Dronācārya. But when Arjuna saw the army of Kauravas, he lifted his bow." 'Dhanurudyamya' (took his bow)—it shows, that Duryodhana was filled with fear, while Arjuna was fearless, courageous and valiant.

'Kapidhvajaḥ'—By using this epithet 'Kapidhvajaḥ', Sañjaya wants to remind Dhṛtarāṣṭra of Hanumān, sitting on the banner of Arjuna's chariot. When Pāṇḍavas used to live in the forest, one day suddenly, the wind dropped a divine lotus having a thousand leaves before Draupadī. She was very much pleased to see it, and she said to Bhīma, "O excellent among the brave, bring me several lotuses of this kind." Bhīma, started to satisfy her desire. When he reached the Kadalī forest, he happened to meet Hanumān. Both of them talked about many things. At last Hanumān desired to grant him a boon. Bhīma said, "May your kindness continue to be with me!" Hanumān said, "O son of wind-god, when uneasy by being injured with arrows and weapons, enter the army of the enemy and make a roar, I'll enhance that roar by adding my own power to it. Moreover, by sitting on the banner of Arjuna's chariot I'll make such a roar, that it will be deadly terrifying to your enemy, and you will gain a victory, over them and kill them very easily."* Therefore, the victory of those, on whose banner Hanumān was sitting, was certain.

'Pāṇḍavaḥ'—Dhṛtarāṣṭra, used the word 'Pāṇḍavaḥ' in his question. Therefore, Sañjaya also used the word 'Pāṇḍavaḥ', several times (as in 1/14 and here in 1/20) to remind Dhṛtarāṣṭra of the Pāṇḍavas.

'Hṛṣikeśam tadā vākyamidamāha mahīpate'—Duryodhana, seeing the army of Pāṇḍavas, approaching his preceptor Droṇa, spoke the words cleverly; while Arjuna seeing the army of Kauravas approaching Lord Kṛṣṇa, who is a world-teacher, who is acquainted with the hearts of all, and who is the inspirer of mind and intellect etc., spoke the words full of bravery, courage, and duty.



अर्जुन उवाच

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥
 यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
 कैर्मया सह योद्धव्यमस्मिन्नराणसमुद्यमे ॥ २२ ॥

arjuna uvāca

senayorubhayormadhye ratham sthāpaya me'cyuta
 yāvadetanirīkṣe'haṁ yoddhukāmānavasthitān
 kairmayā saha yoddhavyamasminraṇasamudyame

Arjuna said:

O Acyuta, (Acyuta means one who does not deviate from his divine glory) place my chariot between the two armies and hold it there, till I have carefully observed the war-minded warriors, with whom, I must wage this war. 21-22

Comment:—

'Acyuta senayorubhayormadhye ratham sthāpaya'—The two armies were stationed at such a distance, from each other from where they could shoot arrows etc., at each other. Arjuna asked Lord Kṛṣṇa to place the chariot in the middle. It was middle in two ways (i) The middle of the breadth of the armies. (ii) The middle of the two armies viz., equidistant from the two armies should be the same. His purpose was to see the two armies, easily.

'Senayorubhayormadhye' has been used in the Gītā three times—here (in 1/21), in the twenty-fourth verse of this chapter and in the tenth verse of the second chapter. He uses this phrase three times, because the first time he asks Kṛṣṇa to place the chariot between the two armies (1/21), then Lord Kṛṣṇa placing the chariot between the two armies, tells Arjuna to behold the Kauravas (1/24) and afterwards, preaches the gospel to despondent Arjuna, right there (2/10). To begin with, Arjuna was valiant, but when he saw his kith and kin in battle array, he developed an attitude of disinterest being overtaken by attachment. Finally,

Lord Kṛṣṇa preached the gospel of the Gītā, which dispelled his attachment. It means, that a man in whatever circumstances he is, by making proper use of circumstances, can be free from desires and can realize God, because God (Paramātmā), always remains uniform in all circumstances.

'Yāvadetānnirīkṣe'haṁ.....raṇasamudyame'—How long should the chariot be placed between the two armies? Arjuna says, "Hold the chariot there, till I have carefully observed those war-minded kings with their armies, who are stationed in the army of Kauravas and with whom I have to wage war. Let me see the heroes, I have to encounter. Let me, also see which of them are inferior, superior and equal to me, in heroism."

Here, by the phrase 'Yoddhukāmān,' Arjuna means to say, that they sent a proposal of conciliation, but the Kauravas did not accept it, as they had a keen desire to wage war. So, he wants to observe the warriors and their bravery, which makes them so confident to wage war.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

yotsyamānānavekṣe'haṁ ya ete'tra samāgatāḥ
dhārtarāṣṭrasya durbuddheryuddhe priyacikīrṣavaḥ

I desire to watch the evil-minded Duryodhana's well-wisher rulers, who have assembled here with their armies and are ready to fight. 23

Comment:—

Dhārtarāṣṭrasya* durbuddheryuddhe priyacikīrṣavaḥ'— Here Arjuna, by calling Duryodhana evil-minded, wants to convey how Duryodhana conspired for their destruction several times and tried his best to humiliate them. Arjuna says, "We are the

* There are two meanings of the term 'Dhārtarāṣṭra'—(1) Dhṛtarāṣṭra's sons or relatives, (2) those who usurp kingdom. Here this term has been used for Dhṛtarāṣṭra's son, Duryodhana.

lawful owners of half the empire but he wants to usurp it. He is evil-minded and these kings have assembled here to try to do good to him. But the duty of a friend, is to give him such advice as may add to his welfare now and hereafter. But, these kings instead of removing his evil-mindedness, want to enhance it and are really degrading him, by instigating him to wage war. They are not thinking of his welfare here and hereafter. As friends, they should have advised him to rule over, half of the kingdom and handover the other half, to us, the Pāṇḍavas. Thus, he would have ruled over half of the empire, and his life in the next world would also have been protected."

'Yotsyamānānavekṣe'haṁ ya ete'tra samāgatāḥ'— I want to observe the warriors, who are so impatient to wage war. They have favoured unrighteousness and injustice; so they are sure to be ruined in the war, against us.

'Yotsyamānān'—it means that Arjuna wants to see those, who have a keen desire to fight.



Link:—In the next two verses, Sañjaya tells us what Lord Kṛṣṇa did after hearing Arjuna's words.

सञ्जय उवाच

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥
भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान् समवेतान्कुरुनिति ॥ २५ ॥

sañjaya uvāca

evamukto hr̥ṣīkeśo guḍākeśena bhārata
senayorubhayormadhye sthāpayitvā rathottamam
bhīṣmadroṇapramukhataḥ sarveṣāṁ ca mahīkṣitām
uvāca pārtha paśyaitān samavetāṅkurūniti

Sañjaya said:

"O Bhārata" (born in Bharata-family), thus addressed by Guḍākeśa (one who has control over sleep viz., Arjuna), Hṛṣikeśa (the Lord of the senses) placed the magnificent chariot between the two armies, in front of Bhīṣma, Droṇa and all the kings, and said, "O Pārtha (the son of Prthā, Kuntī), behold all these Kurus, assembled here." 24-25

Comment:—

'Guḍākeśa'—'Guḍākeśa' has two meanings (i) 'Guḍā' means 'curled' and 'Keśa' means 'hair.' It means one having curly hair (ii) 'Guḍākā' means 'sleep' and 'Īśa' means 'master.' It means, one who has conquered sleep. Arjuna had curly hair and he had conquered sleep. So he has been called 'Guḍākeśa'.

'Evamuktaḥ'—One, who is not a slave to sleep, idleness and worldly pleasures, but is a slave (devotee) to God; God listens to such a person and even obeys him. Having said so, in order to carry out the wish of his devotee-friend Arjuna, Lord Kṛṣṇa, placed the chariot between the two armies.

'Hṛṣikeśaḥ'—'Hṛṣika' means 'senses' and 'Īśa' means 'Lord.' Thus 'Hṛṣikeśa' means the Lord of the senses. In the twenty-first verse and also in this verse, this word has been used because Lord Kṛṣṇa, who is the inspirer of minds, intellects and senses and who commands the whole world, has become a chariot-driver to carry out Arjuna's wish. It shows how kind He is to Arjuna.

'Senayorubhayormadhye sthāpayitvā rathottamam'—Lord Kṛṣṇa stationed Arjuna's noble chariot in the open space, between the two armies.

'Bhīṣmadroṇapramukhataḥ sarveṣāṃ ca mahīkṣitām'— Lord Kṛṣṇa placed the chariot with His sagacity, at such a point from where his kinsmen such as Bhīṣma, his preceptor Droṇa and chief kings and warriors of Kaurava-army, could be clearly seen.

'Uvāca pārtha paśyaitān samavetānkurūniti'—In the word 'Kuru', the sons of both Dhṛtarāṣṭra and Pāṇḍu are included,

because both of them belong to the Kuru family. Lord Kṛṣṇa, by saying 'Behold all these Kurus assembled here' means, that by seeing them, Arjuna may think that they are all one, whether they are on his side or on the opposite side and whether they are good or bad and thus a feeling of kinship may develop in him. This feeling of kinship may lead to attachment and make him inquisitive. Thus, by making Arjuna an instrument, Lord Kṛṣṇa wants to preach the gospel of the Gītā for the benediction of the creatures of Kali-age. Therefore, Lord Kṛṣṇa, instead of using 'Dhārtarāṣṭrān', used the words 'Kurūn'. If he had used 'Dhārtarāṣṭrān', Arjuna would have become enthusiastic and Lord Kṛṣṇa, could not have got a chance to preach the gospel of the Gītā and Arjuna's delusion, born of kinship, could not have been destroyed. But, Lord Kṛṣṇa, thought it His duty to destroy Arjuna's delusion. As a surgeon, first gives medicine, to a patient suffering from a boil so that it may suppurate and then performs an operation, to remove the diseased part, in the same way, God first arouses the hidden delusion of Arjuna and then destroys it. Here, Lord Kṛṣṇa by using the phrase 'kurūn paśya' first arouses delusion in order to destroy it, by advice later.

Arjuna in the twenty-second and twenty-third verses of this chapter wanted to behold and observe them. So Lord Kṛṣṇa says, "Behold these Kurus." Lord Kṛṣṇa could have placed the chariot without uttering any words but he intentionally used the phrase 'kurūn paśya' to arouse attachment in Arjuna.

There is a vast difference, between love for the family and love for God though there is also a little similarity. When we have love for members of our family, we overlook their faults, because we have a feeling of mineness with them. Similarly, God also does not heed the shortcomings of His devotee, because He has the feeling that he is His own. But, in domestic love, importance is attached to matters such as body etc., while in love for God, there is importance of feelings. In family love,

there is importance of delusion, while in love for God, there is importance of alliance. In family-love, there is darkness, while in divine love, there is light. In family-love, a man is negligent of his duty, while in love for God, being engrossed in love, a man may forget his duty momentarily, but is never negligent of his duty. In family-love, there is pre-eminence of the family, while in love for God, there is pre-eminence of God.



Link:—In the above-mentioned verse, Lord Kṛṣṇa told Arjuna to behold the Kurus. In the next verse, Sañjaya describes what happened after that.

तत्रापश्यत्स्थितान्यार्थः पितृनथ पितामहान् ।
 आचार्यान्मातुलान्भ्रातृन्पुत्रान्यौत्रान्सखींस्तथा ॥ २६ ॥
 श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।

tatrāpaśyatsthitānpārthaḥ pitṛnatha pitāmahān
 ācāryānmātulānbhrātṛṇputrānpautrānsakhīmstathā
 śvaśurānsuhṛdaścaiva senayorubhayorapi

Standing there, Arjuna then saw in both the armies, his uncles, grand-uncles, teachers, maternal uncles, brothers, cousins, sons, grandsons, friends, fathers-in-law, and well-wishers, as well. 26

Comment:—

'Tatrāpaśyatsthitānpārthaḥ pitṛnatha pitāmahān ācāryānmātulānbhrātṛṇputrānpautrānsakhīmstathā śvaśurānsuhṛdaścaiva senayorubhayorapi'—When Lord Kṛṣṇa, told Arjuna to behold the Kurus on the battlefield, Arjuna saw the members of his family, assembled on both sides. He saw his father's brother, named Bhūriśravā, who was just like his father. He saw his grand-uncles—Bhīṣma and Somadatta etc., preceptors—Droṇa and Kṛpa etc., maternal uncles, such as Purujit, Kuntibhoja, Śalya and Śakuni etc., brothers and cousins—Bhīma and Duryodhana etc., sons, such as Abhimanyu, Ghaṭotkaca, Lakṣmaṇa (Duryodhana's

son) etc., grandsons, such as the sons of Lakṣmaṇa; friends of Duryodhana, named Aśvatthāmā etc., and also his friends; fathers-in-law such as Drupada and Śaibya etc., and also well-wishers, such as Sātyaki and Kṛtavarmā etc.



Link:—In the next verse there is description of what Arjuna did, after seeing members of his family, in both armies.

तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥ २७ ॥

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

tānsamīkṣya sa kaunteyaḥ sarvānbandhūnavasthitān

kṛpayā parayāviṣṭo viṣīdannidamabravīt

Arjuna, the son of Kuntī, seeing all those relations present there and standing at their appointed places was filled with extreme compassion and uttered these following words, in sadness. 27

Comment:—

'Tān sarvānbandhūnavasthitān samīkṣya'—Besides the warriors mentioned in the previous verse, Arjuna saw great grandfathers, such as Bāhlīka etc., brothers-in-law, such as Dhṛṣṭadyumna, Śikhaṇḍī and Suratha etc., sister's husbands, such as Jayadratha etc., and several other relatives, who were posted in different positions in both armies.

'Sa kaunteyaḥ kṛpayā parayāviṣṭaḥ'—'Sa kaunteyaḥ' means, that Arjuna, who was ordered by mother Kuntī to wage war and who full of valour and stout-heartedness, entered the battle-field to observe the chief warriors of the Kaurava-army, was overcome by cowardice.

After seeing the warriors, who were related to him, through family and learning, on both the sides, Arjuna suddenly developed an attitude of kinship with them because he thought that on both sides there were his kinsmen and they would be killed in the war. In this way it was his family that would be destroyed on either

side. Thinking thus his stout-heartedness gave place to cowardice and he gave up the idea of war. This faint-heartedness, has been called by Lord Kṛṣṇa (in 2/2-3) 'Kāśmalam' viz., dejection and 'Hṛdayadaurbalyam' viz., weakness of the heart. Arjuna (in 2/7) also accepted it as 'Kārpaṇyadoṣopahatasvabhāvaḥ' viz., nature being tainted by the weakness of faint-heartedness. 'Kṛpayāviṣṭaḥ' means, that faint-heartedness is a temporary phase in him, while stout-heartedness is a permanent virtue, of his life. Thus the temporary phase of faint-heartedness cannot last too long, while his stout-heartedness will remain, forever.

What is extreme cowardice? Extreme cowardice in Arjuna is, that he does not think and make effort to kill his cruel and unrighteous opponents, such as Duryodhana, Duṣṣāsana and Śakuni etc., who, without any reason, insulted the Pāṇḍavas gave them trouble and tried to kill them, somehow or the other. On the other hand, he is taking pity on them (Gītā 1/35,46) and is thus deviating from his duty, of the warrior-class.

'Viśīdannidamabravīt'—Arjuna, is very much dejected after thinking over the consequences of a war for the family, tribe and country, and speaks the following words.



अर्जुन उवाच

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥
गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

arjuna uvāca

dr̥ṣṭvemaṁ svajānaṁ kṛṣṇa yuyutsum samupasthitam
sīdanti mama gātrāṇi mukhaṁ ca pariśuṣyati

vepathuśca śarīre me romaharṣaśca jāyate
 gāṇḍivam sramsate hastāttvakcaiva paridahyate
 na ca śaknomyavasthātum bhramatīva ca me manah

Arjuna said:

O Kṛṣṇa, at the sight of these kinsmen thus arrayed here, eager to wage war, my limbs give way, my mouth is parched, my body shivers and hair stand on end. The bow, Gāṇḍīva slips from my hand, my skin burns all over. My mind is reeling as it were and I am not able even, to stand. 28—30

Comment:—

'Dṛṣṭvemaṁ svajānaṁ kṛṣṇa yuyutsum samupasthitam'—Arjuna loved the name Kṛṣṇa, very much. So he has been addressed by this name in the Gītā nine times, more than any other name. Lord Kṛṣṇa, similarly loved Arjuna's name 'Pārtha' (the son of Pṛthā, Kuntī). Therefore, while talking together, both of them addressed each other by these names and this fact was well-known to other people also. Therefore, Sañjaya at the end of the Gītā in 18/78 mentions 'Kṛṣṇa', and 'Pārtha'—'Yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ (viz., wherever is Kṛṣṇa, the Lord of Yoga and wherever is Pārtha (Arjuna), the wielder of the bow).

Dhṛtarāṣṭra, in the first verse of this chapter, uses the phrase 'Samavetā Yuyutsavaḥ' (gathered together desirous to fight) and Arjuna here has said, 'Yuyutsum Samupasthitam' (arrayed eager to fight). But there is a vast difference, in the views of the two. Dhṛtarāṣṭra is partial to his sons. So, he uses the words 'Māmakāḥ' (Mine), and 'Pāṇḍavāḥ' (Pāṇḍu's). But Arjuna is impartial. So he uses the term 'Svajanam' (Kinsmen), which includes, persons of both sides. It means, that Dhṛtarāṣṭra is worried about the death of his sons in the warfare, while Arjuna is worried about the death of warriors, in both armies, because he thinks that both the warring groups, are his own kith and kin.

Till now the word 'Dṛṣṭvā' (having seen), has been used three

times—'Dṛṣṭvā tu pāṇḍavānīkam' (Having seen the army of the Pāṇḍavas) (1/2), 'Vyavasthitān dṛṣṭvā dhārtarāṣṭrān' (Having seen Dhṛtarāṣṭra's party arrayed) (1/20), and here 'Dṛṣṭverman svajanam' (Having seen these kinsmen). It means, that there is no change in the attitude of Duryodhana, as far as war is concerned. But, there is a lot of change in Arjuna's attitude. First, after seeing the sons of Dhṛtarāṣṭra, Arjuna like a hero, gets ready for war. But after seeing his relatives present there, he is overwhelmed with extreme compassion, his bow slips from his hand, and he is not inclined to fight.

'Sīdanti mama gātrāṇi.....bhramatīva ca me manaḥ'—Thinking of the consequences of the war, Arjuna is worried and sad. So his limbs are giving way, his mouth is getting parched, his body shakes, and his hair is standing on an end. The same Gāṇḍīva bow, the sound of whose string, terrified enemies, is dropping from his hand and his skin is burning all over.* His mind is reeling, he is in a dilemma, and he is unable even to stand at the war-front. He feels, as if he will fall unconscious, and thinks it is a sin to wage war.



Link:—After describing the eight signs of his sadness in the previous verses, now Arjuna mentions the inappropriateness of war with inauspicious omens, he sees.

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

nimittāni ca paśyāmi viparītāni keśava
na ca śreyo'nupaśyāmi hatvā svajanamāhve

O Keśava, I also find the omens inauspicious and I do not see any good in killing my kith and kin, in battle. 31

* Worry had been compared with pyre. There is a little difference between the two. Worry burns a living man while pyre burns a dead man.

Comment:—

'Nimittāni ca paśyāmi viparītāni keśava'—O Keśava, I find the omens* inauspicious. Enthusiasm in the beginning of an activity, leads it to success, while dilemma leads, to failure. So Arjuna says that the omens—that his limbs are giving way, his body is shaking, his mouth is getting parched—are not auspicious.† Besides, these, other omens, such as the falling of a meteor, untimely eclipse, earthquake, horrible sound of birds and animals, obliteration of a black mark in the moon, falling of blood from clouds, are inauspicious and all of these augur ill.

'Na ca śreyo'nupaśyāmi hatvā svajanamāhave'—I do not see any good, in killing my kith and kin either in this world or in the next, because only a sinner can destroy his kith and kin. Therefore, sin, alone will accrue to us by killing them, and that sin will lead us to hell.

In this verse, in both 'Nimittāni paśyāmi' (I see omens) and 'Śreyaḥ anupaśyāmi' (I see good)‡ Arjuna wants to say that, whether he goes by the omens or by this common sense, it is certain that it is futile to wage war, and there is no good in it, for them and for the entire world.



Link:—In the next verse Arjuna expresses his reluctance to get such an undesirable victory.

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥

* The omens are not responsible for the occurrence of the incidents, they merely foretell the incidents.

† What Arjuna is regarding as omens are not omens in fact. They are the defects of senses, body, mind and intellect which Arjuna finds in him because of his sadness.

‡ Here the verb 'Paśyāmi' has been used for the omens of the past and the present and verb 'Anupaśyāmi' has been used for the consequence in future.

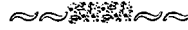
na kāṅkṣe vijayaṁ kṛṣṇa na ca rājyaṁ sukhāni ca
kiṁ no rājyena govinda kiṁ bhogairjīvitena vā

O Kṛṣṇa, I covet not victory, nor kingdom, nor pleasure. O Govinda, of what use to us is kingdom or luxuries or even life? 32

Comment:—

'Na kāṅkṣe vijayaṁ kṛṣṇa na ca rājyaṁ sukhāni ca'— Suppose, we get victory and then we get the kingdom of the entire earth and also pleasures. These are of no avail. I do not want either victory, kingdom or pleasure.

'Kiṁ no rājyena govinda kiṁ bhogairjīvitena vā'—When we do not desire anything (victory, kingdom and pleasure) of what use to us, is kingdom or pleasure? Victory, kingdom and pleasure, seem pleasant only, when there is desire for these. But we have no desire for these. So, how can these be pleasant to us? After killing our kith and kin, we have no desire to live, because after death, who will enjoy pleasure? The so-called pleasure, will rather lead us to worry and unhappiness.



Link:—In the next verse Arjuna gives the reason, why he has no desire for victory etc.

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥

yeṣāmarthe kāṅkṣitaṁ no rājyaṁ bhogaḥ sukhāni ca
ta ime'vasthitā yuddhe prāṇāṁstyaktvā dhanāni ca

Those, for whose sake we seek kingdom, enjoyment and pleasure, are here, arrayed on the battlefield, staking their lives and property. 33

Comment:—

'Yeṣāmarthe kāṅkṣitaṁ no rājyaṁ bhogaḥ sukhāni ca'— Whatever kingdom, pleasure and enjoyment we desire, we want

these for our relatives and friends. With these, we want to please and serve our teachers, uncles, grand-uncles, and sons etc. We do not want to possess these for our personal enjoyment.

'Ta ime'vasthitā yuddhe prāṇāṁstyaktvā dhanāni ca'— But all of these are arrayed here on the battlefield, staking their lives and property. They have decided to sacrifice even their lives, on the war front. If all of them are killed, for whom should we desire kingdom, prosperity and pleasure?

'Prāṇāṁstyaktvā dhanāni ca', means that they are standing on the battlefield, staking their lives and prosperity. If they had got a desire for life and prosperity, why would they stand here, to be slain? It means, that they have renounced, every hope.



Link:—In the next two verses there is description of the people, for whom Arjuna wants kingdom, pleasure and enjoyment.

आचार्याः * पितरः पुत्रास्तथैव च पितामहाः ।
 मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ ३४ ॥
 एतान् हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
 अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

ācāryāḥ pitarāḥ putrāstathaiva ca pitāmahāḥ
 mātulāḥ śvaśurāḥ pautrāḥ śyālāḥ sambandhinastathā
 etānna hantumicchāmi ghnato'pi madhusūdana
 api trailokyarājyasya hetoḥ kiṁ nu mahīkṛte

Teachers, uncles, fathers, sons, as well as grand-uncles, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives, though they may kill me, I would not seek to slay

* In the twenty-sixth verse Arjuna by saying 'Pitṛnatha pitāmahān...' has mentioned uncles and grand-uncles first but here by saying 'Ācāryāḥ pitarāḥ....' he has mentioned teachers first. It means that because of his love for his kith and kin there he mentions uncles first, while in this context of 'not slaying' he first mentions the teachers who are great well-wishers of human beings.

them, even for the sovereignty of the three worlds; and least, for this earth? 34-35

Comment:—

[Lord Kṛṣṇa in the twenty-first verse of the sixteenth chapter, says that passion, anger and greed, these constitute the triple gates to hell. Really these three, are different forms of passion. These are born out of our attachment for worldly things and person. Passion has two sides—to get the desired thing, and to get rid of undesired one. Desired things include accumulation and enjoyment. The desire for, accumulation is known as 'greed' and, desire for enjoyments, is called 'passion.' If desire for accumulation and enjoyment is not satisfied, anger accrues. In anger, men perform actions, to destroy those who create obstacles, in the fulfilment of their desires. It proves, that men fight to get desired things and to get rid of undesired ones. But Arjuna, does not want to fight for either of the two.]

'Ācāryāḥ pitarāḥ....kiṁ nu mahīkṛte'—If our kith and kin, being prompted by greed or anger want to slay me, I do not seek to kill them, out of anger or greed, because these two are the gateways to hell.

Here the word 'Api' has been used, two times by Arjuna. It means, first why should they kill me when I do not create any obstacle to their selfish motive? Even then suppose, they slay me, by thinking that I worked as an obstacle to their selfish motive, I do not seek to slay them. Secondly, though there is no possibility for the sovereignty of the three worlds coming to me by killing them, yet, if I get it, I do not seek to slay them.

'Madhusūdana'*—It means that you killed the demons, such as Madhu etc. But these teachers, such as Droṇa etc., and grand-uncles, such as Bhīṣma etc., are not demons, they are our near and dear ones. So, why should I have a desire to kill them?

* Lord Kṛṣṇa is called Madhusūdana because he killed the demon named Madhu.

'Ācāryāḥ'—I should serve respected and benevolent teachers, such as Droṇa etc., rather than fight them. It is appropriate on our part, even to sacrifice our lives at their feet.

'Pitarāḥ'—How can we slay our uncles (fathers), out of anger or greed, when we have got this body linked with them?

'Putrāḥ'—It is our duty to bring up our sons and our brother's sons, even though they may stand against us or act badly.

'Pitāmāḥ'—When our grand-uncles are worthy of adoration, as our father, they deserve still greater adoration, from us. Though, they may rebuke and punish us, yet we should not cause any suffering to them, we should rather serve them and give comfort to them.

'Mātulāḥ'—Our maternal uncles, being the brothers of our mothers, who rear us, deserve adoration from us.

'Śvaśurāḥ'—These fathers-in-law, are the father to my wife and my brother's wives. They are just like fathers to us. So how can I slay them?

'Pautrāḥ'—We should bring up our grandsons, in a better way, than our sons, rather than kill them.

'Śyālāḥ'—How can we slay the loving brothers of our wives?

'Sambandhināḥ'—I should serve and bring up all the relatives, rather than kill them. It is improper on our part, to kill them, even for the sovereignty of the three worlds.



Link:—Now Arjuna justifies his intention, not to slay his kith and kin, even from a point of view of consequences.

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।

पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ ३६ ॥

nihatya dhārtarāṣṭrānnāḥ kā prītiḥ syājjanārdana
pāpamevāśrayedasmānhatvāitānātātāyinaḥ

O Janārdana, (Janārdana, the name of Śrī Kṛṣṇa, means a person who is worshipped by people for prosperity and emancipation), what delight can we derive by slaying the sons of Dhṛtarāṣṭra? Sin alone will attach us by slaying these desperadoes. 36

Comment:—

'Nihatya dhārtarāṣṭrānnaḥ kā prītiḥ syājjanārdana pāpamevāśrayedasmānhatvaitānātātāyinaḥ—We cannot derive even the slightest joy, by slaying the sons of Dhṛtarāṣṭra and the warriors of their army. If we kill them, out of anger or greed, we shall have to repent, because the memory of those kinsmen will obsess us and the grief of their death, will torment us. We cannot get joy in this world, by killing them and sin will accrue, to us in the next world, which will torment us there.

There are six kinds of desperadoes—one who sets fire, who poisons, who murders, who seizes wealth, who usurps kingdoms and those who kidnap others' wives.*

Duryodhana and his companions have committed all these criminal offences. They secretly set fire to the residence, where Pāṇḍavas were expected to be sleeping, they poisoned Bhīma and threw him into water; they made an attempt on the life of Pāṇḍavas; while gambling, deceitfully they deprived Pāṇḍavas of their wealth and kingdom, and in the assembly, Duryodhana insulted Draupadī, by calling her his waiting-maid and persuaded Jayadratha to kidnap Draupadī, and he kidnapped her.

In the scriptures, it is mentioned that there is no sin in killing a desperado (Manusmṛti 8/351). But, it is also mentioned in the scriptures, that non-violence is of great virtue. Therefore, why should we slay our kith and kin, out of anger and greed?

Though Duryodhana etc., being desperadoes, deserve to be killed, yet sin will accrue to us as a result of such action, because they are our kith and kin. It is mentioned in the scriptures, that

* Vasiṣṭha smṛti 3/19

one who kills his kith and kin, is a great sinner. So how can we kill them? Therefore, it is better to break off our relationship with them, rather than to kill them. In the same way, as relationship could be cut off from a son, but he cannot be slain.



Link:—Having pointed out the evil consequences of war, Arjuna now dwells upon the sheer impropriety of waging war.

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

tasmānnārhā vayaṁ hantūṁ dhārtarāṣṭrān svabāndhavān
svajanam hi katham hatvā sukhinaḥ syāma mādhaba

O Mādhava, therefore we should not slay the sons of Dhṛtarāṣṭra, our kinsmen; for how can we, by killing our own kinsmen, gain happiness? 37

Comment:—

'Tasmānnārhā vayaṁ hantūṁ dhārtarāṣṭrān svabāndhavān'—The arguments against the slaughter of our kith and kin, advanced so far (from 1/28 to this verse) are enough to convince us, that it is improper to indulge in a destructive activity, like war. How can we, who are regarded as virtuous persons, perform such a hideous act?

'Svajanam hi katham hatvā sukhinaḥ syāma mādhaba'—Mādhava, if mere thought of their slaughter, is so painful, just imagine how much more painful, it would be to slay them, after being blinded by avarice and anger. How can we feel happy after their slaughter? They are our close relations.

Delusion, which is born of a sense of mine, deprives Arjuna of his sense of duty, as a member of the warrior-class. Where there is delusion, there is no discretion. When discretion is suppressed by delusion, the sense of duty, gets blurred.



Link:—The question arises, why Duryodhana does not think along the same lines, as you are thinking, since you are also his kith and kin. Arjuna explains this, in the two verses that follow.

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
 कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥
 कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
 कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥

yadyapyete na paśyanti lobhopahatacetasah
 kulakṣayakṛtaṁ doṣaṁ mitradrohe ca pātakam
 kathaṁ na jñeyamasmābhiḥ pāpādasmānnivartitum
 kulakṣayakṛtaṁ doṣaṁ prapaśyadbhirjanārdana

Although these people, with their understanding (discrimination) clouded by greed do not perceive the evil of destruction of their own families and the sin accruing from enmity towards friends, yet O Janārdana (Kṛṣṇa), why should we, who see clearly the sin involved, in the destruction of the family, not think of turning away from such a sin? 38-39

Comment:—

'Yadyapyete na paśyanti lobhopahatacetasah kulakṣayakṛtaṁ doṣaṁ mitradrohe ca pātakam'—Greed, consists in desiring to have more and more of wealth, property, praise, respect and rank. It is because of greed, that Duryodhana etc., lost discretion and so they do not think about the disastrous consequences of war and the sin, that will accrue out of it.

This extraordinary greed, had deprived them of their sense of discretion, and little do they realize, that the kingdom for which they are bent upon committing the sin of destroying their kith and kin, will not stay long, with them. The pleasure of possession, is soon followed by the pain of deprivation, which far outweighs the pleasure of possession. With minds clouded by greed for the kingdom they do not perceive the deadly sin,

which will arise by destroying their own families.

A battle causes loss of time, energy, life and property, and people are assailed by worries and hardships. When there is a quarrel between two friends, they turn into enemies. Drupada and Droṇa had been friends since childhood. After getting the kingdom one day Drupada insulted Droṇa, with the result, that their friendship turned into enmity. To avenge his insult Droṇa got Drupada defeated by his pupil, Arjuna, and thus got half of his kingdom. Then Drupada, got a holy sacrifice performed to destroy Droṇa, and thus both Dhr̥ṣṭadyumna and Draupadī, were born. Thus, they do not perceive the evil of destruction of the race, and the sin, that will accrue from enmity towards friends.

An Important Matter

We managed life well, without things which we do not possess. The paucity of things was not so painful as it is, if we miss those things, after possessing them. But these things can be with us for a short time, only, because these can stay with us so long as our fortune favours us, and then they, slip away. Thus, we remain the same as we were, without getting these. We had to work hard to get them and are now sad, after losing them. After getting them, we felt somewhat happy, only because of our greed. If we do not have this evil of greed, we can never be happy after getting the things. Similarly, we get happiness from members of our family, because of love and delusion. Thus, we see that we derive worldly pleasure out of evil. Without evil, no worldly pleasure is possible. If there is no greed, there cannot be any pleasure, in accumulation of wealth. Greed destroys our discretion, and we cannot think in the right perspective.

'Katham na jñeyamasmābhiḥ prapaśyadbhirjanārdana'—Arjuna says—"Though Duryodhana etc., do not perceive any guilt in the extermination of their family, and sin accruing from enmity towards friends yet we should desist from such a sin. (It will

be described from the 40th verse to the 44th verse), because we know it very well, that destruction of family is an evil, and enmity towards friends, is a sin. If those friends cause up pain, it will not be harmful for us, because pain will destroy our sins and purify us. But, if we have feelings of malice and enmity, those feelings remain with us, in other births also, will instigate us to commit sins and lead us to, degradation. Therefore, we should certainly forsake such a sin.

Here, Arjuna is thinking about the greed of Duryodhana etc., but he is not thinking about his own, infatuation and delusion. So he cannot understand his duty. It is a rule, that a man cannot perceive his failings as long he perceives defects, in others. He feels rather proud of his superiority, that he has no defect, while the fact is that, everyone generally, possesses one defect or the other. If we find fault with others, it is also a defect. Beings proud of one's own virtues and finding fault with others are the two defects which we do not perceive in us, though we do possess these. Thus Arjuna cannot perceive his own infatuation and delusion, because he is finding fault with Duryodhana, and is proud of his virtue (all evils persist under the cover of pride).



Link:—Now in the next five verses, Arjuna mentions the sins accruing from destruction of one's own family.

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥

**kulakṣaye praṇaśyanti kuladharmāḥ sanātanaḥ
dharme naṣṭe kulam kṛtsnamadharma'o'bhibhavatyuta**

With the destruction of a family its agelong family traditions disappear and with the absence of family traditions, impiety takes hold of the entire family. 40

Comment:—

'Kulakṣaye praṇaśyanti kuladharmāḥ sanātanaḥ'—In a war, there is destruction of family. The family has its agelong traditions and time-honoured usage. But when a family is destroyed, its pious traditions and usage, which lead the living and dead members of the family to benediction, also perish, because no one remains, to maintain these.

'Dharme naṣṭe kulam kṛtsnamadharma'bhībhavatyuta'—When pious traditions and pious conduct, perish, people lose their virtues and righteousness, and impiety takes hold of an entire family.

Now the doubt arises, how impiety takes hold of the family when it is destroyed. The answer is, that when people who wage war are killed, impiety takes hold of the children and women, who do not take part in battle, but are left behind. The reason is that when fit and experienced persons die in battle, no one is left behind to control the children and women, and to teach them good conduct and virtuous behaviour. So they do not behave decently that is supposed to mark, righteous persons. So impiety takes hold of them.



अधर्माभिभवत्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥ ४१ ॥

adharmābhibhavātkṛṣṇa praduṣyanti kulastriyaḥ
strīṣu duṣṭāsu vārṣṇeya jāyate varṇasaṅkaraḥ

When impiety prevails, O, Kṛṣṇa, the women of a family become perverse and with their degradation, O, Vārṣṇeya (descendant of Vṛṣṇi), a hybrid mixture of castes, results. 41

Comment:—

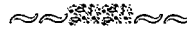
'Adharmābhibhavātkṛṣṇa praduṣyanti kulastriyaḥ'—By following righteousness, inner sense is purified. With the purification of inner sense; intellect becomes pure and pious

and placid (sāttvikī). Intellect has discrimination between right and wrong. But, when there is growth of impiety, in family, the conduct of members in the family, becomes bad. Bad conduct fouls the inner sense whose inner sense, makes the intellect 'tāmasī' (the intellect which veils knowledge and binds one to carelessness is called 'tāmasī'). With this 'Tāmasī' intellect, men lose discrimination, regard the undesirable as desirable, and the desirable as undesirable and act against ordinance of scriptures. With such an intellect women become depraved viz., unchaste.

'Strīṣu duṣṭāsu vārṣṇeya jāyate varṇasaṅkaraḥ'—Depraved women give birth to hybrids.* If man and woman belong to different castes, the offspring born of the couple, is known as a hybrid, (mixture).

Here, Arjuna by addressing the Lord as 'Kṛṣṇa', means to say that He attracts everyone. He further asks him, in which direction, He will pull his family.

Arjuna addresses him as Vārṣṇeya, because He belonged to the Vṛṣṇi clan. He means to say, to what clan will his descendants belong, when destruction of his clan, takes place? Therefore, it is not proper to destroy the clan.



सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

saṅkaro narakāyaiva kulaghñānāṁ kulasya ca
patanti pitaro hyeṣāṁ luptapiṇḍodakakriyāḥ

A mixture of castes leads the family as also the destroyers of a family to hell. Deprived of the ritual offerings of rice-balls and

* 'Saṅkaraḥ' means the mixture of contrary things. When men do not perform duties and righteousness, intermixture of castes, races, dresses, languages and foods etc., ensues.

water, the manes of their family also have a downfall. 42

Comment:—

'Saṅkaro narakāyaiva kulaghnānām kulasya ca'—The offsprings, that are born of an intermixture of castes, are not religious-minded and do not possess righteousness and rectitude, because they themselves are the product of persons, without virtue. So they behave against traditions and decorum of a race. Those who kill persons of a race war are called destroyers of the race. Such persons, lead not only themselves but also the whole race, to hell, because of destruction of traditions, of the race.

'Patanti pitaro hyeṣām luptapiṇḍodakakriyāḥ'—The manes of the destroyers of a race, fall because they do not get the ritual offerings of rice-balls (Piṇḍa) and water from them. The reason is, that when they get these offerings, because of those virtuous actions, they go to higher worlds. But, when they do not get those offerings, they cannot continue to live in those worlds and they are degraded.

A descendant, who is a hybrid has no regard for his ancestors, and he has no sentiment to offer anything, to them. Moreover, even if he offers anything, such as obsequies, as a social custom, without any regard and against the ordinance of scriptures, that is not received by the manes. The reason is, that he is not eligible to perform such rites. So they have a fall.

Appendix—There are two types of manes—'ājāna' and 'martya'. The manes who live in the world of manes are 'ājāna', while the manes who go to the world of manes after dying from the human-world are 'martya'. The 'martya' manes being deprived of the ritual offerings of rice-balls and water, have a downfall. Only those 'martya' manes have a downfall who have affinity for the family and offspring and expect to receive the ritual offerings of rice-balls and water.

Colophon—In the colophon of the Gītā the three expressions ‘brahmavidyāyām’, ‘yogaśāstre’ and ‘śrīkṛṣṇārjunasaṁvāde’ have been used in the singular number but ‘Śrīmadbhagavadgītāsu’ and ‘upaniṣatsu’—these two expressions have been used in the plural number. It means that in all the upaniṣads, Śrīmadbhagavadgītā is also an upaniṣad in which ‘brahmavidyā’ (the discipline of knowledge), ‘yogaśāstra’ (the discipline of action) and ‘Śrīkṛṣṇārjuna saṁvāda’ (the discipline of devotion)—the three have been included.

In the Gītā ‘Śrīkṛṣṇārjuna saṁvāda’ viz., the dialogue between Lord Kṛṣṇa and Arjuna begins with devotion and ends in devotion. In the beginning Arjuna, being confused with regard to his duty, takes refuge in God—‘śiṣyaste’haṁ śādhi mām tvām prapannam’ (Gītā 2/7) and in the end being inspired by the Lord for taking refuge in Him alone, by the expression ‘māmekam śaranam vraja’, Arjuna takes refuge in Him alone, when he declares—‘kariṣye vacanam tava’ (I will do your bidding). Arjuna asked Lord Kṛṣṇa the means by which he might attain the highest good (Gītā 2/7, 3/2, 5/1). Therefore the Lord has also described ‘Jñānayoga’ (the discipline of knowledge) and ‘Karmayoga’ (the discipline of action) in the Gītā.



दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

doṣairetaiḥ kulaghnānāṁ varṇasaṅkarakārakaiḥ
utsādyante jātīdharmāḥ kuladharmāśca śāśvatāḥ

Agelong caste-traditions and family-customs of the destroyers of a family get eradicated because of the intermixture created by the bad deeds of these destroyers of clans. 43

Comment:—

Doṣairetaiḥ kulaghnānāṁ.....kuladharmāśca śāśvatāḥ— With

the destruction of a race in war, family-traditions are ruined. With the ruin of family-traditions, impiety takes hold. With the growth of impiety, the women become depraved. With the vices there ensues an intermixture of castes. With the intermixture of castes caste-traditions of the clan-destroyers are ruined.

What are 'Kula Dharma' and 'Jāti Dharma'? In every caste, a family has its own traditions, customs and decorum which are known, as, 'Kula Dharma', whereas, the traditions of a caste as a whole, are known as 'Jāti Dharma' or 'Varṇa Dharma.' These traditions are general and these are approved by the scriptures. These traditions get ruined, if not followed.



उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।

नरकेऽनियतं वासो भवतीत्यनुश्रुम ॥ ४४ ॥

utsannakuladharmāṇāṃ manuṣyāṇāṃ janārdana
narake'niyataṃ vāso bhavatītyanuśruma

We have heard, O Janārdana, that men, who have lost their family traditions, dwell in hell, for an indefinite period of time. 44

Comment:—

'Utsannakuladharmāṇāṃ manuṣyāṇāṃ janārdana narake'-niyataṃ vāso bhavatītyanuśruma'—God has endowed man, with discretion and the right to perform, new deeds. hence, he is free to perform good or bad actions. He should use discretion in performing actions. But he being captive of greed, of pleasure etc., does not use his discretion and acts against the ordinance of scriptures, and family-traditions. Consequently, he is criticised, insulted and looked down upon, in this life and suffers tortures of hell for a long time, in the life to come. This is, what we have heard from our elders and ancestors.

In the word 'Manuṣyāṇāṃ' the clan-destroyers and all other

members of the race, including ancestors of the race-destroyers viz., manes and their descendants, have been included.



Link:—In the verse that follows, we are told how Arjuna was influenced by the description of disastrous consequences of fighting a battle.

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

aho bata mahatpāpaṁ kartuṁ vyavasitā vayam
yadrājyasukhalobhena hantuṁ svajanamudyatāḥ

Alas! Goaded by the lust for throne and enjoyment, we seem bent on perpetrating the great sin, of killing our kinsmen. 45

Comment:—

'Aho bata mahatpāpaṁ kartuṁ vyavasitā vayam yadrājya-sukhalobhena hantuṁ svajanamudyatāḥ'—Duryodhana and his companions, are villains. Being goaded by greed, they are not guided by righteousness and so they are prepared to wage a war. We have the power to discriminate between righteousness and unrighteousness, virtue and vice, but we are also prepared to wage war to kill our own kinsmen, just like ignorant people. So it is something very surprising and shocking. By doing so, we are going to commit a great sin, by turning a deaf ear to the teachings of preceptors and scriptures.

The word 'Aho' expresses surprise. It is surprising, that we have decided to commit sin by waging this war, even having known its horrifying consequences. The word 'Bata', expresses sorrow. It is a matter of sorrow, that we are prepared to slay our kith and kin, being over powered by greed, for a transient kingdom and pleasure.

Greed for kingdom and pleasure, is the only cause, for

perpetrating the great sin of killing our kinsmen. It means, that if we get victory in the battle, we shall get kingdom, wealth, honour, glory, power, pleasure and luxuries. Such greed for kingdom and enjoyment, is totally unjustified for such people as us.

In this verse, Arjuna wants to say that a man can carry out the behest of scriptures and teachers etc., only by honouring his own good ideas, and his own knowledge. But he who dishonours them, cannot adopt virtuous principles of scriptures and teachers. Thus good thoughts and ideas do not arise up in him. Then, who can check him from possessing evil thoughts and performing evil actions? Similarly, if we disregard our knowledge, who can check us from committing the great sin of killing our kinsmen?

Here, Arjuna is thinking about the disastrous consequences of war and so he is not willing to wage it. But he is not thinking that his feelings of attachment, selfishness and delusion for the family, are responsible for his behaviour which is totally wrong for a thoughtful, righteous and brave member, of the warrior-class.

[Arjuna in the thirty-eighth verse states that Duryodhana etc., with mind blinded by greed do not perceive the evil of destruction of their own clan and the sin accruing from enmity towards friends. Here, he says that goaded by the greed for throne and enjoyment, they themselves are prepared to commit a great sin. It proves that Arjuna knows that greed is the cause of sins. But, in the thirty-sixth verse of the third chapter, he asks, "Impelled by what does a man commit sin, unwillingly? And why?" The answer is, that he has a feeling of attachment and affection for the family, so he wants to turn away from war. He thinks, that greed is the root cause of the sin of destruction of one's own clan. But, by hearing the gospel of the Gītā, he

wants to know the path or discipline by pursuing which, he may obtain the highest good—the supreme bliss (Gītā 3/2). So, in the third chapter he asks, which is the force that impels a man to abandon his duty viz., (in 3/36) Arjuna, asks the question as a striver, about his duty, not as a person, having attachment for his family.]



Link:—Engrossed in surprise and sorrow, Arjuna in the verse that follows relates his decision, arrived at after these arguments.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

yadi māmāpratīkāramaśastraṁ śāstra-pāṇayaḥ
dhārtarāṣṭrā raṇe hanyustanme kṣemataraṁ bhavet

It would, indeed, be better for me, if the sons of Dhṛtarāṣṭra armed with weapons, killed me in battle, with me, while I will be unarmed and unresisting. 46

Comment:—

'Yadi māmāpratīkāramaśastraṁ śāstra-pāṇayaḥ dhārtarāṣṭrā raṇe hanyustanme kṣemataraṁ bhavet'—Arjuna says, "If I turn away from the war, perhaps our opponents will also desist from it. Why will they fight, if we are determined not to fight? But even if, regarding us as their enemy, they zealously, armed with weapons kill me, that will indeed be in my own interest, as it will be a kind of repentance for the determination, which I had made, in the war to kill my preceptors, and I shall be purified of the sins. It means that if I do not wage war, I will escape sin and my race, will not be destroyed."

[When a man talks about a subject, it has its effect, on him also. When Arjuna, possessed by extreme passion, started to

speak in sadness, in the twenty-eighth verse, he was not so much overwhelmed with grief as he was now. Then, Arjuna did not turn away from war, but went on speaking, overwhelmed with grief. But at last, he turns away from war, and sits down having laid down his bow and arrow. Lord Kṛṣṇa did not speak, to enable Arjuna to give an outlet for his feelings of sadness completely, because he knew, that his teachings would be of some avail to him, only when there was an outlet for his sorrow.]

An Important Fact

Worldly people will support the arguments adduced by Arjuna, but they will not agree with Lord Kṛṣṇa, who will justify war later. The reason is, that as Arjuna is full of attachment and love, the worldly people also belong to the same class. So they cannot understand the point of view, expressed by Lord Kṛṣṇa, who always thinks about the welfare and benediction of beings. They will say that Arjuna wanted to escape the sin, by not waging war, but it was Lord Kṛṣṇa, who inspired him to wage war. So, it was not proper on His part, to do so.

The fact is, that Lord Kṛṣṇa did not make Arjuna wage war. He reminded him of his duty only. It was Arjuna, who had invited Lord Kṛṣṇa, to the war front. But seeing his kinsmen on the hostile side, he was turning away from his duty. So Lord Kṛṣṇa reminded him not to neglect his duty, out of delusion but to wage war, because there was nothing more welcome to a member of the warrior-class than a righteous war.

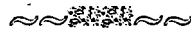
For example; if a man is going to Badrīnārāyaṇa, but by mistake he starts going in the opposite direction. He then happens to meet a person, who asks him where he was going. The latter, tells him that he has taken the wrong direction, so he should turn back, in order to reach his destination. Here, the person shows

the right direction (way), to the man who had lost it. Similarly, Lord Kṛṣṇa showed Arjuna the right direction, of his duty.

After seeing his kinsmen arrayed, on the war front, Arjuna said to Lord Kṛṣṇa, "I will not fight" (2/9). But after hearing the gospel of Lord Kṛṣṇa he did not say "I'll not fight" but he said, "I will carry out your bidding" (18/73) viz., "I will do my duty." It shows, that Lord Kṛṣṇa reminded him of his duty.

The fact is, that war was inevitable because Lord Kṛṣṇa Himself, while revealing his supreme divine form to Arjuna, said, "I am the mighty world-destroying time, the destroyer of the world. My purpose here is to destroy these people. Even if you do not kill them, all those warriors arrayed in the enemy's camp, will not survive" (11/32). Thus this destruction of human beings was inevitable, even if Arjuna did not fight. If Arjuna did not fight, Yudhiṣṭhira, who with his four brothers married Draupadī by obeying his mother, would certainly fight by obeying her. Similarly, Bhīma would never deviate from the war because he had already taken a pledge to kill the Kauravas. As far as Draupadī is concerned, she had even said, that if her husbands, the Pāṇḍavas did not fight, her father (Drupada), her brother (Dhṛṣṭadyumna), her five sons and Abhimanyu, would fight against the Kauravas*. All these facts, show that the war was inevitable.

A man cannot control the happenings that are pre-destined. By discharging his duty one can attain salvation, but by neglecting it, he can degrade himself. It means that man is free to attain, either desirable or undesirable results. Therefore, Lord Kṛṣṇa, by reminding Arjuna of his duty, has preached to human beings, that they should always discharge their duty, by following the ordinance of scriptures and never turn away from these.



* Mahābhārata, Udyoga. 82/37-38.

Link:—In the preceding verse, Arjuna expressed his intention based on many arguments. What he did after this, is contained, in the verse that follows.

सञ्जय उवाच

एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥

sañjaya uvāca

evamuktvārjunaḥ saṅkhye rathopastha upāviśat
visrjya saśaram cāpaṁ śokasaṁvignamānasaḥ

Arjuna, grief stricken on the battlefield, having spoken thus, and having laid down his bow and arrow, slumped into the central part of the chariot. 47

Comment:—

'Evamuktvārjunaḥ saṅkhye rathopastha upāviśat visrjya saśaram cāpaṁ śokasaṁvignamānasaḥ'—War, is the root cause of all evils. It will destroy a race and will lead us to hell in the next world. By thinking so Arjuna, overwhelmed with sorrow, became firmly determined not to wage war. Arjuna, who had come to the battlefield with great zeal with Gāṇḍīva bow in his hand, put the bow and arrow down, and overwhelmed with sorrow, sat on the seat of the chariot.

The main reason of Arjuna's grief, is that when Lord Kṛṣṇa placed the chariot between the two armies and asked Arjuna, to behold the Kauravas, he saw Bhīṣma and Droṇa standing in front of him. So his attachment was aroused. Thus, he thought about the destruction of his race (which Duryodhana etc., did not perceive being goaded by greed) and the sin, accruing from it. Then he said that, even if the warriors of the hostile army killed him, while he was unarmed and unresisting, that would be for his good. Thus empowered by delusion, Arjuna perceives

good in turning away from war, and even in his death and finally having abandoned his bow and arrow and overwhelmed with grief, sits on the middle seat of the chariot. Thus, we see that it is delusion, which changes a hero's (Arjuna's), great courage to consternation.



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-
संवादेऽर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥ १ ॥

*om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ yogaśāstre
śrīkṛṣṇārjunasaṁvāde'rjunaviṣādayogo nāma prathamodhyāyaḥ*

Thus with the words, Om, Tat, Sat—the names of the Lord as sung in the Upaniṣad of the Bhagavadgītā by the Lord, the science of Brahma, the scripture on Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the first chapter entitled, 'The Yoga of Dejection of Arjuna'.

The colophon at the end of each chapter, written by sage Veda Vyāsa reveals the glory and greatness of the Gītā. 'Om, Tat, Sat'—this has been declared as the triple designation of the Absolute. These three names, lead the beings to benediction and turn us towards God and spirituality and break off our relationship with the world. These wash away the mistakes, which we might have committed in pronouncing the verses, words and letters, in the chapter. So these three are pronounced at the end of each chapter.

By 'Om' sage Veda Vyāsa means, that this may wash away the mistakes of the verses, 'Tat' may turn his verses towards God, and 'Sat' means, that these verses may give an imperishable fruit. 'Iti', means that he has no other personal motive besides this one.

The Gītā has been called 'Śrīmad' because it possesses paramount beauty, and it is called 'Śrīmadbhagavad', because

it has been uttered by Lord Kṛṣṇa, who possesses six 'Bhagas' i.e., divine traits—wealth, virtue, glory, greatness, knowledge and dispassion.

It has been called the Gītā, because it has been sung by the Lord Himself. According to the rules of Saṁskṛta grammar, it should have been called 'Gītam', yet it being the essence of Upaniṣads, in feminine gender, it has been called the 'Gītā.'

The essence of all Upaniṣads, is contained in it and it has emanated from the tongue of the Lord Himself, so it is called 'Upaniṣad.'

It is called 'Brahmavidyā (Supreme Knowledge), because it leads the living being, to benediction without any distinction of caste, creed and colour. It is called 'Yogaśāstra' because different Yogas (Disciplines), such as Karmayoga (the Discipline of Disinterested Action), Jñānayoga (the Discipline of Knowledge), Dhyānayoga (the Discipline of Meditation) and Bhaktiyoga (the Discipline of Devotion), are contained in it. By following anyone of these disciplines a striver, can realize his identity with God (Paramātmā).

It is a dialogue, between Lord Kṛṣṇa and the devotee Arjuna. Arjuna has asked questions without hesitation, and Lord Kṛṣṇa has answered them with generosity. So it is called a dialogue between Śrī Kṛṣṇa and Arjuna.

In the first chapter, there is description of Arjuna's dejection. By the company of God and saints, this dejection may create dispassion and thus may lead to benediction. Though Duryodhana, also possessed dejection, yet having disinclination for God, his dejection is not called 'Yoga'. But it is called Yoga, in the case of Arjuna as he could realize his identity with God, by means of this 'Yoga.' So this chapter is entitled 'The Yoga of Dejection of Arjuna.'

The purpose of the concluding words, which are given at the end of each chapter, is that even a single chapter well meditated upon may lead a striver to benediction.

Words, letters and the Uvāca (said) in the first chapter

(1) In this chapter in 'Atha Prathamo'dhyāyaḥ' there are three words, in 'Dhṛtarāṣṭra Uvāca' and 'Sañjaya Uvāca' etc., there are twelve words, in verses, there are five hundred and fifty-eight words and there are thirteen concluding words. Thus the total number of words, is five hundred and eighty-six.

(ii) In this chapter in 'Atha Prathamo'dhyāyaḥ' there are seven letters, in 'Dhṛtarāṣṭra Uvāca', 'Sañjaya Uvāca' etc., there are thirty-seven letters, in verses there are one thousand, five hundred and four letters and the concluding letters are forty-eight. In this way the total number of letters in this chapter is one thousand, five hundred and ninety-six. Each verse, in this chapter consists of thirty-two letters.

(iii) In this chapter 'Uvāca' (said) has been used six times, 'Dhṛtarāṣṭra Uvāca' once, 'Sañjaya Uvāca' thrice and 'Arjuna Uvāca' twice.

Metres Used in the first Chapter—

Out of the forty-seven verses, of this chapter, in the first quarter of the fifth verse, as well as the thirty-third verse, and in the third quarter of the forty-third verse 'ra-gaṇa' being used there is 'ra-vipulā' metre; while in the first quarter of the twenty-fifth verse and the third quarter of the ninth verse 'na-gaṇa' being used, there is 'na-vipulā' metre. The remaining forty-two verses have the characteristics of right 'pathyāvakra' Anuṣṭup metre.



Second Chapter

INTRODUCTION

Duryodhana mentioned the great warriors of the two armies, but Droṇācārya did not utter a word. So Duryodhana became sad. Then, Bhīṣma blew his conch loudly to cheer Duryodhana. Hearing the sound of his conch, the conchs, drums and cow-horns etc., of the Kaurava and the Pāṇḍava armies blared forth. After this (from the twentieth verse) the dialogue between Lord Kṛṣṇa and Arjuna began.

Arjuna asked Lord Kṛṣṇa, to place his chariot in the midst of the two armies. The Lord, having placed the chariot between the two armies, in front of Bhīṣma and Droṇa etc., asked Arjuna to behold the Kurus. Having seen his kinsmen, he was filled with compassion and sadness, that he cast away his bow and arrows, and slumped into the seat of the chariot.

The second chapter starts with Sañjaya telling Dhṛtarāṣṭra, what Lord Kṛṣṇa had said to Arjuna, when he was overwhelmed with grief.

सञ्जय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

sañjaya uvāca

taṁ tathā kṛpayāviṣṭamaśrupūrṇākulekṣaṇam
viṣīdantamidaṁ vākyaṁuvāca madhusūdanaḥ

Sañjaya said:

Madhusūdana (He who destroyed the demon named Madhu), addressed the following words to Arjuna, who was overwhelmed with compassion and in deep distress and whose eyes were flooded with tears of despondence. 1

Comment:—

'**Taṁ tathā kṛpayāviṣṭam**'—Arjuna advises Lord Kṛṣṇa to place his chariot in between the two armies, so that he may behold the war-minded warriors who dared to risk their lives, by fighting against such a valiant warrior, as he. But the same heroic and zealous Arjuna, at the sight of his kinsmen, becomes overwhelmed with grief, his limbs give way, his mouth is parched, his body shivers, his hairs stand on end, his bow slips, from his hand, his skin burns all over and his mind reels. His bravery turns into faint-heartedness and he slips into the seat of the chariot. Sañjaya, conveys the same feelings of Arjuna, who was drowned in distress and despondency.

'**Aśrupūṛṇākulekṣaṇam**'—Such a valiant warrior, Arjuna was full of familial attachment and his eyes were full of tears, that he could not even see, clearly.

'**Viṣḍantamidam vākyamuvāca madhusūdanaḥ**'—Lord Kṛṣṇa (Madhusūdana), said the following words (the words which will be repeated in the second and third verses) to Arjuna, who was overwhelmed with grief because of his loss of courage.

Here, 'Viṣḍantamuvāca' was enough, because the word 'Vākyam' is also included in the verb 'Uvāca'. But the word 'Vākyam' has a special meaning. These words of Lord Kṛṣṇa, are very profound and uncommon. These attack Arjuna's faint-heartedness and despondency, which overpowered Arjuna, in the discharge of his duty. They make him aware of his weakness and arouse in him a desire for benediction. It is because of these profound words of Lord Kṛṣṇa, that Arjuna by becoming His disciple and seeks refuge in Him (2 / 7).

Sañjaya by using the word 'Madhusūdana', means to say that Lord Kṛṣṇa is the killer of demon, Madhu i.e., He is the destroyer of people having a villainous nature, and so He will certainly destroy wicked natured Duryodhana, and his group.



Link:—The next two verses, contain what Lord Kṛṣṇa told Arjuna:—

श्रीभगवानुवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

śrībhagavān uvāca*

kutastvā kaśmalamidaṁ viṣame samupasthitam
anāryajuṣṭamasvargyamakīrtikaramarjuna

The Blessed Lord said:

Arjuna, how has this affliction overtaken you at this odd hour? It is shunned by noble souls; neither could it bring heaven nor fame to you. 2

Comment:—

['Arjuna'—Lord Kṛṣṇa, addresses him as 'Arjuna' which means, pure in heart. The Lord means to say, how he has become faint-hearted, when it is quite unbecoming of him.]

'Kutastvā kaśmalamidaṁ viṣame samupasthitam'—Lord Kṛṣṇa, being surprised asks Arjuna, why he has developed faint-heartedness, instead of valour and zeal, at this juncture. A man is surprised in two ways—out of his own ignorance, and as a warning to others. Lord Kṛṣṇa's surprise here is, a warning to Arjuna, so that he may be aware of his duty.

'Kutaḥ' means that this faint-heartedness is not permanent in him, it is only a temporary phase, which will go away.

'Samupasthitam' means, you are faint-hearted, not only in words and feelings, but also in actions, you are overcome by this faint-heartedness and therefore you sat in the middle of the chariot, after abandoning your bow and arrows.

* The Lord is called 'Bhagavān' because he possesses six 'Bhagas' (divine traits). They are wealth, virtue, glory, greatness, knowledge and dispassion.

'Anāryajuṣṭam'—Great people do not become faint-hearted, they shun the feeling because, it does not lead them, to any good.

Great men who want to achieve success do so with fixed objectives, during activity as well as non-activity. They do not shirk their duty. According to prevailing circumstances, they perform their duty thoroughly, with zeal and readiness, in order to achieve emancipation. So, it is not proper on his part to refrain from the duty of fighting, because of cowardice.

'Asvargyam'—If we leave aside the goal of success and consider the matter from a worldly point of view, the attainment of heaven, is the highest achievement. With this timidity you cannot even attain the heaven.

'Akīrtikaram'—Even without having the aim of attainment of heaven, a noble person performs those deeds which bring him name and fame in the world. But this cowardice would defame you. So it does not befit you at all, to be faint-hearted.

Here, the Lord by giving these three expressions 'Anāryajuṣṭam', 'Asvargyam' and 'Akīrtikaram', in a sequence has explained that there are three types of persons (i) Thoughtful—whose aim is to attain benediction, (ii) Virtuous—who by doing virtuous actions want to attain heaven, (iii) and Ordinary—who want name and fame in the world. So, by giving the above-mentioned three kind, Lord Kṛṣṇa wants to warn Arjuna that, his affliction would bring him neither benediction, nor heaven nor fame, but would degrade and defame him, and lead him to hell.



Link:—In the verse that follows, Lord Kṛṣṇa points out what to do, when a person is in the grip of cowardice.

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३ ॥

klaibyaṁ mā sma gamaḥ pārtha naitattvayyupapadyate
kṣudraṁ hṛdayadaurbalyaṁ tyaktvottiṣṭha parantapa

O Pārtha (son of Pṛthā viz., Kuntī), yield not to cowardice. It does not befit you. Cast off this petty faint-heartedness and wake up, O vanquisher of foes. 3

Comment:—

'Pārtha'*—Lord Kṛṣṇa addresses Arjuna as 'Pārtha', to remind him of Mother Kuntī's message† and arouse in him feelings of bravery which befits the members of a warrior-class. It means, that he should not disobey his mother by showing cowardice.

'Klaibyaṁ mā sma gamaḥ'—It is because of faint-heartedness that Arjuna perceives it, righteous not to wage war and unrighteous to wage war. Therefore to warn him, Lord Kṛṣṇa says that it is impotence rather than righteousness, not to wage war. So he should abandon this weakness.

'Naitattvayyupapadyate'—You should not have developed this timidity in you, because you are, the son of a brave mother of warrior-class, and you yourself are also brave. Therefore, this weakness does not befit you at all.

'Parantapa'—You are the scorcher and vanquisher of foes. So, will you gladden your enemies by showing your disinclination for war?

'Kṣudraṁ hṛdayadaurbalyaṁ tyaktvottiṣṭha'—Here, 'Kṣudram', has two meanings—(i) This faint-heartedness will make you lowly viz., it will deprive you of salvation, heaven or fame and if you

* Being the son of Pṛthā Arjuna is called 'Pārtha'. This word manifests intimacy between Lord Kṛṣṇa and Arjuna. In the Gītā Lord Kṛṣṇa has used this address thirty-eight times, more than any other address. The second place goes to 'Kaunteya' which has been used twenty-four times.

When Lord Kṛṣṇa wants to say something special or give assurance to Arjuna or there is an overflow of love for him, He calls him 'Pārtha'. By addressing him thus, he wants to remind him that besides being the son of his father's sister, he is his loving devotee and friend (Gītā 4/3). Therefore He tells him something very secret and true for his welfare.

† Kuntī's message to Arjuna and to Bhīma who were ever eager to fight—
It is the time for which the mother of the warrior-class gives birth to her sons.

do not abandon it, you will become insignificant. (ii) This faint-heartedness, is petty. So it is not difficult for a brave person like you to abandon.

You are thinking that being virtuous, you do not want to commit a sin by waging war, but it is your cowardice. So by abandoning it, you should discharge your duty, by arraying yourself to wage war.

Lord Kṛṣṇa knows for certain, that it is Arjuna's first and foremost duty to wage war. So, He, without caring for Arjuna's lame excuses, orders him quickly to wage war, with full preparations.

Appendix—This fact has been described in detail by the Lord ahead from the thirty-first verse to the thirty-eighth verse of this chapters.



Link:—In the first chapter, Arjuna gave several arguments against the war. But without attaching importance to his arguments, Lord Kṛṣṇa suddenly scolded Arjuna for his faint-heartedness, and ordered him to array himself to wage war. So Arjuna without getting any satisfactory reply to his arguments, got excited and spoke abruptly.

अर्जुन उवाच

कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

arjuna uvāca

katham bhīṣmamahaṁ saṅkhye droṇaṁ ca madhusūdana
iṣubhiḥ pratiyotsyāmi pūjārḥāvarisūdana

Arjuna said:

O slayer of Madhu, and slayer of foes, how shall I fight Bhīṣma and Droṇa, with arrows, on the battlefield? Both of them are worthy of our worship. 4

Comment:—

[Arjuna addresses the Lord as 'Madhusūdana' and 'Arisūdana', because he had killed unrighteous, villainous and cruel demons, such as Madhu etc., and foes also who always are jealous of others, without rhyme or reason. But how can he kill his great well-wisher, the respected grandfather Bhīṣma, and adorable preceptor Droṇa, who have great affection for him?]

'**Katham bhīṣmamamaham saṅkhye droṇam ca**'—I am not turning away from war because of faint-heartedness, but because it is unrighteous for me to fight, with the revered grandsire Bhīṣma and venerable teacher Droṇa. I would be called unmanly if I were afraid of death. I am not afraid of dying but I do not want to kill my venerable elders, who have always been very affectionate to me.

Grandfather Bhīṣma, has loved me since my childhood. When I addressed him as father, he very affectionately used to say, that he was my father's father. Similarly, my adorable preceptor Droṇa, has been so kind to me that he imparted to me better training, than he imparted even to his son. He taught the use of Brahma-weapon, (a kind of weapon which caused infallible destruction and set in motion by incantation) to both of us, but as far as its control or end is concerned, he taught that only to me, not to his son. He also granted me a boon that no one would excel me, in military science. So it is a mortal sin, to wage war against them.

'**Iṣubhiḥ pratityotsyāmi pūjārhu**'—Both Bhīṣma and Droṇa being elderly are venerable and adorable. They have a right to attack me. But it is a deadly sin for me to fight against them with my arrows.



Link:—In the preceding verse, Arjuna, being excited, revealed his decision to Lord Kṛṣṇa. Now being influenced

by Lord Kṛṣṇa's words and balancing his decision, with that of Lord Kṛṣṇa, he says.

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरुनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

gurūnahatvā hi mahānubhāvān
śreyo bhoktum bhaikṣyamapīha loke
hatvārthakāmānstu gurūnihaiva
bhuñjīya bhogān rudhirapradigdhān

Better to live on alms in this world, than to slay these noble elders, because after killing them we could enjoy only blood-stained pleasure, in the form of wealth and sense-objects. 5

Comment:—

[It seems after reading this verse, that the words of Lord Kṛṣṇa, uttered in the second and third verses, had some effect on Arjuna. He is thinking, that though Lord Kṛṣṇa knows that it is not justified for him to kill his venerable elders, yet he is unable to understand why He is ordering him to wage war. So Arjuna, does not speak with excitement, but speaks, somewhat, politely.]

'Gurūnahatvā hi mahānubhāvān śreyo bhoktum bhaikṣyamapīha loke'—Arjuna, first presents his point of view, saying that if he did not fight with reverend Bhīṣma and Droṇa etc., Duryodhana by himself, would not fight with him either. Thus he would lose his kingdom and suffer. Then he would be leading a life of misery and could even depend on alms. But he thinks it better to live on alms, than to slay his reverend elders.

'Iha loke' means—if I live on alms, people in the world will dishonour, reproach and insult me, but I think accepting alms is better than killing my reverend preceptors.

'Api' (Even) means—for me slaying the noble preceptors and

living on alms—both are forbidden. But, I think it is more sinful to kill the preceptors, than to live on alms.

'Hatvārthakāmāṁstu gurūṇihaiva bhuñjīya bhogān rudhirapradigdhān'—If I carry out your command to wage war, I would enjoy blood-stained pleasure, which will not give me peace and salvation.

Here, a question might arise, that Bhīṣma and Droṇa etc., preceptors were attached to Kauravas, because of pecuniary motives. Therefore, what is the objection if 'Arthakāmān' is taken as an adjective qualifying 'Gurūn'. The answer is, that it is not proper, because they had no desire for money. It was incumbent upon them to fight on Duryodhana's side, because they had eaten his salt.

Secondly, Arjuna has used the term 'Mahānubhāvān' (most noble). So, how can the most noble souls desire money? Those who desire money could not be most noble. Therefore, here 'Arthakāmān', is the adjective which qualifies 'Bhogān'.

An Exceptional Fact

Lord Kṛṣṇa, in the second and the third verses, orders Arjuna to array himself by casting off, petty faint-heartedness and fight. But Arjuna gets him wrong, because he thinks that Lord Kṛṣṇa had ordered him to wage war, so that he might enjoy the pleasure of kingship.* Arjuna however perceived only evil, in waging the war. He said that it would be better for him, if his opponents killed him in the war. So with his mind affected by grief he sat slumped on the seat of the chariot (1/47). He had also said, that Duryodhana and his companions being goaded by greed, were prepared to wage war. Now Arjuna says, for himself that if he

* The worldly people having a materialistic outlook cannot even think of spiritualism. Here Arjuna also being overtaken by family attachment and infatuation is thinking only of materialism rather than spiritualism. So he is thinking that Lord Kṛṣṇa wants him to wage the war so that he may obtain kingdom but Lord Kṛṣṇa wants him to attain salvation.

carries out his order and wages war, he will enjoy only blood-stained pleasure in the form of wealth and sensual enjoyment. Thus, he perceives nothing but evil, in waging war.

When an evil comes to us, in the form of an evil, it is easier to do away with it, than when it comes in the garb of something good. Rāvaṇa and devil Kālanemi, could not be recognized by Sītā, and Hanumān respectively, because both of them disguised themselves, as sages. Similarly, Arjuna perceives that it is virtuous not to wage war and it is an evil to wage the war, but he is completely mistaken. Hence, even Lord Kṛṣṇa, finds it difficult and time consuming, to bring Arjuna round, to the realization of this fact.

Today in the name of unity in society, people are determined to abolish caste, stage of life system (Varṇa Āśrama) thinking of their action, as virtuous. But they are not thinking about the disastrous consequences, that this abolition would force the people, to lead a degraded and demoniacal life. In the same way, in the accumulation of wealth, people do not perceive falsehood, fraud, dishonesty, knavery and treachery etc., as evils. Thus, here for Arjuna also, an evil of unmanliness has disguised itself, as righteousness and thus he says how he can slay his noble elders. It means, that whatever Arjuna considers a virtue, is in fact, an evil. But, it does not appear to him, to be an evil, as in the abandonment of his duty, has crept in the guise of virtue of nonviolence, because of his attachment for his relatives.

Appendix—The feelings of elders and preceptors such as Bhīṣma and Droṇa etc., are noble and pure because even while waging the war, they have no partiality.



Link:—The holy words of God had a singular effect and exerted a deep and far reaching influence, on Arjuna, as a result of which, he starts doubting the correctness of his decision, not to wage war. In such a state of mind, Arjuna says.

न चैतद्विद्मः कतरन्नो गरीयो
 यद्वा जयेम यदि वा नो जयेयुः ।
 यानेव हत्वा न जिजीविषाम-
 स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

na caitadvidmaḥ kataranno garīyo
 yadvā jayema yadi vā no jayeyuḥ
 yāneva hatvā na jijīviṣāma-
 ste'vasthitāḥ pramukhe dhārtarāṣṭrāḥ

We don't know which is meritorious for us, to fight or not to fight, nor do we know, whether we shall win or they will conquer us. The sons of Dhṛtarāṣṭra, by killing whom we do not even wish to live, are arrayed against us. 6

Comment:—

'Na caitadvidmaḥ kataranno garīyaḥ'— I cannot decide whether I should wage war or not, because you consider it better to wage war but I do not do so, as it is a sin to kill noble elders and preceptors.

'Yadvā jayema yadi vā no jayeyuḥ'—If I carry out your order and wage war, we do not know, whether we shall win or lose.

Here, it does not mean that Arjuna has no confidence in his own power, but he is uncertain about the future, because no one knows, what may happen in future.

'Yāneva hatvā na jijīviṣāmaḥ'—Not to speak of pleasures and kingdom, we do not even wish to live by killing our kinsmen because by killing them we shall be bereaved of them and thus shall suffer pangs of bereavement.

'Te'vasthitāḥ pramukhe dhārtarāṣṭrāḥ'—Dhṛtarāṣṭra's sons, are our kinsmen and they are arrayed against us. So, how can we kill them? We are damned, if we wish to live, by killing them.



Link:—Finding himself at the crossroads Arjuna, being restless, prays to Lord Kṛṣṇa.

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ

prcchāmi tvāṁ dharmasammūḍhacetāḥ

yacchreyaḥ syānniścitaṁ brūhi tanme

śiṣyaste'haṁ śādhi mām tvāṁ prapannam

My nature is overwhelmed with the vice of faint-heartedness and my mind is confused with regard to my duty. I entreat you, tell me what is decidedly good for me. I am your disciple. Do instruct me, who have taken refuge, in you. 7

Comment:—

'Kārpaṇyadoṣopahatasvabhāvaḥ prcchāmi tvāṁ dharmasammūḍhacetāḥ'—Arjuna did not think it desirable to turn away totally, from the war, but to escape the sin, he did not find any other alternative. So he wanted to turn away from war and he thought of such action, as a virtue, rather than a vice of faint-heartedness. But, when Lord Kṛṣṇa called his action faint-hearted and unmanly, Arjuna was reminded of his duty, as a member of the warrior-class for whom it was not befitting to run. So Arjuna by conceding his faint-heartedness, says that first his nature even as a member of the warrior-class, was weighed down with the weakness of faint-heartedness and secondly, his mind was confused with regard to his duty. Being overpowered by delusion, he could not take the right decision, about its righteousness.

In the third verse Lord Kṛṣṇa advised Arjuna, "Cast off your petty faint-heartedness and stand up, for war." So his doubt should have been removed. But he still had some doubt, because, on the one hand he thought that it was a sin to kill the

kinsmen and the adorable elders, but on the other hand, being a member of the warrior-class it was his duty to wage war. So he was confused with regard to his duty, and he entreats Lord Kṛṣṇa to tell him, what his real duty is.

'Yacchreyaḥ syānnīścitaṁ brūhi tanme'—In the second verse of this chapter, Lord Kṛṣṇa told him that his dejection was a shame and it should be shunned by noble souls. So Arjuna thought, that he should also follow the path, adopted by noble souls. Therefore, he prays to Lord Kṛṣṇa, to tell him what is decidedly good for him.

First Arjuna was agitated and distressed, and he asks what was good for him. It shows that, an awakening for salvation as a goal is not aroused in a man, so long as he is satisfied with his present situation. But when he is dissatisfied and he wants to rise above it, he becomes aware of his real aim i.e., salvation.

'Śiṣyaste'ham'—When Arjuna entreated Lord Kṛṣṇa, to tell him what was decidedly good for him, he thought that such a question could be put to a teacher, not to a chariot-driver. Arjuna's conviction, that he was a chriot-warrior, while Kṛṣṇa was his charioteer, whom he ordered to place the chariot between the two armies, had gone. So he becomes His disciple and declares, "I am your disciple, so tell me what is decidely, good for me."

'Śādhi mām tvām prapannam'—Arjuna thinks, that the preceptor can guide the disciple and a disciple will have to shoulder the responsibility to translate his teachings into practice, and then make effort to attain salvation. But he wants to hand over this responsibility, to his preceptor. As the mother of a breast-sucking child, not the child who falls sick, takes medicine for his recovery, the teacher take over responsibility of the disciple, who takes refuge in him. So Arjuna, by depending on the teacher and surrendering to Him says, "I have taken refuge in You, instruct me."

Here, Arjuna by using the phrase 'Tvām prapannam' says,

that he has taken refuge in Him. But actually he had not taken completely refuge in Him. Had he done this, he would not have uttered the words 'Instruct me', because a disciple has no responsibility of his own, the full responsibility lies with the teacher. Secondly, in the ninth verse he says, "I shall not fight." It also shows that he had not really taken refuge in Him, otherwise he might have not uttered these words. A disciple, who takes refuge in his teacher has no say, no responsibility of his own, he becomes merely an instrument, in the hands of his preceptor and does whatever his teacher wants him, to do. Therefore, Lord Kṛṣṇa in the sixty-sixth verse of the eighteenth chapter says, "Seek refuge in Me, alone" (18/66). Then Arjuna, in the seventy-third verse of the eighteenth chapter says, "I shall act according to Your word." It is here, that Arjuna really takes refuge, in Him.

In this verse, there are four points spoken by Arjuna, which need attention—

(i) My nature is weighed down, with the vice of faint-heartedness and I entreat you because my mind is confused with regard to my duty. (ii) Tell me he entreats, what is decidedly good for me. (iii) I am Your disciple. (iv) Instruct me who has taken refuge in You. If we think over these four points, one by one, we realise that as far as the first point is concerned, the person to whom the question is asked, is free, whether he answers the question or not. The second point, shows that it is his duty to answer. In the third, the responsibility to guide the disciple, so that he may attain salvation is that of the teacher. In the fourth, the full responsibility for salvation of the disciple, is the teacher's.



Link:— In the previous verse, Arjuna takes refuge in Lord Kṛṣṇa, but he thinks that Lord Kṛṣṇa wants him to wage the war, which he regards as unrighteous and so He will again order him

to wage war. Secondly, he thinks that perhaps he has not been able to convey his feelings to Him. So in the next verse, Arjuna clearly expresses his feelings to Him, against the war.

न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

na hi prapaśyāmi mamāpanudyād
yacchokamucchoṣaṇamindriyāṇām
avāpya bhūmāvasapatnamṛddhaṁ
rājyaṁ surāṇāmapi cādhipatyam

Even on obtaining undisputed sovereignty and an affluent kingdom on this earth as well as lordship over the gods in heaven, I do not see any remedy that can remove my grief, which withers my senses. 8

Comment:—

[Arjuna thinks Lord Kṛṣṇa, wants him to wage war, so that he may gain victory and kingdom, and thus his grief may be removed. But he is so grief stricken, that even the joy of victory, is not likely to remove his grief.]

'Avāpya bhūmāvasapatnamṛddhaṁ rājyaṁ'—Even if I obtain an undisputed sovereignty and affluent kingdom, on this earth, and my subjects become happy and prosperous, and I may have no enemy on the face of earth, it will fail to remove my grief.

'Surāṇāmapi cādhipatyam'—Not to talk of worldly pleasure, even lordship of Indra (the king of the gods) over the gods, cannot remove my worry and grief. In verses, thirty-two and thirty-three of the first chapter, Arjuna wanted to turn away from war, because of his attachment for his kinsmen. But here, he wants to turn away from war because he thinks that it is an obstacle, to salvation. So there is a lot of difference, between the two situations.

'Na hi prapaśyāmi mamāpanudyād yacchokamucchoṣaṇa-mindriyāṇām'—How sad I shall become, after the death of my kinsmen, when I am so much grieved after thinking of it! If I grieved over the loss of a kingdom, it might be overcome by gaining it. But I am grieved at thinking of the massacre of my kinsmen. If I gain a kingdom, it will rather enhance my grief, because who could enjoy the kingdom, after the death of my kinsmen? Therefore, undisputed sovereignty and an affluent kingdom on this earth and lordship over the gods cannot remove the grief, that is parching my senses.



Link:—What Arjuna did after saying that, even possession of material objects would not relieve him of his grief, is contained, in the verse that follows—

सञ्जय उवाच

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

sañjaya uvāca

evamuktvā hr̥ṣīkeśam guḍākeśaḥ parantapa
na yotsya iti govindamuktvā tūṣṇīm babhūva ha

Sañjaya said:

O scorcher of enemies, after addressing the indwelling lord thus, Arjuna, the conqueror of sleep, said to Him, "I'll not fight", and became silent. 9

Comment:—

'Evamuktvā hr̥ṣīkeśam guḍākeśaḥ parantapa na yotsya iti govindamuktvā tūṣṇīm babhūva ha'—Arjuna honoured the Lord's word and wanted to obey it. But after thinking seriously, over what Lord Kṛṣṇa had said and applying his own mind to his thoughts, came to the conclusion, that war could result in

providing him with an affluent kingdom, honour and fame. But it would not wipe out his grief, worry and misery. Therefore, it was not befitting for him to wage war. So Arjuna speaks his mind in clear words "I'll not fight."

Having declared his decision not to fight, and having nothing more to say, Arjuna became quiet.



Link:— In the next verse, Sañjaya describes what happened, when Arjuna flatly refused to fight.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

tamuvāca hr̥ṣīkeśaḥ prahasanniva bhārata
senayorubhayormadhye viṣīdantamidam vacaḥ

O Bhārata (Dhṛtarāṣṭra, born in Bharata dynasty), Śrī Kṛṣṇa, as if smiling, addressed the following words to the despondent Arjuna while in the midst of the two armies. 10

Comment:—

'Tamuvāca hr̥ṣīkeśaḥ prahasanniva bhārata senayorubhayormadhye viṣīdantamidam vacaḥ'—Arjuna filled with valour and enthusiasm, had entreated Lord Kṛṣṇa to place his chariot between the two armies, so that he could behold the warriors. It was befitting for Arjuna, to get ready for fighting which was his objective. But there, instead of waging war, he felt grieved. So Lord Kṛṣṇa, started the gospel of the Gītā.

'Prahasanniva'—(Smiling, as it were) means, that when Lord Kṛṣṇa perceived that Arjuna's enthusiasm for the war, had changed into grief, he smiled. Secondly, in the seventh verse he said, "Do instruct me who have, taken refuge in You". But in the ninth verse he says, "I'll not fight". So Lord Kṛṣṇa smiled, because the devotee who takes refuge in his preceptor, just becomes an instrument in the hands of his preceptor and a preceptor is fully

responsible for the duty of the disciple. The disciple, has no option but to obey his preceptor and do, as his teacher wishes. Arjuna's declaration, 'not to fight' is practically a withdrawal from his refuge, in the Lord. 'Iva', means that Lord Kṛṣṇa must have burst into laughter, after hearing Arjuna's decision of not fighting, but He spoke smilingly.

When Arjuna said, "I'll not fight", Lord Kṛṣṇa, should have told him to do, as he wished (18/63). But He thought that Arjuna, was unable to take the right decision, because he was overwhelmed with grief and worry. So, there was an overflow of Lord Kṛṣṇa's love, for him. God instead of paying attention to the words of his devotees, judges them by their feelings. So Lord Kṛṣṇa, instead of paying attention to Arjuna's words, "I'll not fight," started the gospel, from the next verse.

Moreover, He accepts those devotees who take refuge in Him, even by words as his own, because of His boundless grace.

'Hṛṣīkeśaḥ'—'Hṛṣīkeśa', means that the Lord is the indweller viz., He knows feelings of beings, Lord Kṛṣṇa knows, that Arjuna is turning away from war, because he is overpowered by the urge of attachment for his kinsmen, and he does not see his grief melting away, by merely acquiring a kingdom. So he says "I'll not fight." But, he also knows that as soon as his delusion is destroyed, he will act upon His instruction.

In 'Idaṁ vacaḥ' uvāca, the use of the word 'Uvāca' (spoke), was sufficient, there was no need to use the word 'Vacaḥ' (word), because 'Vacaḥ' is also included in 'Uvāca.' It seems a repetition, but actually it is not so. The word, 'Vacaḥ' has been used to point out, the secret wisdom, contained in the next verse uttered by Lord Kṛṣṇa, in simple and easily understandable language.

Appendix—On the sacred (righteous) soil of Kurukṣetra on one side the Kaurava-army is arrayed while on the other side the Pāṇḍava-army is arrayed. In the middle of the two armies a glorious chariot drawn by white horses is placed. In one part of

that chariot Lord Kṛṣṇa is seated while in another part Arjuna is seated. The Lord starts preaching the divine gospel for the benediction of mankind by making Arjuna, an instrument and first of all He describes the discrimination between the body and (the embodied soul) its possessor.



Link:—Lord Kṛṣṇa preaches the gospel of freedom, from grief to grieved Arjuna and says—

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

śrībhagavān uvāca

aśocyānanvaśocastvaṁ prajñāvādāṁśca bhāṣase
gatāsūnagatāsūṁśca nānuśocanti paṇḍitāḥ

The Blessed Lord said:

Arjuna, you grieve for those who should not be grieved at, yet speak as if a man of wisdom. The wise grieve, neither for the living, nor for the dead. 11

Comment:—

[A man is grieved when he classifies objects and persons, into two divisions—One's own, and not one's own, such as, our kinsmen and not our kinsmen, of our caste and not of our caste, of our stage of life and not of our stage of life, our followers and not our followers. We have a sense of mine, attachment, love and desire for those, who we regard as ours. Through these—a sense of mine and desire etc., faults such as grief, worry, fear, perturbation, commotion and strain etc., arise. The root of all faults, is a sense of mine and desire etc., this is a rule.

At the beginning of the Gītā, Dhṛtarāṣṭra asked, "What did my sons and the sons of Pāṇḍu do?" It shows his partiality towards

his own sons and attachment for them, though the Pāṇḍavas, regarded him more than their father.

Arjuna also developed the same attachment, but he had no partiality, he was impartial and so he uses the terms 'Seeing all these relations' (1/28) and 'How can we, by killing our own kinsmen, be happy' (1/37). It means that, Arjuna had attachment for the Kuru family, and because of possibility of destruction of the family, he was grieved. To remove this grief, Lord Kṛṣṇa preaches the gospel of the Gītā, which begins with this eleventh verse. In the end, Lord Kṛṣṇa declares that there is no justification for Him, to grieve and he should take refuge in Him, alone, and not grieve—'Grieve not' (18/66). The reason is, that dependence on the world leads to grief, while supreme or exclusive devotion to the Lord, leads to the state which is free from faults such as grief and worry etc.]

'Aśocyānanvaśocastvam'—There are two things in the world—real and unreal, the soul and the body. Both of these are not to be grieved at as the real is imperishable, and therefore, should not be grieved for and the unreal, is bound to perish, as it is perishing every moment, so it should not be grieved at. It means that these are grieved at, only because of ignorance or lack of discrimination. Whatever circumstances, in the form of birth-death, profit-loss etc., a man finds himself in, are result of his fate viz., his previous actions. It is sheer ignorance to feel happy or sad, in those, favourable or unfavourable circumstances, because these are transient.

'Prajñāvādāmśca bhāṣase'— On the one hand, you speak words of wisdom, but on the other hand, you grieve. It shows that you are merely talking tall, actually you are not wise, because the wise do not grieve, for anyone.

You also say that with the destruction of a family, its age old traditions disappear, women become depraved and there ensues an intermixture of castes, which leads to hell and

deprived of the ritual offerings of rice-balls (Piṇḍa) and water, their manes also fall—these words, as of the wise, also prove that a body is perishable, while the soul is imperishable. Had the soul not been imperishable, how could you have feared the fall of the killers and members of the family? Further, you would not have worried about the fall of manes. Your worry and fear prove, that a body is perishable while its master, the soul is eternal. So it is not right to grieve for them.

'Gatāsūnagatāsūmśca'—It is out of ignorance, that you grieve for the bodies because these will all perish. You should not lament for them. Such grief is a mistake.

It is also a great mistake to grieve for those who are dead because they suffer torture, if their people, grieve for them. The departing soul has to drink and eat the tears and phlegm* shed by people here. Similarly, we should not grieve or worry for those who are living, because grief (worry) does not help them, in anyway. We should rather care for and help them.

Arjuna's limbs were giving way and his mouth was getting parched. The root of such feelings, is his identity with the body. Such identity creates affinity for those who nurse this body. That affinity gives birth to grief and worry in thinking of their death. So one is grieved (worried) and sad after thinking of those, who are living as well as those who are dead. One is grieved (worried) about the dead because deprived of the ritual offerings of rice-balls and water, the manes, have a downfall (1/42), and he is worried about the living ones, because they are arrayed on the battlefield, staking their lives and property (1/33). Both types of worries relate to their bodies. So they are of the same character.

* The departing soul has to eat and drink the phlegm and tears shed by the relatives. So we should not lament the death of a relative but should perform obsequies (Pañcatantra, Mitrabheda 365).

The departing soul hereafter drinks the tears shed by the relatives here (Skanda Purāṇa, Brāhma. Setu. 48/42).

Instead of grieving, for those who are dead, we should offer ritual water and rice-balls etc., because it is our duty. Similarly, we should make arrangement to care for those who are living. So we should give a serious thought to it which enables us to understand our duty, while worry (grief), destroys the power of thinking.

'Nānuśocanti paṇḍitāḥ'—Discrimination between the real and the unreal, is called 'Paṇḍā' (wisdom), and one who has developed discrimination, is known as 'Paṇḍita' (wise). Such wise men do not grieve, because they can discriminate between the real and the unreal—the imperishable self (soul) and the perishable body. Grief arises, only when the unreal is accepted as real i.e., when there is a desire to maintain the body forever. For the real, there is no grief or worry, at all.

Appendix—There is one division of the body (Śarīra) while another division is of the self (Śarīrī). Both have no relationship at all with each other. Both are quite different in nature. One is insentient while the other is sentient. One is perishable while the other is imperishable. One is mutable while the other is immutable. One is kaleidoscopic while the other remains the same for time immemorial—'bhūtagrāmaḥ sa evāyam' (Gītā 8/19), 'Sarge'pi nopajāyante pralaye na vyathanti ca' (Gītā 14/2).

The body and the self—both are not to be grieved. The body ever perishes, therefore it is not to be grieved, while the self never perishes, therefore it is also not to be grieved. One is grieved only because of one's own folly. The body is continuously separating automatically while the self is ever attained to all. The wise men who know this distinction between the body and the self, never grieve for any being whether dead or alive. In their view the division of the changing body is different from that of the never changing self i.e., the ever existent entity.

The gospel of the Gītā begins with the discrimination between the body and the self. Other philosophical classics describe the

‘self’ and the ‘non-self’ in an objective manner and it becomes a matter of study but the Gītā instead of describing the self and non-self objectively, describes ‘deha-dehī’, ‘Śarīra-śarīrī’ (body and its owner) on the basis of the personal experience of all persons. This is uniqueness of the Gītā. The striver who wants to attain salvation first of all must know ‘Who I am’. Arjuna has also asked Lord Kṛṣṇa to tell him the highest good for him (Gītā 2/7). Salvation can only be attained by discriminating the self from the body. So long as a man holds ‘I am body’, he may listen to gospels, may preach gospels to others, may practise spiritual discipline but salvation is not possible.

It is a blunder to accept (assume) a thing, which is not one’s own, as one’s own and to disown a thing which is one’s own. Only the thing, which may ever live with us and with which we may ever live can be our own. The body in the same state doesn’t stay with us even for a moment while God ever lives with us. The reason is that the body belongs to the class of the world, while the self belongs to the class of God. Therefore it is the greatest blunder to assume the body as one’s own and not to assume God as one’s own. In order to rectify this blunder, the Lord in the Gītā first of all describes the discrimination between the body and the self and awakens the striver to the fact, “You (self) are not the entity which dies viz., you are not the body. You are the knower while the body is ‘the known’ (the Gītā 13/1). You are eternal and pervade everywhere ‘nityaḥ sarvagataḥ’ (Gītā 2/24), ‘yena sarvamidam tatam’ (Gītā 2/17) while the body is unipresent. You are a resident of the divine world while the body is a resident of the matter (mortal) world. You are a fragment of God—‘mamaivāṁśo jīvaloke’ (Gītā 15/7) while the body is a fragment of ‘Prakṛti’ (Nature)—‘manah saṣṭhānindriyāṇi prakṛtisthāni’ (Gītā 15/7). You ever live in immortality while the body ever lives in mortality. By the decay and death of

the body you don't decay and die in the least. Therefore, you shouldn't be obsessed by grief, worry and fear etc.

The self is not attached and limited to anybody, therefore it is said to be pervading everywhere—'sarvagataḥ' (Gītā 2/24), 'yena sarvamidaṁ tatam' (Gītā 2/17). Therefore the true nature of a striver is merely an ever existent entity, not śarīrī (one having a body) rather it is 'aśarīrī' (having no relation with the body). Therefore the Lord has also designated it as 'अव्यक्त'—unmanifest (Gītā 2/25), 'अव्यक्तादीनिभूतानि' unmanifest beings (2/28), the body is decaying every moment and it is 'Asat'. 'Asat' has no existence 'नास्ततो विद्यते भावः' (2/16). How a striver having relationship with the body even whose existence is not there can be termed 'śarīrī'? A striver is neither 'Śarīra' (body) nor 'Śarīrī' (dehī). In this section the Lord has used the term 'Śarīrī' (dehī) for the ever existent entity in order to explain it to the strivers. By calling it as 'Śarīrī' He means to say that a striver is not body.

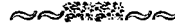
When we reflect upon the nature of the body and the self, we perceive that the body and the self have their own identity and when we don't reflect upon them, then they have also their own identity. On reflection there is no difference in the reality of their true nature but by reflecting upon them the striver's delusion is destroyed and the human life becomes successful by attaining its aim.

In human life there is predominance of discrimination. Therefore 'I am not body'—this discrimination is possible only in the human body. The sense of 'I' and 'mine' in the body is not the work of human intellect but that of beastly intellect. Therefore Śrī Śukadevajī Mahārāja says to king Parīkṣit—

tvam tu rājan mariṣyeti paśubuddhimimāṁ jahi
na jātaḥ prāgabdhūto'dya dehavattvam na naṅkṣyasi

(Śrīmadbhā. 12/5/2)

‘O King! Now give up this beastly intellect that you will die. As the body was non-existent in the past, it was born afterwards and will die in future, it is not the case with you (the self) that you were non-existent in the past, were born afterwards and will die in future.’



Link:—In the next two verses, the Lord explains why it is unwise to grieve for what is imperishable.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

na tvevāhaṁ jātu nāsaṁ na tvam neme janādhipāḥ
na caiva na bhaviṣyāmaḥ sarve vayamataḥ param

In fact, there was never a time when I or you or these kings, were non-existent. Nor is it, right that we shall cease to be in future. 12

Comment:—

[There are two things in the world, the soul (the real) and the body (the unreal) and both of these are not to be grieved for, because the soul never ceases to be and the body is ever perishable. So here it is explained that the soul is immortal, while the body is mortal.]

‘Na tvevāhaṁ jātu nāsaṁ na tvam neme janādhipāḥ’—People think that I did not exist before My incarnation and you and these kings were also non-existent before our birth. But it is not so. All of us certainly existed, because the real is always existent, unaffectedly time, place and circumstances etc.

‘I, you and these kings, had their previous existence’—this declaration could suffice. But contrarily it is said—‘I, you and these kings had no such pre-existence—this is not true’. The reason is, that by the latter expression ‘that there was no such pre-existence—is not true’, the fact of their pre-existence is emphasized.

It means, that the real is eternal. It was never a naught. By the term 'Jātu', the Lord means to say that in all times—past, present and future and in all climes, circumstances, states, incidents and things etc., this real never ceases to be ever.

Here, by using the word 'Aham' Lord Kṛṣṇa identifies Himself with other people, in order to explain that the real never ceases to be, while in the fifth verse of the fourth chapter Lord Kṛṣṇa says, "You and I have taken many births. I know them all, while you don't know", which shows that He as the Lord, is different from other. In the fifth verse of the fourth chapter, the Lord expresses His excellence, eminence and glory as compared to ordinary mortals, while in this verse He expresses His unity, with the soul of common men.

'Na caiva na bhaviṣyāmaḥ sarve vayamataḥ param'—In future, the bodies will not continue to be the same and one day they will perish, but the (soul) will never cease to be, because the real is eternal. It was, neither non-existent in the past, nor will be in, future.

Lord Kṛṣṇa has talked about the past and the future, by saying that there was never a time, when they were non-existent, nor they will cease to be. But, He has not talked about the present, because they are clearly seen at present through the bodies. In their present existence, there is no trace of doubt. But if we think seriously, we come to know that we (the soul) exist at present, but the bodies are kaleidoscopic. Therefore we should realize that the soul is different from the bodies, because we have our existence, at present as we had in the past and we will have, in future, while the bodies are perishable.

A man realises his existence, before sleep and after sleep, but he has his existence during sleep also ever while his body is undergoing changes every moment, and it will perish one day. Similarly, the bodies of all of us—I, you and these kings—did not exist in the past, nor will exist in future and presently also

perishing, every moment, but our self existed in the past, will exist in future, and exist now.

Our entity is transcendental as we living subject know time—present, past and future objectively. Subject is always distinct from object. Thus the Lord has spoken this verse to explain this transcendental entity of the Self.

An Exceptional Fact

Lord Kṛṣṇa, in this verse says that the bodies are perishable while the self is imperishable. It is a rule, that what exists in the beginning and the end, also exists in the middle, and what does not exist in the beginning and the end, does not exist in the middle, either.

But the question arises that how, in the middle these bodies are visible? The answer is that senses, mind and intellect, with which we see and worldly objects, which are seen—both are perishable and change every moment. Man (self) identifies himself, with the seen. Then, he is called a seer. When the instruments of perception and the objects of perception, are all perishable and transient, then how can the apparent onlooker, be permanent? The apparent entity of a seer (onlooker) is there, because of affinity between the seer, the senses and the seen. In case, there is no such affinity, then this apparent entity of the seer fades away. But, the base of the apparent entity which is truth, persists. That truth, is called the base of creation, preservation, destruction and illuminator of all seeming entities. These names—base and illuminator are only in relation to objects which they base and illumine. In the absence of those objects, the truth ever remains, as it is. He who has an eye for that truth, can never grieve. This way, 'I', 'you' and 'these kings', are not to be grieved at all.

Appendix—In this verse there is the description that God and the self both are endowed with the same characteristics. The Lord declares, "I as Kṛṣṇa, you as Arjuna and all these people as

kings neither existed in the past nor will exist in future. But all of us as ever existent entity existed in the past and will also exist in future. It means that I, you and these kings—these three are different as far as the bodies are concerned but they are the same as far as the self is concerned. The bodies neither existed in the past nor will exist in future but the entity of the soul (self) did exist in the past, shall exist in future and does exist at present. When these bodies didn't exist, the entity of the self was there and when these bodies will cease to exist, that entity will still remain. There is nothing else except one ever existent entity.

I, you and these kings—by saying so the lord means that the entity of God and entity of the embodied self are one and the same viz., in 'Is' and 'Am' there is only one pure consciousness. It is because of 'I' (ego) that 'am' is used. If there is no affinity for 'I' (ego), then 'am' will not remain but only 'Is' will remain. That 'Is' viz., pure consciousness rather than the body is our true identity. Therefore one should not grieve for the body.

As an incident of the past and the future is perceived far away, so also is an incident of the present. The reason is that as we (the self) have no connection with the past and the future, similarly we have no connection with the present. When we (the self) have no connection at all with them, then what is the difference between the past, the future and the present for us? These three are within limits of time but the self transcends the limits of time. Time has divisions while the self is eternal and indivisible. It is only by regarding the body as self that there appears difference between the past, the future and the present. In fact the past, the future and the present don't exist for the self, it being eternal.

Many ages may change yet 'Śarīrī' (the self) doesn't undergo any change, it remains the same because it is a fragment of God. But the body does ever change, it doesn't remain the same even for a moment.



देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

dehino'sminyathā dehe kaumāraṁ yauvanaṁ jarā
tathā dehāntaraprāptirdhīrastatra na muhyati

Just as boyhood, youth and old age, changes in this physical body do not affect the soul likewise is the change to another body. Wise man never gets disturbed about this. 13

Comment:—

'Dehino'sminyathā dehe* kaumāraṁ yauvanaṁ jarā'—The body, does not remain the same, but it always changes. It passes by stages, through babyhood, youth and old age. The statement 'Dehino'sminyathā dehe', proves that soul is separate and the body is separate. The soul is the 'Seer', and the body is the 'Seen'. Hence the changes of babyhood and youth etc., in the body, are not in the soul. The soul is changeless.

'Tathā dehāntaraprāptiḥ'—As, one does not grieve for the body when it passes through babyhood, youth and old age; similarly one should not grieve, when the soul passes on, to another body. As babyhood, youth and old age are different stages of physical body, so (attaining) another body after death, is a stage, for the subtle and causal body.

If we perceive in the right perspective, we come to know, that the body does not pass through babyhood, youth and old age only, but it changes every moment. Similarly, subtle and causal bodies, also change, every moment†.

Now, the question arises, that we can perceive our physical body, but we do not perceive our subtle and causal body and

* The born one passes through babyhood, youth and old age; but here 'Deha' has been used for the human body.

† The physical body is left by a man (soul) when he attains another body. But subtle and causal bodies are not left until he attains salvation. He has affinity for them so long as he does not attain salvation.

their change. Wakefulness, sleep and sound sleep respectively, are regarded, as states of physical, subtle and causal bodies. In sleep, (dream) a baby sees itself as a baby, a youth sees himself as a youth and an old man sees himself, as an old man. It proves that a subtle body, also changes. Similarly, in childhood one gets more soundsleep than in youth, and in old age, it further decreases. It shows, that there is a change in causal bodies also. Secondly, a man is more refreshed in his childhood and youth after sleeping, than he is in his old age. It also proves, the change in causal bodies.

When one acquires the body of a god, a bird or an animal etc., (because of identification of the self with the body), one thinks oneself as the same, it is a change in subtle body. Similarly, the nature (habit) of a god is different from that of a bird or an animal. It shows change, in causal body.

A man passes through babyhood, youth and old age and thus there is a change in his body but he experiences, that he is the same.* It proves, that there is no change, in his 'self' (soul).

Here a doubt comes to our mind, that we experience a change in the physical body, but we have no knowledge about our previous bodies, after getting new bodies. The answer is, that there is so much of pain at the time of death and rebirth, that one forgets one's previous birth. When a man suffers from paralysis or old age, his memory becomes weak. Similarly, by the pangs of death and birth, one becomes oblivious of his previous birth†. But, one who dies suddenly without any pain, can have a memory of his previous birth‡.

* In the sacred books this knowledge is called 'Pratyabhijñā'.

† A man dies by becoming unconscious because of much pain amidst his lamenting kinsmen (Śrīmadbhā. 3/30/18). At the time of death his breath stops and memory is lost (Śrīmadbhā. 3/31/23).

‡ The impression of the previous birth of those who die suddenly and then are reborn suddenly, continues for sometime but as they grow up, their dream like old memory is lost (Mahābhārata, Anuśāsana. 145).

When a man rises, after a sound sleep, he says, that he slept soundly and he was not aware of anything. It means, that he knows that he was not aware of anything, during sound sleep. This knowledge of nothingness by the self, proves that the self existed, even during sound sleep. Thus, his own self existed before his sleep, during his sleep and also, after his sleep i.e., the self (soul) exists continuously. None, feels its non-existence at any time, rather he feels his existence, incessantly. He who feels himself separate from the body, realizes that he is liberated and in that liberated state he ever remains so. In that liberated state, he may not know what bodies he possessed in the past, but his realization that he is separate from the body, remains intact.

'Dhīrastatra na muhyati'—The wise man (enlightened one), is he, who can discriminate between the real and unreal. Such a man, is never deluded and he is not reborn, because attachment for the guṇas (qualities, modes), is the cause of birth in good and evil wombs, and he breaks off his attachment with the qualities (modes).

Here 'tatra', has been used, for the difference between the soul (spirit) and the body, the real and the unreal, the permanent and the transient. It means, that these are totally different and one is never deluded about this, because he knows, that he is different from the body.

Appendix—The body never remains uniform while the self never becomes multiform. The body neither existed before birth nor will exist after death and at present also it is dying every moment. In fact the process of its death begins as soon as it comes to the womb. At the death of boyhood, youth ensues, at the death of youth, old age ensues and at the death of the old age, the embodied self passes on to another body. The body undergoes all these states. Boyhood, youth and old age—these three states are of the physical body and passing on of the embodied self to another body is the state of the subtle body and the causal

body. But the entity of pure consciousness transcends all these states. The states change while the self remains the same. Thus the enlightened one, who discriminates the distinctiveness of the body from that of the self, is never deluded.

The embodied soul in order to reap the fruit of its actions goes to numberless wombs, to hell and heaven. This utterance proves that eighty-four lac forms of life are left, heaven and hell are left but the self ever remains the same. Womb (bodies) change but the self (Śarīr) doesn't change. The self remains one, so it goes to several wombs and several worlds. The entity which goes to several wombs does not get tainted with anyone, doesn't get entangled anywhere. If it gets tainted and entangled anywhere, then who will reap the fruit in eighty-four lac forms of life? Who will go to heaven and hell? Who will attain salvation?

Birth and death are not our (of the self) traits but are the traits of the body. Our age viz., age of the self is beginningless and endless within which several bodies are born and they die. As we change several clothes but by changing clothes we ourselves don't change, we remain the same (Gītā 2/22); similarly the entity of the self even by transmigrating to several bodies ever remains the same. It means that our freedom and detachment are axiomatic. Our life doesn't depend on a particular body. Because of being detached, we even by transmigrating to several bodies, remain the same, but by assuming our attachment to the body, we have to take birth in several wombs. The assumed attachment doesn't stay but we go on getting attached to other things and persons etc. If we don't get attached to them, salvation (detachment) or independence is self-evident or spontaneous.



Link:—Now, Lord Kṛṣṇa urges us that we should be indifferent to sorrow and suffering, arising from transitory and perishable things, like the body etc.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

mātrāsparśāstu kaunteya śītoṣṇasukhaduḥkhadāḥ
āgamāpāyino'nityāstāṁstitikṣasva bhārata

O son of Kuntī, bodily sense-objects, which give rise to the feelings of heat and cold, pleasure and pain etc., are transitory and fleeting, therefore, Arjuna bear these patiently viz., remain unaffected by them or ignore them. 14

Comment:—

[Here a doubt arises that in the verses from the eleventh to the thirteenth and then again from the sixteenth to the thirtieth there is a context of the spirit and the body, why are then these two verses about contacts of 'senses with objects' inserted in between? The explanation is that in the twelfth verse as the Lord placed Himself also in the category of the other people, here He wants to say that the body is equally transient as other worldly objects are and therefore these two verses fit in the context.]

'Tu'—'Tu' (indeed), has been used to explain, that transitory things, such as bodies etc., are different, from the permanent soul.

'Mātrāsparśāḥ'—Senses, including the inner sense, are called 'Mātrā' and 'Sparsāḥ', means 'Contact'. Therefore, all objects which are perceived by senses, are called 'Mātrāsparśāḥ' (bodily senses). Can affinity with objects, also be included in 'Mātrāsparśāḥ'? No. The reason is, that it is not 'inner sense', but the 'self', which accepts this affinity and that affinity remains, even when the objects are lost.* A woman bereaved of her husband fifty years ago, and if anyone called her as the wife of her husband Mr. A, she becomes alert, even today. It shows that the assumed

* The affinity with the unreal can perish only if we deny it. Actually the self has no affinity with the unreal. But it has accepted this affinity. So it can't be rooted out by any other means such as penances etc. It will be rooted out only when we cease to accept it.

affinity, has not yet broken off. It means that though objects are lost, yet the assumed affinity persists.

'Śītoṣṇasukhaduḥkhadāḥ'—Here, 'Śīta' (cold) and 'Uṣṇa' (hot), stand for favourable and unfavourable circumstances. Favourable circumstances, give us pleasure while unfavourable ones give pain. If the terms 'Śīta' and 'Uṣṇa' mean cold and heat, then these will represent only objects of touch and their meanings will be limited. These will not represent all sense-objects, and circumstances. Therefore, it is proper to take their meanings, as 'favourable' and 'unfavourable' circumstances. The fact is, that the favourable (desirable) or unfavourable (undesirable) circumstances and things cannot give pleasure or pain, but it is the affinity with them, which is the cause of pleasure and pain. So the Lord has called the objects 'Sukhaduḥkhadāḥ' (producers of pleasure and pain).

'Āgamāpāyinaḥ'—All objects, have a beginning and an end, they are born and disappear. So they are 'Āgamāpāyī', i.e., they appear and disappear.

'Anityāḥ'—It may be said, that objects may not have pre-existence or post-existence, but in between, they do exist. The Lord declares, that as they are 'Anitya' (transient) they do not exist even, in the interim. They change, every moment. They change, so swiftly, that no one can see them, again in the same form, because they do not maintain the same shape, the next moment. Therefore, the Lord has called all objects, as 'anitya.'

It means, that all worldly objects are transitory and fleeting, and they change every moment. Not only objects, but the senses, including the inner sense with which we perceive objects, are also transitory. There is always a change, in them. For example, the senses get tired by the evening, while working throughout a day and get refreshed in the morning, after a night's sleep.

Here, all objects in a gross sense are called 'āgamāpāyinaḥ' (appearing and disappearing). In a finer sense, these are called,

'anityāḥ' (changing every moment). In a more fine way, they will be described in the sixteenth verse of this chapter, as 'asat' (non-existent), while the soul described earlier, as eternal will be called as 'sat', (ever-existent), in the sixteenth verse of this chapter.

Mere knowledge, of agreeable and disagreeable senses is not at all defective. But attachment with and aversion to them or pleasure and pain, in relation to them is a fault. Not to be affected by such an evil, is expressed by the expression 'tāmstitikṣasva'.

Secondly, the body and senses and their actions, have a beginning and an end, while you as a spectator, are different from them. They always change, but you never change. Therefore, you should remain unaffected by them i.e., you should ignore them. To remain unaffected (untainted) is called here, 'titikṣā'.

Appendix—As the body never remains uniform but changes every moment, similarly all the worldly objects (Prakṛti viz., Nature and its evolutes) which are perceived by senses-mind-intellect, never remain uniform, they undergo union and disunion. We feel happy with the union of those objects which we like and their disunion makes us sad. We feel happy with the disunion of those objects which we don't like and their union makes us sad. Objects are also fleeting and transient. Similarly the senses and the inner faculty are also fleeting and transient and the pleasure or pain caused by the union or disunion of these objects is also fleeting and transient. But the self ever remains the same, it is immutable and eternal. Therefore one should bear them (pleasure and pain) patiently viz., one shouldn't feel happy and sad by their union and disunion but remain unaffected by them. Pleasure and pain—both are different but their seer is one and he is separate (unaffected) from both of them. By seeing the changeable, the immutability of the self (soul) is naturally perceived as the unchangeable only can see the changeable.

Hence the term 'Śīta' stands for favourableness while 'uṣṇa' stands for unfavourableness. It means that when it is

very much cold, a tree dries up and when it is very hot, then also a tree dries up; therefore the result of both 'hot' and 'cold' is only one. Therefore the Lord orders to bear them viz., to rise above them.

Pleasure-pain, joy-grief, attachment-aversion, desire-anger etc., are fleeting and kaleidoscopic while the self (soul) remains the same. A seeker commits a blunder that he sees the changing condition but doesn't perceive the self. He accepts the condition but doesn't accept the self. The condition neither existed in the past nor will exist in future; therefore it doesn't exist at present also though it appears to exist. But in the self there is neither beginning nor end nor middle at all. A condition never remains uniform and the self never becomes multiform. Whatever is seen is a 'condition' and the intellect which sees it is also a 'condition'. The thing which is to be known is a 'condition' and the thing which knows it is also a 'condition'. In the self there is neither anything to be seen nor there is one who sees it; there is nothing to be known nor one who knows it. The object to be seen and he who sees it etc., are subject to conditions. The object to be seen and the seer who sees it—will not remain but the self will remain, because the condition will perish but the self will remain. It means that by having connection with the object to be seen (scene), the self becomes the spectator. If it has no connection with the object to be seen, the self will remain but it will not be named as the spectator. In the same way the self (pure consciousness) by having affinity for 'Śarīra' (body) is called 'Śarīrī'. If it has no relationship with the body, the self will remain but it will not be named 'Śarīrī' (Gītā 13/1). Therefore the Lord has used the term 'Śarīrī' for the self or pure consciousness in order to merely explain it to human beings.



Link:—In the next verse, Lord Kṛṣṇa talks of the result of remaining unaffected with objects.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

yaṁ hi na vyathayantiyete puruṣaṁ puruṣarṣabha
samaduḥkhasukhaṁ dhīraṁ so'mṛtatvāya kalpate

O the best of men, a person to whom pain and pleasure are alike, and who is not tormented by these sense-objects, becomes eligible, for immortality. 15

Comment:—

'Puruṣarṣabha'—Men, generally try to change inevitable circumstances. But, Arjuna instead of trying to change these, has thought of attaining benediction, which shows, that he is the best of men.

'Samaduḥkhasukhaṁ dhīraṁ'—A resolute person remains alike in pleasure and pain. He experiences pleasure and pain, only when he is attached to three guṇas (qualities, modes) born of matter (nature) (Gītā 13/20-21). But when he gets immersed in the self, he does not experience pleasure and pain, and becomes unruffled.

'Yaṁ hi na vyathayantiyete puruṣaṁ'—To a man of steady wisdom, the sense-objects do not give pain. Pleasure, ensuing from the contact of sense-objects, is perturbing (Vyathā). Similarly, pain arising from their separation is also disconcerting. He who has an eye for equanimity cannot be happy or sad by these objects. Such a person knows what are favourable and unfavourable circumstances, but he remains unaffected by them. They do not leave any impression, on his mind.

'So'mṛtatvāya kalpate'—Such a man of steady wisdom, becomes eligible for immortality viz., he acquires the capability of realizing immortality. Being capable, he realizes immortality instantly, because his immortality is axiomatic. It was only because of one's affinity with objects (body etc.,) that it was obscure.

A special word

This human life, has not been bestowed upon man to experience pleasure and pain, but to attain the supreme bliss having obtained which, he has nothing else to seek (Gītā 6/22). If we remain greedy and desirous of acquiring favourable circumstances, we shall not be able to make use of those circumstances, because our energy will be wasted in the enjoyment of those circumstances, rather than in making proper use of these. Similarly, if we grieve over unfavourable circumstances or in their possibility, we will not be able to make use of them, rather we will be brooding over these. To get pleased over favourable circumstances is their enjoyment. The use of favourable circumstances, for mere maintenance of a body, and for the welfare of poverty-stricken people, is their proper use. Thus, riches in the form of favourable circumstances, should be considered, as property of the poor. We should neither be pleased with desirable circumstances, nor displeased with undesirable ones, but we should make the best possible use of these. Otherwise, we shall have to suffer pain.

It is a proper use of desirable circumstances, if having satisfied our needs, we use these to serve the needy and the destitute, instead of enjoying these ourselves. Actually, our riches are for the needy and the poor. So we should utilize these for their welfare. These are, the poor and the destitute, who have enabled the rich to be proud of, their riches. Had all others been multimillionaires could these millionaires have had pleasure and pride out of their being millionaires? No. The poor and destitute people, are the cause, of their pleasure and pride. Therefore, the rich people should serve the desolate and the destitute, as it is their duty to do so. But if they don't do so and enjoy the riches themselves they only are thankless.

Now, the question arises, how to make use of undesirable circumstances. The answer is that undesirable circumstances are painful, when there is desire for pleasure. If that desire is

renounced, then undesirable circumstances cannot be painful. If a patient is given bitter medicines and painful injections, he is not upset, rather he is pleased, because he knows that bitter medicines and painful injections, are cures for his disease. Thus, it is the proper use of undesirable circumstances, to bear pain, without having any grudge, against it. If one gets displeased with bitter medicines etc., then that is brooding over unfavourable circumstances. It will result in great misery.

If we enjoy pleasure and are tormented by pain, we may get heaven or hell but cannot be eligible for salvation, because salvation, is attained by those, who remain alike in pleasure and pain.

The Lord, in the fourteenth verse, has said that objects give rise to feelings of pleasure and pain, but these are transitory and fleeting. The moment we acquire them, their decay and parting starts. These were neither with us in the past, nor will remain in future and present, also they are going to be naught. But by enjoying these we are spoiling our nature, and are depriving ourselves of attainment of salvation. Therefore, if we make proper use of the available circumstances, we shall rise above pleasure and pain, and attain a state of the highest bliss.

Appendix—The self is in the form of an entity. In that entity there is no perturbation. When the self identifies itself with the body, then perturbation ensues. Therefore a person who assumes himself to be seated in the body can't be free from torment. Freedom from torment means—not to rejoice on obtaining what is pleasant and not to grieve on receiving what is unpleasant (Gītā 5/20). By being free from torment a man's intellect (understanding) becomes firm—'sthīrabbuddhirasammūḍhaḥ' (Gītā 5/20).

To rejoice and to grieve in favourable and unfavourable circumstances means to be tormented. To rejoice and to grieve is 'bhoga' of pleasure and pain. The seeker of pleasure and sufferer in pain can never be happy. A striver should not rejoice and grieve in favourable and unfavourable circumstances but

should utilize these circumstances. The favourable and the unfavourable circumstances are determined by fate; and to utilize those circumstances by regarding them as material for spiritual progress, is the real valour. This valour results in immortality. Utilization of favourable circumstances is to provide happiness to others and to render service to them; while the utilization of unfavourable circumstances is to renounce the desire for pleasure or favourable circumstances. By utilizing the unfavourable circumstances a striver discovers the reason for pain. The reason for pain is the desire for pleasure—‘ye hi saṁsarpaśajā bhogā duḥkhaṇayā eva te’ (Gītā 5/22). The person (bhogī) who enjoys pleasure and suffers pain has a downfall while he (yogī) who utilizes pleasure and pain, by rising above pleasure and pain, attains immortality.



Link:—In the next three verses also, the nature of the real (spirit), and the unreal (matter, body), is dwelt.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

**nāsato vidyate bhāvo nābhāvo vidyate sataḥ
ubhayorapi dr̥ṣṭo'ntastvanayostattvadarśibhiḥ**

The unreal has no existence and the real, never ceases to be; the truth of both these, has been perceived by seers of truth. 16

Comment:—

'Nāsato vidyate bhāvo'—This body, neither existed in the past, before birth, nor will exist in the future after death, and is also perishing, at present. Thus, actually it is non-existent. This body is the world in miniature. The change in the body signifies the change, in the world. Similarly, the non-existence of a body signifies the non-existence of the world, in all the times.

The entire world is burning like wood continuously in the

fire, of time. On firewood being burnt, ash remains. But this time-fire consumes the world, in such a way that no remains, are left. There is total annihilation of the world. Therefore, it has been said, that the unreal has no existence.

'Nābhāvo vidyate sataḥ'—The real never ceases to be. The Ātmā (spirit or soul) remains constant. It existed, before the birth of the body, exists now, when the body is undergoing change and will exist, after the death of the body. Similarly, God also ever remains the same, while the world undergoes a change, every moment.

A Vital Fact

The world is kaleidoscopic, it changes every moment. So it cannot be seen in the same state, the very next moment. Bodies are taking birth, and dying every moment, but the process is not perceived, with these dull physical eyes.* Similarly, the world is also perishing, all the time. But it is not perceived, because the senses, mind and intellect etc., also belong to the same class, to which the world belongs. So, how can the perishable perceive, the perishable? Only the imperishable (self), (spirit) can perceive it.

Secondly the self cannot perform any activity, without assistance of the world (body, senses, mind and intellect). It proves, that all activities take place in the world rather than, in the self. The self has no affinity with activities, and objects. It proves, that the world, with body, mind, senses and intellect etc., is non-existent. Only the super soul (God), is ever existent, who ever remains untainted and is the basis and illuminator, of the entire world.

'Ubhayorapi dr̥ṣṭo'ntastvanayostattvadarsibhiḥ'—Seers of truth, have perceived the truth, about the real, and the unreal, or the

* Though there is a continuous process of birth and death of bodies, yet the process is not perceived because of the subtle speed of time.

soul and the body. The fact is, that the real is ever-existent, the unreal has no existence, but it seems to exist because of the light of the real. Therefore the essence of the real (Sat), and the unreal (asat) is 'sat', (ever-existent). The real has been called as 'Parā Prakṛti' (higher or sentient nature) (Gītā 7/5), 'Kṣetrajña' (self, soul) (Gītā 13/1-2), 'Puruṣa' (spirit) (Gītā 13/19) and 'akṣara' (the imperishable) (Gītā 15/16), while the unreal has been called 'aparā prakṛti' (lower or insentient nature), Kṣetra (non-self), prakṛti (matter) and 'Kṣara' (the perishable).

Arjuna is grieved by thinking, that the warriors will die. So, the Lord explains that the real never dies, and the unreal never exists as it is continuously dying. Therefore, it is not wise, to grieve.

In the eleventh verse, it has been said, that 'paṇḍita' (the wise) grieve neither for the living, nor for the dead. In the twelfth and thirteenth verses the word 'dhīra' (wise or enlightened) has been used for the person, who realizes the distinction, between the soul and the body; in the fifteenth verse also 'dhīra', has been used for a person who does not grieve over, the decay of the body and the world, In the sixteenth verse 'tattvadarśī' (the seers of truth), has been used for a discerning person, who distinguishes between the real and unreal. All these words dhīra etc., show that the wise do not grieve and if they grieve, it means, that they are not wise.

Appendix—The ever-existent entity (self) is real and except that entity whatever Prakṛti (Nature) and its evolutes (actions and objects) are, they are all unreal and kaleidoscopic. Those great souls who have perceived the truth about both the real and the unreal viz., those, who have realized the self, hold that the unreal has no existence and the real never ceases to be viz., there is nothing except that entity (the real).

The Lord in the fourteenth and fifteenth verses described the transitory nature of the body; here the same has been described by the expression—'nāsato vidyate bhāvaḥ' (the unreal has no

existence); and in the twelfth and thirteenth verses the eternal nature of the 'Śarīrī' (self) was described, that has been mentioned here by the expression—'nābhāvo vidyate sataḥ' (the real never ceases to be).

'Nāsato vidyate bhāvo nābhāvo vidyate sataḥ'—In these sixteen letters there is the gist of all the Vedas, Purāṇas and scriptures. 'Asat' and 'Sat'—these two have been called by several names such as 'Prakṛti' (Nature) and 'Puruṣa' (self), 'Kṣara' (perishable) and 'Akṣara' (imperishable), 'Śarīra' (body) and 'Śarīrī' (self), transitory and eternal, perishable and imperishable etc. Whatever is seen, heard, understood, thought of and determined etc., is 'unreal' and the organs of senses, by which the actions of seeing, hearing and thinking etc., are done, are also 'unreal' and whatever seen is also 'unreal'.

In the half verse (sixteen letters) three roots have been used—

- (1) 'bhū sattāyām'—as 'abhāvaḥ' and 'bhāvaḥ'
- (2) 'as'bhuvi'—as 'asataḥ' and 'sataḥ'
- (3) 'vid sattāyām'—as 'vidyate' and 'na vidyate'

Although these three roots mean only an 'entity' yet in their subtle form they have also their independent meanings—as the meaning of 'bhū' root is 'utpatti' (origin), the meaning of 'as' root is 'sattā' (entity) existence and the meaning of 'vid' root is 'vidyamānatā' (existence of the present).

The meaning of the expression 'nāsato vidyate bhāvaḥ' means 'asataḥ bhāvaḥ na vidyate' viz., the unreal has no existence or the unreal is non-existent because it is continuously perishing (changing). The unreal is not present. The unreal is not acquired. The unreal is not constant. The thing which is born, certainly dies—this is the rule. As soon as it is born, it starts perishing at once. It perishes so quickly that no one can see it two times viz., having seen it once, it can't be seen in the same condition the second time. This is the principle that the thing which has no existence at any time is always non-existent. Therefore the

world is always non-existent. However existence we may give to the world, however importance (value) we may attach to it, but it doesn't exist at all. The unreal is neither acquired, nor was acquired nor will ever be acquired. It is not possible to acquire the unreal.

‘Nābhāvo vidyate sataḥ’—This expression means—‘sataḥ abhāvaḥ na vidyate’ viz., the real never ceases to be rather the real is existent, it is never non-existent (changeable). The entity which ceases to be is not called the real. The entity of the real is ever-existent. The real is ever present. The real is ever attained. The real is ever constant.

The real never ceases to be in any place, thing, person, action, incident, circumstance, state and time etc. The reason is that the place, time and thing etc., are unreal (kaleidoscopic) but the real ever exists the same, in it there is never any change, it never ceases to be. Therefore the real is ever-existent. To whatever extent we may deny the existence of the Supreme Soul, to whatever extent we may neglect Him, to whatever extent we may have disinclination for Him, to whatever extent we may disregard Him, to whatever extent we may contradict His existence by giving arguments but He never ceases to be. The non-existence of the real is not possible. No one can destroy the imperishable entity (Gītā 2/17).

‘ubhayorapi dṛṣṭaḥ’—Seers of truth have not created (produced) the real entity but they have seen it viz., perceived the truth about it. It means that non-existence of the unreal and existence of the real—the truth of both of these have been perceived by the liberated enlightened souls who perceive only the real entity viz., realize the self-evident ‘Is’. The base of the unreal is also real and the truth about the real is also real—by knowing this, in the view of the exalted souls no other entity except the real entity ‘Is’ remains.

The non-existence of the unreal and the existence of the

real prove that only the real exists. In that real entity there is no such duality as 'deha' (body) and 'dehī' (self).

So long as the unreal's existence is assumed, there is discrimination. But when the unreal ceases to exist, then discrimination changes into Self-realization. 'Ubhayorapi dṛṣṭo'-ntastvanayostattvadarśibhiḥ'—in this expression in 'Ubhayorapi' there is discrimination; in 'antaḥ' there is Self-realization and in 'dṛṣṭaḥ' there is perception of the real viz., discrimination changed into Self-realization and only the entity remained. There is nothing except that entity—this is the most important fact of the Discipline of Knowledge.

The unreal has no existence—this is true and the real never ceases to be—this is also true. It is the duty of a striver to accept this truth. A striver may have this realization or not, he has to accept this fact. One has to accept the entity 'Is' and to deny 'No'—this is Vedānta, this is the main gist of the Vedas.

In the world in spite of the appearance of both—existence and non-existence there is predominance of 'non-existence'. In God also both of them appear, but there is predominance of 'existence.' In the world within 'non-existence' there are existence and non-existence and in God within 'existence' there are existence and non-existence. In other words in the world within 'eternal disunion' there are union and disunion while in God within 'eternal union' there are union and disunion (meeting-separation). Therefore in the world only non-existence persists while in God only existence persists.



Link:—In the next two verses, there is description, of the real and the unreal.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

**avināśi tu tadviddhi yena sarvamidam tatam
vināśamavyayasyāśya na kaścitkartumarhati**

Know that to be imperishable, by which all this world is pervaded; for none can bring about the destruction, of the indestructible. 17

Comment:—

'Avināśi tu tadviddhi'—Here 'tu' (indeed), has been used to explain 'Sat' the real out the two 'sat' (real) and 'asat' (unreal), described in the preceding verse.

The Lord advises Arjuna, to realise that imperishable entity. He explains that this entity is abstract. By calling it abstract, (parokṣa), the Lord means to say, that this abstract imperishable entity, is pervading the whole world, which appears as separate, from that entity. In reality, only this all-pervading entity exists, while the world which appears to exist, does not exist really.

By the term 'tat' (that), it is not meant to say that 'sat tattva' (the real), stands afar, but it means, that it is not a subject of senses and inner sense.

'Yena sarvamidam tatam'*—The abstract-entity is described here. This whole world, is pervaded by that imperishable entity. As ornaments made of gold have nothing but gold, weapons made of iron, have nothing but iron, pots of clay have nothing but clay, and in ice, there is nothing but water, similarly, this world is pervaded by 'sat' (real) (imperishable). So, in the world, there is nothing to be realised except the real.

'Vināśamavyayasyāśya na kaścitkartumarhati'—The spirit

* Yena sarvamidam tatam' has been used in the Gītā three times. Here it has been used for the imperishable by which the whole world is pervaded. It is described with the view of 'Sāṅkhyayoga' (the Discipline of Knowledge). In the twenty-second verse of the eighth chapter it has been used for God (Supreme Puruṣa) Who can be attained by exclusive devotion. Again in the forty-sixth verse of the eighteenth chapter there is the description, 'By whom all this is pervaded' which also is with the point of view of devotion.

(Soul), is imperishable,* while the body is perishable, and is perishing every moment. No one, can check its process of destruction. But whether you wage war or withdraw from it, the imperishable cannot be destroyed and the perishable cannot be saved.

Here the word 'asya' means, that whatever reality appears in the kaleidoscopic body, is because of real entity (self), and that self (spirit), is different from the body.

Appendix—In practical life we say, 'This is a man, this is an animal, this is a tree, this is a house' etc. In these expressions 'man, animal, tree, house' etc., neither existed in the past nor will exist in future and at present also they are perishing every moment. But in them the eternal reality 'Is' ever remains the same. It means that 'man, animal, tree, house' etc., are the world (unreal) and 'Is' is the imperishable Self (the real). Therefore 'man, animal, tree, house' etc., are different but in all of them 'Is' (Eternal reality) remains the same. Similarly in 'I am a man, I am an animal, I am a god' etc., bodies are different but 'am' or 'is' remains the same.

'Yena sarvamidaṁ tatam'—This expression here has been used for the embodied soul while in the twenty-second verse of the eighth chapter and in the forty-sixth verse of the eighteenth chapter, this expression has been used for God. It means that the self has the same characteristics as all-pervading God has. Therefore as God is detached from the world, so is the self naturally detached from the body and the world—'asaṅgo hyayaṁ puruṣaḥ' (Bṛhadā. 4/3/15), 'dehe'sminpuruṣaḥ paraḥ' (Gītā 13/22). The self is not seated in a particular body. It is not attached to any body. But without realizing this detachment, it is following the cycle of birth and death.



* In the Gītā the Lord has called the spirit as well as Himself imperishable. But the difference is that the Lord incarnates and conceals Himself by His free-will while the spirit seated in Matter takes birth and dies because it identifies itself with the body.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

antavanta ime dehā nityasyoktāḥ śarīriṇaḥ
anāśīno'prameyasya tasmādyudhyasva bhārata

These bodies acquired by the imperishable, indefinable and eternal soul, are spoken of, as perishable. Therefore, O Arjuna, fight. 18

Comment:—

'Anāśīnaḥ'—A thing, which never changes, never decays and never gets extinct, in the least, by any cause, under any circumstances, is called 'anāśī'. The soul (spirit), is not exposed to, destruction or change. So, it is indestructible or imperishable.

'Aprameyasya'—The soul, is beyond the domain of senses, speech and mind, so it is indefinable. It can be experienced, only by having faith in scriptures, and saints and their gospels.

The scriptures and saints, do not compel anyone to have faith in them. One, is free to have such faith or not to have it. In case one reposes faith in them, that 'tattva' (reality), is the object of his faith, otherwise it is not the object of, his faith.

'Nityasya'—The soul, does not undergo any change, it never ceases to be, it exists all the time.

'Antavanta ime dehā uktāḥ śarīriṇaḥ'—These bodies, of imperishable, indefinable and eternal soul, are spoken of as perishable i.e., they have an end. It means that these are perishing, every moment. They are nothing but, a mass of decay.

In the above sentence, a singular number, has been used for the soul, while plural for the bodies. Firstly it is so because the bodies of every embodied soul are of three kinds—physical, subtle and causal and secondly because a single soul, pervades all worldly bodies. Further in the twenty-fourth verse, the Lord calls it all-pervading viz., omnipresent. It means, that all the bodies are perishable, while soul is imperishable.

An Exceptional Fact

All the bodies which, are perceptible, are perishable, while the soul is imperishable and eternal. But this immortal soul, though different from body, identifies itself with the body and develops 'an ego' or 'Tness with it, and thus regards its death, as self's (soul's) death. He who identifies himself, with wealth and learning etc., calls himself as wealthy and learned etc. Similarly, when one accepts a body, as one's own, one develops the feeling of attachment or mineness for it, and this attachment, extends to wealth and family etc., because he accepts these as his own, by having affinity with these. By this affinity of 'Tness and 'Mineness', all evils are born, one cannot discriminate, between the real and the unreal, and is thus grieved, while the wise are not grieved, because they realize that the real cannot perish and the unreal cannot exist.

'Tasmāt* yudhyasva'—Lord Kṛṣṇa directs Arjuna, to fight i.e., discharge his duty, by discriminating between the real and unreal. He means to say, that he should not grieve but wage war, because the soul is imperishable, while bodies are perishable.

An Exceptional Fact

In the seventeenth and eighteenth verses, there is a notable explanation of the real and the unreal, because the Lord wants Arjuna, to realize the real. By realizing the essence, one gets rid of the unreal, spontaneously. Thus by realizing this fact, he would discharge his duty. It shows, that every human being, without any distinction of caste, creed, colour or stage of life, can freely follow either the Discipline of Action, or Discipline of Knowledge, for his salvation. But, in practical life, a duty should be discharged,

* Here the word 'Tasmāt', has been used for drawing a conclusion after reasoning. In the Gītā 'Tasmāt' has been used either for drawing the conclusion after reasoning or at the end of a context. In 2/30, 3/19, 8/7 and 8/27 verses it has been used at the end of a context while in 2/25, 2/27, 2/37, 2/68, and 11/33 it has been used to conclude reasoning.

according to one's varṇa (caste) and āśrama (stage of life), by following the ordinance of scriptures. Therefore, here while discussing the real and the unreal according to the discipline of knowledge Lord Kṛṣṇa, orders Arjuna to fight or in other words he advises Arjuna to discharge his duty even if he follows discipline of knowledge.

Further, in the thirteenth chapter, where there is a description of virtues of knowledge Lord Kṛṣṇa in 13/9, also lays emphasis on non-attachment, and non-identification of the self, with a son, wife, home etc. If only hermits, had deserved the Discipline of knowledge (Sāṅkhyayoga), the Lord would not have mentioned, the need for non-attachment and non-identification of the self, with a son, wife, home etc., because hermits, have no sons, wives and homes etc.

Thus, by meditating on the Gītā, both the Disciplines of Knowledge, as well as Action (Karma), have proved to be independent means, for God-realization for all human beings, without distinction of any varṇa or stage of life.

Appendix—The Lord at the outset of His gospel explained that both 'gatāsūn' (dead) and 'agatāsūn' (living) are not to be grieved for. Then in the twelfth and thirteenth verses in order to explain that 'gatāsūn' is not to be grieved, He explained the real (the eternal) and in the fourteenth and fifteenth verses in order to explain that 'agatāsūn' is not to be grieved, He described the unreal (the transitory). Then He explained both 'Sat' (the real) and 'Asat' (the unreal) in the sixteenth verse. After that by discussing the existence of the real and non-existence of the unreal specially in the seventeenth and eighteenth verses, He completes this sub-topic.

Though there is existence only of the soul, not of the body, yet a man commits an error that he first sees the body and then perceives the soul in it; first sees the form (appearance), then perceives the existence. How long will this outward polish stay?

A striver should reflect upon whether the soul (self) existed first or the body existed first. On reflection it is proved that first there is the self and then there is the body, the existence is first and the appearance is afterwards. Therefore a striver first should perceive the self as existent, not the body.



Link:— Upto the previous verse, there is description of seers who know the soul, as imperishable. In the next verse, Lord Kṛṣṇa to emphasize the same fact, speaks of those, who do not regard the soul as indestructible, by a negative inference.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

ya enaṁ veti hantāraṁ yaścainaṁ manyate hatam
ubhau tau na vijānīto nāyaṁ hanti na hanyate

Both of them are ignorant, one who holds the soul as, the slayer and the other who considers it, as slain; for the soul, neither slays, nor is slain. 19

Comment:—

'Ya enaṁ veti hantāraṁ'— One who considers the soul as slayer is ignorant because the soul does not act. But by identifying with the body, it accepts itself as a doer. As an artisan, however clever he may be, cannot work without tools, similarly, the soul without body cannot do anything. Therefore, the Lord, in the thirteenth chapter, declares, that he who sees that all actions are performed by prakṛti (nature) alone, realizes the self, as non-doer (13/29). It means, that the self is not a doer. But, by identifying Itself with body it assumes Itself to be the doer of actions, performed by the body. If a man, does not identify himself with the body, he is not at all, a doer, of any activity.

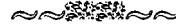
'Yaścainaṁ manyate hatam'—One who holds the soul as slain, is also ignorant. As the soul is never the slayer, so it is

never killed, because the soul, always remains unaffected and unchanged. Only the perishable and changeable, can be slain. How could the imperishable and unchangeable, be slain?

'Ubhau tau na vijānīto nāyaṁ hanti na hanyate'—Both of these, who holds the soul as slayer, and he, who considers it as slain, are ignorant. A question arises, whether he, who holds the soul as slayer, as well as slain, is not ignorant. The answer is, that he is also ignorant, because the soul is neither a destroyer, nor can it be destroyed. It is always the same, without any change. Therefore, one should not grieve.

The soul, has been described, neither as a slayer nor as slain, because it was in the context of war, before Arjuna. But, actually the soul, is free from all actions and modifications.

Appendix—This Śarīrī (the possessor of the body) neither slays anyone nor is slain by anyone—it means that it is neither a doer of an action nor is an object of action nor is affected in anyway. Those, who, like the body, hold the Śarīrī as the slayer and as the slain, indeed don't attach importance to the discrimination between the body and the self but attach importance to indiscrimination.



Link:—In the next verse the Lord explains how this soul is immortal.

न जायते म्रियते वा कदाचि-

न्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥ २० ॥

na jāyate mriyate vā kadāci-

nnāyaṁ bhūtvā bhavitā vā na bhūyaḥ

ajo nityaḥ śāśvato'yaṁ purāṇo

na hanyate hanyamāne śarīre

For the soul there is neither birth nor death; nor does it come into existence after having been born. It is unborn, eternal, constant and primeval. It is not killed, even when the body, is slain. 20

Comment:—

[The body constituted of elements, undergoes six kinds of modifications—to be born, to exist, to change, to grow, to decay and to perish. But, the soul remains unaffected by, these changes. The Lord explains this fact, in this verse.]

'Na jāyate mriyate vā kadācinna'—The soul, unlike a body is never born, it is eternal. So the Lord in 15/7, has declared, 'This soul in the body, is an eternal portion of Myself.'

The soul never dies. Only that, which is born, dies. The soul remains unaffected by all kinds of changes. Of all these changes, birth and death, are the most important ones. Therefore, the Lord has used 'Na jāyate' and 'Ajaḥ', for the unborn and also 'Na mriyate, and 'Na hanyate hanyamāne śarīre, for the unslain, twice.

'Ayaṁ bhūtvā bhavitā vā na bhūyaḥ'—This imperishable element, does not exist, on coming into being, unlike a child, that exists after birth and has a beginning and an end, it is free from different kinds of changes and is without beginning and end.

'Ajaḥ'—This soul is never born, so it is called 'Ajaḥ' viz., unborn.

'Nityaḥ'—The soul is eternal. It does never decay in the least while the bodies and senses decay and lose their strength.

'Śāśvataḥ'—The soul is constant and changeless.

'Purāṇaḥ'—It is ancient and primeval. Generally a thing which becomes old does not grow, it rather perishes. But the soul neither grows nor perishes.

'Na hanyate hanyamāne śarīre'—The soul is not slain even when the body is slain. Lord Kṛṣṇa means to say that the body

undergoes six modifications because it is perishable while the soul is imperishable.

Here in these verses Lord Kṛṣṇa has made such a distinction between the body and the soul, as is rarely found anywhere else in the Gītā.

Arjuna was grieved after thinking about the death of his kinsmen in the war. So Lord Kṛṣṇa wants to explain to him that the soul is not killed even when the body is slain, so he should not grieve.

Appendix—Our (of the self) nature and the nature of the body are quite different. We (the self) are not attached to the body, are not mingled with the body. The body is not attached to us, it is not mixed with us. Therefore at the death of the body we are not affected at all. By now we have passed through innumerable bodies, but what difference did it make in our entity (existence)? What loss did we sustain? We remained the same—‘bhūtagrāmaḥ sa evāyaṁ bhūtvā bhūtvā pralīyate’ (Gītā 8/19). Similarly at the death of the body we’ll remain the same.

As hands, feet and nose etc., are organs of the body, likewise the body is not an organ of the self. That which flows and varies is not an organ* (of the imperishable) as phlegm and urine etc., flow and an ulcer (boil) varies, so they are not organs of the body. Similarly the body which flows and varies is not an organ of the self.



Link:—In the nineteenth verse, Lord Kṛṣṇa told Arjuna that soul neither slays, nor is slain. In the twentieth verse, He explained how it is not slain. Now, in the next verse, He explains how it does not slay.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

*adravaṁ mūrttimat svāṅgaṁ prāṇisthamavikārajam
atatsthaṁ tatra dr̥ṣṭaṁ ca tena cettattathāyutam

**vedāvināśinam nityam ya enamajamavyayam
katham sa puruṣaḥ pārtha kaṁ ghātayati hanti kam**

O Pārtha, How can, a man who realises this soul to be imperishable, eternal and free from birth and decay, slay, anyone or cause anyone to be slain? 21

Comment:—

'Vedāvināśinam nityam ya enamajamavyayam katham sa puruṣaḥ pārtha kaṁ ghātayati hanti kam'—The man, who realizes this soul to be imperishable, eternal and free from birth and decay, can have no inclination to slay, anyone or cause anyone, to be slain. He is free from egoism i.e., he has no feeling of an agent in him, and so actions do not taint him.

Here, Lord Kṛṣṇa has explained that the soul is free from six kinds of modifications (i.e.) to be born, to exist, by the term 'Aja', to change, to grow by the term 'nitya', to decay by the term 'avyayam' and to perish by the term 'avināśī'.

Now, a question arises, If the Lord by the terms 'na hanyate hanyamāne śarīre' and 'kaṁ ghātayati hanti kam' had merely to tell Arjuna that the soul is neither a doer nor an object of action then why he used words 'not a slayer' or 'not a slain' for the soul. The answer is that the theme is of a war, so it is necessary to say so. But He means, that the soul, is neither the agent (doer), nor the object of action. Therefore, one while discharging duty, should not grieve, while slaying anyone or causing anyone to be slain, but should discharge one's duty, in accordance with the ordinance of scriptures.

Appendix—A thing which is produced (born) certainly perishes, it has not to be perished (destroyed). But the thing which is not born, never perishes. We passed through eighty four lac forms of bodies but no body stayed with us and we didn't stay with any body; but we remained the same and apart. Those bodies didn't possess this power of discrimination but only this human body has been endowed with it. If we don't realize it, we disregard the discrimination bestowed upon us by God.



Link:—In the next verse, Lord Kṛṣṇa explains that the soul is free from change by giving an illustration.

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥ २२ ॥

vāsāṁsi jīrṇāni yathā vihāya
navāni grhṇāti naro'parāṇi
tathā śarīrāṇi vihāya jīrṇā-
nyanyāni saṁyāti navāni dehī

As a person discarding worn-out clothes, puts on new ones, so an embodied soul, casting off old bodies, enters into others, which are new. 22

Comment:—

'Vāsāṁsi jīrṇāni yathā vihāya navāni grhṇāti naro'parāṇi tathā śarīrāṇi vihāya jīrṇānyanyāni saṁyāti navāni dehī'—In the thirteenth verse of this chapter, it has been mentioned in brief that a wiseman does not get deluded, when the soul, transmigrates from one body to another. Now, Lord Kṛṣṇa by giving an illustration explains, that as a man by casting off old clothes is not grieved, so a man casting off worn-out bodies, should not grieve.

Here the word nara' (man), has been used for a human being, including men-women, boys-girls, young-old etc., all.

As a man discarding old clothes, puts on new ones, so does an embodied soul, casting off worn-out bodies, enter into new bodies. The casting off, of worn-out bodies is called death, while its acquiring new bodies, is called birth. So long as, this embodied soul has connection with prakṛti, it goes on acquiring new bodies, according to actions of the past, or according to thoughts at the moment of death.

Here the term 'śarīrāṇi' (bodies), has been used in plural

form. It means, that so long as an embodied soul, does not get emancipated, it goes on acquiring new bodies, upto eternity. The bodies, it has acquired are countless. The term 'dehī' has been used, to indicate, all embodied souls.

In the first half of this verse, there is mention of discarding of worn-out clothes, while in the second half, there is reference to casting off worn-out bodies.* So, how can the illustration of old clothes befit bodies, when bodies of even children and young men, die? The answer is, that end of age, means the worn-out bodies, whether they are of children, youngmen or old men.

In this verse, the Lord by using the terms, 'yathā' (as) and 'tathā' (so), has explained that as a man, discarding worn-out clothes, puts on new ones, so does an embodied soul, casting off worn-out bodies, acquire other bodies, which are new.

Here, a doubt arises, that a man is free in casting off old clothes and putting on new ones, but he is not free to cast off an old body and enter into a new one. The answer is, that Lord Kṛṣṇa does not mean to talk about freedom and dependence. His aim is to dispel the grief, arising from the separation of a body. One should not grieve, over the death of a body, because the soul remains unattached and unchanged. From this angle, this example is appropriate.

Another question that arises is, that a man is happy by discarding old clothes and putting on new ones, whereas he feels grieved, while casting off an old body and getting into a new one. The reason is, that a man by identifying himself with a body, wants to live long and thinks of the death of the body, as his own death. Thus, he gets sad. The grief (sadness), is the result of the desire to live, not because of death. 'I may

* If we perceive by applying our discrimination we come to know that the body is wearing out every moment and it reaches a stage when it completely dies. But we don't realize this fact because we don't pay attention to it. This is darkness or ignorance (lack of discrimination).

live'—this desire is latent, and he has to die, and that causes grief. But if he were to discriminate between the real and the unreal, he need not be sad, he rather rejoices. Thus, it is because of his ignorance, that he weeps. In his ignorance, he is like a child, who weeps, while his old clothes are taken away and he is made to put on new ones. To remove this ignorance, the Lord has used 'yathā' (as) and 'tathā' (so) words, by giving an illustration of clothes.

Lord Kṛṣṇa, has used the verb 'gṛhṇāti' for putting on clothes and 'saṁyāti' (enter), for embodied soul, because people generally think out of ignorance, that man changes clothes, living at his own place while an embodied soul has to go and enter new bodies. So Lord Kṛṣṇa, has used these two verbs, keeping the worldly point of view in mind.

Something Noteworthy

In the Gītā in 'Yena sarvamidam tatam' (2/17), in 'Nityaḥ sarvagataḥ sthānuḥ' (2/24) phrases, the soul has been described as all-pervading, eternal, omnipresent and constant, while in phrases such as 'Saṁyāti navāni dehī' (2/22) and 'Śarīram yadavāpnoti' (15/8), it is said that the soul migrates (enters) into another body. So, there seems to be a contrast, but in fact, there is none. For example, when a person grows from his babyhood to youth, he says that he has grown young. But the fact is, that he is the same, it is the body which has grown young. By identifying himself with the body, he grafts the change of his body upon himself. Therefore, in fact the soul does not migrate. But, because of its identification with bodies, It seems to migrate.

Now, a question arises, why this cycle of birth and death, has been going on from times, immemorial. From the view-point of the Discipline of Action, to reap the fruit of virtuous and evil actions, and from the view-point of the Discipline of Knowledge due to ignorance, and from the view-point of the Discipline of Devotion, due to disinclination for God, this cycle of birth and

death goes on. The basic factor behind these three is, that God has granted liberty to living beings, to make proper use of their lives, but they misuse it and so they have to go through a cycle of birth and death. They can be free from this cycle, by making proper use of this liberty. It means, that if they start working for the welfare of others, by renouncing their selfishness, they will be free from this cycle. Moreover negligence in discrimination* is the root cause of birth and death. If we attach importance to discrimination, we can be free from the shackles of birth and death. Similarly, disinclination for God, is the cause of birth and death, which can be eliminated by having an inclination for Him.

Appendix—A man wants new articles, so the Lord also gives him new articles (body etc., material). When the body grows old, God bestows upon him the new body. Therefore 'having new desires' is the cause of his birth and death. Those who have new desires, will get new things times without number. In a man there is one power of the will and another of the life-breath. If he has power of the will and his life-breath ends, he has to be re-born. If he has no will (desire), he has not to take re-birth when his life-breath ends.

An illustration is applicable only to a certain extent, not to the full extent. Here the illustration of casting off old clothes and putting on new ones is applicable to the extent that as a man, by changing several clothes, remains the same, similarly the self, by casting off worn-out bodies and by acquiring several new bodies, remains the same. As by casting off old clothes we don't die and by putting on new clothes we are not born,

* Negligence in discrimination means that we don't act according to what we know. We know that it is wrong to tell a lie. But still we do so in order to achieve selfish ends. We know that it is wrong to give pain to others. But we derive sadistic pleasure in torturing others. Similarly we know that bodies are perishable but we have attachment and infatuation for them. This is known as an affront to our knowledge.

similarly by casting off worn-out bodies, we don't die and by acquiring new bodies, we are not born. It means that the body dies, we (the self) don't die. If we die, who will reap the fruit of virtuous and sinful actions? Who will acquire new bodies? Who will be in bondage? Who will attain salvation?



Link:—In the next three verses, there is the description that the soul is super-mundane.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

nainam chindanti śastrāṇi nainam dahati pāvakaḥ
na cainam kledayantyāpo na śoṣayati mārutaḥ

Weapons cannot cut the soul, nor can fire burn it, water cannot drench it, nor can wind make it dry. 23

Comment:—

'Nainam chindanti śastrāṇi'—Weapons cannot cut the soul because they are made of the earth-element which cannot even reach the soul. So how can they hurt the soul?

'Nainam dahati pāvakaḥ'—Fire cannot burn the soul, because the soul is beyond the reach of fire. It means that fire can never bring any change ever in it.

'Na cainam kledayantyāpaḥ'—Water cannot drench the soul because water cannot wet it. Water can never bring any change in it.

'Na śoṣayati mārutaḥ'—Wind cannot dry the soul because it is beyond the reach of wind. It can never bring any change in the least in it.

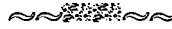
Thus out of the five gross elements four cannot hurt the soul. Now, the question arises—why has Lord Kṛṣṇa not mentioned the fifth element—ether? The answer is, that Ākāśa (ether) is actionless. Earth, water, fire, wind are born of ether and these are incapable of acting on ether. Therefore, when they cannot

even hurt ether, how can they hurt the soul, which is beyond the reach of even Matter or nature (prakṛti)? These elements with attributes cannot reach the soul, which is without any attributes (Gītā 13/31).

The soul is eternal. All the four elements such as the earth etc., are activated by the power of the soul. So, how can they impair the soul, the source of their power? The soul is all-pervading, while the four elements, such as the earth etc., are the pervaded ones. How can the pervaded ones, hurt the all-pervading one?

Here, the context is of war. Arjuna is grieved at the thought of the imminent death, of his kinsmen. Therefore, Lord Kṛṣṇa explains to Arjuna that the soul cannot be hurt by any weapons. A weapon can cut the body, not the soul, a fire-emitting missile can burn the body, but not the soul, the Neptune noose (Varuṇa weapon), can drench a body but not the soul, and the wind-missile can dry the body but not the soul. It means that the soul is not hurt by any weapons and missiles, it remains the same, while it is the body alone which decays and dies. So, it is sheer ignorance to lament for it.

Appendix—We say, 'This is a body'—there is a change in the body, but in 'Is' (Śarīrī) there is no change. Similarly when we say, 'There is wood or timber', then there is variation in wood, not in 'Is'. Wood is cut, 'Is' is not cut. Wood burns, 'Is' does not burn. Wood becomes wet, 'Is' doesn't get wet. Wood dries, 'Is' does not get dry. Wood never remains uniform while 'Is' never becomes multiform.



अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

acchedyo'yamadāhyo'yamakledyo'śoṣya eva ca
nityaḥ sarvagataḥ sthāṇuracalo'yaṁ sanātanah

This soul is uncleavable, incombustible and neither can be wetted nor dried. It is eternal, all-pervading, stable, constant and everlasting. 24

Comment:—

[In this verse it is described why weapons etc., cannot hurt this soul.]

'Acchedyo'yam'—This soul is incapable of being cut. Even incantation and curse cannot cut this soul, while they can cut the body, as Śākalya was beheaded by Yājñavalkya's curse, because the former could not answer the latter's questions.

'Adāhyo'yam'—This soul cannot be burnt by fire, because it is impervious to fire. It cannot be burnt even by incantation and curses, as the hunter was burnt to ashes, by Damayanti's curse. Only that can be burnt by fire, which is prone to fire. The soul is beyond burning.

'Akledyaḥ'—The soul is impervious to water. Water, incantation, curse and medicines etc., cannot drench it. As it is said, that the tune of 'Mālakośa' song wets a stone, and moon-light wets the moon-gem. But the soul cannot be wetted by them.

'Aśoṣyaḥ'—The soul cannot be dried by wind, incantation, curse and medicines etc., as sage Agastya dried the sea.

'Eva ca'—By using these two words, Lord Kṛṣṇa means to say, that the soul is beyond the reach of any action. So it should not be grieved for.

'Nitya'—The soul is eternal, it remains the same all the time.

'Sarvagataḥ'—The soul pervades all men, things and bodies etc., equally.

'Acalaḥ'—It is immovable, there is no movement in it.

'Sthāṇuḥ'—It is stable. It does not even shake or vibrate.

'Sanātanaḥ'—It is everlasting and beginningless.

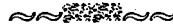
Something Noteworthy

The world is transitory, while the soul is eternal. Matter is kaleidoscopic, while the soul is stable. All things and persons etc., of the world are movable, while the soul is immovable and all worldly objects, are subject to birth and decay, while the soul is everlasting.

Lord Kṛṣṇa says that men identify themselves with bodies and material things, and so they do not realize, that they are different from worldly things, but even then, the soul remains uniform and constant, all the time.

Appendix—‘Sarvagataḥ’ (All-pervading)—the self does not mere pervade a body but it is all-pervading—realization of this fact is salvation (liberation from worldly bondage). As the body is seated in the world, we are not seated in the body. We (the self) have never had our union with the body, we have no union, won’t have any union and it is not possible to have a union with the body. The body is quite afar from us. But because of desire, the sense of mine and identification with the body it appears as if we have union with the body.

In fact the Śarīrī doesn’t need the body at all. The Śarīrī without the body, also remains in bliss.



अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

avykto'yamacintyo'yamavikāryo'yamucyate

tasmādevaṁ viditvainam nānuśocitumarhasi

This soul is unmanifest, inscrutable and immutable. Therefore, knowing it as such, you should not grieve. 25

Comment:—

‘Avyakto’yam’—The soul unlike a body is unmanifest, because

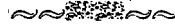
it cannot be perceived by any one of the senses.

'Acintyo'yam'—Mind and intellect etc., cannot be perceived by senses but they are thinkable. But this soul is inscrutable.

'Avikāryo'yamucyate'—The soul is immutable i.e., it does not undergo any change while matter is changing, all the time. The cause of the entire creation is matter. That causative nature (matter) is subject to change. The soul is beyond any change, as it is transcendental.

In the twenty-fourth and twenty-fifth verses, Lord Kṛṣṇa has described the soul, by giving eight adjectives of negation and four adjectives of affirmation. But the fact is that it cannot be described in words, because how can tongue illumine the soul, which is an illuminator of the tongue etc.? Therefore, this realization about the soul is, its real description.

'Tasmādevaṁ viditvainaṁ nānuśocitumarhasi'—Thus, by knowing (realizing), the soul as uncleavable, incombustible, unmanifest, everlasting and immutable etc., one cannot grieve.



Link:—In the next two verses, Lord Kṛṣṇa says, that even if one thinks of the soul as changeable, (which is against the basic (principle), one should not grieve.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २६ ॥

atha cainaṁ nityajātaṁ nityaṁ vā manyase mṛtaṁ
tathāpi tvaṁ mahābāho naivaṁ śocitumarhasi

O mighty-armed, even if you suppose this soul as constantly undergoing birth and death, even then, you should not grieve over it. 26

Comment:—

'Atha cainaṁ nityajātaṁ nityaṁ vā manyase mṛtaṁ tathāpi tvaṁ mahābāho naivaṁ śocitumarhasi'—Lord Kṛṣṇa, by using the

terms, such as 'atha ca' and 'manyase' means that it is a fact that the soul is unborn (Gītā 2/20), yet if you accept the contrary, you should not grieve, because one who is born is bound to die, and one who dies, is bound to be reborn. None can escape this eternal rule.

A seed sown in the earth, assumes different shapes—sprout, plant, tree and then it dries up and decays. The fact is, that the seed undergoes change, every moment. If this seed had remained the same, even for a moment; how had it passed different stages upto the last one of its drying up, as a tree? It gave up its prior form—it is its death; and it assumes a new shape—it is its birth. Thus it passes, through birth and death, every moment. Similarly, this body also undergoes a change, every moment. Sperm gets mixed with ovum and the mixture, grows into a baby which is born. With its birth, the process of death sets in, which culminates in death. Thus, this body undergoes a continuous change i.e., it is born, it decays and dies.

Therefore Lord Kṛṣṇa says to Arjuna that even if he holds the view that the soul undergoes birth and death like a body, there is still no ground for grieving.



जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

jātasya hi dhruvo mṛtyurdhruvaṁ janma mṛtasya ca
tasmādaparihārye'rthe na tvaṁ śocitumarhasi

Death is sure of him who is born, and rebirth is assured of him who is dead. You should not, therefore, grieve over the inevitable. 27

Comment:—

'Jātasya hi dhruvo mṛtyurdhruvaṁ janma mṛtasya ca'—According to the previous verse, if the soul is regarded as constantly taking birth and constantly dying, one should not

grieve, because death is sure of him who is born, and rebirth is assured of him who is dead.

'Tasmādaparihārye'rthe na tvam śocitumarhasi'—This cycle of birth and death has been going on from time immemorial and will continue upto eternity. Therefore, you should not lament over the inevitable. These Dhṛtarāṣṭra's sons and Bhīṣma, Droṇa etc., who are born will surely die, you cannot save them and after death, they will certainly take rebirth, you cannot stop it. So why should you grieve?

As the sun has risen, it will certainly set, and if it is set, it will definitely arise. This is an inevitable fact, which is known to all. Therefore, none grieves over the setting of the sun. It implies that one should not grieve over the death of anybody.

Whatever the Lord has stated in these two verses (26th and 27th) is not God's real theory. By the expression 'Atha ca' the Lord has put forth the argument of the people, who identify, themselves with the body. This is not a correct principle. In no case Arjuna should grieve. To bring home this point to him, Lord Kṛṣṇa has explained from that angle also.

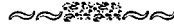
In these two verses, Lord Kṛṣṇa says that all the worldly things, including the bodies, undergo change from one form to another. Abandoning the first form is called death and change to the second form is called birth. One should not grieve over this cycle because it inevitably goes on.

Appendix—A man is grieved if a dear one dies or there is loss of money. Similarly we are grieved when we think about the future—if the wife dies, what will happen? If the son dies, what will happen? etc. We are grieved and worried because we don't attach importance to discrimination. Changes in the world and in circumstances are inevitable. If circumstances don't change, how will the cycle of the world continue? How will a person pass from boyhood to youth? How will a fool become learned? How will a patient become healthy? How will a seed

turn into a tree? Without change the world will become like a static thing. In fact only a mortal dies, an immortal never dies. It is everyone's obvious experience that after death the body remains lying, but the self, the owner of the body transmigrates. If importance is attached to this experience, there can't be any worry or grief. At the death of Bāli, Lord Rāma draws Tārā's attention towards this experience—

*Tārā bikāla dekhi Raghurāyā, dīnha jñāna hari līnhī māyā.
Chitī jala pāvaka gagana samīrā, pañca racīta ati adhama śarīrā.
pragaṭa so tanu tava āgeṃ sovā, jīva nitya kehi lagi tumha rovā.
upajā jñāna carana taba lāgī, līnhesi parama bhagati bara māgī.*
(Mānasa, Kiṣkindhā 11/2-3)

We should think over when no body remained in eighty-four lac forms of life, how will this body remain intact? When eighty-four lac bodies didn't remain as 'I' and 'mine', how will this body remain as 'I' and 'mine'? This discrimination is possible only in human body, not in other bodies.



Link:—In the next verse Lord Kṛṣṇa mentions the simple law of nature about birth and death.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

avyaktādīni bhūtāni vyaktamadhyāni bhārata
avyaktanidhanānyeva tatra kā paridevanā

O Bhārata (Arjuna), all beings were imperceptible before they were born and will become so again when they are dead; they are perceptible only in the intermediate stage. Why then the lamentation? 28

Comment:—

'Avyaktādīni bhūtāni'—All the beings seen now, were not perceived before birth.

'Avyaktanidhanānyeva'—These beings will also not be perceived after death.

'Vyaktamadhyāni'—All these beings are manifest in the interim (after birth and before death). Their bodies were non-existent before birth and will remain non-existent after death, just like in a dream. During life they seem to exist but actually they are going into non-existence every moment.

'Tatra kā paridevanā'—It is the principle that the thing which does not exist either before or after has no real existence in its midstate also. Therefore, these bodies which were unmanifest in their origin and will be unmanifest in their end, are unmanifest even now, though they seem visible. But the soul existed in the past, exists now and will also exist in future. So there is no point in lamenting for both these situation.

Appendix—A thing, which does not exist at the beginning and at the end, has never any existence, while a thing, which exists at the beginning and at the end, ever exists.* That which never exists, is 'asat'—unreal (body) and the entity which ever exists, is 'sat'—the reality. We have our eternal disunion with the unreal while with the real we have our eternal union.



* (1) 'yastu yasyādirantaśca sa vai madhyaṁ ca tasya san'

(Śrīmadbhā. 11/24/17)

'The thing which exists at the beginning and at the end, also exists in the midstate and that is true.'

(2) 'ādyantayorasya yadeva kevalaṁ kālaśca hetuśca tadeva madhye'

(Śrīmadbhā. 11/28/18)

'The entity which existed at the beginning of this world and which will remain in the end and which is the root cause and illuminator of this world, the same Super Soul (God) also exists in the midstate.'

(3) 'na yat purastāduta yanna paścānmadhye ca tanna vyapadeśamātram'

(Śrīmadbhā. 11/28/21)

'The thing which didn't exist before origin and will not remain after annihilation (end), doesn't exist in the middle also, it is merely an imagination, merely a name.'

Link:—Now, the Lord dwells upon the marvellous nature of the soul.

आश्चर्यवत्पश्यति कश्चिदेन-
माश्चर्यवद्ब्रूदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

āścaryavatpaśyati kaścidenam-
māścaryavadbrūdati tathaiva cānyaḥ
āścaryavaccainamanyah śṛṇoti
śrutvāpyenam veda na caiva kaścit

One perceives the soul as a wonder, some speak of it an amazement while others hear of it in wonderment; while none knows it even after hearing of it. 29

Comment:—

'Āścaryavatpaśyati kaścidenam'—The knowledge of the wondrous self is not achieved through the senses. The self can be known by the self itself, it is beyond the realm of senses. As 'I am'— this knowledge requires no proof, no instrument, it is self-evident. Its consciousness cannot be experienced as separate from 'I'. This is intuited by the person himself. This is not a subject of senses and intellect. Therefore, the knowledge of self is said to be a marvel.

The term 'paśyati' has two meanings—to see with eyes and to know the self by one's own self. Here it has been used in the sense of knowing the self by one's own self (Gītā 2/55; 6/20 etc.,).

When one sees with one's eyes, there are three things necessary—the onlooker, the object to be seen and sight i.e., the power to see. But while knowing the self these three are not necessary. 'I am'— this cannot be perceived by senses, mind and intellect, but by one's own self.

When we want to search for a thing in a dark room, we need

eye-sight as well as light. But if there is light-lamp, there is no need for another lamp to see the lamp which is lit. Similarly, there is no need for other means to perceive the self. The self has its own light by which it can be lit and known.

A body is of three kinds—physical (gross), subtle and causal. The body which is nourished by food and water for its growth, is physical (gross) body. This gross body is the object of senses. The subtle body consists of seventeen elements—five senses, five organs of action, five vital airs, mind and intellect. The subtle body can be perceived by intellect and not by senses. The latencies (vāsanās) form the causal body. If we reflect, on the three kinds of bodies, it is evident that the gross body is not the self, as it changes every moment and it is an object of knowledge. Similar, is the case with the subtle body. The causal body, is an evolute of nature. But the self is beyond nature, therefore the causal body, is also not the self. As far as, the knowledge of the self, is concerned, it is beyond them and this knowledge is marvellous. This is 'āścaryavatpaśyati.' When the soul ceases its identification with the body, it knows itself and therefore, it has been said that one perceives the soul as a wonder.

Here in this verse, as well as, in the third verse of the seventh chapter, Lord Kṛṣṇa has used the term 'Kaścit' i.e., 'Someone knows Me in reality.' It means, that it is very difficult to know the imperishable, but actually it is not so. The fact is, that it seems difficult, only because there are a few aspirants, who sincerely want to know the soul.

'Āścaryavadvadati tathaiva cānyaḥ'—Other persons speak of it as marvellous, because it is beyond the reach of words. Speech is illumined, by the self, then, how can it describe the illuminator? The great souls who speak of it, can just give a kind of hint to draw the attention of the listeners.

Here, the term 'Anyāḥ' has been used to emphasize the

fact, that only a few liberated souls who possess metaphysical knowledge, can explain it fully to an aspirant and enable him, to attain the imperishable. All do not possess the ability to remove his doubts and give satisfactory answers, to his arguments.

'Āścaryavaccainamanyaḥ śṛṇoti'—Other persons hear of it, as marvellous. Listening to scriptures and advice of other worlds, is quite different from voice of the soul. It means, that this soul is something marvellous and uncommon and is beyond the reach of senses, mind and intellect etc. It illuminates these.

Here, the term 'Anyah' has been used to explain the fact, that the person who hears is different, from the one who knows, and from other who is capable of explaining it to an aspirant in such a manner, that its full nature, is revealed to him.

'Śrutvāpyenaṁ veda na caiva kaścit'—There are some who do not know it, even on hearing. It means that, merely hearing, will not help one to know it. On hearing, when one gets established in one's own self, one will know one's own self* by oneself.

Now a question arises, that an aspirant on hearing the words of scriptures and a preceptor, gets knowledge, why has it been said then, that there are some who do not know it, even on hearing of it? The answer is, that it is the aspirant himself, who by having faith in the words of scriptures and preceptor, gains knowledge. Otherwise there have been several incarnations of God, and there also have been liberated souls, who held discourses on metaphysics, and by hearing their discourses the people should have gained metaphysical knowledge. But, actually it has not happened. Their discourses, can be helpful to a striver having faith, but he, will also have to get himself established in his own self. This expression does not mean to convey, that knowledge of the self is impossible; it rather conveys that it is beyond the senses. However hard efforts by a man may make him to know

* This fact has been pointed out in the Gītā several times—(2/55; 3/17; 6/20; 15/11).

it, ultimately he will have to know himself, by his own self.

What is knowing of the self, by the self? There is a difference between doing, perceiving and knowing. Doing involves organs of action, perceiving involves senses, while knowing is done by the self Itself.

The senses actually do not know; rather they only perceive which is useful in daily activity.

This knowledge, of knowing oneself by one's ownself, is of two kinds—'I am different from the body and the world;' and secondly, 'I have identity with God.' In other words, it can be said, 'I have no affinity with the kaleidoscopic, perishable world, while I have constant affinity with unchangeable, imperishable God.' After possessing this kind of knowledge, one can know the soul in reality. This knowledge, is beyond the reach of speech and intellect.

Appendix—The self cannot be known merely by hearing viz., by practice but can be known by having inquisition, by hearing from enlightened and experienced exalted souls—'yatatāmapī siddhānām kaścīnmām veti tattvataḥ' (Gītā 7/3). 'Āścaryavadvadati tathaiva cānyaḥ'—it means that out of the enlightened exalted souls, only someone can explain its true nature to others. All the enlightened souls can't explain it.

As in the world a couple doesn't get married merely by hearing but the man and the woman accept each other as wife and husband and then they are married. Similarly no one can know God merely by hearing but after hearing, when he accepts Him himself and gets established in Him, then he will know Him by his own self. Therefore by hearing a man can learn the facts pertaining to knowledge, can narrate them to others, can write them, can lecture on them, can discuss them but can't realize the self or God.

One can't know God merely by hearing but can know Him by worshipping Him after hearing from others—'śrutvānyebhya

upāsate' (Gītā 13/25). If the person, who describes the Supreme Soul, is a God-realized soul and the listener (striver) has esteemed faith and inquisition, there can be immediate Self-realization.



Link:—The next, is the concluding verse, about discrimination between the body and the soul.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

dehī nityamavadhyo'yaṁ dehe sarvasya bhārata
tasmātsarvāṇi bhūtāni na tvaṁ śocitumarhasi

O Bhārata, this soul residing in the bodies of all, can never be slain. Therefore, you should not grieve, for any being. 30

Comment:—

'Dehī nityamavadhyo'yaṁ dehe sarvasya bhārata'—The soul, residing in bodies of men, gods, animals, birds, insects etc., cannot be slain i.e., it is imperishable.

The term 'Avadhyah', has two meanings—(i) It should not be slain, (ii) It cannot be slain. For example, a cow should not be killed, because it is a deadly sin to kill a cow. But in case of the soul, it does not mean that it should not be slain, but it means that the soul cannot be slain in anyway by anyone. It has also been mentioned in 2/17, that none can bring about the destruction of the indestructible substance.

'Tasmātsarvāṇi bhūtāni na tvaṁ śocitumarhasi'—Therefore, you should not grieve for all beings because the soul is indestructible, while the perishable body cannot remain the same even for a moment.

Here, 'Sarvāṇi bhūtāni', plural number has been used to emphasize the fact that, one should not grieve, for any living being.

The body is perishable, because its nature is such. It is

perishing every moment. But, the self is imperishable. If this reality is realized, then no grief is, possible.

Related and Noteworthy

In this section from the eleventh to the thirtieth verses, it is explained that the soul, which is imperishable and real, is different from a body which is perishable and unreal. Unless, one can discriminate between the soul and the body, one cannot follow anyone of the disciplines, either of Disinterested Action, Knowledge or Devotion. Not only this, but also one who wants to go to heaven should know, the distinction between the two. After the death of a body, who will go to heaven? Therefore, all the philosophers who are believers, in spite of having different opinions about philosophy, agree with the fact, that the soul is different from the body. Here the Lord wants to explain this distinction clearly.

This is everyone's own experience also, that a body changes from babyhood to youth and then to old age. But, there is an unchangeable one that knows this change. That one, is the soul. Therefore, the changeable and the unchangeable, can never be identified. In this section, Lord Kṛṣṇa, has not used a philosophical terminology, because people think that philosophy is a subject for study only. So he has used such words as, the real and the unreal, the perishable and the imperishable etc. One, who can discriminate between the two, is not grieved in the least, while, one who merely studies philosophy, is grieved.

A man may study the six systems of philosophy and may possess knowledge about the Absolute, the soul, the Nature and the world. But, his knowledge is purely theoretical. On the other hand, a striver or a devotee may be concerned who wants to realize his identity with God or who wants to surrender himself to God, by renouncing his assumed affinity for prakṛti, and the world, his knowledge is practical. There is a vast difference in these two sorts of knowledge.

Appendix—The Lord has described the discrimination between the ‘deha’ (body) and ‘dehī’ (possessor of the body) from the eleventh to the thirtieth verses. While describing this topic Lord Kṛṣṇa has not used a philosophical terminology such as brahma-jīva, prakṛti-puruṣa, jaḍa-cetana, māyā-avidyā, ātmā-anātmā etc. The reason is that the Lord, instead of making it a subject for study, wants to make it a subject of everyone’s experience and wants to prove that every man can discriminate the body from the self. It needs no study, no eligibility.

If a man applies the discrimination between the real and the unreal on his body, he is a striver (seeker) and if he applies it on the world, he is learned. By keeping himself aloof, if a person discriminates between the real and the unreal, he may become learned by possessing bookish knowledge (not learning) but he can’t attain Self-realization. But he who discriminates between the real and the unreal in his own body, can attain Self-realization. It means that discrimination between the real and the unreal in the world is for pedantry while the Gītā is not for pedantry. Therefore the Lord, instead of using the philosophical terminology, has used simple words such as ‘deha-dehī’, ‘Śarīra-Śarīrī’ viz., the body and its possessor. Those who discriminate between the real and the unreal in the world, they keeping themselves aloof, make themselves the authority on the knowledge of the Gītā. But any person, who discriminates the body from the self in him, is eligible for Self-realization. For Self-realization the discussion on discrimination between the body and the self, is useful and in order to gain learning, the discussion on ‘tattva’ the Divinity is useful. Therefore the striver who wants to realize the self, first of all should discriminate his own self from the body that the body has no connection with the self and the self has no connection with the body viz., ‘I am not body’. He, who has assumed the existence and greatness (value) of the body with as much truth, firmness, belief and doubtlessness, should assume (accept) the existence and value of the Self (Soul) with

the same truth, firmness, belief and doubtlessness and should realize the self.

The body is the means only for performing an action and an action is performed only for the world. As a writer uses a pen only for writing and when he stops writing, he puts the pen at its proper place, similarly a striver should use the body while doing an action and should leave the body in its original position when the work is finished—he should be detached from it. The reason is that if we do nothing, what is the need of the body?

An important fact for a striver is to renounce the known unreal. If a striver renounces what he knows as unreal, his spiritual discipline will become natural and easy and his aim will be attained. The lovability of a striver for the end (aim) is called his spiritual discipline. That lovability is not acquired by anything, person, power etc., or by practice but that is acquired by having the sense of 'mine' for the end (Lord). The person in whom a striver has the sense of 'mine', naturally becomes lovable (dear) to him. But the real sense of mine is with that object (or person) in which (or in whom) there are the following four traits—

1. With whom we have identity (oneness) of the self.
2. With whom our relationship is eternal.
3. From whom we never want anything.
4. To whom we may surrender all what we have.

These four conditions are applicable only in God. The reason is that our relationship with the body and the world is not eternal and the category of the self is quite different from that of the world and body. How can there be identity of the kaleidoscopic world with the never changing self? The identity of the self with the body, which is perceived, is not real but is assumed. This assumed identity is only to perform duty. It means that we can serve the person with whom we have assumed our identity but we can't have the sense of 'mine' with him.

In order to renounce the known unreal, it is necessary that a striver should renounce the relationship which our discrimination does not support. Assuming a person, with whom we have neither eternal relationship nor identity of the self, our own and for us, is anti-discrimination relationship. So long as there is anti-discrimination relationship, no spiritual discipline will lead to Self-realization. By having affinity with the body, a person may undergo austere penance, may have trance, may go round the world, his delusion can't be destroyed and the Supreme Truth can't be attained. Having renounced the anti-discrimination relationship delusion is destroyed and the Supreme Truth is realized. Therefore a striver shouldn't be at ease without renouncing the anti-discrimination relationship. If we don't renounce our assumed anti-discrimination relationship with the body, the body will leave us certainly. Then what is the difficulty in renouncing our kinship with the body? Therefore a seeker may follow any discipline, he will have to accept the truth, "I am not body and the body is not mine and it is not for me because I am 'aśarīrī' (self) and the self is unmanifest."

So long as a striver has the kinship of 'I' and 'mineness' with the body there is no realization of the Supreme Truth and he remains bound by virtuous actions, useful reflection and attachment to Trance. He may perform virtuous actions such as performance of sacrifice, undergoing penances, offering charity, may reflect upon the soul or the Supreme Soul or be established in trance, he is not totally free from bondage. The reason is that assumption of the kinship of the self with the body is the root of bondage and also of the flaw which causes all flaws. If the assumed affinity of a striver with the body is totally wiped out, sinful actions will not at all be performed by him and he will not be attached to virtuous actions. There will not be any meaningless reflection by him at all, and he will not be attached to meaningful reflection. He will not be fickle in the least and will neither be attached to trance, constancy or absence of all

thoughts. Thus at the destruction of attachment of the gross (physical) body to actions, of the subtle body to reflection and of causal body to constancy, his aim will be attained viz., his delusion will be destroyed and the Supreme Truth will be realized. Therefore the Lord at the outset of His gospel has described the discrimination between the body and the self in order to wipe out a striver's (self's) relationship with the body.



Link:—Arjuna was grieved, by apprehending the death of his kinsmen and preceptors. Moreover he was afraid that sin would accrue to him, by killing them and that sin would lead him to hell. Therefore Lord Kṛṣṇa preached this gospel in the eleventh to the thirtieth verses. Now, He starts the worldly standpoint and reminds Arjuna of his duty, as a member of the warrior class.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

svadharmamapi cāvekṣya na vikampitumarhasi
dharmyāddhi yuddhācchreyo'nyatkṣatriyasya na vidyate

Looking at your own duty as well, you should not falter for there is, nothing more meritorious to a person of the warrior class (Kṣatriya) than a righteous war. 31

Comment:—

[In the first two verses, He describes the benefit of war.]

'Svadharmamapi cāvekṣya na vikampitumarhasi'—Man (soul) is a fragment of God. But by identifying himself with the body, noting himself as a Brāhmaṇa (of the priest class) or a Kṣatriya (of the warrior class) etc., he has to discharge his duty as a member of that class. Similarly one who acknowledging himself as a teacher or a father, has to discharge the duty of a teacher or a father.

Here, the duty of a Kṣatriya has been called 'Dharma' (righteousness)*. It is the foremost duty of a Kṣatriya not to

* In the eighteenth chapter (18/42—48) the Lord has described the innate

flee from war front. For a Kṣatriya, righteousness is upheld by waging war. So, Lord Kṛṣṇa asks Arjuna to discharge his duty, by waging war. He should never shirk that duty.

'Dharmyāddhi yuddhācchreyo'nyatkṣatriyasya na vidyate'—There is nothing more welcome to a man of the warrior class than a righteous war viz., which is his main duty (Gītā 18/43). Similar, is the case with, the people of other classes—the priest, the business and the labour classes.

Arjuna, in the seventh verse of the second chapter, requested Lord Kṛṣṇa to tell him what is good for him. In response to his request, Lord Kṛṣṇa tells him, that he would attain salvation by performing his duty of waging a righteous war. So, he should not retreat from it.

Appendix—Having described the discrimination between 'deha' (body) and 'dehī' (self) the Lord from this verse to the thirty-eighth verse describes the performance of one's duty. The reason is that the Supreme Truth which is realized by the discrimination between 'deha' and 'dehī', the same Supreme Truth can be realized by the proper use of the body, by performing one's duty. In discrimination 'knowing' is important and in performance of one's duty 'doing' is important. Though discrimination is important for a man, as it is useful for him in practical and spiritual life and also in this world as well as the other world, yet the Lord mentions performance of one's duty for the person, who doesn't understand the discrimination between the body and the self, so that instead of becoming a scholar by possessing bookish knowledge or rot learning, he may realize the Truth.

It means that a person who wants to know Godhead but without having a keen intellect and a keen self-denial (detachment), couldn't know Him by the Discipline of

duties of the people of four castes. There the term 'Dharma' (18/47) stands for one's duty. Thus the terms 'Karma' and 'Dharma' are synonymous.

Knowledge, he can know the Supreme Soul by the Discipline of Action (Gītā, 5/4-5).

Arjuna was a Kṣatriya (member of the warrior class). Therefore the Lord has mentioned the duty of a Kṣatriya. In fact here 'the duty of a Kṣatriya' is the denotation for the duties of the four 'Varnas'. Therefore it means that the members of other 'Varnas' (castes) such as Brāhmaṇa (member of the priest class) etc., should also discharge their duties (Gītā, 18/42—44). ['Svadharmā' (one's own duty) has been mentioned as 'Svabhāvaja karma', 'Sahaja karma' and 'Svakarma' etc., (Gītā 18/42—48). Discharge of one's duty for the welfare of others, by renouncing selfishness, pride and the desire for fruit, is performing 'svadharmā'. Discharge of 'Svadharmā' (one's duty) is 'Karmayoga' (the Discipline of Action).]



यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम्।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

yadṛcchayā copapannam svargadvāramapāvṛtam
sukhinaḥ kṣatriyāḥ pārtha labhante yuddhamīdṛśam

Fortunate are the Kṣatriyas, O Pārtha, who get such an unsolicited opportunity for war, which offers an open gateway, to heaven. 32

Comment:—

'Yadṛcchayā copapannam svargadvāramapāvṛtam'—Duryodhana imposed a condition on the Pāṇḍavas, "If you lose while gambling, you will be exiled for twelve years and will reside in an unknown place for one year. Then after thirteen years you will regain your empire. But, if you are identified during that one year period, you will again be exiled for twelve years." The Pāṇḍavas, accepted the condition and suffered twelve years in exile, and one year's incognito existence. After expiration of the

period, when the Pāṇḍavas demanded their empire, Duryodhana refused to give them, even as much land as could be covered by the point of a needle, without waging war. The Pāṇḍavas made several efforts for a compromise, but Duryodhana bluntly refused. Therefore, Lord Kṛṣṇa says to Arjuna, "You have got this unsought and unsolicited opportunity, for waging a war. Such a righteous war, is an open gateway to heaven."

'Sukhinaḥ kṣatriyāḥ pārtha labhante yuddhamīdṛśam'—Those Kṣatriyas, who get such an opportunity are really lucky. He means to say, that the happiness which is derived by discharging one's duty, is far superior to worldly pleasures which could be enjoyed, even by animals and birds.



Link:—In the next four verses, Lord Kṛṣṇa explains the evil consequences of not waging a war.

अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

atha cettvamimam dharmyam saṅgrāmaṁ na kariṣyasi
tataḥ svadharmaṁ kīrtiṁ ca hitvā pāpamavāpsyasi

If you do not wage such a righteous war, then in abandoning your duty and forfeiting your honour, you shall incur sin. 33

Comment:—

'Atha cettvamimam dharmyam saṅgrāmaṁ na kariṣyasi tataḥ svadharmaṁ kīrtiṁ ca hitvā pāpamavāpsyasi'—Even if you do not want to discharge your duty, by waging war, bound by your own action born of your nature, you will have to engage in it against your will (18/60). If you do not wage war, you will neglect your duty and you will not only lose your reputation, but incur sin, also. Moreover, by abandoning your duty, you will have to accept the duty of others, and so you will incur sin and by abandoning war, you will be

regarded as an unmanly warrior, and thus you will lose your honour and reputation.



अकीर्तिं चापि भूतानि
कथयिष्यन्ति तेऽव्ययाम् ।
सम्भावितस्य चाकीर्ति-
र्मरणादतिरिच्यते ॥ ३४ ॥

akīrtiṁ cāpi bhūtāni
kathayiṣyanti te'vyayām
sambhāvitasya cākīrti-
rmaraṇādatiricyate

All beings will ever recount your undying infamy and that is surely, worse than death for a man, enjoying popular esteem. 34

Comment:—

'Akīrtiṁ cāpi bhūtāni kathayiṣyanti te'vyayām'— Men, gods, genies, and demons etc., and all, who do not have even the least friendship or enmity with you, such simple beings will recount your infamy and dishonour and will call you a coward, if you do not wage war. They will disparage your chivalry, and will say that you proved to be a coward, which could not even be imagined.

By using the word 'te' (thy) Lord Kṛṣṇa means to say, that Arjuna who is renowned in heaven, in this world, as well as, in the infernal world, for his courage, will be called a coward. By using the term 'avyayām' (everlasting) He means that as he is famous for his excellence and bravery, he will be unpopular for his weakness and timidity forever.

'Sambhāvitasya ākīrtirmaraṇādatiricyate'—In the first half of this verse, the Lord discussed Arjuna's disparagement by common people. Now He is talking in general terms.

In the world, if any man, who is regarded superior to others and enjoys popular esteem, loses his honour and fame, his infamy

is more painful to him, than even death. Because in natural death he does not lose his name and fame while he loses these by shunning his duty. In case of natural death, no crime or sin is committed, but shirking duty is a sin, which brings much discredit.



भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

bhayādraṇāduparataṁ maṁsyante tvāṁ mahārathāḥ
yeṣāṁ ca tvāṁ bahumato bhūtvā yāsyasi lāghavam

The great chariot-warriors, who held you in high esteem, will consider you as lowly, thinking that you have desisted from war, out of fear. 35

Comment:—

'Bhayādraṇāduparataṁ maṁsyante tvāṁ mahārathāḥ'—If you think that you have desisted from war, in order to attain salvation by avoiding sin, it is not true. If you had thought of it as a sin to wage the war, you might have spent sometime in devotion and meditation in solitude, and would not have invited Me to wage this war. Therefore, if you desist from the war, all the living beings will think that you have done so out of fear, not out of a sense of duty and righteousness, as it is the first and foremost duty of a Kṣatriya to fight.

'Yeṣāṁ ca tvāṁ bahumato bhūtvā yāsyasi lāghavam'—The great chariot-warriors such as Bhīṣma, Droṇa, Kṛpa and Śalya etc., who hold you in high esteem for your mighty valour, (because you have defeated several demons, gods and demigods etc.,) you will fall in their esteem as one who has fled from the war-front out of fear, of death.



अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

**avācyavādāmśca bahūnvadiṣyanti tavāhitāḥ
nindantastava sāmārthyam tato duḥkhataram nu kim**

Your enemies, disparaging your strength, will speak in unbecoming terms. What could be more distressing than this? 36

Comment:—

'Avācyavādāmśca bahūnvadiṣyanti tavāhitāḥ nindantastava sāmārthyam'—Your sworn enemies, such as Duryodhana, Duḥśāsana and Karṇa etc., in spite of knowing your deeds of valour, will be little your strength and will laugh at you and call you a coward and impotent. How will you bear those insolent jokes and irreparable ignominy?

'Tato duḥkhataram nu kim'—What can be more painful than this? It is generally seen that a person of respectable and high standing, cannot tolerate insults from persons of low standing and he performs deeds of mighty valour, beyond expectation. Similarly, you will not be able to tolerate ignominy and slander and so there will be no alternative for you, but to wage the war that has been declared. So, how could you bear that ignominy?



Link:—After explaining the adverse consequences of not waging the war, in the preceding four verses, in the next two verses Lord Kṛṣṇa, explains the favourable consequences of war.

**हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥**

**hato vā prāpsyasi svargam jitvā vā bhokṣyase mahīm
tasmāduत्तिष्ठ kaunteya yuddhāya kṛtaniścayaḥ**

Slain in battle you will gain heaven, victorious you will enjoy the sovereignty of earth; therefore, arise, O son of Kuntī, determined to fight. 37

Comment:—

'Hato vā prāpsyasi svargam jitvā vā bhokṣyase mahīm'—In

the sixth verse of this chapter, Arjuna raised a question that they did not know whether they would conquer the sons of Dhṛtarāṣṭra or Dhṛtarāṣṭra's sons, would conquer them. So Lord Kṛṣṇa answers the question and says, "If you are killed by Karna etc., you will attain heaven and if you gain victory, you will gain the kingdom. Thus righteous warfare would result in good, both here and hereafter. So you should be prepared to wage war, otherwise you risk to lose both." Kṛṣṇa by addressing Arjuna as Kaunteya wants to remind him of the message to wage the war, sent by his mother when He went to the Kauravas, with a proposal for a treaty. Therefore, he should rise to the occasion with full determination.

Arjuna was determined not to fight and Lord Kṛṣṇa, in the third verse of this chapter, ordered him to rise to the occasion. Here, Arjuna is in a dilemma, whether to wage war or not. So Lord Kṛṣṇa exhorts him to be determined to fight, without having any doubts.

Here, Lord Kṛṣṇa wants to say that everyone should discharge his duty very sincerely and enthusiastically, to the best of his power and ability, in whatever circumstances, he is placed. Humanity demands it.

Appendix—By discharging one's duty, one makes advancement in this world and other world. It means that by discharging one's duty and by abstaining from what ought not to be done, one attains perfection here as well as hereafter.



सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

sukhaduḥkhe same kṛtvā lābhālābhau jayājayau
tato yuddhāya yujyasva naivaṁ pāpamavāpsyasi

Treating alike victory and defeat, gain and loss, pleasure

and pain and engage yourself in battle. Fighting thus you will incur no sin. 38

Comment:—

[Arjuna was thinking that by killing his kinsmen he would incur sin. So Lord Kṛṣṇa clarifies that it is not the war but desire, which induces a man to incur sin. So by renouncing desire, he should be engaged in war.]

'Sukhaduḥkhe same kṛtvā lābhālābhau jayājayau tato yuddhāya yujyasva'—In a war a man either gains victory or suffers defeat. Victory results in gain, while defeat results in loss. Worldly people, view gain with pleasure and loss with pain. But your aim is not to think of victory and defeat, gain and loss, and pleasure and pain, but your goal is to discharge your duty by treating the agreeable and the disagreeable, alike. By doing so you will incur no sin viz., you will be free from bondage.

Everyone should discharge his duty earnestly and efficiently, whether he has a desire or not for its fruit. By refusing to be affected by favourable and unfavourable circumstances, the mind becomes steady. So treating the two equally, one should discharge one's duty. Moreover, one should not perform an action for the sake of pleasure, and refrain from another, for fear of its pain. Scriptures should be the authority in determining what ought to be done and what ought not to be done (Gītā 16/24).

'Naivam pāpamavāpsyasi'—Here, the word, sin, has been used both for sin and virtue. The former, leads to the bondage of hell and the latter to the constraints of heaven. Both of these deprive a man of salvation and binds him to follow the cycle of birth and death. So, Lord Kṛṣṇa exhorts Arjuna, to discharge his duty of waging war, by being even-minded. This will help him to escape the bondage of both sin and virtue.

Something Noteworthy Regarding This Section

In this section of eight verses from the thirty-first to the thirty-

eighth Lord Kṛṣṇa has disclosed several variegated feelings.

(i) While delivering a discourse or explaining a subject, the beginning should deal with positive aspects, the middle with negative aspects and the conclusion should again deal with positive aspects. In this context also, Lord Kṛṣṇa in the thirty-first and thirty-second verses, explains the favourable consequences of discharging one's duty; in the middle from the thirty-third to the thirty-sixth verses, He explains the adverse consequences of not performing one's duty; and again concludes, in the thirty-seventh and thirty-eighth verses, by explaining the favourable consequences of discharging the duty and orders Arjuna to act accordingly.

(ii) In these verses, Lord Kṛṣṇa has also clarified the doubts arising in the mind of Arjuna. For example Arjuna says, "I don't foresee any good, ensuing from the slaughter of kinsmen" (1/31). Lord Kṛṣṇa replies in 2/31, "There is nothing more welcome to a man of the warrior class, than a righteous war." In 1/37 Arjuna says, "How can we, by killing our kinsmen, be happy?" Lord Kṛṣṇa replies in 2/32, "Happy are the Kṣatriyas who get the opportunity of waging such an, unsolicited warfare." In 1/44 Arjuna says, "The consequence of the war will lead to hell." In 2/32,37 Lord Kṛṣṇa says, "The war is an open gateway to heaven." In 1/36 Arjuna says, "Sin alone will accrue to us by waging the war and by slaying them." Lord Kṛṣṇa replies in 2/33, "If you do not wage such a righteous war and abandon your duty, you will incur sin." In 1/40 Arjuna says, "The result of the war will be that impiety will take hold of the entire family." Lord Kṛṣṇa in 2/33 says, "If you do not wage such a righteous war, you will abandon your duty viz., righteousness."

(iii) In 2/5 Arjuna insists and says, "It is better to live on alms, than to wage war." Therefore, Lord Kṛṣṇa in 2/38, orders him to wage war. Uddhava had a desire to live with Lord Kṛṣṇa. So Lord Kṛṣṇa directed him to go to the northern mountains and do penance there (Śrīmadbhāgavata 11/29/41). It means that,

desire of any type is an obstacle to salvation.

(iv) In these verses Lord Kṛṣṇa has explained in details some of the things which were referred to in brief, in the second and third verses of this chapter. For example earlier the expression 'anāryajuṣṭam' (it is shunned by noble souls) was used, here the expression 'dharmyāddhi yuddhācchreyo'nyat' (any other thing more welcome than a righteous war) has been used. There the term 'asvargyam' (not leading to heaven), was used here the expression 'svargadvāramapāvṛtam, (an open gateway to heaven), has been used. There the term 'akīrtikaram' not bringing fame was used, here the expression 'akīrtim cāpi bhūtāni kathayiṣyanti te'vyayām' (all creatures will even recount your undying infamy) has been used. There, Lord Kṛṣṇa ordered Arjuna to fight by using the expression 'tyaktvotiṣṭha parantapa' here, also, He orders him the fight by using the expression 'tato yuddhāya yujyasva'.

Appendix—The Gītā teaches the remarkable art of spiritual upliftment through one's own dealings so that a person, under all circumstances, having all kinds of dealings sanctioned by the scriptures, may attain salvation. Generally other scriptures mention that if you want to attain salvation, become a recluse by renouncing mundane materials and live in solitude because the mundane affairs and spiritual upliftment can't go together. But the Gītā declares that at whatever place you are, whatever sect you follow, whatever principle you live up to, whatever religion, school of thought, 'Varṇa' (caste), 'Āśrama' (stage of life) you follow, by following them if you act according to the gospel of the Gītā, it will lead you to salvation. The Supreme Truth, which recluses and saints attained in solitude by practising spiritual discipline for years together, will be attained in practical worldly life by following the teachings of the Gītā. By becoming even-minded in success and failure, performance of one's duty without the desire for fruit, is to act according to the gospel of the Gītā.

What can be more terrible circumstance and activity (action)

than a war? When a man can attain salvation under such a terrible circumstance and activity as a war, then what other more terrible circumstance and activity will be there in which he may not attain salvation? According to the Gītā sitting on a seat in loneliness and meditating on God can lead to salvation (Gītā 6/10—13) and waging a war can also lead to salvation.

Arjuna wanted neither heaven nor kingdom (Gītā 1/32, 35, 2/8). He wanted to turn away from the sin which would accrue by killing his kith and kin (Gītā 1/36, 39, 45). Therefore the Lord appears to say, “If you don’t covet heaven and kingdom and want to turn away from the sin, discharge your duty of fighting in the war treating the agreeable and the disagreeable alike, thus you will incur no sin—‘naivaṁ pāpamavāpsyasi’. The reason is that sin is not incurred by waging war; but uneven-mindedness (partiality), desire, selfishness and ego are the causes of sin. It is your duty (dharma) to wage war. Sin is incurred by not performing one’s duty and by doing which should not be done.”

In the preceding verse the Lord seemed to say to Arjuna, “If you want to gain kingdom and heaven, it is proper for you to perform your duty,” while in this verse He seems to say, “If you don’t want to gain kingdom and heaven, it is proper for you to discharge your duty by being even-minded.” It means that it is improper not to discharge one’s duty under any circumstances.



Link:— The Lord, in the next two verses, authorizes Arjuna to be guided by even-mindedness, already mentioned in the preceding verse and he describes its glory.

एषा	तेऽभिहिता	साङ्ख्ये	
	बुद्धिर्योगे	त्विमां	शृणु ।
बुद्ध्या	युक्तो	यया	पार्थ
कर्मबन्धं		प्रहास्यसि ॥ ३९ ॥	

eṣā	te'bhihitā	sāṅkhye	
	buddhiryoge	tvimām	śṛṇu
buddhyā	yukto	yayā	pārtha
	karmabandhaṁ		prahāsyasi

O Pārtha (Arjuna), this attitude of mind has been presented to you from the point of view of Jñānayoga (Discipline of Knowledge); now hear of the same, from the point of view of Karmayoga (the Discipline of Selfless-Action). Equipped with this state of mind, you will be able to completely shake off the shackles of Karma (Action). 39

Comment:—

'Eṣā te'bhihitā sāṅkhye buddhiryoge tvimām śṛṇu'—Here the word 'Tu' (indeed) has been used to show that the description of the Discipline of Action, is different from the Discipline of Knowledge.

The term 'Eṣā' has been used for equanimity, which has been described in the preceding verse and which has already been explained in the Discipline of Knowledge, (from the eleventh to the thirtieth verses). When a man discriminates between the body and the soul, he gets established in equanimity automatically because it is attachment to the body which is an obstacle in the way of equanimity. So this ideal of equanimity has already been presented from the point of view of 'Sāṅkhyayoga' (Discipline of Knowledge); now listen to a discourse on equanimity in the context of 'Karmayoga' (Discipline of Action).

'Imām' (this) term has been used to explain how this equanimity is attained by the Discipline of Action and what its importance is?

'Buddhyā yukto yayā pārtha karmabandhaṁ prahāsyasi'—Arjuna was afraid of the sin that would accrue by waging the war (1/36, 45). But Lord Kṛṣṇa says that sin does not accrue by waging the war as it is your duty, but it accrues by having attachment and aversion. So if you attain equanimity, no sin

will accrue and your duty of waging the war, will not lead you to bondage.

In the seventh verse of this chapter Arjuna asked Lord Kṛṣṇa to advise him what was good for him. Hence, Lord Kṛṣṇa answers his query. First, He mentioned the means of Sāṅkhyayoga (Discipline of Knowledge), and then laid great stress on performance of duty, and told him that there was nothing more welcome to a Kṣatriya, than a righteous war (2/31). Then, He told him that no sin would accrue, if he had equanimity (2/38). Now, He explains the same equanimity, in the context of 'Karmayoga' (Discipline of Action).

A Karmayogī performs action to set an example, to the masses (Gītā 3/20) without any selfish motive. By doing so, he attains equanimity, easily. Having attained equanimity, he is easily liberated, from the bondage of actions.

This (Thirty-ninth) verse, should have been placed after the thirtieth verse, as it rightly belonged there, because from the eleventh verse to the thirtieth verse, the Lord explained even-mindedness, from the view-point of the Discipline of Knowledge, and now He describes it from the view of Discipline of Action. So it seems improper, to insert these eight verses, from the thirty-first to the thirty-eighth, here. But really it is not so. The reason is, that before describing equanimity in the Discipline of Action, it is necessary to describe, what one ought to do and what one ought not to do. It was Arjuna's duty, to wage a righteous war. It was not his duty to abandon war, because by doing so, he would incur sin. So Lord Kṛṣṇa, in these eight verses, described what Arjuna ought to do and what he ought not to do (2/31—38). Then, he explained equanimity. It means, that first from the eleventh verse to the thirtieth verse, he explained equanimity, through as elucidation of the real and the unreal, by mentioning that the real is real and the unreal is unreal and none can change these. Then, from the thirty-first verse to the thirty-eighth verse, having

explained what one ought to do, and what one ought not, from the thirty-ninth verse, He exhorts Arjuna never to desist from his duty, but to always perform duty with even-mindedness, in success and failure.

Appendix—‘Karmayoga’ (Discipline of Action) is divided into two parts—‘kartavya vijñāna’ (the science of duty) and ‘Yoga vijñāna’ (the science of equanimity). The Lord from the thirty-first verse to the thirty-seventh verse mentioned the science of duty in which He described the favourable consequences of discharging the duty and adverse consequences of not discharging the duty. Now from this verse to the fifty-third verse He mentions the science of equanimity.

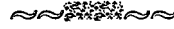
The equanimity which the Lord mentioned in the preceding verse, can be attained both by ‘the Discipline of Knowledge’ and ‘the Discipline of Action’. By knowing the discrimination between the body-division and the self-division and renouncing affinity with the body-division, is ‘The Discipline of Knowledge’ while by knowing the duty-division and the non-duty-division and by renouncing what ought not to be done and discharging one’s duty, is ‘the Discipline of Action’. A man by following one of the two disciplines should attain equanimity. The reason is by attaining equanimity a man is freed from the bondage of action.

One is ‘Dharma Śāstra’ (Pūrva mīmāṃsā) [The scripture for duty] and one is ‘mokṣa śāstra’ (Uttara mīmāṃsā) [The scripture for salvation). Here from the thirty-first verse to the thirty-seventh verse, there is description of ‘Dharma Śāstra’, while from the thirty-ninth verse to the fifty-third verse there is description of ‘Mokṣa śāstra’. By ‘Dharma śāstra’ (discharging one’s duty) there is both kinds of progress*—mundane and spiritual. In ‘Dharma śāstra’ the discharge of one’s duty is important. Either call it ‘Dharma’ or duty—it is one and the same.

Not to do what ought to be done is ‘non-discharge of duty’

* ‘yato’bhyudayaniḥśreyasasiddhiḥ sa dharmah’ (Vaiśeṣika 1/3, 2/39).

and to do what ought not to be done is also 'non-discharge of duty'. Duty is that in which a person having renounced his desire for pleasure, pleases others and which involves his own welfare as well as the welfare of others. By discharging one's duty, 'Yoga' (equanimity) is naturally attained. Without discharging one's duty a man can't attain equanimity (Gītā 6/3). Having attained equanimity, knowledge of Truth is naturally attained—which is the result of both—'Karmayoga' (the Discipline of Action) and 'Jñānayoga' (the Discipline of Knowledge).



नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

nehābhikramanāśo'sti pratyavāyo na vidyate
svalpamapyasya dharmasya trāyate mahato bhayāt

In this path (of selfless action), there is neither loss of effort, nor any adverse result. Even a little practice of this discipline (dharma) protects one from great danger (of birth and death). 40

Comment:—

[Lord Kṛṣṇa has explained the importance of disinterested action in the latter part of the thirty-ninth and this fortieth verse in four ways:—(i) By it, one becomes free from shackles of actions. (ii) There is no loss in effort. (iii) There is no adverse result. (iv) Even a little practice of it (dharma) protects, one from great fear.]

'Nehābhikramanāśo'sti'—In this path of disinterested action, there is no loss of attempt viz., the partial practice of this Yoga (Discipline of Disinterested Action) has its corresponding benefit. The desire to attain equanimity is the beginning of equanimity. Such a beginning never gets wasted because desire for attaining the real is also real.

'Iha' (in this) means that in this world human beings are

authorized to attain equanimity. All other bodies (births) are to enjoy worldly pains and pleasures, there is no opportunity for them to do away with attachment and aversion because pleasures can be enjoyed only by having attachment and aversion. If there are no attachment and aversion, no pleasure can be enjoyed and such actions will lead to spiritual discipline.

'Pratyavāyo na vidyate'—Actions which are performed with a desire for fruits, can give adverse result, if there is any error in the pronunciation of incantations, or in performing sacrifice, etc. Suppose, a man performs sacrifice, for the birth of a son, but if it is not performed according to scriptures, it might result in the death, of a member of the family, instead of blessing him with a son. Sometime, if the result is not quite contrary, it may be less harmful, as the son may be born crippled. But, one who performs actions, without having any desire for fruits, becomes equanimous and so there is no adverse result from his effort.

What is adverse result? Unevenness of mind, is an adverse result. Attachment and aversion, is unevenmindedness. This uneven-mindedness leads to a cycle of birth and death. But, when a man becomes equanimous, attachment and aversion, are rooted out and on annihilation of attachment and aversion, there is no unevenness of mind, and therefore any adverse result, is out of the question.

'Svalpamapyasya dharmasya trāyate mahato bhayāt'—Even a little practice, of this discipline of disinterested action, which brings about equanimity, protects one from the great fear of birth and death. So unlike action for fruits, which ends after its fruits, it does not perish viz., its fruit is not wealth or property, which are perishable. Equanimity, which a striver attains, by facing favourable and unfavourable circumstances, gets fixed in him and becomes permanent. A devotee (striver), deviating from the path of Yoga, having enjoyed heavenly pleasures for many years and having taken birth in the houses of righteous

persons, does not lose knowledge or even-mindedness gained, in his previous birth (Gītā 6/40—45) because this knowledge or even-mindedness, is real.

'Dharma' (Duty) is used in two senses—(i) Charity viz., kindness, in giving help (money, food, clothes etc.,) to the poor, and suffering people (ii) Discharging one's duty, according to the ordinance of scriptures. By performing one's duty, without desiring its fruit, one develops equanimity automatically, because it is axiomatic. Therefore, here, equanimity has been called 'Dharma' (duty).

Something Noteworthy about Equanimity

Some people opine constant remembrance of God is not useful unless there is concentration of mind. But the gospel of the Gītā, does not attach much importance to this opinion, it attaches more importance to equanimity. According to the Gītā, a striver who has attained equanimity, is an exalted soul. Even when, a man is imbued with all qualities, if he does not gain equanimity, according to the Gītā, he cannot be called, a perfect soul.

This equanimity, is of two kinds—of the mind and of the self. The Lord, pervades everywhere equally. One who gets oneself established, in Him, gains victory over the world, and is liberated.

But this equanimity of self, can be known by equanimity of the mind (Gītā 5/19). Equanimity of the mind, consists in remaining even-minded, in success and failure (Gītā 2/48). Such a person, remains even-minded in praise and reproach, success and failure, profit and loss, pleasure and pain etc., (Gītā 5/20). This sort of equanimity, never perishes and it results in nothing, but salvation.

Whatever, virtuous actions, such as penance, charity and pilgrimage etc., are performed by a man, these perish after giving fruit, but equanimity, does not perish and it leads man to salvation or God-realization (Gītā 5/3), while concentration

of mind, may lead him to accomplishments (siddhis) but not to salvation.

Appendix—The Lord has mentioned the glory of equanimity in four ways in the thirty-ninth and fortieth verses—

(i) ‘*karmabandhaṁ prahāsyasi*’—By equanimity a man shakes off the shackles of Karma (action).

(ii) ‘*nehābhikramaṇāśo’si*’—There is no loss of effort.

(iii) ‘*pratyavāyo na vidyate*’—There is no adverse result of this effort.

(iv) ‘*svalpamapyasya dharmasya trāyate mahato bhayāt*’—Even a little practice of this discipline (dharma) protects one from the great danger of birth and death.

Though in the first point the three remaining points are included, yet there is a little difference in them; as—

(i) The Lord first in the normal way declares that by equanimity a man shakes off the shackles of Karma (action). The reason of bondage is the attachment to the modes viz., it is his assumed affinity with Prakṛti (Matter) and its evolutes (Gītā 13/21). In equanimity there is no affinity with Prakṛti and its evolutes; therefore the man is freed from the shackles (bondage) of action. As in the world many virtuous and sinful actions are done, but those actions don’t bind us because we have no relationship with them, similarly the even-minded person has no relationship with the actions done by his body.

(ii) If equanimity merely begins viz., there is an aim of attaining equanimity, there is inquisitiveness to attain it, then this beginning is not destroyed. The reason is that the aim to attain the imperishable is also imperishable while the aim to gain the perishable, is also perishable. The aim to gain the perishable leads to destruction (fall) while the aim to attain equanimity leads to salvation—‘*jijñāsurapi yogasya śabdabrahmātivartate*’ (Gītā 6/44).

(iii) There is no adverse result of this equanimity. If there

is any error in pronouncing the sacred text in the performance of actions which are done with a desire for fruits, the result of those actions can be adverse.* But if there is equanimity in life, and an error is committed, and if there is slip in carefulness, the action does not give adverse result (bondage). For example if a paid servant while lighting a lantern in the dark drops it and breaks it, we are angry with him. But if our friend who never wants anything from us, drops the lantern and it is broken, we don't get angry but ask him not to mind it as it matters little. Therefore he who performs actions with the desire for fruit, may have adverse result of his actions but how can the result of the actions of the person, who doesn't covet any fruit, be adverse? It can't be.

(iv) Even a little equanimity protects one from the great danger of birth and death viz., it results in salvation. As actions done with an interested motive perish after bearing fruit, in that way even a little equanimity does not perish after bearing fruit but it only leads to salvation. If virtuous actions such as religious sacrifice, charity and penance etc., are performed with a desire for fruit, their result is perishable (gain of money, wealth and heaven

* There is a mythological story that Tvaṣṭā performed a religious sacrifice in order to get a son who would kill Indra. In that sacrifice the sages performed the sacrifice with the sacred text 'indraśatruṃ vivardhasva'. In the word 'indraśatru' if there is 'śaṣṭhītatpuruṣa' compound-word, it means 'Indra's enemy' and if there is 'bahuvrīhi' compound-word, it means 'he whose enemy is Indra.' By the difference of 'samāsa' (compound-word), there is difference in sound. Therefore in 'śaṣṭhītatpuruṣa' compound word, the word 'indraśatru's' last letter 'tru' will be pronounced with 'udātta' sound while in 'bahuvrīhi' compound-word, the word 'indraśatru's' first letter 'i' will be pronounced with 'udātta' sound. The aim of the sages was to do the 'antyodātta' pronunciation of the word 'indraśatru' but they did 'ādyodātta' pronunciation. So because of the difference in sound in the pronunciation of the sacred text there was adverse result and thus Indra became the killer of Vṛtrāsura, Tvaṣṭā's son. Therefore it is said:

mantra hīnaḥ svarato varṇato vā mithyāprayukto na tamarthamāha
sa vāgvajro yajamānaḥ hinasti yathendraśatruḥ svarato'parādhāt

(Pāṇinīya Śikṣā)

etc.,) and if they are performed without the desire for fruit, their result is imperishable (salvation). Thus virtuous actions such as sacrifice, charity and penance etc., can bear two types of fruit but the fruit of equanimity is only salvation. As a traveller, while travelling stops on the way or sleeps, he has not to go back to the place from where he started his journey but he has covered the distance upto the place where he stops or sleeps. Similarly as much equanimity is attained in life, that never perishes.

‘*śvalpamapyasya dharmasya trāyate mahato bhayāt*’—Even a little feeling of disinterest is true while fear even being great is untrue. As for a bundle of cotton, a lot of fire is not required, the cotton may be one bundle or a hundred bundles, a match stick is enough to burn it. When one match stick is applied to the cotton, the cotton itself becomes fire and helps in burning the remaining cotton. In the same way detachment is fire and the world is cotton. Being detached from the world, the world itself perishes because the world in fact has no existence at the root, so one can’t be attached to it.

The least renunciation is real and the biggest action is unreal. An action ends while renunciation is endless. Therefore actions such as sacrifice, charity and penance etc., perish after giving fruit (Gītā 8/28) but renunciation (renunciation of the fruit of action) never perishes—‘*tyāgācchāntiranantaram*’ (Gītā 12/12). By renouncing the egoistic notion only, infinite universes are renounced because this sense of ego has sustained the entire universe (Gītā 7/5).

There may be a big heap of grass, can it face fire? It may be very dark, can it face light? If there is a fight between darkness and light, will darkness win? Similarly if there is a fight between ignorance and knowledge, will ignorance win? Can the greatest fear face fearlessness? Equanimity even if it is a little is complete and fear even if great is incomplete. A little equanimity is great because it is true and the great fear is little (without existence) because it is untrue.

What is the import of calling equanimity or the feeling of disinterestedness 'a little.' The feeling of disinterestedness is great, but we understand and experience it a little, so it has been called a little. In fact our understanding is a little, equanimity is not a little. Our view has not grasped it fully, so there is defect in our view, not in equanimity. Similarly we have valued the unreal more, it does not mean that the unreal is great but value accorded by us is great. Therefore if we value the real more, the real will become great viz., its value will be realized and if we don't value the unreal, the unreal will become a little. In fact the unreal may be great or a little; it has no existence 'nāsato vidyate bhāvaḥ' and the real may be great or a little, its existence is ever present—'nā bhāvo vidyate sataḥ'. Therefore in Upaniṣads the Supreme Soul has been called smaller than a molecule and the biggest of all—'aṇoraṇīyān mahato mahīyān' (Kātha. 1/2/20, Śvetāśvatara 3/20).



Link:—In the next verse Lord Kṛṣṇa explains to Arjuna, how to attain equanimity.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

vyavasāyātmikā buddhirekeha kurunandana
bahuśākhā hyanantāśca buddhayo'vyavasāyinām

O Joy of the Kurus, in this blessed path, the intellect is determinate and concentrated, whereas the intellect of the undecided (infirm), is scattered in many directions, and is endlessly diverse. 41

Comment:—

'Vyavasāyātmikā buddhirekeha kurunandana'—To a seeker of God-realization, the intellect is determinate and single-pointed viz., he has only one decision and that is to attain equanimity,

in the form of God-realization. Attachment to the world, is the main obstacle to this attainment of equanimity, and that can be removed, through determinate intellect.

Why is determinate intellect one? The reason is, that in it there is renunciation of desire, for worldly objects etc. This renunciation of desire is singular, whether it pertains to wealth and riches or honour and praise. But, there are objects of different types and a person wants to acquire these. Just as, there are different kinds of objects, such as different kinds of sweets, in the same way, there are endless desires for acquiring numerous objects of various types in various ways. Therefore, a desirous person cannot have one intellect.

In the Discipline of Action (in this verse), and in the Discipline of Devotion (in 9/30), there is mention of intellect, which is determinate and single-pointed, but it is not so, in the Discipline of Knowledge. The reason is, that in the Discipline of Knowledge, one comes to know the self first, and then his intellect becomes determinate and pointed, while in the Discipline of Action, as well as Devotion, it is the determinate intellect which comes first and then it is followed by self-realization. Therefore, in the Discipline of Knowledge there is importance of knowledge, while in the Disciplines of Devotion and Action, there is importance of a single-minded pursuit.

'Bahusākhā hyanantāśca buddhayo'vyavasāyinām—The infirm in mind being desire-ridden, clings to pleasure and prosperity, and so the intellect of such persons, grow endlessly. For example, they may have a desire to get a son, the means adopted for the fulfilment of other desire, such as medicine, incantation, oblation and blessings of a saint etc., are branches of the same desire. Similarly, a man wants to get money of this is one desire (intellect) and to get it through business, service, theft, robbery, cheating etc., are many branches, of that intellect. Such a man, with endless desires, having many branches cannot even take

decision about God-realization.

Appendix—The real aim is only one. Unless a man has a singular aim, he has endless aims and there are numerous branches of each aim. He has endless desires and the means for the fulfilment of each desire are also many.



Link:—The ways of the infirm-in-mind (worldly people) have been described in the next three verses.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
 वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥
 कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
 क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

yānimāṃ puṣpitāṃ vācaṃ pravadantyavipaścitaḥ
 vedavādaratāḥ pārtha nānyadastīti vādinaḥ
 kāmātmānaḥ svargaparā janmakarmaphalapradām
 kriyāviśeṣabahulāṃ bhogaiśvaryagatiṃ prati

Arjuna, those who are obsessed by desires, who look upon heaven as the supreme goal and argue that there is nothing beyond heaven and pleasures and who are devoted to the letter of the Vedas, are unwise. They make this type of flowery speeches recommending many acts of various kinds, for the attainment of pleasure and prosperity, and with rebirth as their fruit. 42-43

Comment:—

'Kāmātmānaḥ'—Desire-ridden are those, whose sole aim in life is to hunt after enjoyment. They think that it is nothing but desire, which inspires a man to action and without it, a man is stone-dead. Moreover, they identify themselves with desires.

But the fact is, that a man himself is a fragment of God and thus, is eternal while desires are fleeting and these increase and decrease. The self and desire, are totally distinct. But desire-

ridden people, never realize this distinction and it is only out of delusion that they identify themselves with desire.

'Svargaparā'—They look upon heaven and its pleasure, as their supreme goal and all their efforts are directed towards that base end. Here the term 'Svargaparā', refers to such men, who have faith and belief in heaven etc., as described, in the Vedas and scriptures.

'Vedavādaratāḥ pārtha nānyadastīti vādinah'—They are interested in the Vedas, only for the sake of the ritualistic contents, which deal with earthly and heavenly pleasure. The aim of their life, is to enjoy celestial pleasure here, and hereafter, rather than to attain God-realization, or emancipation.

'Yāmimām puṣpitām vācam pravadyantya vipaścitaḥ'—They cannot discriminate between, the real and the unreal, the perishable and the imperishable. Such unwise persons utter flowery words of the Vedas, which describe and recommend various acts, for the attainment of pleasure and prosperity.

Here, the word 'puṣpitām' has been used to show that such speech is just flowery with an attractive appearance, without bearing any permanent fruit. Satisfaction, comes out of fruit only, not from flowers and leaves.

'Janmakarmaphalapradām'—That flowery way instead of giving any permanent and eternal fruit, gives fruit which prolongs the wheel of birth. In language flowery importance is attached to pleasure, and attachment to pleasure is the cause of birth (Gītā 13/21).

'Kriyāviśeṣabahulām bhogaiśvaryagatim prati'—That, flowery utterance deals with a number of rituals for the attainment of pleasure and prosperity. In these rituals there is abundance of different kinds of rites, involving various methods, actions, objects and much strenuous physical labour (Gītā 13/21).



भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

bhogaiśvaryaprasaktānām tayāpahṛtacetasām
vyavasāyātmikā buddhiḥ samādhau na vidhīyate

Those, whose minds are carried away by such flowery words (who are attracted towards pleasures and who are deeply attached to pleasure and prosperity), cannot attain the determinate intellect, concentrated in God. 44

Comment:—

'Tayāpahṛtacetasām'—Their minds are carried away by such flowery language, that there is great pleasure in heaven—there are celestial damsels, a blissful garden and there is nectar etc.

'Bhogaiśvaryaprasaktānām'—Pleasures of five senses—sound, touch, colour, taste, smell, comfort to the body, and desire for respect and praise are 'bhoga', (the worldly enjoyments). Accumulation of money and material to enjoy those worldly pleasure, is called 'aiśvarya' (prosperity). Those who cling to pleasure and prosperity, are called 'Bhogaiśvaryaprasaktānām.' Such people are called demoniacal* (asura). In saṁskṛta 'asu' stands for life-breath and he who wants to maintain life-breath is an 'asura'.

'Vyavasāyātmikā buddhiḥ samādhau na vidhīyate'—Such people, who instinctively cling to pleasure and prosperity cannot attain the determinate intellect to realize God, because their intellect has become impure. Similarly, the people who have pride for their being learned, by acquiring the worldly arts or science or knowledge etc., cannot attain the determinate intellect, (decision), to realize God.

Something Noteworthy

All-gracious God, by His grace has bestowed discrimination

* The people possessing the mode of passion who are being described here have been called people possessing demoniacal traits in the sixteenth chapter by the Lord (16/11, 16/16).

upon human beings, so that they may attain God or salvation. But human beings giving a cold shoulder to this discrimination cling to pleasure like birds and animals. They forget that enjoyment of pleasure is not the goal of human life, but its supreme object is the attainment of perfection, and all the circumstances, whether favourable or unfavourable, they are placed in, are means to attain perfection (God-realization). So they cannot have the sole desire for God-realization.

The fact is that worldly pleasures and objects are not a real obstacles to God-realization, but attachment to these, is the main hindrance. So long as, this attachment continues, not to talk of God-realization the people cannot even make up their minds to attain God, because their minds are drawn away, by worldly pleasure and prosperity etc.

Appendix—If there is any obstacle to the attainment of salvation, it is the desire for pleasures and prosperity (accumulation of wealth). As an ensnared fish can't move ahead, similarly a man, entangled in pleasures and prosperity, can't move ahead towards God. Not only this but the man attached to pleasures and prosperity, can't even have the determinate intellect to realize God.

He who regards the world as true, to him Karmayoga will quickly lead to Self-realization. A Karmayogī serves the world by discharging his duty viz., he does every action for the welfare of others in a disinterested manner. He feels happy with the happiness of others and is sad (moved) with the sadness of others. By feeling happy seeing others happy, his desire for pleasure is wiped out and by being moved at the sufferings of others, his desire for prosperity (accumulation) is wiped out.*



* In fact the real service is rendered by the person who has totally renounced the desire for pleasure and prosperity otherwise the service is fake. But if the aim is real (for the welfare of others) the fake service also turns into real service.

Link:—To confirm something, it is necessary that one should view the pros and cons of a matter. In the previous three verses, there is the description of the infirm-in-mind who are obsessed by desires. Now, Lord Kṛṣṇa inspires Arjuna, to attain the ideal by being established in the Eternal Existence (God), transcending the three guṇas (attributes), and being free from all desires.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

traiguṇyaviṣayā vedā nistraiguṇyo bhavārjuna
nirdvandvo nityasattvastho niryogakṣema ātmavān

O Arjuna, the Vedas deal with the three Guṇas (attributes) and their evolutes. Be free from those attributes, rise above the polarity of opposites, remain balanced, be unconcerned about the meeting of wants and preservation, of what has been already attained and get established in the self. 45

Comment:—

'Traiguṇyaviṣayā vedā—Here, the reference, is to the ritualistic portions of the Vedas, which deal with the three guṇas (attributes) and their evolutes, in the form of worldly and heavenly enjoyment. The purpose is not to censure the Vedas, but to glorify the selfless spirit. In reference to a diamond a piece of glass is compared the aim is to eulogize the diamond, rather than to censure glass. The Vedas do not only deal with means to satisfy desires of the worldly minded people, but they also contain sublime and elevating ideas on God and the means to realize Him.

'Nistraiguṇyo bhavārjuna'—O Arjuna, be free from the evolutes of these attributes viz., be free from worldly enjoyment, as well as, means of attaining such enjoyment.

'Nirdvandvaḥ'—For a striver to transcend the worldly enjoyment, it is inevitable to be free from the pairs of opposites such as attachment and aversion etc., because these

are his real enemies and are the stumbling block, in his spiritual progress (Gītā 3/34).*

Here, Lord Kṛṣṇa orders Arjuna to rise above the pairs of opposites, because through their deluding nature, human beings are enveloped in utter ignorance (Gītā 7/27). When a striver gets rid of this delusion, he can worship Him with a firm resolve (Gītā 7/28). By transcending these pairs of opposites, he is easily freed from bondage (5/3), one becomes undeluded (15/5) and he is not bound (4/22). So the Lord, wants him to be free from the pairs of opposites.

Another aspect is that if a person develops attachment for one person or a thing, he is sure to develop aversion to other persons or things. By having such attachment to the world, an aspirant turns indifferent to God. This indifference is a sort of aversion to God. But if one develops true devotion to God, without having any attachment or aversion to the world, he develops total disinclination for it.

This total disinclination has three stages. In the first stage, the aspirant has no hatred for unfavourable circumstances but there is 'Upekṣā (neglect)', in the second stage, there is 'Udāsīnatā' (unconcernedness), while in the third stage, there is total disinclination. In the last stage, (total disinclination), attachment and aversion, are totally wiped out. If this process is considered minutely, we find that in 'Upekṣā' there remain impressions of attachment and aversion, in 'Udāsīnatā' the feelings of attachment and aversion remain, while in total disinclination there are neither impressions nor feelings of attachment and aversion. In this state, attachment and aversion are totally wiped out.

'Nityasattvasthaḥ'—The advice is to rise above the pairs of opposites and to get established in the omnipresent and everlasting God.

* 'Dvandva' means having opposite feelings for something as the feelings of attachment and aversion, pleasure and pain etc., for the world. This misleads an aspirant to bondage.

'Niryogakṣema*'—Do not have the desire even for the provision of the means required (Yoga) and the preservation of what has already been attained, because I provide for and preserve all for those who have exclusive devotion for me† (Gītā 9/22).

'Ātmavān'—Having the aim of God-realization, get established in the self (Eternal existence or God).

Appendix—'Nirdvandvaḥ'—In fact the discrimination between the insentient-sentient, real-unreal, eternal-transitory, perishable-imperishable etc., is also a pair of opposites. The desire for gain and security is also a duality. Because of duality 'All is God'—this reality is not realized. The reason is when all is God, then how can duality between the sentient (self) and the insentient (Matter) subsist? Therefore the Lord has declared Himself both immortality as well as death, and 'Sat' as well as 'Asat' (unreal)—'amṛtaṁ caiva mṛtyuśca sadasaccāhamarjuna' (Gītā 9/19).



Link:—In the next verse, Lord Kṛṣṇa explains what one achieves by transcending the three guṇas (attributes).

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

yāvānārtha udapāne sarvataḥ samplutodake
tāvānsarveṣu vedeṣu brāhmaṇasya vijānataḥ

As on obtaining a reservoir of water flooded on all sides there is no use for a small reservoir of water. So A Brāhmaṇa, who obtains enlightenment, has the same use for all the Vedas, or say no use at all. 46

* 'Yoga' means providing unacquired things and 'Kṣema' means preservation of the things procured.

† Though here it is the context of the Discipline of Disinterested Action, yet it seems proper to take it as the Discipline of Devotion because Lord Kṛṣṇa, time and again, orders Arjuna to be His devotee and He also accepts him as His devotee in 4/3. He also takes the responsibility of provision and protection (9/22).

Comment:—

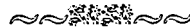
'Yāvānārtha udapāne sarvataḥ samplutodake'—A small reservoir of water is useful, in a place where there is no other source of water. But nobody ever, pays any attention to such a reservoir of water where there is a big reservoir of pure water. Moreover that such a small reservoir of water becomes dirty and impure and cannot be used for drinking purpose, after washing and bathing in it. But water from a large stream remains clean and pure, even after washing and bathing in it.

'Tāvānsarveṣu vedeṣu brāhmaṇasya vijānataḥ'—Likewise oblations, charities, penances and pilgrimages etc., mentioned in the Vedas, are of use to those who are ignorant. But these become meaningless to the illumined souls who have realized God. The same kind of comparison has been made, in the seventieth verse, that the emancipated souls are like sea, as several rivers fall into it but its magnitude remains the same, similarly the illumined souls remain undisturbed though several kinds of pleasure and enjoyment merge into them.

A great soul who possesses knowledge of the Lord, the Vedas and the scriptures is called 'Brāhmaṇasya vijānataḥ.'

By using the term 'tāvān', Lord Kṛṣṇa means to say that the great soul after realizing God transcends the three attributes (modes), rises above the pairs of opposites viz., becomes free from attachment and aversion, gets established in the self and remains unconcerned about provision and preservation. He always remains devoted to God.

Appendix—There is no end of worldly pleasures. There are endless universes and there are endless pleasures in them. But if they are renounced and one becomes detached from them, they come to an end. Similarly there are endless desires. But if they are renounced, they come to an end and the man becomes desireless.



Link:—In the thirty-ninth verse, Lord Kṛṣṇa asks Arjuna to listen to the discourse on an even mind. In the next verse He orders him to perform his duty in order to attain that equanimity (evenness of mind).

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

**karmaṇyevādhikāraṣte mā phaleṣu kadācana
mā karmaphalaheturbhūrmā te saṅgo'stvakarmaṇi**

Your right is only to perform your duty, but never to claim its fruit. Do not be the cause of the fruit of action nor let your attachment be for inaction. 47

Comment:—

'Karmaṇyevādhikāraṣte'—Your right is to perform your duty, you are free in it, because no other bodies as those of animals and birds etc., are free to perform new actions. Only human beings are eligible to perform new actions. The gods can perform new actions and can bestow money and material upon human beings, according to the ordinance of the Lord but they are so steeped in enjoyment, that it is not possible for them to perform new actions. They are destined only to reap the fruit of their meritorious deeds. The creatures in hell also cannot perform new actions as they suffer the fruits of their actions. God has bestowed this human birth, the very last of all births so that by performing new actions in the form of selfless service to others, a person may achieve salvation and be freed from the bondage of the cycle of birth and death. If he remains engaged in selfish actions, these will result in bondage. In case he is given to indolence and heedlessness, he will follow a cycle of birth and death. Therefore, the Lord advises human beings, to render selfless services for common good.

The term 'Karmaṇi' has been used in singular number, to emphasize the fact that though man has to perform several

duties in his life, he can perform only one at a particular time. Arjuna, belonging to the warrior class, has several duties, such as fighting, generosity and bravery etc., but presently he could perform only one of these—to wage the war.

A Vital Fact

In the births of others i.e., those of birds, animals, insects and even gods, the creatures can reap the fruits of their actions but cannot perform new actions. However there are two things about human life viz., reaping the fruits of deeds of earlier lives, and secondly performing new ones. God has bestowed upon man this human body, so that by performing new virtuous actions without having a desire for their fruits, he may attain God-realization or salvation. As far as the fruit of his previous actions is concerned, it may come in the form of favourable and unfavourable circumstances. He cannot change those circumstances, but can make proper use of these and these can lead him to salvation, if he uses these properly.

An important fact, which needs attention, is that favourable or unfavourable circumstances cannot make a man happy or sad. It is merely his ignorance, which makes him happy or sad as he identifies himself with those circumstances and becomes the experiencer of happiness or sadness. If he gives a serious thought, he will come to know that the external circumstances cannot make his internal self, either happy or sad. He should make proper use of the favourable circumstances by serving others and of the undesirable ones, by renouncing the desire to enjoy pleasure.

In unfavourable circumstances, a man should not be perturbed but should think that the sins committed to get pleasure, are perishing in the form of unfavourable circumstances and this thought is a kind of repentance for the sins committed. Secondly, it is a fore-warning to us that we shall have to face adverse consequences if we commit sins again. So, we should perform actions for

the welfare of all creatures, rather than for our own pleasure.

For insects, birds and animals etc., the fruit of past actions and also the present actions are only to work out their destinies. But in case of human beings the fruit of past actions as also the present activities, are the means for their salvation.

'Mā phaleṣu kadācana'—You cannot claim the fruit of action, because you are not free in getting it, which is dispensed by the Lord. If you perform actions with a desire for fruits, you will get into bondage (Gītā 5/12). It is the desire for fruit which makes a person an agent for actions. With the passing away of desire, a sense of doership is gone. Obliteration of the sense of doership, does not lead a man to bondage. It means that a man is much more entangled in desires.*

Secondly, all actions are performed with the help of worldly objects and persons. So it is dishonest, to desire the fruit of those actions, for only one's own self.

The desire for fruit of actions is not beneficial for human beings. 'Never lay claim to its fruit'—this expression proves that it is upto a man whether he lays claim to the fruit of an action or not. He is free in this respect. The term 'Phaleṣu' has been used in the plural, because a man by performing an action desires several fruits such as riches, respect and reputation etc.

The means to be free, from the desire for fruits of actions are as follows—(i) Desire causes a feeling of lacking something. Its fulfilment makes one a slave. Its non-fulfilment causes suffering. The pleasure derived out of fulfilment of desire, gives birth to new desires and a man goes on getting interested in performing new actions, in order to reap their fruit. By understanding this fact in the right perspective, a man becomes free from the desire for the fruit of action.

* Actually God-realization does not depend on actions but on feelings and knowledge because He is ever attained. It is the desire for fruits which is an obstacle to God-realization.

(ii) Actions have a beginning and an end, these are not eternal. So, how can their fruits be eternal? But the self is eternal. How can the eternal get any benefit from the perishable? By understanding this fact, one becomes detached from the world and attains God-realization.

In order to be free from the desire for fruits of actions, an aspirant should have discrimination as well as feelings to serve others. Discrimination will be helpful to an aspirant in renouncing his comforts, while the feelings of service to others, will enable him to do good to others. By doing so a striver can follow the Discipline of Disinterested Action, in the right sense.

'Mā karmaphalaheturbhūh'—Let you not be responsible for the fruits of action. It means, that you should not have the least attachment for the body, senses, mind and intellect etc., because attachment for these will make you responsible for the fruit of action. In the eleventh verse of the fifth chapter also, Lord Kṛṣṇa by using the term 'Kevalaiḥ' (only) wants to say that the follower of the Discipline of Disinterested Action, should abandon feeling of mineness for the body, mind, intellect and senses.

If a striver becomes the agent (doer) of a virtuous action, even without having a desire for its fruit, he is held responsible for the fruit of the action, because by doing so he has accepted his affinity for the mind, intellect and senses etc., which are unreal. Actually, we have no affinity with them, they have their affinity with the world. When anybody else performs action for the good of others, we do not accept our affinity for the action and its fruit and so are not held responsible. We should adopt the same attitude in the case of our own actions also, so that we may not be held responsible for the fruit of actions.

'Mā te saṅgo'stvakarmaṇi'—Let your attachment not be to inaction, because by leaning towards inaction, you will become lazy and idle, and like the desire for fruit it will also mislead you to bondage. The reason is that, indolence and prolonged sleep

etc., also give pleasure viz., Tāmasika joy, (Gītā18/39) which misleads either to the lower births of insects, birds and beasts etc., or to infernal regions (Gītā 14/18). It means that, attachment misleads to bondage and is the cause of birth in good and evil wombs (Gītā 13/21).

You should not be attached to inaction by thinking that it will lead you to progress, here and hereafter, because the real essence is beyond action or inaction.

In this verse, the Lord means to say that a striver should remain detached from objects, men, action, incidents, circumstances and physical, subtle, causal bodies etc., without having the least affinity for them.

In this verse there are four points which need attention—(i) Your right is to perform your duty (action) only. (ii) Never lay claim to its fruit. (iii) Do not be the cause of the fruit of action. (iv) Let your attachment be not to inaction. Out of these four points, the first and the fourth, have the same theme as both of these lay emphasis on the performance of duty or action. Similarly, the second and the third points have the same theme, as in both of these it is mentioned, that you should not desire or be the cause of the fruit of action.

It means that, by leaning towards inaction you will have affinity to tāmasika temperament, such as idleness and laziness. By having attachment for action and its fruit you will have affinity for rājasika temperament. But when a striver is free from laziness, idleness, actions, fruit of actions, etc., he gets the joy born of knowledge and light and having attachment for it, he has affinity to sāttvika temperament. Affinity with these is the cause of birth and death. Therefore, a striver should not have attachment for either of them. Doing one's duty without having any attachment to them, is called the Discipline of Disinterested Action.

Appendix—One is the division of actions and one is the division of fruit (result). A man's right is in the division of

actions (performance of duty), not in the division of fruit. The reason is that performance of duty is under the control of a man while awarding the result of past actions is ordained by destiny viz., 'Prārabdha'. If we perceive from the view-point of Karmayoga whatever material (thing, ability and power) we have obtained, that is 'Prārabdha' and their proper use viz., by assuming them not as ours or for us, but by assuming them as others' and for them, and rendering service with them to others is 'Puruṣārtha'.

The important fact about Karmayoga is—protection of the rights of others by performing one's duty and renouncing the fruit of action viz., renouncing one's right. By protecting the right of others, old attachment is wiped out and by renouncing one's own right, new attachment is not born. Thus when old attachment is wiped out and new attachment is not born, a man becomes 'vītarāga' (free from attachment). By becoming 'vītarāga' one realizes the self. The reason is in attaining Self-realization, attachment to the unreal things is the only obstacle—

**rāgo liṅgamabodhasya cittavyāyāma bhūmiṣu
kutah śādvalatā tasya yasyāgniḥ koṭare tarah**

It means that attachment (attraction) of the mind to objects, persons and actions is the main sign (mark) of ignorance. As when the hollow of a tree catches fire, it does not remain green any more but it is dried up, similarly he who has caught fire in the form of attachment, can't attain peace.



Link:—After asking Arjuna to perform his duty, in the preceding verse, the Lord describes how he should remain even-minded, while performing actions.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

**yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya
siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate**

O Dhanañjaya (the conqueror of wealth), perform actions (duties) being steadfast in the path of Yoga, renouncing attachment, having become even-minded in success and failure; and that equanimity (equilibrium) is called Yoga. 48

Comment:—

'Saṅgaṁ tyaktvā'—You can become indifferent, only if you have no attachment for actions, their fruits; place, time, incidents, circumstances, bodies and minds etc., which belong to matter, because without being indifferent to actions, these cannot lead you to salvation.

'Siddhyasiddhyoḥ samo bhūtvā'—Renunciation of attachment will result in evenness of mind. A man should be even-minded, in favourable and unfavourable circumstances, in honour and dishonour, and in praise and reproach.*

A follower of the Discipline of Disinterested Action, should be so even-minded while performing actions, that he should not bother about their accomplishment or non-accomplishment, for getting the fruit or not, for getting salvation or not. He should remain devoted to his duty. If an aspirant has not realized detachment and equanimity, he should aim at evenness of mind. By having this approach, a striver will attain equanimity finally, which will lead to God-realization or Self-realization (2/53).

'Yogasthaḥ kuru karmāṇi'—Lord Kṛṣṇa says, that the essence of true Yoga lies in even-mindedness, in success, as well as, failure. The person who keeps the mind ever in the poised state

* While explaining this verse Śrī Śaṅkarācārya writes—O Dhanañjaya, being established in Yoga perform actions only for God without even having the desire to please Him. Knowledge gained by purification of mind as a result of the desireless (without the desire for fruits) actions is called 'Siddhi' (Success) and whatever is contrary to it (lack of knowledge) is 'Asiddhi' (Failure). Perform actions being even-minded amidst success or failure. This evenness of mind or equanimity is called 'Yoga'.

is called steadfast in Yoga. The sameness of mind should remain intact from the beginning of an action, to its end. It should not be a temporary phase, otherwise the propensities of attraction and repulsion, will go on coming up. We should never allow such propensities to develop.

'Samatvam yoga ucyate'—Yoga is, nothing but equanimity i.e., equanimity is the embodiment of Lord Himself. Further, in the nineteenth verse of the fifth chapter, Lord Kṛṣṇa says, "Those whose mind is established in equanimity, have conquered the mortal plane, because Brahma (the Absolute) is flawless and equanimous, hence they are established in the Eternal."

Here, Yoga has been defined as equanimity, while in the twenty-third verse of the sixth chapter, it will be defined as, the state which is free from the contact of pain. Actually, both the definitions are the same. When a man suffers from ring-worm or itching eczema, he gets satisfaction by scratching it. The pleasure of itching, is followed by the painful sensation of burning. Being the result of a disease both these sensations are really painful. Similarly, the pleasure and pain received from attachment to the world, are equally painful. Therefore, Yoga can either be defined as the state, free from the contact of pain viz., free from pleasure and pain or equanimity in pleasure and pain; both are the same.

It means that through all actions performed by physical, subtle and causal bodies should render service to the world, without having any selfish motive. This alone will lead to equanimity.

Something Noteworthy about Intellect and Equanimity

Intellect is of two kinds—indeterminate and determinate. The intellect of those whose aim is to enjoy worldly pleasure and prosperity, is indeterminate (Gītā 2/44) while the intellect of those whose aim is equanimity and salvation is determinate. Indeterminate intellects are endlessly diverse, while the determinate

one, is single. Those whose intellects are endlessly diverse, are themselves undecided (Gītā 2/41) and are worldly. But those whose intellect is single, have rightly resolved (Gītā 9/30) and they are strivers.

Equanimity is of two kinds—of the mind and of the self. To remain even, in favourable or unfavourable circumstances, without having any attachment or aversion, is equanimity of the mind, while equanimity of the self is union with God (2/53).

There is a distinction between the worldly people and strivers. The goal of the worldly people, is to enjoy pleasure and prosperity and their intellects are not determinate but are scattered in many directions and are endlessly diverse. On the other hand, the striver's intellects are determinate and the strivers in their practical life maintain equanimity in success and failure, profit and loss, and favourable and unfavourable circumstances, without having attachment and aversion. Such strivers conquer the mortal plane and are established in the Eternal (Gītā 5/19).

Appendix—In Pātañjala Yogadarśana the control of the mind has been called 'yoga'—'yogaścittavṛtti nirodhah' (1/2). As a result of this yoga the seer rests in the self—'tadā draṣṭuḥ svarūpe'vasthānam' (1/3). Thus in Pātañjala Yogadarśana what has been called the result of yoga, the Gītā declares the same as 'yoga'—'samatvaṁ yoga ucyate'; 'taṁ vidyād duḥkhasaṁyogaviyogaṁ yogasaṁjñitam' (Gītā 6/23). It means that the Gītā declares that when a man (self) is totally detached from the mind and naturally rests in the self, that state is called 'yoga'. By getting established in this yoga (equanimity), there is no deviation from it; therefore it is also called 'Nityayoga' (eternal union). When the mind is controlled 'Nirvikalpa avasthā' (state of cessation of thoughts) ensues. But when by equanimity a man rests in the Self that is 'Nirvikalpa bodha' (knowledge of Truth) or 'sahajāvasthā' (Self-realization). 'Nirvikalpa bodha' is not a state but it transcends all states, it is their illuminator and is

the result of all yoga-disciplines. The states are both 'nirvikalpa' (without distraction) and 'savikalpa' (with distraction) but 'bodha' is only 'nirvikalpa'. Thus the yoga of the Gītā is more remarkable than that of Pātañjala yogadarśana.

The person who is not of 'mūḍha' (deluded) and 'kṣipta' (volatile) inclination but is of 'vikṣipta' (sometimes constant, sometimes volatile) inclination is eligible (qualified) for yoga of Pātañjala Yogadarśana. But all the persons who want to attain God are eligible for the yoga of the Gītā (God-realization). Not only this but the person who, instead of attaching importance to pleasure and prosperity, attaches importance to this yoga—such a seeker of the yoga (equanimity) also transcends the fruit of Vedic rituals performed with some motive—'jijñāsurapi yogasya śabdabrahmātivartate' (Gītā 6/44).



Link:— In the next verse, Lord Kṛṣṇa explains the superiority of equanimity (which has been described from the thirty-ninth verse to the forty-eighth verse) to a motivated action viz., action with a selfish motive.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

dūreṇa hyavarāṁ karma buddhiyogāddhanañjaya
buddhau śaraṇamanviccha kṛpaṇāḥ phalahetavaḥ

O Dhanañjaya, action with a selfish motive is far inferior to that performed with equanimity of mind. Seek refuge in this evenness of mind, for low are those, who crave for fruit of action. 49

Comment:—

'Dūreṇa hyavarāṁ karma buddhiyogāt—Action with a selfish motive is, far inferior to that performed with equanimity of mind. Actions have a beginning and an end and connection with

their fruits, is also temporary. We get associated and dissociated with them. But Yoga (equanimity) is eternal, it never deserts us, it suffers no change. Therefore, selfish action is much inferior to equanimity.

Action without equanimity, mislead to pain, as well as to the cycle of birth and death, because they have no power to lead one to salvation. Equanimity is the ability to neutralize actions. If there is no equanimity, one will develop one's egoism and attachment, to the body. This egoism and attachment are beastly. In the Bhāgavata sage Śukadeva says to king Parīkṣit, 'O king, renounce this beastly nature which is causing fear of death in you' (12/5/2).

'Dūreṇa'—As light is the contrary of darkness, an action performed with equanimity of mind, is contrary to the action performed with a selfish motive. An action performed with equanimity leads to God-realization, while motivated actions mislead to the wheel of birth and death.

'Buddhau śaraṇamanviccha'— Seek refuge in this evenness of mind viz., remain established in this evenness of mind, which will enable you to realize yourself.

'Kṛpaṇāḥ phalāhetavaḥ'—It is very lowly to crave for fruit of action. To accept one's affinity for actions, fruits of actions and bodies etc., means, to crave for fruit of action. Therefore, Lord Kṛṣṇa, in the forty-seventh verse, exhorts Arjuna not to have the fruit of action, as his object.

The eternal truth is different from perishable action and the fruit of action. What can be more ignoble than this, that the eternal should be subservient to the perishable fruit of action?

Appendix—An action with a selfish motive is far inferior to yoga (equanimity) viz., it does not lead to salvation. As a molecule is far smaller than a mountain viz., a molecule can't be compared with a mountain, similarly an action with a selfish motive is far inferior to yoga viz., an action can't be compared with yoga. Yoga (equanimity) is skill in action—'yogaḥ karmasu

kausālam' (Gītā 2/50). Therefore without yoga, an action is of a very low order, is worthless and is an obstacle—'karmanā badhyate jantuh'.

In Karmayoga 'Karma' is Karaṇa Sāpekṣa (dependent on external and internal organs) but 'yoga' is Karaṇa Nirapekṣa (independent of external and internal organs). Yoga is not attained by actions but is attained by service and renunciation. Therefore Karmayoga is not Karma (action). Karmayoga is Karaṇa Nirapekṣa viz., discrimination predominating discipline. If there is no predominance of service and renunciation, it will be Karma, not Karmayoga (Discipline of Action) at all.

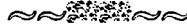
Equanimity leads to God-realization, but actions done with an interested motive lead to the cycle of birth and death. Therefore a striver should depend on equanimity, should remain established in equanimity. By being established in equanimity, he will not remain destitute and nothing will remain to be done, to be known and to be attained by him. But he, who works with an interested motive (for him), ever remains destitute and bound.

In the Gītā three terms have been used for Karmayoga—Buddhi, yoga and Buddhiyoga. In Karmayoga, there is no predominance of action (Karma) but there is predominance of 'yoga'. Yoga, Buddhi and Buddhiyoga—the three are synonyms. In Karmayoga because of the predominance of determinate intellect, it is called 'Buddhi' and because of the predominance of renunciation by discrimination, it is called 'yoga' or 'buddhiyoga'.

In 'Dhyānayoga' (Discipline of Meditation) there is predominance of concentration of 'mind', while in Karmayoga there is predominance of 'intellect'. While trying to control the mind, serenity and fickleness linger for a long time because in it a striver wants to withdraw the mind from the world and wants to concentrate it on God. While withdrawing the mind from the world, in its conception the existence of the world persists. This is a rule that so long as there is assumption of any other

entity except God, the mind can't be fully controlled. Therefore upto the stage of trance also there are two states—trance and deviation from trance (relapse). But in Karmayoga because of the predominance of intellect, there is prominence of discrimination. While applying discrimination both the real and the unreal remain. A karmayogī applies the unreal things for the service of others by regarding those things as the material for the service. By such conception the attachment for the unreal is quickly and easily renounced.

The mind is not continuously concentrated but it is concentrated at times and in loneliness. But determinate intellect viz., a single pointed determination of the intellect always remains steadfast.



Link:— In the next verse, Lord Kṛṣṇa explains the result of equanimity of mind.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

buddhiyukto jahātīha ubhe sukṛtaduṣkṛte
tasmādyogāya yujyasva yogaḥ karmasu kauśalam

Endowed with equanimity, one frees the self in this life from good (virtue) and evil (vice) alike; therefore, devote yourself to this Yoga of equanimity; skill in action lies in (the practice of this) Yoga. 50

Comment:—

'Buddhiyukto jahātīha ubhe sukṛtaduṣkṛte'—A person, endowed with equanimity, becomes free from virtue and vice like omnipresent God (Gītā 2/38).

In the state of equanimity, a man while living in the world detaches himself from the world, and remains untouched by virtues and sins, as a lotus leaf by water.

Man himself is sentient and is free from virtue and sin,

but by identifying himself with the unreal body etc., sins and virtues accrue. If he does not identify himself with the unreal, he will remain untouched by virtues and sins, and unconnected with them like the sky.

'Tasmādyogāya yujyasva'—Therefore, devote yourself to the Yoga of equanimity, viz., remain established continuously in equanimity. You cannot attain that equanimity, so long as you have attachment and aversion. You are the knower of pleasure and pain. It means, that you are different from them and you are as an onlooker, who remains equanimous. So realize that equanimity.

'Yogaḥ karmasu kauśalam'—Skill in action lies in the practice of this Yoga. Equanimity, in success and failure, is skill in action.

In this verse, Lord Kṛṣṇa has not defined Yoga, but He has explained the importance of Yoga (equanimity). If we interpret it as, 'skill in action is Yoga', it means, that the action of a thief carried out skilfully, will also be called Yoga. Therefore, this interpretation does not seem proper. Some people may define Yoga 'skill in action approved by the scriptures.' But, by doing so the people will be bound by the fruits of action and will not be able to attain equanimity. Therefore, it is proper to interpret, equanimity in action as skill or wisdom. The reason is, that he who remains even-minded while performing actions, is not bound by such actions and their fruit.

Secondly, in the first part of this verse, as well as in the previous two verses there is the reference of Yoga (Equanimity) rather than skill. So this interpretation seems to be reasonable.

Appendix—If we reflect upon the expression 'yogaḥ karmasu kauśalam', it may have two meanings—

- (i) 'karmasu kauśalam yogaḥ'—skill in actions is yoga.
- (ii) 'karmasu yogaḥ kauśalam'—In action yoga is skill.

If we interpret it in the first way that skill in actions is

yoga, then the actions of a thief or a swindler carried out very skilfully, will be called 'Yoga'. This interpretation is not proper and moreover here is not the topic of forbidden actions. If we regard only virtuous actions to be carried out skilfully as 'Yoga', then the man will be bound being attached to the fruit of those virtuous actions—'phale sakto nibadhyate' (Gītā 5/12). Therefore he will not attain equanimity and his sufferings will not perish.

In the scriptures it is mentioned—'karmaṇā badhyate jantuḥ' viz., a man is bound by actions. Therefore the actions which naturally lead him to bondage, may lead him to salvation—this is indeed skill in actions. Salvation is attained by 'yoga' (equanimity), rather than by skill in actions. Yoga (equanimity) has neither its beginning nor end. But even the most virtuous actions begin and end and there is union and disunion of their fruit also. How will a person attain salvation by what begins and ends and of which there is union and disunion? How will the imperishable be attained by the perishable? Equanimity is the form of God—'nirdoṣaṁ hi samaṁ brahma' (Gītā 5/19). Therefore 'yoga' is important, not actions.

If the first interpretation is regarded as correct, even then within 'skill', equanimity or feeling of disinterest will have to be accepted. If skill in actions is yoga, then what is skill? While answering this question we'll have to say that only 'Yoga' (equanimity) is skill. In such a situation why should we not accept the direct meaning that yoga (equanimity) in actions is skill. When in the expression 'yogaḥ karmasu kauśalam' the term 'yoga' has certainly been used, then there is no need of interpreting the word 'Kuśalatā' (skill) as yoga.

If we reflect upon this topic, there is the reference of 'Yoga' (equanimity) rather than 'skill in actions'. The Lord by declaring 'samatvaṁ yoga ucyate' has also defined 'yoga'. Therefore in this reference 'yoga' is 'vidheya' (predicate), 'skill in actions' is not predicate. 'Yoga' (equanimity) is skill in action viz., while

doing actions there should be even-mindedness, there should not be any attachment or aversion—this is skill in actions. Therefore ‘yogaḥ karmasu kauśalam’—this is not the definition of Yoga, but it is the glory of ‘Yoga’.

In the first half of this verse (fiftieth) the Lord has declared that a person endowed with equanimity becomes free from virtue and vice (sin). If he is freed from virtue and sin, then which action will be done with skill? Therefore freedom from virtue and sin does not mean that he does not do any action because no one under any circumstances can remain even for a moment without undertaking action (Gītā 3/5). So here freedom from virtue and sin means—freedom from their fruit. In the fifty-first verse also the Lord has mentioned the renunciation of the fruit of action by the expression ‘phalaṁ tyaktvā’.

In the Gītā the term ‘Kuśala’ has also been used in the tenth verse of the eighteenth chapter. There within ‘akuśala karma’ all the actions performed with an interested motive and actions forbidden by the scriptures, have been included while within ‘kuśala karma’ all the actions done with disinterested motive and actions sanctioned by the scriptures, have been included. There is a beginning and there is an end of ‘Akuśala’ and ‘Kuśala’ actions but there is no beginning or end of ‘Yoga’. Attachment and aversion bind a man; agreeable and disagreeable actions don’t bind him. Therefore the actions, which are performed by being attached to them, may be very virtuous, will lead to bondage because by those actions even if the abode of Brahmā is attained, one has to return (Gītā 8/16). Therefore the man, who does not shun the disagreeable actions with aversion and does not perform the virtuous actions with attachment, is indeed a man of true renunciation, is intelligent, is free from doubts and is established in the self (Gītā 18/10).

The above description proves that the expression ‘yogaḥ karmasu kauśalam’ means ‘Yoga (equanimity) in actions

is skill'—this should be accepted. The Lord also orders to perform actions being steadfast in Yoga—'yogasthaḥ kuru karmāṇi' (Gītā 2/48). It means that actions are not significant but 'Yoga' (equanimity) is significant. Therefore only 'Yoga' (equanimity) in actions is skill.



Link:—The Lord now gives examples to substantiate what has been said in the preceding verse.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

karmajam buddhiyuktā hi phalam tyaktvā manīṣiṇaḥ
janmabandhavinirmuktāḥ padam gacchantyanāmayam

As wise men endowed with equanimity, renounce the fruits of actions, they also freed from the shackles of births and attain the blissful supreme state. 51

Comment:—

'Karmajam buddhiyuktā hi phalam tyaktvā manīṣiṇaḥ'—Those endowed with equanimity, are really wise. In the tenth verse of the eighteenth chapter also, it is explained that, the man who does not hate disagreeable action nor is attached to an agreeable one, is wise.

An action even without the desire for its fruit will bring about fruit. No one can dispense with its fruit. Suppose a farmer sows seed without a selfish motive, will he not get corn? He will definitely get corn. In the same way if a person works in a detached spirit, he will get its fruit. Therefore, renunciation of fruit means, renunciation of manifest and latent desires for fruit and attachment for fruit. All people are free and capable of renouncing such desires.

'Janmabandhavinirmuktāḥ'—The wise aspirants, endowed with equanimity of mind are freed from the wheel of birth and

death. As in the state of equanimity, they do not in the least, possess evils, such as attachment and aversion etc., which are the root cause of rebirth. Thus they become free from the shackles of birth and death, forever.

'*Padam gacchantyanāmayaṃ*'—'*Āmaya*' means ailment. An ailment is a blemish. A thing which is free from all sorts of blemishes is called '*Anāmaya* (spotless). Wise people endowed with equanimity attain the state, which is free from any kind of blemish. This state has been called eternal state, in the fifth verse of the fifteenth chapter and 'everlasting imperishable state', in the fifty-sixth verse of the eighteenth chapter.

Though in the *Gītā* (in 14/6) *sattva* quality (the mode of goodness) has also been called flawless, yet in fact, the self or God is flawless because by attaining Him one has not to follow the wheel of birth and death. Lord Kṛṣṇa has called *Sattva* quality also flawless, because that also helps a man in attaining God-realization.

Self (soul) is immutable while the evolutes of matter (nature)—body and the world are mutable. When this self (soul) identifies itself with the mutable body, it itself assumes taint with mutable nature. But, when it renounces this assumed identification, it realizes its pure self. This is a blissful supreme state, free from evil.

In this verse the terms '*buddhiyuktā*' and '*manīṣiṇaḥ*' have been used in the plural, to express the idea that all those who get established in equanimity undoubtedly attain the blissful supreme state, without any exception. It proves that when a striver has no affinity to the perishable body and the world, he attains that state automatically. No effort is required for such a state to be created, as it always is there.

Appendix—Why Yoga (equanimity) in actions is skill—the Lord explains its reason in this verse by the term '*hi*' (reason).

The fruit of '*Sāttvika*' (good) actions is pure, the fruit of '*Rājasa*' action is pain and the fruit of '*Tāmasa*' action is

ignorance (Gītā 14/16)—a man with equanimity transcends these three kinds of fruit. The renunciation of the fruit of actions has two meanings—renouncing the desire for fruit; and not to feel happy and sad in favourable and unfavourable circumstances which are the fruits of actions.

In fact the entire world which is born and perishes is nothing but the fruit of actions. If the fruit of actions is renounced, no bondage remains.

The term ‘manīṣī’ means wise men. According to the preceding verse performance of actions with equanimity is wisdom—‘sa buddhimānmanuṣyeṣu’ (Gītā 4/18).

‘**Padam gacchantyanāmayaṃ**’—The term ‘gacchanti’ has three meanings—(1) To have knowledge, (2) to go, (3) to attain. Here attainment of the blissful supreme state means—to have knowledge of being free from the shackles of birth and death and of the attainment of the natural state, free from all sorts of blemishes. The reason is that only that is renounced which is in fact ever renounced and only that is attained who is in fact ever attained.

This verse proves that ‘Karmayoga’ (Discipline of Action) is an independent means for salvation or benediction. By ‘Karmayoga’ the renunciation of the world and attainment of God—both ensue.



Link:— In the next two verses, Lord Kṛṣṇa explains the steps to attain the blissful supreme state, which is free from blemish.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

yadā te mohakalilam buddhirvyatitarīṣyati
tadā gantāsi nirvedaṃ śrotavyasya śrutasya ca

When your intellect crosses the mire of delusion, you will then

acquire indifference, to what has been heard and what is yet to be heard, (about enjoyments of this world and the next). 52

Comment:—

'Yadā te mohakalilam buddhirvyatitariṣyati'—The state which favours, egoism in this body and attachment for the body, family, kinsmen and objects, is called delusion. Actually, there is no egoism and attachment, for the body etc. They are merely assumed. Pleasure and displeasure, in favourable and unfavourable circumstances and evils, such as partiality, hatred, envy and jealousy etc., are a quagmire. When the intellect of a man gets entangled in this mire of delusion, he is perplexed and cannot think properly.

He, himself is sentient, but by accepting his affinity for the insentient body and things etc., he identifies himself with them. Thus by closing his eyes to the real goal, he gets engrossed in worldly pleasure and prosperity. This is called, entanglement in the mire of delusion. But the intellect which takes the firm decision to be free from the worldly pleasures and prosperity and to attain salvation, is called the 'Intellect' transcending the mire of delusion.

There are two means to cross the swamp of delusion—discrimination (2/11—30) and selfless service. Acute discrimination between the real and the unreal, makes one indifferent to the unreal world, and a keen desire for selfless service for the welfare of others, enables one to renounce the desire for one's own pleasures. In the same way as when a disciple for his preceptor, a son for parents, a servant for his master develop a wish for providing all sorts of comforts to them, then their desire for comfort goes away automatically.

The Discipline of Knowledge, is somewhat difficult to practise, because the desire for pleasure may linger on in it. When a striver comes across pleasures, he deviates from his spiritual path and inclines towards them. But a striver who has the feeling

for service to others, utilizes the material for the service of others, and thus his desire for pleasures perishes easily. Therefore, Lord Kṛṣṇa has mentioned the Discipline of Disinterested Action, as superior to and easier than the Discipline of Knowledge (5/2-3) and by it a striver quickly reaches Brahma—the Absolute (5/6).

'Tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca'—The pleasure which men have enjoyed and heard* of and also the pleasures of heaven etc., which are yet to be heard of, are transient. So, how can they give peace and joy to the man's self which is permanent? Thus men become dispassionate. When intellect gets out of the mire of delusion, then acute discrimination is developed that the world is ephemeral while he (the self) is eternal and therefore, how could the kaleidoscopic world provide peace to him? With this attitude of mind, he automatically develops detachment, from the whole world.

Lord Kṛṣṇa has used the term 'hear' instead of 'enjoy' because there is attraction for pleasure after hearing about it. Thus 'hearing' is an important factor for the attraction of pleasures. Hearing as a means occupies an important place in the Disciplines of Knowledge and Devotion for spiritual progress also.

The terms 'yadā' (when) and 'tadā' (then) have been used to emphasize the fact, that there is no rule that it will take so many years or months or days, to develop this acute dispassion. As soon as, your intellect crosses the mire of delusion, you will become dispassionate. It involves no much delay.



श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

śrutivipratipannā te yadā sthāsyati niścālā
samādhāvacalā buddhistadā yogamavāpsyasi

* Here the term 'Hear' denotes the sense of sound, touch, colour, taste and smell.

After your intellect, confused by hearing conflicting doctrines, has become stable and firm (steady) on God, you will then attain Self-realization or union, with God. 53

Comment:—

[After crossing the mire of delusion also, there may be confusion of mind by hearing conflicting spiritual doctrines. So Lord Kṛṣṇa induces Arjuna to get rid of that confusion.]

'Śrutivipratipannā te yadā sthāsyati niścalā samādhāvacalā buddhistadā yogamavāpsyasi'—Arjuna was in a fix, whether he should perform his duty as a Kṣatriya or he should avoid the slaughter of his kith and kin. If he protected his family, he would shirk his duty. If he performed his duty of fighting, then the family would not be protected. So he was bewildered.* Therefore Lord Kṛṣṇa persuades Arjuna to keep the intellect firm in case of scriptural opinions and steady in regarding God-realization.

First of all, a striver is unable to make up his mind whether to have honest and sincere dealings with the worldly people, or to attain God. Then he decides that he has to render selfless service to the world. Having taken this decision, he starts showing indifference and dispassion to the worldly pleasures. Then in the spiritual path he comes across different opinions of the scriptures. So it becomes difficult for him to decide, which opinion he should follow. In that case by good company or faith etc., he is either able to take the decision or he surrenders himself to God. Then by God's grace his intellect becomes firm. Secondly, in all the scriptures and religions, God, soul and the world, have been described in different forms and ways. But all of them agree, "I am soul, not body," "The world is to be ignored", "God is to

* A person may be in a dilemma in two ways—in worldly affairs and in scriptural ordinances or sects such as dualism and non-dualism etc. It is more difficult to be free from the dilemma of the scriptural ordinances than from that of the worldly affairs. So Lord Kṛṣṇa explains that a striver should have a determinate intellect that he has to realize only God whatsoever may happen.

be realized." By taking this decision the intellect of the striver becomes steady. Then he realized God easily. So the only obstacle to God-realization is lack of firmness of intellect.

The greater the deficiency in reaching at a decision regarding the contrary spiritual doctrines and in his own emancipation, the greater the delay there is. But in both cases as soon as the intellect becomes steady and determinate, eternal union with God is realized.

The intellect should be unshakable in order to renounce affinity for the world, as mentioned by the expression 'state of severance from union with pain,' in the twenty-third verse of the sixth chapter; while it should be steady in order to have affinity for God as expressed by the expression 'evenness of mind is called Yoga', in the forty-eighth verse of the second chapter.

Here in 'tadā yogamavāpsyasi' Yoga, means to become established in union with God, from whom there is no disunion. Only the striver has to abandon his affinity with the unreal. This union can be realized either by selfless service viz., Discipline of Disinterested Action, or discrimination viz., Discipline of Knowledge, or love for God viz., Discipline of Devotion, or meditation or annihilation of the world viz., Discipline of Annihilation (Layayoga) or by the process of restraining breath viz., Discipline of Austerity (Haṭhayoga) etc.

Appendix—There are two divisions of delusion—'mohakalila' viz., the worldly delusion and 'śrutivipratipatti'—scriptural (philosophical) delusion. Attachment to the body, wife, sons, wealth, property etc., is 'worldly delusion' and 'Dvaita' (dualism), 'Advaita' (non-dualism), 'Viśiṣṭādvaita' (qualified dualism) and 'dvaitādvaita' (dualism-non-dualism)—to get entangled in these 'isms' is 'scriptural delusion'. By renouncing these two types of delusion, a man gets detached from pleasures and his intellect becomes stable. When the intellect becomes stable, 'Yoga' is attained viz., the distance from God comes

to an end and you come near to God. By 'Karmayoga' you come near God, by 'Jñānayoga' difference is wiped out and there is 'Abheda' and by 'Bhaktiyoga' there is 'abhinnatā' viz., the devotee becomes God's own self. By attaining perfection in either Karmayoga or Jñānayoga, a striver gets the fruit of both (Gītā 5/4-5).

If a person has the only aim of salvation and has no selfish motive by having affinity for wealth-property and family-relatives etc., then he crosses the worldly delusion. If he does not want to gain bookish knowledge (rot-learning) by studying the scriptures but has the only aim to realize the self, he crosses the scriptural delusion. It means that a striver, should neither be enamoured by the worldly delusion nor by the scriptural (philosophical) differences of opinions viz., he should not insist on any sect or religion. Thus he becomes eligible for 'Yoga', salvation or devotion. Besides this there is no need of any special eligibility (qualification).



Link:—Arjuna then puts the question about the illumined one whose intellect has crossed the mire of delusion and who has become steadfast and firm on God.

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४ ॥

arjuna uvāca

sṭhitaprajñasya kā bhāṣā samādhisthasya keśava
sṭhitadhīḥ kiṁ prabhāṣeta kimāśīta vrajeta kim

Arjuna said:

O Keśava, what is the mark of a person of steadfast wisdom, who realises (sṭhitaprajña) God? How does such a man of firm

wisdom, speak, sit and how does he walk? 54

Comment:—

[Here Arjuna asks about the marks of a man of steadfast wisdom. Before he puts this question he had some doubt about the superiority of intellect or actions (2/47—50). Lord Kṛṣṇa, in fifty-second and fifty-third verses said, "After crossing the mire of delusion when your intellect has become steadfast and firm on God, you will attain Self-realization or union with God." Hearing this, Arjuna wants to know the mark of one who attains Self-realization viz., who becomes a man of steadfast wisdom. He had doubt about action and knowledge, which he will ask further (in 3/1-2). Had Arjuna put a question regarding his doubts about action and knowledge, in the fifty-fourth verse here, then his question regarding the mark of the man of steadfast wisdom, would have been much delayed.]

'Samādhisthasya'*— Here, this term has been used for the person who has attained God-realization.

'Sthitaprajñasya'—This term has been used both for the enlightened (God-realized) soul, as well as the striver. The striver who is of a firm resolve and who never budes from his spiritual path, is also called a man of steadfast wisdom. The realized soul whose intellect is already steadfast, is also a man of steadfast wisdom.

Now, the question arises, while Arjuna put the question about the enlightened soul only, why Lord Kṛṣṇa included the striver too. The answer is that, in the Discipline of Knowledge aspirants generally develop disinclination for activities. The perfect soul gets total disinclination. An aspirant of the Discipline of Devotion, has an inclination to the recitation of Divine name, meditation, association with holy men and study of the scriptures etc. These activities pervade in abundance, in him. In the perfect state, only

* Here the word 'Samādhi' has been used for God as it was also used in the forty-fourth verse of this chapter.

activities pertaining to God are performed. Thus there is a clear difference in the degree of activities, of aspirants and realized souls in both the Disciplines of Knowledge and Devotion. But in the Discipline of Action, the flow of activities goes on as usual, without any change, in both the stages—as a striver and a perfected soul. So, there is a description of strivers, from the forty-first verse to the forty-fifth verse, and also from the forty-seventh verse to the fifty-third verse. Thus, in the context, the means by which strivers, can be perfect souls' have been enunciated and the marks of the perfect soul, have also been described.

'Kā bhāṣā'—What is the description or mark of an enlightened soul? (Lord Kṛṣṇa answers this question in the next verse).

'Sthitadhīḥ kiṁ prabhāṣeta'—How does the enlightened soul speak? (Lord Kṛṣṇa will answer this question in fifty-sixth and fifty-seventh verses.)

'Kimāśita'—How does he sit viz., how does he become dispassionate? (Lord Kṛṣṇa has answered these in verses from fifty-eighth to sixty-third.)

'Vrajeta kim'—How does he walk viz., how does he behave? (Lord Kṛṣṇa has answered this question in the verses sixty-fourth to seventy-first.)



Link:—Lord Kṛṣṇa, in the next verse, answers Arjuna's first question.

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

śrībhagavān uvāca

prajahāti yadā kāmānsarvānpārtha manogatān
ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate

The Blessed Lord said:

O Pārtha (Arjuna), when a man discards all his desires visiting the mind, and is self-satisfied in own self, he is said to be stable, in wisdom. 55

Comment:—

[According to the gospel of the Gītā, a striver, can attain perfection, (God-realization), by any discipline (that of Disinterested Action or Devotion etc.,) which he follows according to his interest and liking and his perfection is described by that means only. Example—A striver following the Discipline of Devotion worships God constantly, meditating on Him with exclusive devotion (12/6). Therefore, in the enlightened state, he becomes free from malice towards all beings (12/13). In the Discipline of Knowledge the striver perceives himself detached from these guṇas (attributes) (modes) and is above them (14/19) and in the enlightened state, he sits like a witness firmly established in God, beyond all the guṇas, having risen above them (14/22—25). Similarly, in Karmayoga it is the abandoning of all desires that is important. Hence the enlightened soul abandons all desires. In this verse Lord Kṛṣṇa dwells upon this point.]

'Prajahāti yadā kāmānsarvānpārtha manogatān'—It means that desire does not exist in the self, because the self is everlasting while desire is transient. Moreover it does not stay permanently in the mind but comes into it—'manogatān'. But the man by identifying himself with body, senses, mind and intellect, accepts the desire visiting the mind as resting in his own self.

'Jahāti'—Use of the prefix 'Pra' before the verb 'jahāti', indicates that there is no trace of any desire left in him. A man can neither renounce his own self nor the things which are not his own, but he can renounce only the things which actually are not his own, but he has mistaken them as his own. Similarly, desires do not exist in one's own self, but one accepts them as existing in one's own self, so he has to cast them off.

The term 'kāmān' (desires) also includes the term 'sarvān' (all), yet 'sarvān' has been added to emphasize the fact that, every fragment of all the desires should be cast off.

'Ātmanyevātmanā tuṣṭaḥ'—After abandoning all the desire completely, a man is satisfied in himself and with himself i.e., he is spontaneously contented in his own self.

Contentment is of two kinds—one is said to be a virtue as it relates to inner sense. It is there as a result of no desire in the inner sense. But the other kind is the self itself. As the self never has any trace of discontentment so it is called contentment incarnate the Self itself). The latter contentment is eternal. It knows no change. It is spontaneous. It is not the result of any practice or thought. The intellect of such a contented men always remains steadfast automatically.

'Sthitaprajñastadocyate'—Actually a man is always steady in wisdom, but when he accepts his desires, because of unsteady mind, he does not realize his stableness in wisdom. When he abandons his desires viz., accepts the non-existence of desires, he realizes his stability in wisdom.

A striver has to make effort to concentrate his mind, but by renouncing desires he does not have to do so, instead he attains this stage, in a spontaneous manner.

In the discipline of action, the striver is concerned with actions more than anything else. Action without selfish motive, is said to be the means for a sage to attain Yoga (Gītā 6/3). Therefore such a striver is concerned with actions relating to the stage when he is a striver, as well as when he is an enlightened soul. Whatever standard an enlightened soul sets, people in general, follow the same (Gītā 3/21). The Lord has explained, in the fourth chapter also, that the striver following the Discipline of Disinterested Action while performing actions remains detached and while remaining detached he performs actions (4/18).

In the fifty-third verse Lord Kṛṣṇa had advised two things

to Arjuna, to keep his intellect immovable regarding scriptural doctrine and steady in God. So He has used the term 'yadā' (when) and 'tadā' (then) which explain, that a striver is called stable in wisdom when he is completely free from desires, and is satisfied in the self. It also means that he is called a striver so long as he has even a fragment of desire left and an enlightened soul when desires are totally renounced. Therefore, two important factors have been explained in the verse—to renounce the desire and to get established in God.

The same two factors have been explained, in verses fifty-six; fifty-seven; fifty-eight; fifty-nine; sixty and sixty-one; sixty-two to sixty-five; sixty-six to sixty-eight; sixty-nine; seventy and seventy-one and seventy-two.

Appendix—One division is of those who are of unsteady intellect while the other division is of those of steady intellect. The Lord has described the men of unsteady intellect from the forty-first verse to the forty-fourth verse; now He describes the men of steady wisdom from the fifty-fifth verse to the seventy-first verse. When a striver having renounced the worldly inclination is established in the self, he is said to be stable in wisdom.

He, who has the aim of God-realization, has a determinate and single pointed intellect because God is also only one. But he who has the worldly aim, his intellect is full of numberless desires because worldly objects are numberless (Gītā 2/41).

In order to attain equanimity, steadiness of intellect is very necessary. In Pātanjala Yogadarśana importance has been attached to stability of mind (concentration of the mind). But the Gītā attaches importance to the stability of intellect (steadfastness of aim). The reason is that in God-realization the steadiness of the mind is not so important as is the steadiness of intellect. By the steadiness of mind worldly 'siddhis' (accomplishments or occult powers) are gained but by the steadiness of intellect, spiritual perfection (salvation) is attained. In Karmayoga steadiness of

intellect is important. If the mind becomes concentrated, how will a Karmayogī discharge his duty? The reason is that when the mind becomes steady, the outward activities stop. The Lord also orders Arjuna to discharge his duties being steadfast in Yoga (equanimity)—‘yogastha kuru karmāṇi’ (Gītā 2/48).

The Lord by using the terms ‘prajahāti’ and ‘kā mānsarvān’ means that there shouldn’t be even a trace of desire, but it should be renounced totally. The reason is that this desire is the main stumbling block to God-realization.



Link:—The next two verses deal with the manner in which a realised soul speaks.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

duḥkheṣvanudvignamanāḥ sukheṣu vigatasprṛhaḥ
vītarāgabhayakrodhaḥ sthitadhīrmunirucyate

He, whose mind remains unperturbed in sorrow, who does not crave for pleasure, and who is free from passion, fear and anger is called a sage with stable wisdom. 56

Comment:—

[Arjuna puts a question, attaching importance to action, while Lord Kṛṣṇa answers, attaching importance to feelings, because a change in feeling brings about a corresponding change in action.* The Lord is discussing here, the feeling or the motive which change the character of action throughout outwardly, it may seem quite different.]

* Whenever in the Gītā Arjuna puts a question attaching importance to action, Lord Kṛṣṇa answers it attaching importance to feelings and understanding because an action is performed according to the feelings and understanding. For example Arjuna in the fourteenth chapter asked, "What are the marks of him who has transcended the three modes?" Lord Kṛṣṇa attaching importance to feelings replies, "He remains even-minded."

'**Duḥkheṣvanudvignamanāḥ**'—There is no end to sorrow, calumny, dishonour and unfavourable circumstances, in this world. But a man of wisdom, remains unperturbed, because the aim of his life is to discharge his duty to the best of his ability and capacity, for the welfare to others, without having any desire for its fruit. So, he always remains happy and unperturbed even in the most unfavourable circumstances.

'**Sukheṣu vigataspr̥haḥ**'—He does not crave for any kind of pleasure such as praise, honour and favourable circumstances etc., nor does he have a desire to prolong, such a state. He remains unruffled in the midst of favourable or hostile circumstances.

'**Vitarāgabhayakrodhaḥ**'—Our entanglement with worldly things, is known as attachment (rāga). If a stronger person tries to deprive us of worldly possessions, it arouses fear in us, whereas if a weaker person does so, it arouses anger in us. But a person who is keen to do good to others, automatically gets rid of attachment. This freedom from attachment, leads him to fearlessness and calmness. Thus he becomes free from attachment, fear and anger.

So long as there are perturbations, cravings, attachment, fear and anger, even in a small measure, a man is called a striver. But when he is totally free from them, he becomes an enlightened soul.

[Lust, desire, craving and greed etc., are forms of attachment. In attachment there is an attraction, for the perishable worldly objects.]

'**Ṣṭhitadhīrmunirucyate**'—The mind of such a follower of the Discipline of Selfless Action, becomes stable. Here, the term 'muni' has not been used, for a person who keeps silent. The Lord has also not used the term 'mauna' for penance of speech, but He has used it for mental penance (Gītā 17/16). So here, 'muni' has been used for a contemplative person, free from desire and attachment. He contemplates to remain unattached, like an

enlightened soul. Throughout his practice he is very cautious to remain unattached. Such cautiousness automatically persists in an enlightened soul. That awareness leads him to attainment of beatitude (Gītā 3/19). It is because of this virtue of awareness, that he has been described by the term 'muni.'



यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

yaḥ sarvatrānabhisnehastattatprāpya śubhāśubham
nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā

He, who remains unattached under all conditions, he who is neither delighted at good, nor dejected with evil, is stable in wisdom. 57

Comment:—

[In the previous verse, Lord Kṛṣṇa explained that a man of stable wisdom remains unperturbed, while discharging his duty. In this verse, he explains, that such a man remains stable in favourable and unfavourable circumstances, which he comes across as a result of the deeds he performs.]

'Yaḥ sarvatrānabhisnehaḥ'—He remains unattached everywhere viz., he is not attached to his body, senses, mind, intellect, family and possessions. He never identifies himself with them, but always remains untainted by them. Despite his physical association with senses, objects, circumstances and individuals etc., he remains quite unattached with them, through the self.

'Tattatprāpya śubhāśubham nābhinandati na dveṣṭi'—He remains untainted and unaffected by good and bad, favourable and unfavourable circumstances. Experiencing good or pleasant, he is not delighted. This delight means mental joy and expression of joy through words. By encountering evil or unpleasant, he is not dejected. This dejection means mental suffering and despair,

and the thought why and how this situation has occurred, and how to get rid of the unpleasant situation. He remains untainted in favourable and unfavourable circumstances, which we got as a result of destiny.

The expression, 'tat, tat', signifies that meeting with all agreeable and disagreeable persons, incidents, objects and circumstances that can possibly cause mental perturbations; he neither rejoices in them nor hates them whenever, wherever, and however, he may meet with them.

'Tasya prajñā pratiṣṭhitā'—His determinate intellect, now becomes stable in God. He understands that he is entirely unconcerned with the good and evil of the world, because these always change, while he (soul) always remains the same. There is no modification in the self, while in the evolutes of matter, there is always modification. Man identifies himself with the body and regards the modification of the body as modification in his own self. But when he realizes the two as separate, his intellect becomes stable.

The second interpretation is, that limitless and endless God cannot be perceived by the intellect, which is limited. So the intellect merges in God and then there remains nothing besides God. This is fixation of intellect in God or stability in wisdom.

A Karmayogī is ever active. Therefore, the Lord, in the fifty-sixth verse, mentions that he neither craves for success (pleasure) nor is he perturbed in failure (sorrow), while in this verse He declares that he neither delighted at receiving the agreeable nor dejected at the disagreeable.



Link:—Now, Lord Kṛṣṇa answers the third question, "How does an equanimous person sit?"

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

**yadā saṁharate cāyaṁ kūrmo'ṅgānīva sarvaśaḥ
indriyāṇindriyārthebhyastasya prajñā pratiṣṭhitā**

When, like a tortoise, withdrawing its limbs from all sides, he detaches completely his senses from sense-objects, his wisdom is stable. 58

Comment:—

'Yadā saṁharate cāyaṁ kūrmo'ṅgānīva sarvaśaḥ indriyāṇindriyārthebhyastasya prajñā pratiṣṭhitā'—Here, the purpose of the illustration of the tortoise is, that as a tortoise withdraws its six limbs—four legs, a tail and a head—into the shell to protect itself against possible dangers, so does an enlightened one also withdraw his five senses and one mind from sense-objects. If he has the least affinity with senses, he cannot be a man of stable wisdom.

Here the verb 'saṁharate', has been used, to emphasize the fact, that he does not even think of worldly pleasures.

In this verse the term 'yadā' has been used but 'tadā' is not used. The reason is, that when the senses are withdrawn from their sense-objects, the self which is axiomatic, is realized, because that is beyond the limit of time. So the word 'tadā' which denotes time, has not been applied. Self-realization or God-realization is axiomatic, and is beyond the reach of senses, but we are veiled by the curtain of pleasures and thus cannot realize Him. He still exists. But as soon as that veil is removed viz., we renounce our affinity to the worldly pleasures, and He is revealed.



Link:—Lord Kṛṣṇa explains in the next verse, that mere withdrawal of the senses from sense-objects, is not the mark of a man of steadfast wisdom.

**विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥**

**viṣayā vinivartante nirāhārasya dehinaḥ
rasavarjam raso'pyasya param dṛṣṭvā nivartate**

Sense-objects cease to exist for him, who does not enjoy them with his senses, but the taste for them may persist. This relish, also disappears from a man of stable mind, when he, realises the Supreme. 59

Comment:—

'Viṣayā vinivartante nirāhārasya dehinaḥ rasavarjam'—A man becomes an abstainer in two ways (i) Fasting by one's own will or owing to sickness. (ii) Abstaining from sense enjoyments. Here, the term has been used, to refer to a striver, who withdraws his senses from sense-objects.

The senses of a sick man become unfit for indulgence, but craving in them, for sense enjoyment persists. He hopes to enjoy these after recovery. Similarly, sense-objects cease for the abstinent striver, but the taste persists. It means that his body and senses come under restraint, but his mind wanders.

The dispassionate strivers who have instinctively no attachment for pleasure, become free from this taste. The striver who wants to follow the spiritual path but is not dispassionate, can restrain his body and senses by thinking of the adverse consequences of sense enjoyments, though his taste persists.

'Raso'pyasya param dṛṣṭvā nivartate'—The relish of the man of steadfast wisdom, who realises the Supreme, disappears. It is a rule. But the contrary that with the disappearance (cessation) of relish, a striver attains steadfast wisdom, is not true.

'Raso'pyasya' means that a striver has feeling in his egoism viz., 'I ness'. This taste changes itself into attachment. Therefore, a striver should have determination that he as a striver has no attachment, no desire. This sort of determination (aim) frees him from relish, and after realizing God this relish disappears altogether.

Appendix—By accepting the existence and attaching value to pleasures, in the mind there ensues a subtle attraction, lovability

and sweetness for pleasures, it is named 'Rasa' (relish). As a greedy man rejoices at heart by receiving money and a voluptuary is rejoiced at heart by coming in contact with a woman, it is called 'Rasa'. After enjoying pleasure a man declares, "Oh! how much I relished!" This is recollection of that 'Rasa' (relish). This relish abides in the assumed ego (I'ness) (cijjaḍagranti). The gross form of this relish is attachment to pleasures.

So long as a man has relish for sense enjoyments, he has to depend on Prakṛti (Matter) and its evolutes (actions, objects and persons). When he is free from this relish, his dependence totally perishes, his dependence on sense enjoyments stops and he is no longer a slave to them.

So long as a person accepts the existence of pleasures, attaches importance to them and has relish for them, the spiritual (unworldly) relish for God is not revealed. Not to speak of unworldly relish, he can't have the determinate intellect to attain Him (Gītā 2/44). After merely withdrawing outwardly the senses from sense objects, the relish (taste) persists. By attaining Self-realization this taste disappears, this relish disappears—'paraṁ dṛṣtvā nivartate'. It means that when a striver realizes that he is different from the world and realizes his identity with God, then the perishable taste disappears. With the disappearance (cessation) of the perishable taste, imperishable (non-stop) relish is aroused.

After Self-realization this relish for pleasures certainly disappears but even before Self-realization by being indifferent to it, by reflection, by good company and by the grace of saints, a striver can be free from this relish. The company of the enlightened exalted souls can also free a striver from this taste (relish).

The three disciplines—Karmayoga, Jñānayoga and Bhaktiyoga can free a striver from the perishable relish. When a striver starts relishing the taste of service in Karmayoga, the taste of Self-realization in Jñānayoga and the taste of devotion (love) in Bhaktiyoga, his relish for the perishable pleasures starts

disappearing. As a child in childhood relishes toys but when he grows up, he starts relishing wealth, then his relish for toys naturally disappears. Similarly when a striver relishes the spiritual discipline, the relish for mundane pleasures naturally disappears.

When relish persists and pleasures are enjoyed, then a man's heart melts and he is overpowered by pleasures. But when he is freed from relish, he may come across worldly pleasures but they don't cause the least agitation in his mind (Gītā 2/70). He has no such inclination that pleasure may attract him. As you put a bag of money before an animal, it does not covet for it and after seeing a beautiful woman it is not lustful. An animal doesn't know the value of money and a woman but an enlightened exalted soul knows money as well the woman (Gītā 2/69), yet he is free from greed and lust. When we have an itching sensation in any organ of the body, we scratch it with our fingers, and when this sensation ends, it does not make any difference in fingers, there is no alteration in them. Similarly an enlightened soul uses the sense-objects but his mind remains the same unperturbed and free from agitation. The reason is that being free from relish, he has no inclination for enjoying pleasures. Whatever he does, he does it for the welfare of others and to comfort them. Contemplation on the sense-objects for one's own pleasure leads one to ruin or fall (Gītā 2/62-63). But even the use of the sense-objects not for one's own pleasure, does not lead to bondage (Gītā 2/64-65).

The perishable relish (taste) is instantaneous, it does not last long. The relish which we have for a woman or money at the beginning does not persist in the same degree afterwards. We relish the food at the beginning but after each morsel the relish decreases and finally ends and then we have a dislike for that food. But the imperishable relish never lessens but always remains the same. Enjoyment of the perishable relish results in inertness, shortage, grief, diseases, fear, commotion and other evils.

A voluptuous person can't escape these evils because pleasures certainly lead to these evils. Therefore the Lord has mentioned the perception of misery and evil in them—*duḥkhadoṣānudarśanam* (Gītā 13/8). The man freed from evils such as desire etc., pursues his salvation (Gītā 16/21-22).



Link:—What is the harm if this relish does not cease, is explained in the next verse.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

yatato hyapi kaunteya puruṣasya vipaścitaḥ
indriyāṇi pramāthīni haranti prasabham manaḥ

The turbulent senses, O son of Kuntī, forcibly sway the mind of even a wise man, who practises self-control. 60

Comment:—

'Yatato hyapi kaunteya puruṣasya vipaścitaḥ indriyāṇi pramāthīni haranti prasabham manaḥ'—The term, 'wise man' has been used, for the man who practises self-control, who performs his duty without attachment and desire for its fruit, one who discriminates between the real and the unreal and who thinks of the welfare of all creatures. The turbulent senses of even such a wise man carry away his mind towards pleasures. The reason is, that so long as mind is not permanently established in God, the past influences of enjoyment of pleasures, attract the senses and mind towards pleasures, forcibly. Even, some sages could

* Here Lord Kṛṣṇa has called the senses turbulent and in the thirty-fourth verse of the sixth chapter Arjuna has called the mind turbulent. It means that both the senses and the mind are turbulent. Similarly here it is explained that senses carry away the mind, while in the sixty-seventh verse of this chapter it is explained that the mind carries away discrimination. It means that both senses and mind are impetuous. So a striver should control both of them.

not control this temptation. Therefore, a striver should never trust his senses and should be always on his guard.* Moreover, he should never feel proud of sense-control.



Link:— In the next verse, Lord Kṛṣṇa explains, how to control the turbulent senses, which forcibly carry away the mind of even a wise man, in whom the taste for sense-objects still persists.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

tāni sarvāṇi saṁyamya yukta āsīta matparaḥ
vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā

Having controlled all the senses, a striver should engage in meditation, devoting himself heart and soul to Me. His wisdom (mind) is stable, (constant) whose senses are under control. 61

Comment:—

'Tāni sarvāṇi saṁyamya yukta āsīta matparaḥ'—By controlling the senses, a striver should devote himself, heart and soul to Me. Moreover, he should not feel proud of his sense-control, because pride goes before a fall. He should, rather, feel that it was only God's grace, which enabled him to control his senses. Generally, in a striver following the Discipline of Action, there is predominance of action. Therefore, he develops egoism. Due to this egoistic feeling, he pays little attention to the divine grace, though the endowment of human body, inclination, practice and success of this discipline, are all the result of divine grace. By His special divine grace, the Lord is exhorting the striver to be devoted to Him. Thus, he should devote himself heart and soul to Him, thinking that he is God's and God is his, while he is

* A man should not live in loneliness with a woman even though she is his mother, sister or daughter because the impetuous senses enslave even a wise man (Manu. 2/215).

neither of the world nor is the world his. He should infuse a sense of 'I' in only God, not in the world, at all.

This section deals with the Discipline of Disinterested Action. So, Lord Kṛṣṇa should have told Arjuna some method of that discipline. But Lord Kṛṣṇa time and again has laid great emphasis on devotion to Him, and has glorified it very much. So He declares— "Among all Yogīs, he who worships Me with faith, his innermost self merged in Me, is considered by Me, to be the best Yogī—most devout (Gītā 6/47)."

'*Vaśe hi yasyendriyāṇi tasya prajñā pratiṣṭhitā*'—In the fifty-ninth verse, Lord Kṛṣṇa said, that even with the cessation of sense-objects, a striver does not become a man of steadfast wisdom. But, here he says that the wisdom of the striver who has controlled his senses, is stable. Why? The clarification is that, in 2/59 even at the cessation of the sense-objects the taste (relish) for sense enjoyments persists. But here in this verse, the senses of the striver are controlled and his taste has also disappeared. Thus the striver becomes stable in wisdom, (mind) at the cessation of taste.

Appendix—The Lord exhorts the striver following Karmayoga to devote himself heart and soul to Him by using the term 'matparaḥ'—this is a special feature of devotion because without being devoted to Him, total control over senses is difficult.

In Karmayoga there is renunciation and renunciation leads to peace and happiness. This happiness follows cessation of miseries. This is with a result of attaining something. A Bhaktiyogī attains eternal bliss. Therefore without the bliss attained by devotion (love), senses are not totally controlled. Secondly in Karmayoga only by intense dispassion (detachment), senses are controlled but in devotion (being devoted to God) even by a little dispassion, senses are easily controlled. Therefore the Lord has used the term 'matparaḥ'.



Link:—When a striver devotes himself heart and soul to God, his senses are controlled and his relish (taste) for sense enjoyments disappears. But what about those who do not devote themselves to God? The answer is provided in the next two verses.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
 सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥
 क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
 स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

dhyāyato viṣayānpuṁsaḥ saṅgasteṣūpajāyate
 saṅgātsañjāyate kāmāḥ kāmātkrodho'bhiajāyate
 krodhādbhavati sammohaḥ sammohātsmṛtivyibhramāḥ
 smṛtibhramāśād buddhināśo buddhināśātpṛaṇaśyati

Contemplating constantly on the objects of senses, a man develops attachment for them; from attachment springs desire and from desire (unfulfilled) originates anger. From anger arises delusion; from delusion, confusion of memory; from which grows loss of reason; and with loss of reason (discrimination), he goes to complete ruin. 62-63.

Comment:—

‘Dhyāyato viṣayānpuṁsaḥ saṅgasteṣūpajāyate’—When a man does not devote himself to God viz., he does not meditate on God, he broods on objects of senses, because in that case there is nothing else to contemplate on, except the world. Thus, by brooding over them, he develops attachment for them. Due to this attachment he enjoys sense-objects. This enjoyment may be mental or physical. The pleasure resulting from enjoyment, enhances attachment. Due to this enhanced attachment, he repeatedly dwells on sense-objects. It is a rule that the enhanced attachment persists, whether he enjoys the sense-objects or not.

‘Saṅgātsañjāyate kāmāḥ’—By developing attachment for

sense enjoyments, one has a desire to acquire and enjoy those sense-objects.

'Kāmātkrodho'bhijāyate'— Gratification of desire misleads to greed and one who creates an obstacle in the possibility of its gratification, becomes a victim of anger. The desire for respect and honour on the ground of caste, stage of life and virtues etc., also causes anger, if some obstacles are put in its gratification.

Desire is a rājasika trait; delusion a tāmasika one, and anger lies between the two. If you are angry with either, it means that you have attachment for something or the other. If you are angry with a man who defames you, it means that you are attached to fame. If you are enraged with a person who censures you, it proves your pride of innocence and so on.

'Krodhādbhavati sammohaḥ'—From anger, ensues delusion. In fact, delusion ensues not only from anger, but also from desire, greed and attachment.

(i) Delusion born of desire, veils discrimination and so a man goaded by desire performs undesirable actions.

(ii) Out of anger, a deluded person utters harsh and pinching words, to even friends and adorable ones, and performs wrong and cruel deeds.

(iii) Delusion born of greed makes a man blind and he cannot distinguish between the real and the unreal, the right and the wrong and he cheats others by using fraudulent methods.

(iv) Delusion born of attachment, creates partiality.

Now the question arises, why Lord Kṛṣṇa has said that delusion ensues from anger while it ensues from desire, greed and attachment, as well. If we give a serious thought, we come to know that goaded by desire, greed and attachment, a man thinks of his own selfish motive and pleasure, while in anger he thinks of doing evil to others. Thus, delusion born of anger is more disastrous, than that born of the other three. Therefore

Lord Kṛṣṇa has said that delusion ensues from anger.

'Sammohātsmṛtīvibhramah'—From delusion arises confusion of memory. It means that a man forgets his aim to attain salvation, or to follow the spiritual path, in accordance with the ordinance of the scriptures etc.

'Smṛtibhramśād buddhināśah'—From confusion of memory arises loss of reason viz., a man cannot discriminate between right and wrong.

'Buddhināśātpṛaṇāsyati'—Loss of discrimination paves the way to self-destruction.

Therefore, it is obligatory for all strivers to devote themselves heart and soul to God, in order to escape self-destruction.

Brooding on the objects of senses, leads to attachment; attachment leads to desire; desire to anger; anger to delusion; delusion to loss of memory; loss of memory to loss of reason and finally, loss of reason leads to utter ruin. Though, it takes time to describe this order yet the rise of these propensities leading to the destruction of man is, as fast as death caused by an electric shock.



Link:—Lord Kṛṣṇa, in the next verse, answers the fourth question—How does a man of steadfast wisdom walk?

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
 आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥
 प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
 प्रसन्नचेतसो हाशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

rāgadveṣaviyuktaistu viṣayānindriyaiścāran
 ātmavaśyairvidheyātmā prasādamadhigacchati
 prasāde sarvaduḥkhānāṁ hānirasyopajāyate
 prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate

But a self-controlled Yogī in practice or a striver, while using objects with the senses, which are controlled and freed from attraction and aversion he attains placidity of mind. With the attainment of such placidity, all his sorrows come to an end; and the intellect of such a person of tranquil mind, soon becomes, firmly established in God. 64-65

Comment:—

'Tu'—In the previous verse, Lord Kṛṣṇa said, that by contemplating on the objects of senses a man goes to complete ruin, while here He says that the striver, free from attachment while using the sense-objects with the senses, becomes firmly established in God. So the Lord has used the term 'tu' (but), to differentiate between the two.

'Vidheyātmā'—To achieve his aim it is very necessary for a striver, specially for a Karmayogī, to control his mind, otherwise he may have attachment for pleasure and thus may go to ruin.

'Ātmavaśyaiḥ rāga-dveṣa-viyuktaiḥ indriyaiḥ'—As the term 'vidheyātmā' has been used for controlling the mind, so the word 'ātmavaśyaiḥ' is used, for sense-control. In worldly dealings, senses should be kept under control, and for sense-control they should be free from attachment and aversion. Therefore, Lord Kṛṣṇa, in the thirty-fourth verse of the third chapter, has warned strivers and said, "attachment and aversion are rooted, in all sense-objects. A striver should not come under their sway, because they are verily his enemies." Similarly He has said in the third verse of the fifth chapter, "The striver who is free from the pairs of opposites, such as attachment and aversion etc., is easily set free from bondage."

'Viśayān caran'—A striver, who has controlled his mind and whose senses are controlled and free from attachment and aversion, uses the sense-objects, but does not enjoy them viz., he does not derive pleasure from them. And it is enjoyment, rather than use, which leads him to ruin.

'Prasādamadhigacchati'—A striver who utilizes the sense-objects being free from attachment and aversion attains placidity (purity) of mind. This placidity (serenity) of mind, is called mental austerity (Gītā 17/16) which is superior to the austerity of body and austerity of speech. So a striver should neither enjoy the sense-objects with attachment, nor should renounce them with aversion, because both attachment and aversion lead him to affinity for the world. Such a striver attains placidity of mind and if that placidity of mind, is not enjoyed, that leads to God-realization.

'Prasāde sarvaduḥkhānām hānirasyopajāyate'—With the attainment of such placidity of mind, all his sorrows come to an end, because it is attachment only, which causes sorrows. These sorrows give birth to desire which again causes sorrow. When attachment goes away, the mind becomes serene and that serenity destroys all sorrows. Actually all the sorrows are born because of affinity for matter and its evolutes—the world and the body. A striver has affinity for the world, with the desire to enjoy pleasures. This desire is born of despair or the feeling of something lacking in himself. When there is placidity of mind, despair disappears. When despair is lost, there is no desire for pleasures, and when there is no desire for pleasures, affinity for the world automatically breaks off, and then sorrows disappear. It means that placidity of the mind, results in breaking off affinity for the world and establishment of the self in God.

Here 'Sarvaduḥkhānām hāniḥ' does not mean that a striver will not come across unfavourable and sorrowful circumstances; but it means that those circumstances cannot create commotion and agitation in his mind.

'Prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate'—The intellect of such a person of tranquil mind, soon becomes firmly established in God viz., the striver himself becomes established in God and his intellect has no doubts, in the least.

Something Remarkable

Enhancement of either placidity or uneasiness for God, enables a striver to realize God. The Gopīs were locked up by their husbands, brothers and parents and prevented from meeting Lord Kṛṣṇa. The uneasiness to meet the Lord, destroyed their sins and the placidity of mind by meditation on God, destroyed their virtues. Thus, being free from sins and virtues, and leaving their bodies, they were the first to meet God. But in the worldly affairs, placidity and uneasiness of mind, lead a man to bondage and strengthen the bondage, because his aim is to enjoy the worldly pleasures. The living examples are common worldly people who are entangled in the worldly snare, because of placidity and uneasiness, in mundane affairs.

The inner self, is overwhelmed in placidity and uneasiness. Just as the colour which is added to liquid wax becomes a permanent part of it, in the same way, whatever thoughts are put into the overwhelmed inner self these become a permanent part of it and lead the striver to salvation or to damnation. Therefore a striver should neither be pleased nor displeased, while gaining or losing the most charming objects of the world.

Appendix—There are two divisions—one of ‘Bhoga’ (pleasures) and one of ‘Yoga’. If a ‘Bhogī’ (voluptuary) having attachment and aversion dwells upon the objects of senses, he goes to ruin (fall) (Gītā 2/62-63). But if a ‘Yogī’ freed from attachment and aversion utilizes sense-objects, he does not go to ruin, rather he attains God.

A person freed from likes and dislikes does not enjoy and relish pleasures because it is not his aim. He utilizes the sense-objects without coming under the sway of attachment, having the sense of detachment (Gītā 3/34). Therefore he attains placidity (purity) of mind. The use of sense-objects with the sense of renunciation, is indeed not ‘Bhoga’. From the view-point of

people it appears that he is using sense-objects; therefore here the expression 'viṣayān caran' has been used.

By being free from attachment and aversion, placidity of mind is attained. There should be cheerfulness every time, there should not be any distress, there should not be monotony—this is 'Prasāda' (placidity of mind). If a striver is not satiated with this placidity and he does not enjoy it, it will very quickly lead him to God-realization.



Link:—Lord Kṛṣṇa clarifies the point of view expressed in the previous two verses by negative inference.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

nāsti buddhirayuktasya na cāyuktasya bhāvanā
na cābhāvayataḥ śāntiraśāntasya kutaḥ sukham

He, who has not controlled his mind and senses, can have no determinate intellect; nor can such an undisciplined man have a sense of duty. A man without having a sense of duty, can have no peace; and how can there be happiness, for one lacking peace? 66

Comment:—

[In the Discipline of Disinterested Action, control over the mind and senses is important, because without control, desire persists and with the persistence of desire, the mind does not get fixed. Therefore, it is obligatory for a striver following the Discipline of Action to control his mind and senses. What happens to the man who has not controlled his mind and senses, is explained in this verse.]

'Nāsti buddhirayuktasya'—He who has not controlled his mind and senses cannot have determinate intellect* that he has

* Without change of the sense of I (egotism), senses are not controlled

only to realize God, because he indulges in worldly pleasures and seeks prosperity. He develops desire for riches, honour and bodily comforts etc. These numerous desires, keep his intellect obsessed and do not allow him to have a stable intellect.

‘Na cāyuktasya bhāvanā’—He whose intellect is not determinate, cannot have the feeling, that he has to discharge his duty by renouncing attachment and desire etc., because he has not fixed the aim of his life.

‘Na cābhāvayataḥ śāntiḥ’—The man, who does not discharge his duty efficiently and sincerely, can have no peace, whosoever he may be.

‘Aśāntasya kutaḥ sukham’—How can he who lacks peace be happy? He cannot be happy, because his heart is filled with agitation and commotion. Despite acquiring all agreeable sense-objects, his mental perturbation cannot be wiped out. In other words he cannot be happy.



Link:—In the next verse, Lord Kṛṣṇa explains why the intellect of a person who had not controlled his mind and senses, cannot be determinate.

इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

indriyāṇāṁ hi caratām yanmano'nu vidhīyate
tadasya harati prajñāṁ vāyurnāvamivāmbhasi

Just as the wind sails a ship on water, the mind that yields to one of the wandering senses, takes away the discrimination of man. 67

and without sense-control there cannot be determinate intellect. But if a striver changes his egotism and accepts that he is a striver whose aim is nothing but God-realization, his mind and senses are instinctively controlled.

Comment:—

[God has bestowed upon man a human body to attain Him. So a man should firmly resolve to attain God-realization. This resolve, removes his attachment for pleasures and makes his intellect determinate. But what happens if the intellect does not become determinate, has been described here.]

'Indriyāṇām hi caratām yaṁmano'nu vidhīyate'—Senses are involuntarily drawn to the sense-objects. Mind that follows anyone of the senses, is naturally led astray by it. For example, while relishing a tasteful dish, the sense of taste gets attached to it, and then it attracts the mind, and thus the misdirected mind gets entangled in this taste.

'Tadasya harati prajñām'—When the mind gets entangled in pleasures, man immediately loses his determinate intellect that he has to realize God only.

'Vāyurnāvamivāmbhasi'—A ship without a rudder is at the mercy of a strong wind. As a rudderless ship does not reach its destination, a misdirected mind takes away man's discrimination.

A strong wind either pushes away the ship in the wrong direction or sinks it. But a skilful sailor, manages the ship in such a way, that the wind instead of pushing it away from its course, helps it in sailing and reaching its destination. Similarly, the misdirected mind misguides discrimination, in two ways—It leads it astray from the path of God-realization and engages it in sense-pleasures or it ruins him by entangling it, in prohibited pleasures. But a controlled mind and senses do not take the intellect away ward, they rather help one in realizing God (2/64-65).

Appendix—Here a doubt may arise, why have the meanings of the terms 'yat' and 'tat' been taken 'mind' rather than 'senses' viz., why has it been said that the mind rather than

senses takes away reason? The clarification is that in the sixtieth verse of this chapter it has been said that senses sway the mind and in the forty-second verse of the third chapter it is mentioned that mind is superior to the senses and intellect is greater (subtle, higher and more powerful) than the mind. It proves that senses sway the mind and the mind sways the intellect. Secondly in swaying the intellect; the mind is important, senses are not important. The reason is that unless the mind accompanies senses, senses don't know sense-objects—'adhiṣṭhāya manaścāyaṁ viṣayānupasevate' (Gītā 15/9). In Śrīmadbhāgavata Dattātreyajī Mahārāja declares—

**tadaivamātmanyavaruddhacitto na veda kiñcid bahirantaram vā
yatheṣukāro nṛpatim vrajantamiṣau gatātmā na dadarśa pārśve**
(Śrīmadbhā. 11/9/13)

“He, whose mind is tied up in the soul, has no knowledge of anything outward or inward. I saw that an arrow-maker was so much engrossed in arrow-making that he did not notice the king's cavalcade in procession passing by him.”

The arrow-maker had the sense of hearing and its sense-object was sound also, but he could not hear because his mind was not diverted towards the procession. When without the mind, the senses can't even know their sense-objects, then how can they sway the intellect? They can't.



Link:— In the next verse, Lord Kṛṣṇa describes the condition of the striver, who has controlled his senses.

**तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥**
**tasmādyasya mahābāho nigrhītāni sarvaśaḥ
indriyāṇīndriyārthebhyastasya prajñā pratiṣṭhitā**

Therefore, O mighty-armed, his intellect is stable, whose senses are completely controlled against sense-objects. 68

Comment:—

'Tasmādyasya mahābāho nigrhītāni sarvaśaḥ indriyāṇindriyārthe-bhyastasya prajñā pratiṣṭhitā'—Lord Kṛṣṇa concludes the topic of the mind and the senses, by using the word 'tasmād' (therefore) and says, that the intellect of a person whose mind and senses are completely free from the worldly attractions, is stable.

By giving the term 'sarvaśaḥ' (completely), He means to explain that his senses are not inclined towards pleasures, whether he lives in the world or in seclusion and even if his mind and senses are directed to the sense-objects, they do not lead his intellect, astray.

'Nigrhītāni' (restrained) means that the senses have no attachment for the sense-objects. As a snake, without teeth has no poison, senses without attachment and aversion, have no poison to degrade a man from a spiritual path; these become sublimated and lead a striver, to divinity.

This verse means, that if a striver has determination that his aim is to realize God, rather than to enjoy worldly pleasures and prosperity, his intellect will become stable.



Link:—What is the difference between a striver whose senses are completely restrained from their objects, and an ordinary man? Here is the answer.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

yā niśā sarvabhūtānām tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni sā niśā paśyato muneh

That, which is night to all beings, in that state (of Divine

Knowledge and Supreme Bliss) an emancipated person keeps awake. And that (the everchanging worldly happiness), in which all beings keep awake, is night, to the enlightened seer. 69

Comment:—

'Yā niśā sarvabhūtānām'—Those worldly people whose senses and mind are uncontrolled and who are immersed in pleasure are, asleep in the dark, because they never think that the aim of human life, is emancipation or salvation. Further, they never think 'What is God?' 'What is Self-realization?' 'Why are we suffering?' 'Why are there all these burning sensations?' 'Where will our misdeeds take us?' Turning away from these thoughts, is complete darkness, for the worldly people.

Here the term, 'bhūtānām', has been used to explain the fact that human beings who hanker after pleasures and prosperity, and are immersed in them, are like other beings, such as birds and beasts etc., because both have no inclination for God-realization. If there is any difference between the two, it is that discrimination, human beings is much more developed than beasts' and birds, and therefore, by using discrimination, they can serve others and attain salvation or God-realization, while birds and beasts cannot. On the other hand, if they misuse this discrimination in hankering after pleasures and prosperity, they can be more harmful to the society, than even wild beasts. Animals and birds eat food, only to sustain their life, they never hoard. But human beings are given to hoarding, whatever they get. Therefore, they create obstacles to the utilization of those things by others.

'Tasyāñ jāgarti sañyamī'—When the worldly people remain asleep in the dark, having no inclination for God-realization, the seer who has controlled his senses and mind and who has no attachment for pleasures and prosperity and whose aim of life is only God-realization, remains wakeful because his intuition,

his concepts and precepts, are all filled with Divinity.

'Yasyām jāgrati bhūtāni'—The worldly people who want to accumulate wealth, by means fair or foul, and who hanker after transient sensual pleasures, honour and praise etc., are wakeful of mundane affairs.

'Sā niśā paśyato muneh'—The worldly people, feel very happy and deem themselves very wise, in enjoying and hoarding worldly pleasures. These, a seer, in the state of Divine Knowledge and Supreme Bliss, perceives as dark.

As children, while playing marbles attach great importance to small balls, of glass or clay, so people attach importance to worldly prosperity and pleasure and for gaining these they employ all sorts of means, fair or foul. But a self-controlled seer, knows that all mundane pleasures, prosperity and praise etc., are transient, illusory and changing, while God and his own self, are eternal, real and permanent. He also knows, how the best use of mundane objects can be made, and how far they can be utilized, for the welfare of others. He uses them in the service of others.

In spite of the manifest appearance of the world to the mind and senses, he has a firm conviction that the world is a mere illusion, and has no real existence at all. So wakefulness of the worldly people, is just like a dark night for him.

Appendix—The worldly people remain busy in hoarding wealth and enjoying pleasures and value them. They are very clever and expert in worldly affairs. They learn different types of arts and crafts, make several inventions, regard the worldly achievements as their progress, glorify worldly things, perform austere penance in order to enjoy pleasures by living forever, worship gods, and recite (sacred text) incantation etc. But an enlightened liberated exalted soul and strivers perceive all this as dark, they don't attach the least importance to such a

progress, because from their view-point the entire world upto the abode of Brahmā has no existence at all—‘nāsato vidyate bhāvaḥ’ (Gītā 2/16), ‘ābrahma bhuvanālokaḥ punarāvartino’rjuna’ (Gītā 8/16).

The worldly people remain engrossed in worldly affairs and think that there is nothing besides these pleasures—nānyadastīti vādinah’ (Gītā 2/42), ‘kāmapabhogaparamā etāvaditi niścītāḥ’ (Gītā 16/11). Spirituality is beyond the access of their intellect. But a striver following the spiritual path besides knowing spirituality also knows the world. Therefore the term ‘paśyataḥ’ has been used for them. The worldly people perceive only the night (they remain asleep in the dark), they don’t perceive the day (Divinity), but a ‘Yogī’ perceives the day as well as the night (the worldly pleasures and prosperity as dark)—this is the difference between the two. For example a child has perceived only childhood, not youth, but an old man besides perceiving the old age has also perceived childhood and youth. A hoarder of wealth doesn’t know renunciation while a renunciate who has renounced the mundane wealth knows the value of collection of wealth and also its renunciation. This is a rule that a man engrossed in worldly affairs cannot know the reality about the world. By keeping himself aloof from the world, he can know the reality about the world because in fact he is separate from the world. Similarly a person can realize God by identifying himself with God because he (the self) has his identity with God.

He who is established in ‘Is’ knows both ‘Is’ and ‘not’; but he who is established in ‘not’ does not know (perceive) even ‘not’ in its reality as ever non-existent, then how will he know ‘Is’ (the real)? He can’t know. He has no capacity to know them. He who knows ‘Is’ does not bear ill will with the person who assumes the existence of ‘not’, but the person who

assumes the existence of 'not' bears ill will with the person who knows 'Is'.



Link:—The world is just like a dark night to the seer. Then how does he live in the world? The answer to these queries is provided in the verse that follows.

आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत्।

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥७०॥

āpūryamāṇamacalapratīṣṭhaṁ

samudramāpaḥ praviśanti yadvat

tadvatkāmā yaṁ praviśanti sarve

sa śāntimāpnoti na kāmakāmī

Just as waters of different rivers enter the ocean, which though full, remains undisturbed; likewise the man in whom all enjoyments are merged and attains tranquillity, but not he, who hankers after such enjoyments. 70

Comment:—

'Āpūryamāṇamacalapratīṣṭhaṁ samudramāpaḥ praviśanti yadvat'—In the rainy season rivers expand and are flooded by heavy rain storms. All the rivers continue to pour themselves into an ocean, but its magnitude remains the same. In summer, when heat evaporates the water of rivers and these become narrow with shallow water, even then the expanse of an ocean remains the same. It is ever full and never seeks water from streams and rivers. It means, that it ever remains satiated, and always within limits.

'Tadvatkāmā* yaṁ praviśanti sarve sa śāntimāpnoti'— A

* Here the term 'Kāma' has not been used for desires but for the objects of pleasures which are desired.

self-controlled seer, is like an ocean. He also comes across worldly enjoyments, but these all merge in him without causing any perturbation or agitation in his body and mind. Thus, he attains supreme peace. This peace is not due to mundane objects, but it emanated from God-realization (Gītā 2/46).

In this illustration, the realized soul is compared to an ocean and the water of the river, is compared to mundane objects. Both the water of the ocean and that of the river, are of the same category. But the realized soul is quite different in nature. There is a world of difference between the two. The perfect soul is sentient eternal, real, limitless and endless, while the enjoyments are insentient, perishable, unreal, limited and have an end. Secondly, the waters of rivers enter the ocean and merge in it, but the mundane objects flowing towards the enlightened soul, do not reach the self, these merely reach his body and inner sense. Thus the illustration of a river and the ocean, though is not fully applicable here. It only describes the state of one's body and inner sense. This does not explain the state of his real self.

'Na kāmakāmi'—Worldly enjoyments and pleasures cannot satisfy a man, who hankers after them. He can never be satisfied. He can never be free from desires, anxieties and burning sensation. So how can he attain peace? The reason is, that the insentient cannot satisfy the sentient; the sentient can be satisfied only by sentient.

Appendix—It is because of one's desire that this world appears to be insentient (Matter) but actually it is none other than the Supreme Soul (Divinity) (God)—'Vāsudevaḥ sarvaṃ' (Gītā 7/19), 'sadasaccāmaṛjuna' (Gītā 9/19). When a person is freed from desires, all objects get pleased with him. How to know it? We know it because necessities automatically come to such a person without any effort. The things are eager to

approach him for being fruitful through utilization by him. But availability or non-availability of objects does not arouse any morbid feelings in him, because he has no desire. From his view-point objects have no value (importance). On the other hand a person having desires, always remains perturbed (disquiet) whether he receives things or not.



Link:— Now, Lord Kṛṣṇa concludes the answer to the last question, "How does the man of steadfast wisdom, walk viz., what is his mode of conduct?"

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ ७१ ॥

**vihāya kāmānyaḥ sarvānpumāṃscarati niḥspr̥haḥ
nirmamo nirahankāraḥ sa śāntimadhigacchati**

He, who gives up all desires, and moves about without the sense of mine and egoism and shuns the thirst for necessities of life, attains tranquillity. 71

Comment:—

'Vihāya kāmānyaḥ sarvānpumāṃscarati niḥspr̥haḥ'—An earnest wish for something is, 'kāmanā' (desire) while an earnest wish for acquiring or preserving necessities of life is, 'spr̥hā' (thirst). A man of steadfast wisdom lives devoid of longings and desires and has no thirst, for acquiring or preserving even the necessities of life, as he has attained the supreme bliss, for which the human body was bestowed upon him. So, he becomes free from all cares and does not mind even if his body lives or dies.

In this verse, as well as in the fifty-fifth verse of this chapter emphasis has been laid on renunciation of desires, because in the Discipline of Disinterested Action, without abandoning these no striver can possess steadfast wisdom. A

striver has affinity for the world, only because of desires. If desires are given up, no affinity for the world remains.

'Nirmamaḥ'—A man of stable wisdom, has not the least-sense of mine, with men, things and even his body and senses, because he has received them from the world. Therefore, they belong to the world, not to him. It is a blunder to have a sense of possession over things acquired. On rectification of this blunder the sense of possession over persons, objects, body and sense-organs is totally wiped out.

'Nirahaṅkāraḥ'—'I am this body'—to have this notion is egoism. The realized soul is, free from the egoism. The body, sense-organs, mind and intellect are visible in some light. This ego is, also perceived in this light. From the view-point of this light, all these are objects of perception. An onlooker (seer) is, quite different from the seen—this is the rule. With this realization, a man of steady wisdom, becomes quite free from egoism.

'Sa śāntimadhigacchati'—A man of steadfast wisdom attains peace. It does not mean that he attains peace after being free from desire, thirst for enjoyment, attachment and egoism. The fact is that peace is inherent and spontaneous. But a man by having desires to enjoy worldly pleasures cannot realize that peace. But, as soon as he becomes free from desire, thirst for necessities, a sense of mine and egoism, he can realize that peace.

In the verse, out of the four—(desires, thirst for necessities, the sense of mine and egoism), egoism is more important than the other three, because a striver after becoming free from egoism, becomes free from the other three also. If there is no egoism, how will the sense of mine persist, who will desire and for whom will he desire?

Now the question arises, when the renunciation of desire

etc., is also included in the renunciation of egoism, why has Lord Kṛṣṇa described the renunciation of desire separately? The answer is, that out of these four, desire is gross while thirst for necessities is subtle; the sense of mine, subtler; and egoism the subtlest. So, by abandoning desire, it becomes easy to abandon the other three.

Nothing can be gained merely by desire, what is destined, we will get. Having such a faith, we should discard desires. 'sprhā' is a subtle form of desire. In the absence of desire even it persists. It (sprhā) is the desire to have bare necessities of life. In its fulfilment also we are not free. Whatever is to happen, will happen. Then why should we have 'sprhā'? When we cease to be dependent on food, water and clothing, 'sprhā' is destroyed. After renouncing desires and 'sprhā' the sense of mind in the body remains. It is not a rule that this possessive spirit, preserves articles and these are ruined without this spirit. Therefore, the possessive spirit serves no purpose. With renunciation of all the three—desire, 'sprhā' (subtle desire) and possessive spirit, renunciation of ego, becomes very easy, otherwise it is very difficult.

How to get rid of Egoism & a Sense of Mine

From the standpoint of the Discipline of Disinterested Action: (Karmayoga)—'Nothing is mine; because I have no independent claim on things, persons, circumstances, incidents and situations etc. When nothing is mine, it means that I need nothing as I need food, water and clothes for the body, only if it is mine; but if it is not mine, I need nothing for it. When there is clear understanding that nothing is mine and I need nothing, there is no question of egoism (feeling of 'I'), because egoism persists by accepting affinity for the body, things and circumstances etc. The fact is that the so-called body of mine has an affinity for the world, so it should be

used to render service to the world, because I for myself need nothing. By having this sort of feeling, egoism perishes and a striver becomes free from egoism and a sense of mine.

From the standpoint of Discipline of Knowledge:—every man has the knowledge that 'I am'. In 'I am', I, is a fragment of nature and 'am' denotes 'reality' (Eternal Existence). This 'am' is used with 'T'—In the absence of 'T', 'am' will not stand, only 'Is' will remain.'

'I am', 'you are', 'this is' and 'that is'—all these four, are in respect of individuals, space and time. This is limited conception. If this limited conception is not maintained, then universal 'Is' remains. When a striver is established in this universal 'Is', he becomes completely free from the sense of 'T' and 'mine'.

From the standpoint of Discipline of Devotion (Bhaktiyoga)—What is called 'T' or 'mine' actually belongs to God, because had the persons, things, body been mine, I might have protected them from decay and possessed them forever. But it is not so. It means that the so-called body of mine, senses, mind, intellect etc., are His and I am also His. By having this sort of feeling, a striver becomes free from the sense of mine and from egoism.

Appendix—The Lord by the expression 'so' mṛtatvāya kalpate' (Gītā 2/15) explained attainment of perfection by Jñānayoga. Now by the expression 'sa śāntimadhigacchati' he mentions the perfection by Karmayoga. It means that by being established in Pure-consciousness (Self) immortality is attained and by renouncing Matter (ego), tranquillity (peace) is attained.

'Egoism' really does not exist, it is merely assumed in the self. If it had really existed, we could not have been free from egoism and the Lord would have also not told us to be free from egoism. But the Lord mentions 'nirahaṅkāraḥ',

so it means that we can be free from egoism. This is also our experience that the self is free from egoism. In sound sleep egoism disappears while the self exists—this is clearly perceived when we arise from sleep. In sound sleep egoism merges in 'avidyā' (ignorance), but the self remains. Therefore after arising from sleep (remembering that) we say "I slept so comfortably that I knew nothing." This memory proves that he (the self), who slept comfortably and who knew nothing, was there. Otherwise who experienced comfort and who knew nothing? In 'I knew nothing' there is no egoism and he who had this knowledge is the self, free from egoism.

A woman's nose-ring fell into a well. A man got down into the well in order to search the nose-ring out. He searched it out and was very pleased. But at that time he could not utter any word because voice (an evolute of fire) and water are opposites. Therefore after coming out of water he could speak that he had found out the nose-ring. Similarly in sound sleep at the merger of egoism in ignorance, a man feels that he enjoyed a carefree sleep but he can't express it at that time because there is no means to utter words. After arising from the sound sleep he has the memory of that joy (comfort). Memory is born of experience—'anubhavajanyaṁ jñānaṁ smṛtiḥ'.

Thus in sound sleep everyone feels that egoism does not persist but no one feels that the self does not exist. Egoism can't persist without us but we (self) can live without egoism and do live. Our self is consciousness solidified. This eternal entity is not dependent on anyone but everyone is dependent upon it. If we had not been different from egoism, we would have been only in the form of egoism, then in sound sleep at the merger of egoism we would have also no existence. But we exist, it proves that we have our existence without egoism. In wakefulness and dream, egoism appears and in

sound sleep egoism merges but we (the self) ever exist. What neither appears nor merges is our identity.

Having given up all the desires, for the maintenance of the body some requirement of things, persons is felt that is called 'sprhā' (necessity). Not to talk of the necessities for the maintenance of the body, the man of steadfast wisdom does not even need the body because the necessity of the body makes a man dependent. Necessity is born only when a man accepts a thing as his own which is not his. A Karmayogī does not accept anything as his own and for him, but he regards it as the world's and for the world only. So he has no necessity.

'Kāmanā' (desire) and 'sprhā' (necessity)—renunciation of both means that there should not be any desire for things and there should not be any necessity for the maintenance of the body. The reason is that the desire for the maintenance of the body is also enjoyment of pleasure. Not only this but even the win for peace, salvation and self-realization is 'Kāmanā' (desire). Therefore real disinterestedness consists in not having desire even for salvation.

In this verse there is prohibition (negation) of 'Aparā prakṛti' (lower or insentient nature). The 'Jīva' (the embodied soul) because of egoism has sustained 'Aparā prakṛti' (universe)—'yayedam dhāryate jagat' (Gītā 7/5). Therefore by being free from egoism, the lower nature is negated (affinity is renounced) and the self (soul) becomes free from the bondage of birth and death. If everything is renounced, even then egoism remains (persists) but if egoism is renounced, everything is renounced.



Link:—In the next verse, there is description of a person and his condition, as a result of being free from desire, thirst

for necessities of life, the sense of mine and egoism, and closes the subject.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

**eṣā brāhmī sthitiḥ pārtha nainān prāpya vimuhyati
sthitvāsyāmantakāle'pi brahmanirvāṇamṛcchati**

O Pārtha, such is the state of a God-realized soul. Having attained this state, he overcomes delusion. Being established in this state, even at the hour of death, he attains brahmic bliss (identification with the absolute state). 72

Comment:—

'Eṣā brāhmī sthitiḥ pārtha'—This is the Brāhmī state viz., the state of a God-realized soul. On being free from egoism, individuality is completely wiped out and then a striver is automatically established in God. Individuality persisted only due to affinity with the world. With renunciation of affinity individuality is completely gone. The term 'Eṣā' refers to 'very near'. It denotes the expressions 'vihāya kāmān' (giving up desires), 'niḥspṛhaḥ' (free from thirst for necessities), 'nirmamaḥ' (free from the sense of mine) and 'nirahaṅkāraḥ' (free from egoism), used in the preceding verse.

Having heard the Lord's declaration—"When your intellect transcends the mire of delusion and confusion, by hearing conflicting doctrines, you will realize union with God", Arjuna was inquisitive to know about that state of union with God. So Arjuna, raised four questions, in order to know the marks of a man of steadfast wisdom. Having answered those four questions, the Lord declares here that this is a state of Godhood (union with God). In this state of eternal union with God, no individuality remains, only the Divinity pervades. In order to point out this important fact the Lord addresses Arjuna as 'Pārtha' here.

'Nainām prāpya vimuhyati'—So long as, a man has egoism (the feeling of 'I') in the body, he is deluded. Lack of discrimination between the real and the unreal, is delusion. The man's self being real, if he identifies himself with the unreal; this identification is delusion. When a striver knows the unreal as unreal, his affinity to it ceases* and he realizes that he is already established in the real. With this realization he is never deluded (Gītā 4/35).

'Sthitvāśyāmantakāle'pi brahmanirvāṇamṛcchati'—The human body has been bestowed upon man, only for God-realization. So the Lord gives an opportunity, even to vilest sinner, to attain Him by establishing himself in Him, even at the time of death viz., by breaking off his affinity with matter. Lord Kṛṣṇa has also announced it, in the thirtieth verse of the seventh chapter, "One who knows My integral being, comprising Adhibhūta (the field of matter), Adhidaiva (Brahma) and Adhiyajña (the unmanifest Divinity) even at the time of death, attains Me." Similarly, He has also announced in the fifth verse of the eighth chapter, "He who departs from this body, thinking of Me alone, even at the time of death, attains Me; there is no doubt about it."

By the above expression, the Lord declares the glory of this Brāhmī state (Godhood). By being established in this state, even at the time of death, one attains Brahma. As the Lord declared about equanimity that even a little practice of it protects one from great fear (of birth and death) (2/40), so He declares here that if one gets established in this Brāhmī state, even at the time of death by breaking off his affinity with matter, he attains Brahma. Attachment to matter (non-

* By knowing the unreal as unreal, a man becomes free from it, because in fact the unreal has no existence. The unreal seems to exist in the light of the real. If a person does not become free from the unreal even after knowing it as unreal, it proves that he has not actually known it.

self), is the only obstacle to the attainment of this state. If a person renounces the attachment, even at the time of death, he realizes his real axiomatic state of Godhood.

Now, a question arises, how a man who could not attain God throughout his life, attains Him at the time of death, when his body and intellect both grow weak. The answer is that man's union with Him is natural, only he has to realize this fact* and this can be realized, either by God's or saints' grace or by good influences of past actions.

The word 'api' (even) means, that during life if he attains a state of Godhood (Brāhmī state) he becomes a liberated soul. But, even at the time of death if he becomes free from a sense of mine and egoism, he attains Him immediately without any sort of practice, meditation and trance etc.

By using the terms 'Brahmanirvāṇam' (Oneness with Brahma), Lord Kṛṣṇa means to say, that the striver of the Discipline of Disinterested Action (Karmayoga), attains the same Brahma as striver of the Discipline of Knowledge (Jñānayoga) (Gītā 5/24—26). The same fact has been pointed out, in the fifth verse of the fifth chapter when he declares, "The supreme state which is attained by a Sāṅkhyayogī (the follower of the Discipline of Knowledge), is attained also by the Karmayogī (the follower of the Discipline of Disinterested Action).

Something Noteworthy

Man himself is sentient but he accepts his affinity for the insentient. Therefore, instead of attaining salvation or God-realization, he goes to ruin. By using his discrimination he aims to attain God, while out of delusion he wants to have affinity to the Matter.

Delusion is born of egoism, and a sense of mine or desire. To accept the body as 'I' or 'Mine' is, delusion born of egoism, a sense of mine, while the wish to acquire or

preserve something, is the delusion born of desire. Arjuna like other worldly people, had delusion born of egoism and a sense of mine, as well as desire. In the sentence used in the first chapter—'We who are righteous persons clearly see the sin,' is an example of delusion, born of egoism; 'These kinsmen will be destroyed', is that of delusion born of the sense of mine and 'We should not fight otherwise, we shall incur sin and go to hell', is that born of desire.

To remove this delusion, Lord Kṛṣṇa has talked about two kinds of discrimination—discrimination between the real and the unreal (2/11—30) and discrimination between discharging one's duty and abandoning it (2/31—53).

While discriminating between the body and the soul, Lord Kṛṣṇa explained, that there was never a time when he or those kings were non-existent nor they would cease to exist in future. It is a fact that these bodies did not exist before, nor will they exist in future and in the interim also, they are changing every moment, as every born one passes through babyhood, youth and old age. He also explained, that as a man discarding worn-out clothes, takes new ones, likewise, the embodied soul, casting off worn-out bodies, enters into others, which are new. So he should not grieve.

While explaining discrimination between discharging one's duty and abandoning it, He said, "There is nothing more welcome for a man of the warrior class, than a righteous war, which is an open gateway to heaven; if you do not wage it, you will incur sin. But if you fight treating pleasure and pain, gain and loss, victory and defeat, alike, you will not incur sin. Your right is to perform your duty, but never to its fruit. Let not the fruit of action, be your object, nor let your attachment be, to inaction. Therefore, perform your duty being fixed in Yoga, because equanimity consists in remaining even-minded, in success and failure. A man who, endowed with equanimity

performs his duty, becomes free from virtues and vices in his lifetime. When your intellect transcends the mire of delusion, and the confusion by hearing conflicting statements, it becomes poised and firmly fixed, in meditation (on God), you will attain union with God."

Appendix—The striver devoid of the sense of mine and egoism gets dissociated from the material world called as 'Asat division' and realizes his natural owner abidance in Brahma i.e., Sat division. This abidance is known as 'Brāhmī sthiti'. Having attained this state no owner of this body remains, in other words there is none who assumes this body as 'I' or 'mine' and individuality is wiped out. It means that our reality is not dependent on egoism. Even rid of egoism ever Reality stands which is called 'Brāhmī sthiti' or 'abidance in Brahma'. Once this 'Brāhmī sthiti' (eternal union) is realized, then a man never gets deluded (Gītā 4/35). If even at the time of death, being free from the sense of mine and egoism, he realizes this 'Brāhmī sthiti' (state of Godhood), he attains brahmic bliss (identification with the absolute state) immediately.

By being free from the sense of mine and egoism, Brahma (the Absolute) or enlightenment is attained. Then a man becomes free from the sense of mine, from desire and from doership. The reason is that the embodied soul has sustained the universe because of egoism—'ahaṅkāravimūḍhātmā kartāhamiti manyate' (Gītā 3/27), 'Jīva bhūtāṁ mahābāho yayedam dhāryate jagat' (Gītā 7/5). If he renounces egoism, the universe will not exist any more. Having attained the Absolute (if he has the latencies or impressions of devotion), he will know God in entirety naturally because the universal soul is the support of Brahma.

Nothing is mine—by accepting this truth, a man becomes free from the sense of mine. I need nothing—by accepting this fact, a man becomes free from the interested motive. I have

to do nothing for myself—by accepting it, a man becomes free from egoism.



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो
नाम द्वितीयोऽध्यायः ॥ २ ॥

*om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde sāṅkhyayogo
nāma dvitīyo'dhyāyaḥ*



Thus with the words Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the Supreme, the scripture on yoga and the dialogue between Śrī Kṛṣṇa and Arjuna the second chapter, entitled 'Sāṅkhyayoga', ends.

In the Discipline of Knowledge discrimination occupies an important place and Lord Kṛṣṇa started His gospel with this discipline. So this chapter is designated: Sāṅkhyayoga.

Words, letters and Uvāca (said) in the Second Chapter

(1) In this chapter in 'Atha dvitīyo'dhyāyaḥ' there are three words, in 'Saṁjaya Uvāca', 'Śrībhagavānuvāca' etc., there are fourteen words, in verses there are nine hundred and fifty-seven words and there are thirteen concluding words. Thus the total number of the words, is nine hundred and eighty-seven.

(2) In this chapter in 'Atha dvitīyo'dhyāyaḥ' there are seven letters, in 'Saṁjaya Uvāca', 'Śrībhagavānuvāca' etc., there are forty-five letters, in verses, there are two thousand, four hundred and three letters and there are forty-five concluding letters. Thus the total number of the letters is two thousand and five hundred. In this chapter, out of the seventy-two verses the fifth, seventh, eighth, twentieth, twenty-second and seventieth—in each there

are forty-four letters; in the sixth verse there are forty-six letters, in the twenty-ninth verse there are forty-five letters and in each of the remaining verses there are thirty-two letters.

(3) In this chapter 'Uvāca' (said) has been used seven times, 'Sañjaya Uvāca' twice, three times 'Śrībhagavānuvāca', 'Arjuna Uvāca' twice.

Metre Used in the Second Chapter—

Out of the seventy-two verses of this chapter, the fifth, sixth, seventh, eighth, twentieth, twenty-second, twenty-ninth and seventieth—these eight verses are of 'Upajāti' metre. In the first quarter of the fifty-second and sixty-seven verses, 'na-gaṇa' being used there is 'na-vipulā' metre; in the first quarter of the twelfth, twenty-sixth and thirty-second verses and in the third quarter of the sixty-first and sixty-third verses, 'ra-gaṇa' being used there is 'ra-vipulā' metre; in the first quarter of the thirty-sixth and fifty-sixth verses 'bha-gaṇa' being used there is 'bha-vipulā' metre; in the first quarter of the seventy-first verse and in the third quarter of the thirty-first verse 'ma-gaṇa' being used there is 'ma-vipulā' metre; in the first quarter of the forty-sixth verse 'sa-gaṇa' being used there is, 'sa-vipulā' metre; in the first and third quarters of the thirty-fifth verse 'na-gaṇa' being used there is, 'jātipakṣa-vipulā' metre; in the forty-seventh verse in the first quarter 'bha-gaṇa' and in the third quarter 'na-gaṇa' being used there is, 'saṁkīrṇa-vipulā', metre. The remaining forty-nine verses, have of the right 'pathyāvaktra' Anuṣṭup metre.





Third Chapter

INTRODUCTION

The teaching of Gītā is based on man's experience. While starting this gospel, (from 2/11), Lord Kṛṣṇa first of all clarifies that the body and the soul are totally different from each other. The body is transitory, unreal, limited and perishable, while the soul is eternal, real, omnipresent and imperishable. Therefore, one should neither feel sad at the destruction of the perishable nor should have a desire to maintain the imperishable—this is called discrimination. This discrimination is very essential in all the three disciplines of Action, Knowledge and Devotion. When a man discriminates the self from the body, the desire for salvation is aroused. Not to speak of salvation even the desire for heaven etc., is aroused, when a man regards his own self as different from the body. Therefore, the Lord starts His gospel with discrimination.

This topic of discrimination, begins with the eleventh verse of the second chapter and continues upto the thirtieth verse. The Lord, instead of using philosophical terminology, has used simple terms to enable people to understand the topic easily. It means, that every person deserves God-realization because the human body has been bestowed upon us, only to realize Him. So, every human being can realize God, by giving due importance, to discrimination.

For this topic, even the term 'intellect', has not been used by the Lord. In order to distinguish the real from the unreal, the imperishable from the perishable, the eternal from the transitory and the soul (spirit) from the body, there is, need only for discrimination rather than intellect. Discrimination is beyond intellect. As prakṛti (nature) and Puruṣa (spirit) both are without beginning (Gītā 13/19), so is discrimination, which

distinguishes, the real from the unreal. This discrimination has been bestowed upon all creatures by God, and it is revealed in the intellect. Birds and beasts, also know what should or should not be eaten. Even trees and creepering plants feel hot and cold and experience favourable and unfavourable circumstances. Human beings, are specially endowed with this discrimination, which can release them from the bondage of birth and death and leads them, to eternal quietude and bliss.

When this discrimination is aroused i.e., when a man can distinguish between the spirit and the body, his affinity for the world, including senses, mind and intellect, is renounced and his intellect, becomes purified and equanimous.

In the Discipline of Action the resolute intellect is single (Gītā 2/41).^{*} When a man firmly resolves that he has to attain salvation, favourable or unfavourable circumstances are no obstacle and thus he attains equanimity, without making any effort. When a man resolves to attain God-realization, his attachment and attraction for the world begins to disappear. Attachment to pleasure and prosperity, is the main obstacle to the attainment of a resolute intellect (Gītā 2/44).

Having laid emphasis on resolute intellect, in the Discipline of Action, the Lord asks Arjuna, specially to perform his duty with equanimity. He declares, "You have a right to action alone, but never at all to its fruit" (2/47); "Perform your duty being steadfast in Yoga" (2/48) viz., equanimity. The Lord also declares, "Far inferior to the Yoga of wisdom, is action" (2/49) i.e., action performed for its fruit, is far inferior to the Yoga of wisdom (equanimity). He further declares, "Seek thou refuge

^{*} In the Discipline of Knowledge there is predominance of discrimination, in the Discipline of Devotion there is predominance of reverence and faith while in the Discipline of Action there is predominance of resolute intellect. But it does not mean that in the Discipline of Action there are no discrimination, reverence and faith. What it means is that resolute intellect predominates. Similarly in the Disciplines of Knowledge and Devotion also there is resolute intellect.

in equanimity." Then He declares, "Endowed with wisdom (evenness of mind), one casts off during this life both good and evil deeds; therefore devote thyself to Yoga; Yoga is skill in action" (2/50).

Arjuna had already made up his mind not to fight. So in the thirty-first verse of the first chapter, he said, "I do not foresee any good in slaying my kith and kin." Then in the forty-fifth verse, he says, "What a great sin have we decided to commit, by preparing ourselves to slay our own people!" In the fifth verse of the second chapter, Arjuna says, "It is better to live by begging, than to slay these honoured teachers (elders)." In the third verse of the second chapter, Lord Kṛṣṇa directs Arjuna to arise, shaking off his petty faint-heartedness, while Arjuna declared his determination not to fight in the ninth verse of the second chapter.

Listener cannot understand what a preacher preaches, if he is already full of prejudice. That is why, Arjuna could not have a thorough grasp of the topic explained to him, by Lord Kṛṣṇa.

He could not make out the real meaning of Lord Kṛṣṇa's words. These appeared to him to be ambiguous and confusing. So Arjuna puts questions to Lord Kṛṣṇa in the next two verses, in order to get his doubt cleared.

अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥
व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

arjuna uvāca

jyāyasī cetkarmaṇaste matā buddhirjanārdana
tatkiṁ karmaṇi ghore mām niyojayasi keśava
vyāmiśreṇeva vākyaena buddhiṁ mohayasīva me
tadekaṁ vada niścitya yena śreyo'hamāpnuyām

Arjuna said:

If you think that knowledge is superior to action, O Janārdana (Kṛṣṇa), why then do You make me do a dreadful deed, O Keśava (Kṛṣṇa)? With your complex words You seem to bewilder my mind; therefore, tell me plainly the one principle, by which I may attain the highest good. 1-2

Comment:—

'Janārdana'—By this term Arjuna means to suggest, that as God fulfils desires of His devotees He will undoubtedly fulfil his desire also.

'Jyāyāsi cetkarmanaste matā buddhirjanārdana tatkiṃ karmaṇi ghore mām niyojayasi keśava'—Its a common human weakness, that one puts queries to others with a view to getting a response, which would support his own views. It is cowardice, because valour consists in carrying out the instructions of the preacher whether these are, favourable or hostile. It is because of this weakness or cowardice, that he experiences difficulty in unfavourable circumstances. When he finds himself unable to face the unfavourable circumstances, he disguises himself as a good man i.e., the evil masquerades itself as a virtue. It is very difficult to renounce this sort of evil. In the case of Arjuna also, the evil of the renunciation of his duty has disguised itself as a virtue of non-violence. So, he regards knowledge as superior to action and asks Lord Kṛṣṇa, why he urges him to do a savage deed, of fighting.

The Lord, in the thirty-ninth verse of the second chapter, referred to equanimity (evenness of mind), but Arjuna took it to be, knowledge. Therefore, he tells the Lord, that He had already told him, "This, which has been taught to thee, is wisdom concerning Sāṅkhyayoga (Discipline of Knowledge); but now listen to wisdom concerning Karmayoga (Discipline of Action); endowed with which, thou shalt cast off the bondage of action." He had also told him, "Action is far inferior to the Discipline of

Wisdom (Knowledge)" (2/49). Thus, if according to the Lord, knowledge is superior to action, He should not urge him to be engaged, even in virtuous actions such as oblation, charity and penance etc., which are sanctioned by scripture. But still, He is urging him to do the savage deed of the slaughter of warriors, in the war. Why?

First, Arjuna, filled with enthusiasm, ordered Lord Kṛṣṇa to place his chariot between the two armies so that he could observe the warriors, eager for battle. But, when Lord Kṛṣṇa, having placed the chariot between the two armies, in front of Bhīṣma and Droṇa and other kings, asked Arjuna to behold those Kurus assembled there, his delusion, because of his attachment to his kinsmen, was aroused. So he thought, knowledge to be superior to action, as in the case of knowledge a man has not to perform such savage deeds as the slaughter of warriors in a war. So Arjuna asks Lord Kṛṣṇa, why he urges him to perform such a savage deed.

Here the term 'Buddhiḥ' has been taken in the sense of knowledge, otherwise he would not have put this question. If Arjuna had understood 'equanimity' by the term 'Buddhiḥ', then the Lord's statement would have not appeared as confusing. The reason is, that the Lord, in the forty-eighth verse of the second chapter, had already asked him to perform action being steadfast in equanimity. Using the term 'confusing words' will be purposeful only, when there might have been two contentions in the mind of Arjuna and only then this question might arise, "If you consider knowledge superior to action, then why do you urge Me to take savage action?" In the third chapter in response to Arjuna's question, Lord Kṛṣṇa declares, that in this world there are two disciplines—the Discipline of Knowledge and the Discipline of Action. It means, that Arjuna took the meaning of the term 'Buddhiḥ', to be knowledge.

A striver can receive the correct answer to his question,

only if he puts it with faith and reverence. Arjuna has full faith in Lord Kṛṣṇa and holds him in great reverence. Therefore, his question shows, that he is even prepared to perform the savage deed of fighting, in order to attain salvation.

'Vyāmiśreṇeva vākyena buddhiṁ mohayasīva me'—Arjuna says, that sometimes he asks him to perform his duty (2/48) while another time He asks him to seek refuge in knowledge (2/49). Thus, with an seemingly mixed words, He seems to bewilder his mind i.e., Arjuna is not able to understand whether he should perform his duty or take refuge in knowledge.

Here, the use of the term 'eva' (as it were) two times, shows Arjuna's reverence for Lord Kṛṣṇa. It is because of this reverence for the Lord, that he regards the utterance of the Lord as true, thinking that He is not confusing him. But because of his own lack of understanding, the Lord's utterance seems to him to be perplexing and it bewilders his mind. Had the Lord in fact bewildered his mind, then who would have removed his delusion?

'Tadekaṁ vada niścītya yena śreyo'hamāpnuyām'—Arjuna requests Lord Kṛṣṇa to tell him decisively, one principle either of action or of knowledge, by which he may attain the highest good or bliss. Arjuna is repeating the same request which he had already mentioned, "Tell me decisively what is good for me (2/7).

Appendix—So long as we accept (assume) the existence of the world, an action seems dreadful or pleasant. The reason is that by cognising the entity of the world, we have our eye on an action rather than on our duty. But when we mind our duty, the action does not seem dreadful or pleasant.



Link:—The Lord, in the next three (third, fourth and fifth) verses, answers the complex words said, in the first two verses.

श्रीभगवानुवाच

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥ ३ ॥

śrībhagavānuvāca

loke'smindvividhā niṣṭhā purā proktā mayānagha
jñānayogena sāṅkhyānām karmayogena yoginām

The blessed Lord said:

O sinless Arjuna, in this world to achieve equanimity a twofold path has been enunciated by Me before, the path of Knowledge, for men of renunciation (Sāṅkhyayogī), and the path of Action, for men of action (Karmayogī). 3

Comment:—

[Arjuna did not want to fight. So he misunderstood the term 'Buddhi' (intellect), which stands for equanimity but he took it to mean knowledge. But the Lord had already used the terms 'Buddhi' and 'Buddhiyoga' for equanimity (2/39, 49 etc.) Therefore, here also Lord Kṛṣṇa is describing equanimity which can be acquired by both the Disciplines of Knowledge and Action.]

'Anagha'—The question put by Arjuna, how to attain on the highest good or bliss, shows his freedom from sin, because the keen desire to attain bliss, destroys all the sins of a striver.

'Loke'smindvividhā niṣṭhā purā proktā mayā'—Here, the term 'loke' denotes human body, because both the Disciplines of Knowledge and Action can be practised, only in human life.

The term 'Niṣṭhā' stands for equanimity, which can be attained either through the Discipline of Knowledge or the Discipline of Action. In order to distinguish the two, the Lord, in the thirty-ninth verse of the second chapter, declared, "This is equanimity concerning Sāṅkhya, which has been taught to you (from the eleventh to the thirtieth verses). Now listen about equanimity

concerning Yoga (Discipline of Action) (from the thirty-ninth to the fifty-third verses)."

The term 'purā' also denotes "time immemorial", as well as, the immediate past. Here it has been used in the latter sense i.e., in the preceding chapter, when doubt arose in Arjuna's mind. In both the disciplines which have already been described in the preceding chapter, there is no mention of the renunciation of actions.

Something Remarkable

Here, Lord Kṛṣṇa has mentioned two disciplines—the Discipline of Sāṅkhya (Knowledge) and the Discipline of Yoga (Action). Corresponding to the two types of Disciplines there are two types of 'puruṣas', in this world (Gītā 15/16). These are, the perishable (mortal world) and the imperishable (immortal self). To remain equanimous in success and failure, gain and loss of the perishable is known as the Discipline of Action, while having a disinclination for the perishable and being established in the imperishable is the Discipline of Knowledge. But above these two there is the Supreme Person who is beyond the perishable, and is superior to the imperishable, as described in the scriptures, and the Veda (15/18). Thus a wholehearted surrender to the Lord, is called the Discipline of Devotion. Therefore, in the Discipline of Action there is predominance of the perishable, in the Discipline of Knowledge there is predominance of the imperishable, while in the Discipline of Devotion there is predominance of God (Supreme Person).*

The state of 'niṣṭhā' (equanimity), can be attained by strivers, either through knowledge or through Action, but identification

* In fact in both Karmayoga and Jñānayoga our relation with God remains established. God Himself has prescribed these disciplines (Yogas), for the salvation of man. The strivers following these two disciplines carry out the rules prescribed by God. The only thing is that the striver following these two disciplines does not totally depend upon God.

with the Lord, is not their own (niṣṭhā). In Sāṅkhya state strivers experience distinctly, the existence of their own selves, as well as, that of the world and try to cut asunder the affinity for the world. A Karmayogī offers to the world, everything (including even his body), that he has derived from it and removes affinity from the world. In this way, both of them get established in their true form—the Self. But in the state of wholehearted surrender to God, a striver in the beginning, does not feel the existence of God, but he believes that there exists something unique (God) which is above and apart from the Self, as well as, the world. Thus he accepts God with a firm belief and faith and dedicates himself to Him. Therefore, in Sāṅkhya and Yoga, there is predominance of 'knowing' whereas, 'accepting' (Faith) is of much import in Bhagavanniṣṭhā.

There is no difference between 'knowing' and 'accepting'. 'Accepting' is equally indubitable (firm) as 'knowing'. There is no scope for a debate for an accepted thing. A child takes its mother to be its own. No doubt ever crops up in its mind. Therefore, in Gītā, wherever the term 'knowing' has been used with reference to Bhaktiyoga, it should be taken as 'accepting'. Similarly, in connection with Jñānayoga and Karmayoga, the term 'accepting' should be taken to mean 'knowing'.

The state of equanimity depends on the disciplines of the Jñānayogī and Karmayogī, but in Bhagavanniṣṭhā the devotee depends entirely, on the grace of God.

The Discipline of Devotion has been described in the Gītā time and again. In this chapter also, the Lord having described the Disciplines of Knowledge and Action, explains, the Discipline of Devotion in the thirtieth verse, by declaring, "Surrender all actions to Me." Similarly, in the fifth chapter also, having described the two Disciplines, in the tenth verse, He declares, "The knower of Truth performs actions offering these to God," while, at the end of the chapter, He declares

that He is the enjoyer of sacrifices and austerities and so on.

'Jñānayogena sāṅkhyānām'—These are modes of nature, (prakṛti), which act on the modes (Gītā 3/28) and so a striver, is not related to them. Thus, by thinking so, when a striver renounces the agency of doership in all actions it is known as, the Discipline of Knowledge (Jñānayoga).

At the beginning of the gospel of the Gītā while describing Sāṅkhyayoga (the Discipline of Knowledge), the Lord clarifies, the imperishable self from the perishable body, by terming these as 'sat' (real) and 'asat' (unreal) (Gītā 2/16).

'Karmayogena yoginām'—The Discipline of Action, consists in performing one's duty according to one's caste, stage of life, nature, circumstances, according to the ordinance of the scriptures, renouncing attachment to it and desire for its fruit, and remaining equanimous in success and failure.

The Lord has primarily described the Discipline of Action, in the forty-seventh and forty-eighth verses of the second chapter. In the forty-seventh verse, there is mention of the principle of the Discipline of Action, while in the forty-eighth verse, there is description of the method of performing action.

Appendix—Karmayoga and Jñānayoga—These two paths being in the world are worldly—'loke'smindvividhā niṣṭhā'. In Karmayoga there is predominance of 'Kṣara' (perishable) (world) while in Jñānayoga there is predominance of 'Akṣara' (embodied soul) (imperishable). The perishable and the imperishable also are there in the world only—'dvāvimau puruṣau loke kṣaraścākṣara eva ca' (Gītā 15/16). Therefore Karmayoga and Jñānayoga—both are worldly paths.

By attaching importance to the soul (Self) and the world—there are two paths. If without attaching importance to the soul and the world, importance is attached only to God, there are not two paths but there is only one unworldly path of 'Bhagavanniṣṭhā' (devotion).

In worldly paths (Karmayoga-Jñānayoga) a striver's endeavour is important. In practising the spiritual discipline a striver holds that his effort is predominant. But when a striver practises spiritual discipline by depending on God without considering his effort as dominant, then his path is unworldly (divine). The reason is that by being connected with God all becomes unworldly. Unless and until there is affinity for God, all is worldly.

Neither think others as evil doers, nor wish evil to others nor do evil to others—with this outlook 'Karmayoga' begins. Nothing is mine, I need nothing and I have to do nothing for myself—by accepting this truth 'Jñānayoga' begins.



न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च सन्न्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

na karmaṇāmanārambhānnaiṣkarmyaṁ puruṣo'śnute
na ca sannyasanādeva siddhiṁ samadhiḡacchati

Not by non-performance of actions, does a man attain freedom from the bondage of actions; nor by mere renunciation, does he attain perfection. 4

Comment:—

'Na karmaṇāmanārambhānnaiṣkarmyaṁ puruṣo'śnute'—In the Discipline of Action, performance of action is inevitable, because for a sage who wishes to attain success in Yoga, action is the means (6/3).*

A man has an impulse for action, which can be pacified by the performance of actions, without having any desire for fruits. If a striver performs actions having a desire for fruits, this impulse is not pacified, it is rather enhanced.

'Naiṣkarmyaṁ aśnute'—When a striver performs his duty,

* If he does not perform action, how will he come to know whether he remained equanimous in success and failure or not?

without any desire for fruit, he attains to the state of actionlessness i.e., he is released from the bondage of action. Such actions do not bear fruit, in the same way as a roasted or boiled seed loses its potency to sprout. Such actions lose their power of involving a man, in the bondage of birth and death.

A man can renounce desire, when he performs actions only for the welfare of others, as actions have affinity for the world, while the affinity of self is, for God. So long as he performs actions for himself, he cannot renounce desire and as long as he does not renounce desire, he cannot attain to the state of actionlessness.

'Na ca sannyasanādeva siddhiṁ samadhiḥ gacchati'— In the first half of this verse, the Lord has declared that a Karmayogī does not attain the state of actionlessness by non-performance of actions. In the second half, He declares that a Sāṅkhyayogī (a follower of the Discipline of Knowledge) does not attain perfection viz., a state of actionlessness by mere renunciation of action.

It is necessary for a striver to renounce the sense of doership, in order to attain perfection. So a Sāṅkhyayogī (follower of the Discipline of Knowledge) instead of renouncing the performance of action, must renounce egoism.

In Sāṅkhyayoga, actions can be performed and they can also be renounced to a certain extent, but in Karmayoga (Discipline of Action), action is necessary as, it is the means to attain success in Yoga viz., perfection (Gītā 6/3).

A Vital Fact

The Gītā, teaches a man, how to attain spiritual perfection by performing one's duty. It inspires him to perform actions, rather than to renounce them. So the Lord lays emphasis, on performing actions, in both the Disciplines of Action and Knowledge.

It is natural that when a striver aims at salvation, he gets tired of the worldly affairs and wants to renounce those affairs.

Similarly, Arjuna also being tired of actions, asks Lord Kṛṣṇa why He is urging him to be engaged in this terrible action of waging war, when both the Disciplines of Action and Knowledge lead to equanimity. But the Lord, orders Arjuna to perform actions in both the Disciplines. By the Discipline of Action, He orders him to perform action by being even-minded (Gītā 2/48), while in the Discipline of Knowledge He orders him to fight (Gītā 2/18). Therefore, the Lord urges people to perform actions rather than to renounce these. But the Lord asks them to renounce desire and attachment which are like poison, in actions.

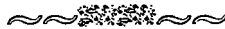
A striver instead of renouncing the performance of actions, should renounce his attachment to them. Yogīs (men of action), having abandoned attachment, perform actions only by the body, mind, intellect or merely by the senses, in order to render service to the world, without any selfish motive (Gītā 5/11). In the Discipline of Knowledge, there is predominance of discrimination, between the real and the unreal. Therefore, a Jñānayogī assumes that it is modes which are acting on the modes i.e., all the actions are performed by the body, senses, mind and intellect etc., while he does nothing at all (Gītā 3/28, 5/8-9).

All strivers experience that as soon as, a keen desire for salvation is aroused in them, they have disinclination for actions, things and persons (members of the family). But being attached to a body, they have a desire for rest, which is an obstacle to their progress. Generally, strivers believe, that they can progress in the spiritual field by renouncing actions, things and company of people. But the fact is, that renouncement of attachment to actions, things and people is an important factor. In the Discipline of Knowledge, it is difficult to renounce attachment, without keen dispassion. But in the Discipline of Action, attachment is easily renounced, by performing actions for others, even without keen dispassion.

In the Gītā, it is also mentioned that a striver may practise

spiritual discipline in solitude. But in solitude, a sāttvika (virtuous) person devotes his time, in being busy with spiritual practice and adoration, a rājasa (passionate) person spends it in projections and distractions, while a tāmasa (ignorant) man, wastes it in sleep, indolence and heedlessness. Therefore, a striver should have an inclination to dwell in solitude, in order to devote his time and energy to spiritual activities, but he should perform his mundane duty also, very promptly without being attached to it. He should be attached, neither to people nor to inaction. Detachment leads a striver to salvation very quickly. In fact external solitude is not the real solitude, because the body is also a fragment of the world. Therefore, real solitude consists in renouncing affinity with the body and the world i.e., in renouncing egoism and attachment.

Appendix—The divinity which is ours, is in us and is now, is not realized by doing something because that is never unattained. We shall do some action, then that reality will be realized—this conception strengthens identification of the self with the body. Every action has a beginning and an end, therefore by action only the thing will be gained which does not really exist. But because of affinity for Prakṛti in every being, there is an inner urge for actions which does not enable him to be actionless. In order to pacify this urge, it is inevitable not to do what ought not to be done, and do without the sense of mine and with disinterest what ought to be done viz., not to do any action for oneself but do only for the welfare of others. By doing actions for oneself, the impetus for actions will never end because the self is eternal while actions are transitory. Therefore by performing actions selflessly for the welfare of others, the urge for actions calms down, affinity for Prakṛti gets renounced and God, Who pervades everywhere and every time will be revealed and realized.



न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

na hi kaścitkṣaṇamapi jātu tiṣṭhatyakarmakṛt
kāryate hyavaśaḥ karma sarvaḥ prakṛtijairguṇaiḥ

For, no one under any circumstances can remain even for a moment, without undertaking action; everyone is compelled to act, by the modes born of nature (prakṛti). 5

Comment:—

'Na hi kaścitkṣaṇamapi jātu tiṣṭhatyakarmakṛt'—In the Disciplines of Action, Knowledge and Devotion, no striver can ever remain without performing actions. Hence the terms 'Kaścit' (anyone), 'kṣaṇam' (a moment) and 'jātu' (verily) are uncommon. Here, the term 'kaścit' denotes, that no one whether he is wise or ignorant, can remain without performing action. Though a wise man may have no relation with his so-called body, yet actions are constantly performed by it. The term 'kṣaṇam' denotes, that a man does not assume that he performs actions constantly, but he cannot remain without performing action, even for a moment, so long as he assumes his affinity for the body. The term 'jātu' means that a man cannot remain without performing action, in any state such as wakefulness, sleep, sound sleep and unconsciousness. The Lord explains the reason by the term 'avaśaḥ' (helplessly) in the second half of the verse, by declaring that he has to act helplessly by impulses born of nature. Nature is ever changeful. A striver has to do nothing for himself. He has to perform actions sanctioned by the scriptures, for the welfare of others. So far as forbidden actions are concerned, they cannot be performed by a striver, because his aim is God-realization.

Many people regard, only those actions as actions, which are performed by the gross body. But according to the Gītā, the activities undertaken by the body, speech or mind are also regarded as actions (Gītā 18/15). And those actions, whether physical or

mental to which a man is attached, lead him to bondage.

Generally, people regard their professions, such as business, service or teaching and nursing of children etc., as actions, but they do not consider eating, drinking, sleeping, waking and thinking etc., as actions. So, when they renounce their profession, they think that they are not performing actions. But it is a serious error on their part. All the activities performed by the physical body, for the purpose of earning a living, actions performed by the subtle body like sleeping and thinking and in trance, performed by the causal body, are all regarded as actions. So long as, a man has ego and sense of mineness with the body, the activities performed by body are actions as the body is an evolute of nature and nature is never inactive. So, a person having egoism and attachment to the body, cannot remain without performing action, in either of the states, either of activity or inactivity.

'Kāryate hyavaśaḥ karma sarvaḥ prakṛtijairguṇaiḥ'— Everyone is made to act helplessly, by the modes of nature (prakṛti) because nature and its modes are ever active (Gītā 3/27, 13/29). Though, the soul is inactive, detached, imperishable, uniform and unconnected, yet so long as, it being attached to nature and its evolute—the gross, subtle and causal bodies wants to derive pleasure and remains helpless under the control of nature (Gītā 14/5). This helplessness of the self, under the control of nature, is due to affinity with nature. This has also been mentioned, in the eighth verse of the ninth chapter and the nineteenth verse of the eighth chapter.

Individual nature is moulded by tendencies and tendencies are born of modes and modes in their term evolve from prakṛti. Therefore, to be subjected to nature or modes or prakṛti is one and the same thing. As a matter of fact, subjection to the prakṛti and its evolutes, is the root-cause of all bondage. The same, on different occasions, has been defined as subjection to time, nature, action and prakṛti etc. So long as, the self (soul) does

not become free from nature and its modes i.e., does not realize God, it remains helpless under the control of modes, time, nature, pleasures and even persons, property etc. But when it transcends the modes of nature and realizes the self or God, it does not remain helpless, it attains freedom which is axiomatic.

Something Noteworthy

There are two states of prakṛti—active (gross) and inactive (subtle). Performance of action, is the active state, while remaining idle in sleep etc., is the inactive state. But, even in the inactive state nature does not remain inactive, and activity goes on, in its subtle form. When a person is awakened by someone, he says that he was aroused, in half sleep. This proves, that the process of sleep continued even, in the inactive state. In the same way, activity continues in a trance, dissolution (pralaya) and final dissolution etc., in its subtle form.

In fact nature never remains inactive because it is ever-changing. In the self (spirit or soul) there is no doership, but having assumed Its affinity for bodies etc., the evolutes of nature, It becomes helpless, under the control of nature. It is because of helplessness, that though, being a non-doer, assumes Itself, as doer. All the actions of the universe, such as seeing, hearing, breathing, digestion of food etc., are performed by nature. So is the case with the states of childhood and youth. But the embodied soul, is bound by regarding itself as the doer of some actions.

Nature constantly undergoes changes, while in the purer self there is never any change. In fact, the worldly things have no existence of their own. The kaleidoscopic heap, seems to exist in the form of things. When a man assumes his affinity for things, he cannot remain without performing actions, even for a moment in any state. If a striver realizes that all the activities are confined to the things and he has not the least relation with them, then only can he get rid of his helplessness. A Karmayogī (follower

of the Discipline of Action) gets rid of this helplessness by renouncing the desire and attachment to the ever-changing things.

Whatever has been said, by the Lord here in this verse, has also been said, in the eleventh verse of the eighteenth chapter when He declares, "It is indeed impossible for an embodied being, to abstain from actions altogether."

Appendix—All actions are performed only in Prakṛti. But a man by accepting his identity with nature (prakṛti) becomes dependent on the modes of nature—'avaśaḥ' and he gets contaminated by actions. Therefore no person who assumes his affinity with nature, under any circumstances, can remain even for a moment without undertaking action in any state as wakefulness, sleep, sound sleep, faint, trance, creation-new creation, dissolution and final dissolution etc.

How is an action performed in the states of sound sleep, faint and trance? When a man sleeps and any person awakes him in between, he says that he was awakened without having a full (complete) sleep. It proves that at the time of sleep, the action from incompleteness to completion was going on. Similarly in faint and trance also an action goes on. In Pātañjala Yogadarśana this action has been called 'pariṇāma'.* Pariṇāma means current of variation viz., flow of change.† It means that from the beginning of trance to the state of relapse, an action goes on. If there is no action, there can't be relapse from the state of trance. At

* vyutthānanirodhasaṁskārayorabhibhavaprādurbhāvau nirodhakṣaṇa-cittānvayo nirodhāpariṇāmaḥ

sarvārthataikāgratayoḥ kṣayodayau cittasya samādhipariṇāmaḥ
tataḥ punaḥ śāntoditau tulya pratyayau cittasyaikāgratāpariṇāmaḥ

(Vibhūtipāda 9, 11-12)

† Atha ko'yaṁ pariṇāmaḥ?—Avasthitasya dravyasya pūrva dharma nivṛttau dharmāntarotpattiḥ pariṇāmaḥ.

'What is 'pariṇāma'?—the change of the state from the original (existing) one to the other new one is 'pariṇāma'.

(Yogadarśana Vibhūti 13, Vyāsa Bhāṣya)

the time of trance there is 'pariṇāma' and at the end of trance there is relapse.

'Sahajāvasthā' or 'Sahaja Samādhi' (natural state of self-realization) transcends all states of Prakṛti. In it there is no action in the least, an action is not possible. Therefore in Sahajāvasthā there is neither 'pariṇāma' (current of change) nor vyutthāna (relapse). The reason is that activities take place only in Prakṛti and its evolutes, never in the self. 'Kāryate hyavaśaḥ karma'—We are helplessly driven to action, but we are quite free in having or not having attachment or aversion for them.



Link:— In the fifth verse, it has been mentioned that no one can remain without action for a moment, even, one may object to these that a person could regard himself as free from action, by forcibly suspending the functions of the senses. The answer comes in the next verse.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

karmendriyāṇi saṁyamya ya āste manasā smaran
indriyārthānvimūḍhātmā mithyācāraḥ sa ucyate

He who while, restraining the organs of action, thinks of sense-objects in his mind, he, of deluded understanding is a hypocrite. 6

Comment:—

'Karmendriyāṇi saṁyamya ya āste manasā smaran indriyārthānvimūḍhātmā mithyācāraḥ sa ucyate'— Here the term 'Karmendriyāṇi' does not stand only for the five organs of action (speech, hand, foot, anus and generative organ) but also stands for the five sense-organs (ear, skin, eye, taste and nose) because actions cannot be performed by the organs of action alone without sense-organs. Besides this if only the organs of action such as hand and foot etc., are restrained but the sense-organs such as ear and eye are

not restrained hypocrisy is not fully proved.

In the Gītā, sense-organs have also been included within the organs of action. Therefore, in the Gītā only the term 'Karmendriya' rather than 'Jñānendriya' has been used. In the eighth and ninth verses of the fifth chapter the actions of the sense-organs such as seeing, hearing and touching etc., have also been innumeraled along with actions of the organs of action. It proves, that in the Gītā, the sense-organs are also included, in the organs of action. According to the Gītā, the activities performed with the mind, are also included in actions (Gītā 18/15). It means, that every evolute of nature is active, because nature is ever-active.

Though the term 'saṁyamya' means full control over senses, yet here it signifies, only their outward restraint. The reason is, that he who has completely controlled his senses, cannot be called a hypocrite.

A man of foolish understanding (who cannot distinguish the real, from the unreal) restrains the senses forcibly, from running after sense-objects but thinks of the objects of enjoyment, with his mind and assumes this state, as actionless. Such a person is called a hypocrite. The reason is, that outwardly he has restrained the organs and senses, but because of egoism, attachment and desire, he performs action by enjoying pleasure, while thinking of the objects of enjoyment.

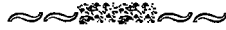
Worldly pleasures can be enjoyed externally, as well as internally. As external pleasures leave their influence, so do the internal ones, which are enjoyed by thinking of the objects of enjoyment viz., by being attached to them. External pleasures can be renounced by applying discrimination, thinking of adverse consequences or to maintain social decorum. But, there is no such obstacle, in the enjoyment of internal pleasures. A person goes on enjoying these with his mind, and develops a false pride that he has renounced these pleasures. Thus, internal pleasures prove very fatal for him. Therefore, a striver should very carefully

restrain his mind from thinking of the objects of enjoyment.

Arjuna also wants to renounce the performance of actions, and asks Lord Kṛṣṇa why He urges him to engage in the terrible deed. In response to his question the Lord replies, that a person who, having renounced the actions externally, has egoism, attachment and desire etc., but thinks that he is not performing any action, is a hypocrite. It means that striver instead of renouncing the performance of actions, should perform them promptly, renouncing desire and attachment.

Appendix—Worldly pleasures can be enjoyed externally as well as internally by mind. Enjoyment of pleasures physically and relishing them by thinking of sense-objects—there is no difference between the two.

The same impression is made by dwelling on sense-objects in the mind as it is made by physical enjoyment of pleasures. If one relishes the memory of pleasures, then several years may pass but that pleasure remains the same (fresh). Therefore the thought of pleasure gives birth to a new pleasure. Not only this but relish of pleasures, by thinking of them, causes greater harm. The reason is that a man can renounce external pleasures in order to escape adverse public opinion and to maintain social decorum, but in the enjoyment of pleasures with the mind there is no such external obstacle. Therefore a man gets a good chance to enjoy them with the mind. So relishing pleasures with the mind is very harmful for a striver. In fact renunciation of pleasures mentally is the real renunciation (Gītā 2/64).



Link:—In the fourth verse, the Lord laid emphasis on the performance of actions, in both the Disciplines of Action and Knowledge. In the fifth verse, He declared, "No one can remain even for a moment without performing action." In the sixth verse, He said, "He who, restraining the organs of actions forcibly

regards himself as actionless, is a hypocrite." It means that renunciation of actions, is not true renunciation. Therefore, He in the next verse explains the marks of real renunciation.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मैन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

yastvindriyāṇi manasā niyamyārabhate'rjuna
karmendriyaiḥ karmayogamasaktaḥ sa viśiṣyate

But he who controls his senses through the mind. O Arjuna, and engages himself in the path of action, with the organs of action and sense, without being attached, is superior. 7

Comment:—

[The term 'tu' (but) has been used in order to declare that such a follower of the Discipline of Action, free from attachment, is superior, not only to a hypocrite, but also to a follower of the Discipline of Knowledge.]

'Arjuna'—The term 'Arjuna' means, pure in nature. The Lord addressing him as Arjuna, says that being pure in nature, he should have no doubt about the performance of his duty.

'Yastvindriyāṇi manasā niyamyā'—Here the term 'Manasā', stands for all the inner senses—(mind, intellect, faculty of reflection and ego) and the term 'Indriyāṇi' denotes, all the ten organs of action and sense-organs. 'Controlling the senses by the mind' means that by applying discrimination a striver should realize that the self has no affinity for the senses and the mind. When the senses are controlled by the mind, these can be engaged in or deviated from, any activity as the striver wishes.

Senses are controlled, only when attachment to them is renounced totally. In the eleventh verse of the twelfth chapter also, there is mention of control over senses for a Karmayogī. It means that a striver can follow the path of action, only by controlling the senses.

In the preceding (sixth) verse Lord Kṛṣṇa talked, about a hypocrite who forcibly restrains his senses, while here in this verse He is talking of, preventing the senses from indulging in forbidden actions and engaging these in actions, which are sanctioned by scriptures. When actions are performed according to the scriptural injunctions, senses are automatically controlled.

'Asaktah'—A man is attached to (i) actions, and (ii) their fruit. It is attachment, and not actions or their fruit, that is the root of all evils. Attachment is the main stumbling block to perfection. So a striver instead of renouncing actions, should renounce attachment. He can be free from attachment, when he, without regarding the body, senses, mind and intellect as his or for him, starts performing his duty promptly for the welfare of the world, by considering these of the world and for the world. By doing so, his attachment to the fruit of actions automatically perishes.

All actions, including thinking and trance, have nothing to do with the self (Gītā 5/11). Though the self is naturally unattached, yet by developing attachment, it gets attached to the world. The real merit of a Karmayogī consists in being free from attachment. Freedom from attachment means, having no desire for the fruit of actions.

A common man performs actions in order to fulfil his desire, while a striver performs actions having the aim of renouncing attachment. Such a striver is called here an 'Asaktah' (unattached).

A striver following the path of action, can renounce attachment and desire for fruit, more easily than the striver, who follows the path of knowledge. A Karmayogī, only through disinterested actions without any other means, can be free from attachment and desire for fruit, while a Jñānayogī, in order to do away with his sense of egoism and attachment, has to follow the path of action i.e., he has to perform actions without, having any desire for fruit (5/6, 15/11). The reason is, that unless dispassion is

developed and body consciousness is removed, Sāṅkhyayoga is difficult to practise, without having practised Karmayoga beforehand. Through the practice of Karmayoga a Sāṅkhyayogī gets completely detached, and then through the practice of Jñānayoga, he attains perfection. As soon as a Karmayogī renounces attachment, he attains equanimity. Therefore, the Lord declares, that actions need not be renounced but these should be performed, without attachment. It is attachment, which needs to be renounced. In Karmayoga (Discipline of Action), action is performed for the welfare of others, while 'Yoga' (union) is for one's own self. Arjuna considers action in relation to himself, therefore, he thinks that fighting is a terrible act. So the Lord clarifies, that it is attachment to action, rather than action, by itself, which is terrible.

'Karmendriyaiḥ karmayogaṁ ārabhate'—As the term 'Indriyāṇi' stands for all the ten senses, so does the term, 'Karmendriyaiḥ' denote the ten senses. If they are taken as the five organs of action alone, such as hand, foot and speech etc., how could actions be performed without seeing, hearing and thinking? Therefore, all the internal and external senses and organs, by which actions are performed, are included in 'Karmendriyaiḥ.'

When an action is performed, for the welfare of others without any selfish motive, it is called 'Karmayoga' or the Discipline (Path) of Action. When a person performs actions for himself, he is attached to the actions and their fruit. But, when he performs these for others, actions and their fruit are related to others, while he is related to God i.e., he realizes his real relation with God, the eternal. Thus, performance of one's duty according to one's caste and circumstances etc., selflessly, is the beginning of Karmayoga (Discipline of Action).

Strivers following the Discipline of Action are of two types:—(i) Those who are interested in performing actions, but their main aim is to attain salvation. Such strivers need not start

new actions. They have to make proper use of the available circumstances. (ii) Those who are more interested in rendering service to others, in providing comfort to others and in improving the society, than in their attainment of salvation. Such strivers, can start performing new actions, with the aim of doing away with their attachment.

In the Gītā, Lord Kṛṣṇa asks Arjuna to make a proper use of available circumstances, because Arjuna had a keen desire to attain the highest good i.e., to attain bliss or salvation (Gītā 2/7; 3/2; 5/1).

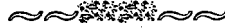
'Sa viśiṣyate'—He, who performs actions for the welfare of others, having renounced his selfishness and fruit for action, is superior as his all actions are directed towards the service of the world. All his possessions and body are also, for the service of others. His selflessness is of such a degree that his ego (of the sense of rendering service), is completely annihilated. Thus he becomes totally detached and liberated.

When a striver resolves to attain salvation, he wants to renounce actions, by regarding these as stumbling blocks to salvation. But the fact is, that it is not the action but it is the selfish motive in the performance of actions, which is an obstacle. Therefore, the Lord declares that a person, who without attachment performs action for the welfare of others, is superior to those hypocrites, who restrain the organs of action but have the sense-objects in mind. Even a person who performs action in order to receive its reward, such as heaven etc., is superior to a hypocrite. Then, there is no doubt that a Karmayogī who performs actions for the welfare of others without having any selfish motive, is superior. At the beginning of the fifth chapter, Arjuna asks Lord Kṛṣṇa to tell him for certain which one of the two, Sannyāsa or Yoga (renunciation of actions or their unselfish performance) is better. Lord Kṛṣṇa replies that both lead to salvation, but unselfish performance of action is better, than its renunciation. Similarly,

here also he declares a Karmayogī, who performs actions, for the welfare of others selflessly, to be superior.

Appendix—In a striver if there is eagerness for salvation, there is generosity in his nature and there is compassion in his heart viz., he gets happy (pleased) with the happiness of others and becomes sad (compassionate) with the sufferings of others—a striver having possessed these three traits becomes eligible for Karmayoga. Being fit for Karmayoga, Karmayoga is easily practised.

In Karmayoga there is one division of 'Karma' (duty) and one division is of 'Yoga'. Proper utilization of one's things, power, ability; and rendering service to people—this is duty. By discharging one's duty there is disunion (disconnection) from the assumed union with the world—this is yoga. Duty has its relation with the world and yoga has its relation with God.



Link:—In response to Arjuna's question, why the Lord was urging him to take such a dreadful action as, warfare, He replied, "No one can ever remain even, for a moment without performing action." "Then He explained that he who, restraining the organs of action, thinks of the sense-objects, is a hypocrite, while he who engages himself in action without expecting any reward, is superior. Now in the next verse, He orders Arjuna to perform his allotted duty.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥

niyataṁ kuru karma tvaṁ karma jyāyo hyakarmaṇaḥ
śarīrayātrāpi ca te na prasiddhyedakarmaṇaḥ

Do perform thy prescribed duty, for action is superior to inaction. Besides even the maintenance of the body would not be possible for thee, by inaction. 8

Comment:—

'Niyataṁ kuru karma tvam'— A man is permitted to perform two types of actions—those as laid down in the scriptures such as, fasts and worship etc., and the allotted duty according to one's caste, order of life, nature and circumstance, such as eating food, doing business, construction of a house and guiding a person who has lost his way and so on. A man cannot perform all actions as laid down in the scriptures, thoroughly. But he can very easily abandon the forbidden actions; non-performance of prescribed actions is not very harmful. Abandonment of forbidden actions, such as falsehood, theft and violence etc., is very beneficial. When he abandons forbidden actions, actions sanctioned by the scriptures, are automatically performed by him.

In the Discipline of Action, action according to one's caste and sanctioned by the scriptures, is one's allotted duty, whether it is terrible or mild. Here Lord Kṛṣṇa explains to Arjuna, that as a Kṣatriya (member of the warrior class) it is his duty to fight (Gītā 18/43). Though the action involves violence and bloodshed, yet it is his allotted duty. In the second chapter also, the Lord told him that having regard for his own duty he should not falter (Gītā (2/31). In fact 'svadharma' (One's own duty) and 'niyata karma' (allotted duty), both are one and the same. For Duryodhana being a member of the warrior class, it was his duty to fight, yet it was not his allotted duty, as being unjust he wanted to usurp the Pāṇḍava's kingdom. For him, it was not a righteous and prescribed, duty.

'Karma jyāyo hyakarmaṇaḥ'—The Lord, in this verse is, answering the question put in the first verse, by using the same term 'jyāyaḥ' (superior). There, Arjuna put the question why He was urging him to perform the terrible action of waging the war, when according to Him knowledge was superior to action. In response to his question the Lord declared, a

person following the path of action, to be superior to person, following the path of inaction. Thus, Arjuna wants to escape the battle, while the Lord exhorts him to fight, as it is his allotted duty. Therefore, the Lord in the eighteenth chapter declares, "One should not abandon the duty suited to one's nature, even though it may be easy" (18/48), because by abandoning it, one is exposed to sin and one continues to be attached to it. Therefore, performance of allotted duty, is superior to renunciation of actions. Performance of actions without attachment, is far superior to those performed with attachment, because by doing so, affinity for actions is totally renounced. Therefore, the Lord in the first half of this verse, orders Arjuna to perform his allotted duty without attachment, while in the second half He declares that maintenance of the body would not be possible by inaction either.

In the Discipline of Action the Lord's main principle is "Action is superior to inaction." The same fact has been pointed out by the Lord, when he declares, "Let not thy attachment be to inaction" (Gītā 2/47). The reason is, that he who shirks his duty wastes his time in heedlessness, laziness and sleep or performs forbidden actions, which mislead him to a downfall.

It is better to be detached from actions by performing them, rather than through their non-performance. A person is in bondage, due to desire, attachment, partiality etc., whether he performs actions or not. In the path of action, if a striver has the aim to renounce desire, it can be renounced very easily, through the performance of action for the good of others.

'Śarīrayātrāpi ca te na prasiddhyedakarmaṇaḥ'— Arjuna had a misconception in his mind, that his affinity for actions would be automatically renounced, if he did not perform action. Therefore, Lord Kṛṣṇa persuades him to perform actions by several pleas, one of these was, that even the maintenance of body would not be possible, by inaction.

As in the Discipline of Knowledge, affinity for the world is renounced by discrimination, in the Discipline of Action, affinity is renounced by performing one's duty sincerely and thoroughly. Therefore, the Discipline of Action, should in no way be regarded as inferior to the Discipline of Knowledge. A Karmayogī, regarding the body as belonging to the world, uses it in rendering service to the world i.e., he has no sense of 'mineness', with it. He identifies the physical, subtle and causal bodies respectively, with the gross, subtle and causal world, while a Jñānayogī identifies himself with Brahma, the Absolute. Thus a Karmayogī, identifies the insentient elements while a Jñānayogī, identifies the sentient ones.

A Vital Fact Pertaining to Spiritual Discipline

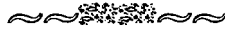
Generally strivers such as Arjuna, commit an error, that they insist on non-performance of actions. Secondly, while practising spiritual discipline they want favourable circumstances, so that they may attain their aim quickly. But such a desire, is a stumbling block to their spiritual progress.

A striver who wants to attain bliss easily and quickly, is a pleasure-seeker rather than a striver, because by doing so he has an eye, not on the spiritual discipline but on its fruit. The result is, that he gets tired of spiritual discipline and thus attains his aim late. A striver, who has a single-minded determination to attain bliss, is bent upon practising the spiritual discipline, whole-heartedly without thinking of the difficulties, duration, pleasure and pain. Not to talk of a striver, even a greedy merchant bears all hardships, without caring for hunger and thirst etc., as long as customers continue to come and there is a good sale. Similarly, a striver practises spiritual discipline with reverence and devotion, without caring for comfort and even the bare necessities of life. He has a keen desire to attain his object. He bemoans if he finds himself unable to overcome any obstacle in the path of spiritual discipline, while a striver,

who derives pleasure out of the spiritual discipline, gets angry when he finds an obstacle, in his way. The curiosity or desire of a striver enhances every moment, while the latter thinks of relaxing, having attained the aim quickly. The former thinks that he has nothing to do, except practising the spiritual discipline under all circumstances. So he applies his full power and attains bliss. But the latter, when he does not succeed quickly, may get disappointed. Therefore, a striver should attach more importance to the means, rather than to the end, like Goddess Pārvatī who in the Rāmācaritamānasa declares, "I have a firm determination that I shall marry only Lord Śiva, otherwise I shall remain unmarried even though millions of births may pass. I shall not disobey the preaching of sage Nārada, even if Lord Śiva may ask me to do so, a hundred times" (1/81/5). Mother Pārvatī is not time-conscious, in her penance.

In this verse, Lord Kṛṣṇa through Arjuna urges all strivers to perform their allotted duties very promptly, by renouncing the desire for favourable circumstances and pleasures, which are the main stumbling blocks to spiritual progress.

Appendix—A Karmayogī, who performs actions in a disinterested way, is not only superior to those who do not perform action or to those who do actions in an interested manner but is also superior to a 'Jñānayogī'—'Tayostu karma sannnyāsāt karmayogo viśiṣyate' (Gītā 5/2). Therefore the Lord here is laying special emphasis on the performance of actions in a disinterested way.



Link:—In the preceding verse, Lord Kṛṣṇa declared that without performing action we cannot keep body and soul together. It proves that performance of action is essential. But actions lead to attachment and bondage. So how can a man be free from this bondage? The Lord, answers the question in the next verse.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

yajñārthātkarmaṇo'nyatra loko'yaṁ karmabandhanah
tadartham karma kaunteya muktasaṅgaḥ samācara

The mankind is bound by actions other than those done for the sake of sacrifice. Therefore, O son of Kuntī (Arjuna), perform action for that (yajña) sake, and without attachment. 9

Comment:—

'Yajñārthātkarmaṇo'nyatra'—According to the Gītā, every duty is 'Yajña' (sacrifice). The term 'Yajña' includes sacrifice, charity, penance, oblation, pilgrimage, fast, study of the Vedas and all physical, mundane and spiritual actions. Professions such as business, service and teaching etc., sanctioned by the scriptures, are also included in 'Yajña'. Other actions, which are performed in order to comfort others and for the welfare of others, are also included in the term 'Yajña'. Attachment perishes very quickly by performing actions for the sake of sacrifice and all actions of a Karmayogī are dissolved (Gītā 4/23) i.e., they instead of leading the person to bondage, reduce the stock of his past actions also to nothing.

In fact, a man's inclination is judged by his aim, rather than by his actions. As a businessman's aim while having a transaction is to earn money, and he thinks of money, as soon as he shut his shop, similarly, a striver who performs action for the sake of sacrifice, has the aim of God-realization and as soon as the action is over, he is inclined towards God.

The people of different Varṇas (castes) have their allotted duties and actions. A Brāhmaṇa (a member of the priest class) can depend on charity which is a source of his living, while it is not allowed for a Kṣatriya (a member of the warrior class). Similarly, performance of actions without having any desire for fruit, is a man's own duty while performance of actions expecting

their fruit is not his own duty. Similarly, forbidden actions are also not included in one's own duty, and so is the case, with actions which are performed in order to gain pleasure, honour, praise and comfort etc.* Therefore, a striver should take precaution lest the action should be performed with a selfish motive. In fact a striver is he, who is ever on the alert in this regard.

If a person receives a visitor with open arms, in order to create a good impression of his gentleness upon him, it means that the action has been performed, with a selfish motive. Therefore, such an action cannot be called a sacrifice. Similarly, if a person puts a question to an orator in a meeting or in a discourse in order to impress the orator and the audience, his action is not performed for the sake of sacrifice (Yajña). It means that a striver should perform action by renouncing his selfish motive and desire.

A striver should not take any action for pleasure and prosperity, or even for the maintenance of the body. If actions are performed for the maintenance of body, it means that there is a desire to live. Actions should be performed for the sake of sacrifice alone. Any action taken for personal welfare, leads to bondage. Indeed, the supreme striver is he who performs actions for the welfare of others, even without having a desire to attain salvation. The welfare of others also involves one's own welfare. Therefore, all the mundane and spiritual actions should be performed, for the welfare of others.

Action which is performed for one's own self, leads to bondage. Therefore, even actions such as remembrance, reflection, meditation and even a trance should be practised for the welfare of the world. Thus whatever a striver does with his physical, subtle and causal bodies, does only for others, not for himself. By doing so, his affinity for the world is renounced and he is

* When a man performs actions for himself, it means that he has a desire for the fruit of actions and where there is desire for the fruit of actions, there is the possibility of the performance of forbidden actions.

united with God. This is known as Karmayoga.

'Loko'yaṁ karmabandhanaḥ'—Only human beings are entitled to take action in the form of performing a duty (sacrifice), as has been described by the Lord relating to the topic, of the wheel of creation (3/14—16). He who performs actions with an interested motive is bound, while he, who performs actions, for the welfare of others, performs his duty and attains liberation from bondage. It is not action but attachment and selfishness, which bind him.

'Tadarthaṁ karma kaunteya muktasaṅgaḥ samācara'—Here the term 'muktasaṅgaḥ' (freedom from attachment) denotes, that actions should be performed without entertaining the feeling of 'mine', and attachment to actions, things, body, mind and intellect etc. If the feeling of 'mine' and attachment are renounced, actions are automatically performed for the welfare of others, and if a striver has no other actions to perform, he automatically gets established in the self. Consequently, only actions which are prescribed by the scriptures, are performed by him.

The renunciation of duty out of indolence and carelessness, is declared to be 'Tamas' (Gītā 18/7) which results in delusion i.e., such a person is born in the wombs of the deluded. He who abandons a duty, because it is painful, such relinquishment is Rajas (Gītā 18/8) the fruit is pain (Gītā 14/16). Therefore, here Lord Kṛṣṇa does not exhort Arjuna to renounce actions but He orders him to perform actions efficiently and enthusiastically renouncing selfishness, mineness, attachment, desire for fruit and partiality etc., according to the ordinance of the scriptures. Such relinquishment is regarded 'Sāttvika' (Gītā 18/9). The Lord Himself further declares that there is nothing in the three worlds that must be done by Him, yet He is engaged in action (3/22-23).

A person becomes slack in performing actions because of two factors—(1) It is in the nature of human beings that they perform action with a view to reaping the fruit. But when,

according to the Discipline of Action, he realizes that actions are to be performed without the desire for fruit, he thinks why he should perform actions at all. (2) If having started action, he realizes that it will bear adverse fruit, he feels that he should not perform it.

A Karmayogī has neither any desire nor expectation of the perishable fruit of action, he performs actions, only in order to do good to the world. So there cannot be any slackness in the performance of duty.

A Vital Fact

Generally, a person does an act promptly and efficiently, only if it serves his selfish motive, but such an action binds him. In order to be free from the bondage, he should perform actions prescribed by the scriptures, disinterestedly.

In the Discipline of Action, all actions are performed for others. Who are others? Not only other beings and things, but the so-called our own bodies—gross, subtle, (senses, mind, intellect and life-breath) and causal (including 'ego') are also, included in the term 'others'*. The reason is, that the self (soul) is a fragment of sentient God, while these bodies and things are the fragments of insentient 'prakṛti' (matter). All actions are performed through the evolutes of nature such as body etc., and for the body and the world which are also evolutes of nature, while the sentient neither undergoes actions, nor are actions performed for the sentient. So actions can never be performed for the self. But

* Like the world the body, senses, mind and intellect are also different from us. Therefore, a Karmayogī without assuming them as his own, serves them. He does not let the body become sleepy, indolent, heedless, idle and pleasure-seeking. Thus he renders service to the body. He renders service to the senses by not allowing them to be engaged in worldly pleasures. He renders service to the mind by not allowing it to think of doing harm to others or thinking of sense-objects or futile things. He serves the intellect by not allowing it to think of the duties of others. He serves all of them by having neither the feeling of mineness nor attachment.

when the self assumes worldly insentient things, such as a body etc., as 'I', 'Mine' and 'for me', he performs actions for himself. By performing actions for others, attachment and the feeling of 'mine' perish easily.

Everybody can realize that the states of the body (childhood, youth etc.,) undergo change, but he remains the same. This unchanging self (soul) has its identity with God, while the changing body, senses, mind and intellect etc., have their identity, with the world. Whatever action is performed by us, is performed with body and senses etc., not by the self. This shows that we have nothing to do for ourselves, we have to do only for the world. When we perform actions for ourselves, we are bound by those actions—"The man is bound by actions, other than those performed for the sake of sacrifice (Yajña)."

The imperishable and unchanging self, has no affinity for the perishable and changing body, senses, mind and intellect etc. Therefore, there is nothing one's own and for one's own self. We can do nothing without the help of the body etc., therefore we have to do nothing for the self. The self can never lack anything. Without want there can arise no desire. Therefore, It needs nothing for Itself. In this way, when a man's affinity for actions and things is severed, if he is inclined towards knowledge, he realizes the self. On the other hand, if he is inclined towards devotion, he attains to the state of exclusive devotion.

Appendix—A man is not bound by performing actions but he is bound by 'anyatra karma' viz., actions which are done with a selfish motive (for himself) (Gītā 3/13). Therefore the expression 'yajñārthātkarmaṇo'nyatra loko'yaṁ karmabandhanaḥ' means—nothing is to be done for one's own self.

A man can be free from the bondage of actions only when he renders service to the world with the body, things, ability and strength (power) which he has received from the world and covets no fruit. The reason is that the world can't provide us

the thing which we aim at. We want bliss, want immortality, want carefreedom, want fearlessness, want independence (self-dependence). But all this will not be available to us from the world but it will be available by snapping off our ties with the world. In order to get dissociated with the world, it is necessary that whatever we have received from the world, we surrender it to the world in its selfless service.



Link:—The Lord in the preceding verse declared, "The man is bound by actions, other than those performed for the sake of sacrifice." Therefore, in order to be free from bondage, actions instead of being renounced, should be performed, only in the spirit of performing a duty (yajña). The Lord confirms the same fact, by giving other reasons in the next three verses.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
 अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥
 देवान्भावयतानेन ते देवा भावयन्तु वः ।
 परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ
 anena prasaviṣyadhvameṣa vo'stviṣṭakāmadhuk
 devānbhāvayatānena te devā bhāvayantu vaḥ
 parasparaṁ bhāvayantaḥ śreyaḥ paramavāpsyatha

At the beginning, when the creator (Prajāpati) created living beings with sacrifice (Yajña) and said, "By this shall you propagate; let this fulfil all your requirements for the sacrifice (yajña)." By this gratify the gods and let the gods foster you, these caring for each other selflessly through your duties, you shall attain to the supreme good. 10-11

Comment:—

'Sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ'—One, who creates beings or things etc., it becomes his duty to preserve

them. Brahmā is the creator and Lord of creation and so he always thinks of the preservation and salvation of creation. Thus, he is known as 'Prajāpati' (The Lord of creation).

At the beginning of creation Brahmā, the creator, created man by providing him with power for performing actions and also bestowed upon him discrimination.* The right use of desirable and undesirable circumstances, leads to salvation. Therefore, the creator bestowed upon mankind discrimination, in order to enable them to make the right use of the favourable and unfavourable circumstances.

Beasts, birds and trees etc., even without having the power of discrimination, naturally do good to others; but by God's grace, special power of discrimination has been bestowed upon mankind. So if a man does not perform forbidden actions, by attaching importance to his discrimination, naturally actions for the welfare of others are performed by him.

Though the term 'prajā' (creation) stands for gods, sages, manes, mankind and other beings (beasts, birds and trees etc.,) yet mankind is particularly, responsible to rear all beings. Therefore, here the term 'prajāḥ' stands for mankind.

The Discipline of Action (Karmayoga) has been functioning from time immemorial. In the third verse of the fourth chapter, also the Lord by the term 'purāṇaḥ' declares that the same ancient Yoga has been taught to Arjuna by Him, which was lost to the world by a long lapse of time. The same fact has been pointed out here in this verse, in a different way by the term 'purā' (at the beginning) by declaring, "Not only I, but also Brahmā, at the beginning of creation, having created men ordered them to follow the Discipline of Action." It means that, this Discipline of Action has been going on from time immemorial. It is nothing new.

* Brahmā, the creator creates mankind under the instruction of God and with His power. So in fact God is the real creator of creation (Gītā 4/13; 17/23).

In the fourth chapter (from the twenty-fourth to the thirtieth verses), all the sacrifices for God-realization through wealth, austerities, Yoga (spiritual exercise), vital force etc., have been described. Generally the term 'yajña' is taken as oblation, or sacrifice. But in the Gītā, the term stands for all the prescribed actions as laid down in the scriptures. All the duties performed according to one's caste, order of life, religion, nature, time and circumstances etc., are included in the term 'yajña'. Actions performed for the welfare of others, are also included in yajña (sacrifice). It is a man's responsibility, to perform such a sacrifice (duty).

'Anena prasaviṣyadhvameṣa vo'stviṣṭakāmadhuk'— Brahṁā, the creator says to mankind, "By the performance of duty shall you propagate and by doing so you shall get all the requisites necessary for performing your duty."

Arjuna was not willing to perform his duty. Therefore, Lord Kṛṣṇa says to him that he should learn the lesson of performing his duty, from the creator's words. By performing his duty for the welfare of others, he would progress here, as well as hereafter.

Performance of actions in a disinterested way, leads to salvation, while performance with a selfish motive, leads to bondage. Here, is explained the topic of performance of duty, without having any desire for fruit. Therefore, the term 'iṣṭakāma' does not stand for the desired material, it stands for the required material for sacrifice (duty).*

* In the preceding verse Lord Kṛṣṇa declared, "The world is bound by actions other than those performed for the sake of sacrifice i.e., by actions performed with the desire for fruit." Further in the thirteenth verse He declares, "Those sinful ones who cook food for their own sake i.e., perform actions for fruit, verily eat sin." Thus in the preceding as well as the next verse there is mention of renunciation of the desire for fruit. So in the middle verses (tenth, eleventh and twelfth) also it should be interpreted as the renunciation of the desire for fruit. If the meaning of the term 'Iṣṭakāma' is taken as the desire for fruit, it does not fit this context, as such actions lead to bondage. So the term stands for the required material for sacrifice (performance of duty).

A Karmayogī (the follower of the Discipline of Action), is ever ready to render service or do good to others. Therefore, according to the ordinance of Brahmā, the creator, such a Karmayogī does not lack the required capacity and material for rendering service to others, and for the maintenance of his body. All this required material is easily available to him. According to the ordinance of Brahmā everybody has been offered this material, in order to enable him to perform his duty.

In fact, this human body has not been bestowed upon human beings to enjoy pleasures (Mānasa 7/44/1). Therefore, there is no mention in anyone of the scriptures, that man should enjoy worldly pleasures. Society also does not permit a person to enjoy pleasures freely. On the other hand the scriptures, as well as, society urge a man to bring comfort to others and to do good to them. It is mentioned in the scriptures, that a father should foster his son, but it is not mentioned that he is authorized to expect service from his son. Similar is the case with others, such as a son and a wife etc.

A Karmayogī always wants to give but not to receive, because the desire for fruit, besides being a stumbling block to salvation, is an obstacle to receiving worldly things. This is everybody's experience, that no one wants to offer anything to a person who hankers after it. Therefore, Brahmā says, that a man can attain the supreme good (salvation) by performing his duty in a disinterested manner, without having any desire for reward.

In the expression 'devānbhāvayatānena' the term 'deva' denotes all beings, such as men, gods, sages and manes etc., because the aim of the striver, following the path of action, is to nurture every being. So Brahmā, the creator orders men to offer sacrifice, in the form of the performance of duty, in order to foster and nurture other people for their advancement. Each man devoted to his own duty, attains perfection viz., salvation (Gītā 18/45). Men are free in the performance of their duty; so

they should make proper use of this freedom.

'Te devā bhāvayantu vaḥ'— Trees and plants etc., naturally bear flowers and fruits, but their growth is luxuriant if these are tended properly. Similarly, a man should perform his duty by nurturing and fostering the gods by offering worship and service to them. By doing so, he is sustained by the gods with timely rain etc. But when he does not perform his duty properly, the gods do not properly protect and so he has to face calamities, such as a deluge and drought etc.

'Parasparam bhāvayantaḥ'—This expression should not be interpreted to mean that we should serve others only, if they serve us. It should mean, that we should perform our duty by serving others, without bothering about of what others do. He, who cares for the duties of other people, deviates from his own duty, and has a downfall. Moreover, it is beyond our power to force anyone, to perform his duty. We have to perform our duty of fostering others and doing good to them, to the best of our resources, such as intellect, power, time and material etc. In that way, our affinity for the insentient (matter), will be totally renounced.

We have to serve all our relatives, such as parents, wife, sons, brothers, brother's wives etc., in a disinterested way by regarding service as our obligatory duty to them according to the scriptural injunctions. We are born, to repay our debt by serving, because we are indebted to them. It is an error on our part, if we expect any reward from them or lay claim to them. We have to serve all beings, but the first preference should be given to those kith and kin, who have a claim on our service.

It is an accepted fact that the body, senses, mind, intellect and possessions are neither ours nor for us. If we sincerely perform our respective duties, we will add immensely, to the welfare of the world.

A Vital Fact Pertaining to Duty and Right

In the Discipline of Action a striver by performing his duty, safeguards the rights of others. It is the duty of a son to serve his parents, and the parents have a right to such service. What is the right of others, is our duty. Therefore, every person should perform his duty, in order to safeguard the rights of others, without paying heed to whether they perform their duty or not. A man deviates from his duty by thinking of the duty of others and then has a downfall. Nowadays, in families and society at large, disquietude, conflict, friction and disorder etc., are rampant. The root cause is, that people demand their rights but they do not perform their duty. Therefore, Brahmā, the creator preaches to the gods and men, that it is their duty to do good to each other.

'Śreyah paramavāpsyatha'—Generally people hold that the statement, that the gods and men by fostering each other, shall attain the supreme good, is an exaggeration. But in fact, it is not so. If anyone is doubtful about it, he himself can translate this principle into practice and see the same result. When the trust-money is returned to the owner by a person, he has not the least affinity for that money, similarly when we utilize worldly things in rendering service to the world, our affinity for the world and worldly things, is renounced. As soon as, this affinity is renounced, supreme good is attained. Therefore, it is an error to take Brahmā's word, as an exaggeration.

So long as, a person performs actions for himself, he is bound by them, and his actions do not come to an end. But when he does nothing for himself, nothing remains to be done by him and he does not commit sin, because desire is the root of sins (Gītā 3/37). Therefore, a striver in order to attain supreme good (salvation), should perform his duty by renouncing attachment and the desire for fruit, according to the ordinance of the scriptures. By doing so, attainment of salvation is axiomatic.

Renunciation of one's desire, leads to the welfare of the entire

world. He, who enjoys pleasures, being attached to them in order to satisfy his desire, performs an act of violence (downfall), for himself as well as for those who lack those materials because they are sad due to the shortage of those materials. Thus a pleasure-seeking person cannot escape sins. On the other hand, one gets peace from those people who follow the spiritual path, as everyone can lay equal claim to spiritual assets. Thus according to Brahmā, the creator, if a man performs his duty renouncing desire and attachment, he can attain the supreme good viz., salvation, without any doubt.

Here, attainment of the supreme good has been specially mentioned for human beings, rather than gods. The aim of the gods is not to attain salvation. But they offer rewards to men, according to their actions, provide required matter to them for performing actions and enjoy the reward for their good actions performed in the past. They do not provide the required matter disinterestedly. But, when even the vilest sinner can attain salvation; the gods can also attain salvation if they have a desire to do so. However generally, their aim is to enjoy the heavenly pleasures, so they have no desire to attain salvation.

Appendix—Man alone is qualified for performing new actions, while eighty-four lac forms of lives, life of gods and life of beings residing in hells, are the lives to reap the fruit of their past actions. Men with interested motives go to heaven in order to enjoy heavenly pleasures. Therefore the gods follow their responsibility and discharge their duty not disinterestedly. Therefore eligibility for salvation is only for men.

Salvation is innate while bondage is caused one. Human life is only to attain salvation. Therefore the person who discharges his duty, naturally attains salvation—‘parasparam bhāvayantaḥ śreyas paramavāpsyatha.’ For salvation no new work needs to be done, but whatever work a man does, if he does it for the welfare of others, by renouncing selfishness, egoism and the

desire for fruit, it will lead him to salvation. Without disinterested motive, if a man performs his duty, he goes to higher regions such as heaven etc. The heaven which is attained by performing grand religious sacrifice, can be attained by a Kṣatriya just by discharging his duty of fighting in a war.

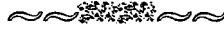
As Brahmājī has told the gods and men to do good to each other in selfless spirit through their duties, similarly it should be interpreted that the people of the four Varnas (castes) should do good to each other. If the people of the four Varnas (social orders) discharge their duty for the welfare of each other, it will lead them to salvation.

The entire universe has been created in the manner that there is nothing (object or action) for one's ownself but everything is only for others—'idaṁ brahmaṇe na mama'. For example a chaste wife is only for her husband, not for herself. A woman's organs appeal to a man, not to a woman. Similarly a man's organs appeal to a woman, not to a man. A mother's milk is only for the child, not for her own self and the child's activities are to please the mother, rather than to itself. Parents are for the good of their offspring and the offspring are for the good of their parents. The audience is meant for the speaker and the speaker is meant for the audience. It means that one should not derive pleasure (comfort) himself but should provide it to others. The universe has not been created to enjoy pleasures but to attain salvation.

The gods also by renouncing their selfishness, can do good to others. Therefore among gods also there have been sages such as Nārada etc. Though the Lord's ordinance does not deprive anyone of God-realization (salvation) but a man is predominantly and naturally eligible (qualified) for it.

Here a question may arise that we do good to others but others instead of doing good to us, do evil to us, then how will 'parasparam bhāvayantaḥ' be applicable? The answer is that if

we do good to others, others will not be able to do evil to us. They will have no power to do evil to us. Even if they do evil to us, they will repent for it afterwards and will lament for it. If they do evil to us; there will be many others to do good to us and to sympathize with us. In fact there is no ordinance anywhere to do evil to anyone. A man because of aversion does evil to others. 'Parasparam bhāvayantaḥ' (service to each other selflessly through one's duty)—this applies to mankind. Without following it people are suffering pain.



इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

iṣṭānbhogānhi vo devā dāsyante yajñabhāvitāḥ
tairdattānapradāyaibhyo yo bhuṅkte stena eva saḥ

Fostered by the sacrifice (yajña), the gods, will bestow upon you all the requisite necessary for performing your duty. He who relishes these, without using these in the service of others, is verily a thief. 12

Comment:—

'Iṣṭānbhogānhi vo devā dāsyante yajñabhāvitāḥ'—Here the term 'Iṣṭabhoga' does not stand for the desired objects because in the preceding (eleventh) verse there is mention of attaining the highest good and this verse is related to that verse. Secondly, as long as a man has desire, he can't attain the highest good. So here this term means that the gods will supply him all the required material for the performance of sacrifice (duty).

Here the expression 'Yajñabhāvitāḥ devāḥ' means that the gods provide the required material to men by regarding it as their right (responsibility). Men are indebted to them. So they have to perform sacrifice (duty).

'Tairdattānapradāyaibhyo yo bhuṅkte'—Brahmā used the

expression, 'Te devāḥ' for the gods, because before him they were men, not gods. But here the term 'Ebhyaḥ' stands for nearness. For God, everyone is near Him (Gītā 7/26). It proves that the holy words from Divine lips, begin here.

Here, the term 'Bhunkte' does not stand only for eating, but for enjoyment of all the objects (food, clothes, house and money etc.,) required for the maintenance of a body.

We owe this body to our parents, and it is they, who have fostered it. For our knowledge, we are grateful to our preceptors and sages. The gods have provided us with the material necessary for the performance of duty. The manes guide us, how to provide ourselves with comforts. Beasts, birds, trees and creeping vines etc., sacrifice themselves, in order to provide comfort to others and do good to them (though they are not aware of it). Thus, whatever material, strength, ability, rank, authority, wealth and property we possess, we owe it all, to others. So whatever we possess, should be devoted to the service of others.

The body, senses, mind and intellect etc., are not ours, these came from the world. So, if we want to enjoy worldly pleasures by regarding these as our own, they lead us to bondage. But if we perform our duty by utilizing these in rendering service to the other people, from whom we have received them, without expecting any reward, we can get rid of the bondage.

Generally, strivers think that if they render service to the worldly people, they would be attached to them and would get entangled in the world. But the Lord's gospel proves, that it is not service but desire, which leads to bondage. So, it is every man's duty, like the gods, to serve others and do good to them, according to his resources. The Lord and gods do not expect more from him.

'Stena eva saḥ'—Here, in the expression 'Saḥ stena' (he is a thief) the purpose of using the singular number is to emphasise the fact that, he, who without performing his duty, of giving

the required objects (food, water, clothes etc.,) to others, enjoys them all alone, is a thief.

The person who without repaying the rightful due of others and enjoys the objects himself, is a thief. Thus a thief is, he who performs actions with a selfish motive in order to gain honour and praise etc. Such a person can never gain purity and peace of mind.

This body is neither different nor can be different from the world, because it is a fragment of the world. Therefore, if a person assumes the body as his, without accepting the world as his, this assumption gives birth to pairs of opposites such as attachment and aversion and also evil propensities such as pride, individuality and unevenness of mind etc. A striver following the path of action, gets rid of the pairs of opposites such as attachment and aversion etc., easily, because whatever such a striver does, he does for the welfare of the world. He even practises the spiritual discipline, not for his own salvation, but for the salvation of the entire world. The reason is, that if he regards his salvation different from the salvation of others, it means that he has unevenness of mind, which is a stumbling block to his spiritual progress. He, who uses the body, senses, mind and intellect etc., which he has received from the world, for his selfish motive, is dishonest.

An Important Fact Pertaining to Duty

According to Indian culture, a man's only aim is to attain salvation. Therefore, Brahmā, the creator, at the beginning of creation, urged men to perform their duty while fostering one another, without any selfish motive (Gītā 3/10).

Members of a family commit an error, that they perform actions under the influence of desire, mineness, attachment and selfishness etc. So they have to suffer here, as well as hereafter. They fall a prey to quarrel, fight, envy and jealousy etc., while hereafter, they have to reap the adverse fruit of the actions

performed by them. When a person serves others in the hope of reward, he is attached to persons and things. This attachment leads him to bondage. A selfish man is not liked or praised by anyone. In a family, objects get concealed from a passionate and pleasure-seeking person. On the other hand, if a person serves others with all his resources, he attains salvation and is also praised, honoured, comforted and supplied things, even though he is unwilling to receive them. A Karmayogī has no desire to win honour or praise etc., because desires and pleasures bind him.

Desire for pleasure diverts a man from the performance of duty, and is conducive to his downfall. So a striver, following the path of action, should always think of doing good to others including the members of his family, without having any pride of doership. As a mother's milk is meant only for a child, similarly, whatever material a man possesses, is only for others. Therefore, a man should not regard his possessions as his own and for him. The possessions will perish but bondage in the form of attachment and feeling of mineness will prevail. So the Lord declares, that he who enjoys the objects, regarding these as his own, is a thief.

A man is indebted to the gods, sages, manes, birds beasts, trees and creeping plants etc., because it is in their nature to serve him and do good to him. Therefore, five kinds of sacrifice (for sages, for gods, for creatures, for manes and for men) have been prescribed in the scriptures. By this fivefold sacrifice (duty), he can satisfy all of them. Therefore, having shouldered this responsibility by making use of his freedom, he can attain to the supreme good.

The gods etc., do their duty. If men do not perform their duty, there is a commotion not only among the gods but in the entire universe. Consequently there are natural calamities such as a deluge, drought, earthquake and famine etc. The Lord in the Gītā (3/23-24) declares, "If ever, I did not engage Myself

in action, unwearied, men in every way, would follow My path and I should be the creator to disordered life as well as, of destruction of beings" (Gītā 3/23-24). As a whole bullock cart faces a series of jerks, when even a small portion of a wheel is damaged, similarly even if a single person deviates from his duty, he leaves an adverse effect on the entire universe. On the contrary, as the recovery of a diseased limb makes the whole body healthy, similarly the person who performs his duty sincerely and efficiently, does good to the entire universe.

Brahmā, the Creator, ordered both gods and men to perform their duty. The gods follow a certain code of conduct, but men ignore it due to their folly. They start laying a claim to the matter, which has been bestowed upon them for the welfare of others. Moreover, they have been endowed with freedom, so that by making proper use of it, they may be free from the bondage of actions, in which they have been placed in, since infinity. But, by misusing that freedom they get attached to actions and their fruit. Consequently, they get entangled and head for suffering in numberless future births. Therefore, men should serve all beings such as God, gods, sages, manes and men etc., with all the resources and possessions which have been bestowed upon them.

Question:—How will a Karmayogī keep his body and soul together, if everything is to be utilized in the service of others?

Answer:—In fact this question arises only, when a man assumes the identity of the self, with the body. A Karmayogī does not accept his affinity for the body. He regards the body as the world's and, therefore, serve the world with it. He has his eyes on the imperishable self, rather than on the perishable body. Only the person who is mindful of his body, can ask such a question.

As long as a person is eager to enjoy worldly pleasures, he is keen to remain alive and fears death. A Karmayogī has no desire for pleasures, all his actions are performed in order to

render service to others, so he does not care, even to live alive. The question how he will maintain his body, does not arise in his mind. In fact he who performs his duty, disinterestedly for the welfare of the world is an asset to the world which provides for his living. In the domain of God when there is provision for the maintenance of the bodies of ordinary creatures, such as beasts, birds, insects, germs, trees and plants etc., whose lives are for the good of others, how is it possible that there will be no provision for the maintenance of the body of the striver who serves all beings, with all his resources including his body?

The preserver Lord by His grace, has equally bestowed upon beings the material required for the maintenance of their bodies. A mother is a living example to prove this fact. The mothers' breasts, where there is blood in abundance are filled with sweet and nourishing milk as soon as a baby is born. Whether it is through the grace of God or through fate, a man gets the things necessary for his living. So there is no need to worry about it. In the domain of God when there is a provision for the maintenance of the body of even the vilest sinner or a confirmed atheist, will there not be any provision for maintaining the body of a Karmayogī ? Therefore, it is futile to raise such a question.

Appendix—The term 'yajña bhāvitāḥ' means fostered, worshipped, enriched by sacrifice. Being in the middle world the man can foster all living beings who are living in the upper as well as the lower region. The man has been settled in the middle region so that he may do good to all. Therefore the man is qualified (eligible) for attaining salvation.



Link:—In the ninth verse, the Lord having declared that mankind is not bound by actions, which are performed for the sake of sacrifice, ordered Arjuna to perform action for that sake. The same order of the Lord was confirmed by Brahmā's word. Now in the next verse, He explains what the fruit of the

performance and non-performance of sacrifice (duty) is.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

**yajñāśiṣṭāśinaḥ santo mucyante sarvakilbiṣaiḥ
bhuñjate te tvaghaṁ pāpā ye pacantyātmakāraṇāt**

The righteous who eat the remnants of the sacrifice are released from all sins; but those sinful ones who cook food for themselves verily devour sin. 13

Comment:—

'Yajñāśiṣṭāśinaḥ santaḥ'—When duties are performed according to the scriptural injunctions, without any hope of reward, equanimity (in the form of a remnant of the sacrifice) is achieved. The main factor in the Discipline of Action is, that an action is performed only with the material which is received from the world. Therefore, an action is called 'Yajña' only if by it selfless service is rendered to the world. After performing sacrifice (action) the residue 'Yoga' (Equanimity) is, for oneself. This 'Yoga' (Equanimity) is the essence which has been called 'nectar' in the fourth chapter (4/31).

'Mucyante sarvakilbiṣaiḥ'—Here the term 'kilbiṣaiḥ' means sins viz., bondage. The Lord has used the adjective, 'sarva' (all), which means that having realized equanimity, a man is released from all bondage. All his actions performed in the past, (as stored and ripe ones) as well as those performed ones at present, melt away i.e., are reduced to nothing (Gītā 4/23).^{*} When his actions have been reduced to nothing, he attains to the eternal Absolute (Gītā 4/31).

^{*} When he has no desire, his stored actions of the past disappear. So long as the body is alive, desirable and undesirable circumstances appear according to the fortune, but he remains unaffected by them. Thus actions in the form of fortune also disappear. As far as the actions of the present are concerned, they are turned into inaction i.e., they don't bear any fruit because they are performed without any desire for fruit.

In the ninth verse of this chapter, the Lord declared, "mankind is bound by actions, other than those, performed for the sake of sacrifice." While in the twenty-third verse of the fourth chapter He declared, "All the actions of the man who works for the sake of sacrifice, are dissolved." The same fact has been pointed out here, in this verse. It means, that people who realize equanimity, the remnant of sacrifice, are liberated from all bondage. Not only the sinful actions, but also the virtuous actions which are performed, with the hope of fruit, are conducive to bondage. He who has attained equanimity as remnant of sacrifice, casts away both good (virtues) and evil (sins) (Gītā 2/50).

Now think over the root of bondage. The desire, that this should happen and that should not happen, is the root of bondage. Desire is the cause of all sins (Gītā 3/37). So it must be renounced.

In fact, desire has no independent existence of its own. It is born of a feeling of want in the self, while in the self (soul) no paucity, is ever possible. So the self has no desire. But a man's self by identifying itself with the unreal body etc., feels the missing objects for the body, as shortage in him, and thus has a desire for the unreal. He should realize that he (self) ever remains the same, while the worldly objects and actions appear and disappear, these are born and perish. So, how can the perishable fulfil the desire of the imperishable? Therefore, it is a folly to hanker after those sense-objects. They cannot make up the deficiency. If a serious and proper thought, is given to this point, desires can be wiped out easily.

When a striver renders service with his body and things etc., without regarding these as his and for him, his affinity with the body and things etc., is renounced and he realizes the real self. Then, he feels no want. Such a man is liberated from the bondage of the world, while he is alive.

'Ye pacantyātmakāraṇāt'—All kind of desire, selfishness,

attachment etc., are included in the expression 'ātmakāraṇāt' (for their own sake). The more selfish a man is, the greater a sinner he is.

Here the term 'pacanti' denotes, all the mundane actions such as eating, drinking, walking, sitting and so on. Whatever action a selfish man performs, either for himself or for others, performs only for himself. On the other hand, a striver who, having renounced selfish motives while performing his duty, works for others only, even when he appears to work for himself. He, who uses the objects which he has received from the world for his own enjoyment, actually cooks food for his own sake. It is a great sin to regard the body, a fragment of the world, as one's own and for one's own self. But he who without, regarding the body as his own, supplies necessities such as food, water and clothes etc., to it, and does not allow it to be lazy, heedless and pleasure-seeking, renders service to it and becomes free from the feeling of mineness and attachment to it.

Man himself, has to reap the fruit of actions performed by him. But his actions affect the entire world. He who performs actions for himself, deviates from his duty. That deviation results in calamities such as famines, epidemics and deaths etc., in a country. So, it is proper on the part of a man, that he should do nothing for himself, should regard nothing as his own and should desire nothing for himself.

He who expects the perishable fruit of actions, is also like those who cook food, for their own sake. So the Lord in the first verse of the sixth chapter, declares that a Karmayogī should perform his allotted duty without depending on the fruit of actions. When a man totally renounces dependence on the fruit of action, he does nothing for himself and thus gets established in Yoga.

'Bhuñjate te tvaghaṁ pāpā'—The Lord condemns the sinful ones, who perform actions for themselves. Such persons store so many sins which are not exhausted even after suffering tortures

in hells and eighty-four lac forms of lives, but their sinful actions remain as stored actions (sañcita karma). Human life is such a marvellous field in which, as we sow so shall we reap for many births to come*. Therefore, a man must resolve not to commit sins in future i.e., must not perform actions for himself. Such a resolution means a great power. The fact is, that all the sins of a man who resolves to follow the spiritual path, cease to be committed by him.

Appendix—The body, ability, rank (position), authority, knowledge and power etc., which a man possesses, have been obtained and will be lost. Therefore they are not ours and are not for us, but they are for rendering service to others. Our Indian culture is summed up in this principle. As all the organs of the body are for the welfare of the body, so all the people of the world are for the welfare of the world. A man may be of any country, guise, Varṇa (social order), āśrama (stage of life) etc., may easily attain salvation by rendering service to others through his actions.

Whatever characteristic we have, is for others, not for us. If all the people follow this idea, no one will remain bound but all will become liberated souls. If you use the things which you have received from the world is the service of others, what have you spent of your own? It leads you to salvation free of cost. Besides this, nothing needs to be done for salvation. We are responsible to spend only whatever we possess, we have no responsibility to spend more than that. A man can't do more than that. If we spend the things, ability and strength etc., completely in rendering service, we shall attain complete salvation.

In fact the body is useful only for the world, not for one's own self because the body is not for us at all. The body is

* In fact this human birth is the first as well as the last birth of all births. If a man realizes God, it is the last birth. But if he does not attain God-realization, it is the first one of the infinite births.

needed in order to do some action. If nothing is to be done, then what is the need of the body? Therefore to do any action for one's own self with this body, is a flaw. We can't do anything for the self with the thing which we have received, but with that we can serve the world. The body is a fragment of the world; therefore whatever will be done with it, will be only for the world. The body-senses-mind-intellect can't go beyond the world, they can't be separated from the world. Therefore performance of actions for one's own self, is not human nature but it is demoniac and devilish nature. In fact a man is only a human being in the real sense, who does actions for the welfare of others. He who performs actions for one's own pleasure, verily devours sin viz., ever remains sad, while those who work for the welfare of others, are released from all sins viz., become happy forever—'yajñaśiṣṭāmṛtabhujo yānti brahma sanātanam' (Gītā 4/31).



Link:— Arjuna puts the question to Lord Kṛṣṇa, "Why do You urge me to perform this savage deed?" In response to his question, the Lord having given several reasons, propounds the necessity of performing sacrifice (duty) in order to maintain the world order, in the next two verses.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
 यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥
 कर्म ब्रह्माद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
 तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

annādbhavanti bhūtāni parjanyaḍannasambhavaḥ
 yajñādbhavati parjanya yajñaḥ karmasamudbhavaḥ
 karma brahmodbhavaṁ viddhi brahmākṣarasamudbhavam
 tasmātsarvagataṁ brahma nityaṁ yajñe pratiṣṭhitam

From food, creatures come into being; from rain, food is produced; from sacrifice (yajña) comes rain and sacrifice is born

in hells and eighty-four lac forms of lives, but their sinful actions remain as stored actions (sañcita karma). Human life is such a marvellous field in which, as we sow so shall we reap for many births to come*. Therefore, a man must resolve not to commit sins in future i.e., must not perform actions for himself. Such a resolution means a great power. The fact is, that all the sins of a man who resolves to follow the spiritual path, cease to be committed by him.

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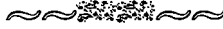
Whatever characteristic we have, is for others, not for us. If all the people follow this idea, no one will remain bound but all will become liberated souls. If you use the things which you have received from the world is the service of others, what have you spent of your own? It leads you to salvation free of cost. Besides this, nothing needs to be done for salvation. We are responsible to spend only whatever we possess, we have no responsibility to spend more than that. A man can't do more than that. If we spend the things, ability and strength etc., completely in rendering service, we shall attain complete salvation.

In fact the body is useful only for the world, not for one's own self because the body is not for us at all. The body is

* In fact this human birth is the first as well as the last birth of all births. If a man realizes God, it is the last birth. But if he does not attain God-realization, it is the first one of the infinite births.

available in a well and as the water of the pipe is available only through the tap or the hole, similarly the all-pervading God specially manifests in sacrifice.

Performance of actions for one's own self and assumption of affinity for the insentient body etc., are the obstacles to God-realization. These obstacles are removed, when duty is performed without hoping for any reward, and for the welfare of others and then God, Who is ever attained, is naturally realized. Therefore, Lord Kṛṣṇa is urging Arjuna to perform his duty, by offering several reasons and examples.



Link:—In order to maintain the world order, it is man's responsibility to perform his duty. Therefore, the Lord in the next verse criticizes a man who does not perform his duty.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

evam pravartitam cakram nānuvartayatiha yaḥ
aghāyurindriyārāmo mogham pārtha sa jīvati

O Pārtha, he who does not, in this world, follow the cycle thus set in to motion, is sinful, and sensual desires, and lives in vain. 16

Comment:—

[Here the Lord, while concluding the topic started in the ninth verse, addresses Arjuna as 'Pārtha' to remind him that he is the son of Pṛthā (Kuntī) who performed her duty even by suffering troubles throughout her life. So he should also perform his duty. In fact the action which he was regarding as terrible, was not really terrible, it was a sacrifice (duty). He who performs his duty, follows the wheel of creation, while he who does not perform his duty, does not follow this cycle.]

'Evam pravartitam cakram nānuvartayatiha yaḥ'—As a broken

fragment of the wheel of a chariot, gives a series of jerks to the charioteer, as well as to the driver, similarly a man who does not follow the wheel of creation, creates an obstacle in the smooth running of that wheel.

As the limbs and body, have close affinity, so have man and the world. When a man performs his duty by renouncing desire, feeling of 'mine', attachment and egoism etc., he gratifies the entire creation.

'Indriyārāmah'—Sensual is he, who enjoys the worldly objects through his senses, by having desire and being attached to the sense-objects. Such a person is inferior even to beasts, because beasts instead of performing sinful actions, are purified by receiving the fruit of their sins of the past. But a man committing new sins, has a downfall and by creating disturbance in the wheel of creation, hurts the entire creation.

'Aghāyuh'—The life of such a man is sinful, because he who wants to enjoy sensual pleasures, cannot escape sin. The person who hankers after selfishness, pride, pleasures and prosperity, causes suffering to others and thus he is of a sinful nature. Saint Tulasīdāsa in the Rāmacaritamānasa declares, "Those who are malicious, engrossed in adultery, slanderous and hanker after the riches of others, are vile and sinful devils in human forms" (7/39).

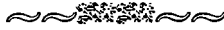
'Mogham pārtha sa jīvati'—The Lord condemns such a person who does not perform his duty by saying, that such a person lives in vain i.e., it will be better if he were dead. If such a man dies, people will not have to suffer without him. During the exile of Lord Rāma, the wild tribes said, that if they did not steal anyone's clothes and utensils, it meant that they were rendering service to Him (Mānasa 2/251/2). Similarly, such persons who do not perform their duty, should not at least disturb the wheel of creation. By doing so they could render service to creation.

Such a person who does not follow the cycle of creation, has been said to be a thief (3/12), feeding on sin (3/13) and a

sinful and sensual person, who lives in vain by this verse.

Gosvāmī Tulasīdāsa also in the Rāmacaritamānasa, declares about such a person—His envy is like fire, anger like that of the god of death, sins and evils are like the treasure of the god of wealth and he does evil to others like the comet. It is good if such a person like Kumbhakarna goes on sleeping for a long time (1/4/3).

Appendix—The description, which has been given from the ninth to this verse, means only to render selfless service to others.



Link:—The Lord has condemned the person who does not perform his duty, in order to renounce his affinity with the world, in the preceding verse. Now, in the next two verses, He talks about the enlightened soul, who having performed his duty, has renounced affinity for the world.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

yastvātmaratireva syādātmatrptaśca mānavaḥ
ātmanyeva ca santuṣṭastasya kāryam na vidyate

But, for a person who takes delight only in the self, is satisfied with the self and content in the self alone, verily there is no further work to be done by him. 17

Comment:—

'Yastvātmaratireva syādātmatrptaśca mānavaḥ ātmanyeva ca santuṣṭastasya'—Here the term 'tu' (but) has been used to differentiate, a person, who has become enlightened having performed his duty, from the person who does not perform his duty, as described in the preceding verse.

So long as a person assumes his affinity for the world, he rejoices in the sensual pleasures, wife, sons and family, remains

satisfied with food and is content in riches. But they cannot provide him with perfect and lasting rejoicing, satisfaction and contentment, because the world is ever-changing, insentient and perishable while the self is uniform, sentient and imperishable. So how can the self be satisfied and be contented with the world, when there is not even the least affinity between the two?

A man cannot take delight in the world constantly. A newly married couple take delight in each other but that joy or attraction does not continue to exist after the birth of one or two babies. Sometimes, an old woman is heard saying, about her husband, "It is good, if the old man dies." The satisfaction provided by food and riches etc., is momentary and temporary, also.

In fact, the worldly objects cannot provide lasting delight, satisfaction and contentment to man. If these had provided real delight, satisfaction and contentment, man would have never felt their absence. In the self, delight, satisfaction and contentment naturally exist because the self is real and the real never ceases to be (Gītā 2/16). As the real always exists, there is no deficiency in it and without that no desire is born. So there is no desire in the self. But when the self by an error assumes its affinity with the world, it seeks delight, satisfaction and contentment in the world, and has a desire for the worldly objects. When one desire is satisfied and the second is not born, at that time, he remains free from any desire and that state of freedom provides him with delight. But, man by error thinks that he has received delight, satisfaction and contentment by the satisfaction of desire. Had he got that delight by the satisfaction of desire, that delight should have continued unabated and there would have been no more desire for that object again. In fact, it does not happen so. When one desire is satisfied, another new desire is born and the process continues. When one has desire, it means he feels a deficiency and when he receives the desired object, he becomes a slave to it. Thus a man with a desire ever remains sad.

Here, a point needs attention. A striver rightly thinks that lack of desire is the root of delight, while desire is the root of sorrows. But the people attached to the world think otherwise. They think that they get delight in having received objects or things and they are, sad without them. If they realize the reality like the strivers, they could also get rid of desires.

People, who perform actions with the expectation of fruit, deserve, to follow the Discipline of Action (Śrīmadbhāgavata 11/20/7). Such people derive joy, satisfaction and contentment out of the world. So the Lord, having described such persons who perform actions without the desire, for their fruit declares that such strivers, unlike the worldly people, are delighted, contented and satisfied in the self (Gītā 2/55).

In fact delight, satisfaction and contentment are not different from each other, yet they seem to be different, because of a person's affinity for the world. As soon as this affinity is renounced, an enlightened soul is delighted, satisfied and contented in the self, their difference which seemed to exist, disappears.

The Lord in this verse, has used the terms 'eva' (Only) and 'Ca' (And) twice, while further in the eighteenth verse, He has used these terms, once. That shows, that a Karmayogī (One who follows the Discipline of Action) does not suffer a shortage of delight, satisfaction and contentment and needs no greater bliss than this one (Gītā 6/22).

'Tasya kāryaṁ na vidyate'—The aim of the performance of actions for a man, is to attain salvation or God-realization. When this aim is achieved by anyone following the Disciplines of Actions, Knowledge or Devotion, nothing remains to be done, known and acquired by him and that is the supreme achievement of a human life.

In the self, there is no shortage. But so long as a man because of his affinity for the world, feels shortage in him (self) he performs actions for himself by regarding the body as 'I' and

'Mine'. In that case there remains some work which needs to be done by him. But when he, instead of performing the actions for himself, performs them for others, such as body, senses, mind, intellect, life-breath, parents, wife, sons, family, society, country and the world, his affinity for the world is renounced. When his affinity for the world is completely renounced, nothing remains to be done by him, because there is no activity then in the self. Whatever action is performed, that is performed because of the affinity for the world, by worldly things. Therefore, work is to be done by those, who have affinity for the world.

An action is performed, when there is desire to acquire something, and desire is born of want. The enlightened souls have no want, so they have to do nothing.

When through the Discipline of Action, an enlightened soul is delighted, satisfied and contented in the self, and nothing remains to be done, known and acquired by him, he transcends prescription and prohibition. Though such a God-realized soul, rises above the ordinance of the scriptures, yet his actions are in accordance with the scriptural injunctions, and these are examples for others.

The expression 'Tasya kāryam na vidyate', does not mean that no action is performed by that God-realized soul. But it means that though no work remains to be done by him, actions are performed by him, for the welfare of others. As the activities such as lowering and raising of eyelids, breathing and digestion etc., go on automatically, similarly, all exemplary activities prescribed by the scriptures are automatically performed, by the enlightened soul, (as he has no sense of doership).

Appendix—A Karmayogī performs all actions with a selfless motive to serve the world. As the Ganges is worshipped with Ganges-water; similarly by applying the body, senses, mind, intellect and ego, which he has received from the world, in rendering service to the world, the connection with the body

and the world is snapped off and the Self or Divinity is revealed. Therefore he takes delight and is gratified and is contented in the Self alone.

The worldly injunction and prohibition—both are indeed prohibition (negation) because these two can't last (remain). A Karmayogī having renounced affinity for the world rises above all prescriptions and prohibitions. 'Tasya kāryaṁ na vidyate' (He has no duty to perform).



नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

naiva tasya kṛtenārtho nākṛteneha kaścana
na cāsyā sarvabhūteṣu kaścīdarthavyapāśrayaḥ

For him in this world, there is no gain whatsoever, in the performance of an action or its non-performance, nor does he have any self-interest in other beings. 18

Comment:—

'Naiva tasya kṛtenārthaḥ'—Everyone has a tendency to do some work or the other, for himself. So long as a man has the tendency to acquire worldly things, some work remains to be done by him. He is bound by the desire of acquiring something or the other. Performance of duty is inevitable in order to get rid of that desire.

Actions are performed in two ways—either in order to satisfy desire or to get rid of desire. Common men work in order to satisfy their desires, while a Karmayogī performs actions, in order to get rid of desires. Therefore, an enlightened soul being free from desire, has not the least affinity for the performance of duty. Actions are performed by him, automatically without any selfish motive, for the welfare of the entire creation.

Such a God-realized soul realizes that all the worldly objects,

body, senses, mind and intellect etc., are not his own, but these belong to the world.

So, these should be utilized for the world. This is, because no action can be performed without the help of the world. Apart from this, matter required for action, is also an offshoot of the world. It is in no way related to one's own self. Therefore, nothing is ours. The cosmos can never be meant for an individual. Here, lies the fault with man, that he tries to utilise the cosmic entity for his individual purposes. This generates unrest. If he utilises his body, senses, mind, intellect and matter etc., for universal use, he can get a state of quietude. This characteristic exists in an accomplished Karmayogī, that all his so-called body, senses, mind, intellect and matter etc., are utilised for the service of the entire world. Thus, he is totally unconcerned about his bodily activities. Even then, a great person instinctively performs excellent deeds, ideal for the generality of men. Thus, by utilizing these for the world, he attains great peace and his actions are exemplary.

'Nākṛtenha kaścana'—He, who assumes his affinity for the body, senses, mind and intellect etc., and remains inclined towards indolence and sloth, does not want to perform actions, because he wants to enjoy pleasure which arises from sleep, indolence and sloth, and which is declared to be of the nature of ignorance (Gītā 18/39). But, how can a great soul, who transcends even the Sāttvika happiness, be inclined towards pleasure, arising out of ignorance? When he has not even the least affinity for body etc., how can he be inclined towards indolence and heedlessness etc.?

A Vital Fact

Generally strivers attach importance to actionlessness. They want to place themselves in trance (Samādhi) and, being completely unattached with actions, so that no thoughts are left to act. This is an excellent and useful thing no doubt, but not

as a principle (final truth). Though inaction is superior to action, yet it is not the goal.

Inclination and abstention, both are within the realm of nature. Upto the 'Nirvikalpa' trance, every stage is within the reign of prakṛti, because deviation is possible even at this stage. Every action takes place in prakṛti. Even a deviation from trance involves action and without action such deviation is impossible. Therefore like walking, speaking, laughing and hearing etc., sleeping, sitting, standing, keeping quiet, fainting and going into a trance, also are actions. The real essence (conscious self) is free from inclination and abstention both. The self, is an untainted illuminator of action and inaction both. When a person identifies the self with the body, actions are divided into two classes—performance and non-performance. But in fact, both of these belong to the same class. Till attachment to the body persists, non-performance of an action, is also an action. As 'go' is a verb so 'stand' is also a verb and both involve activity, though in the former the activity is clearly seen, while in the latter it is not apparent.

The question of performance or non-performance of actions, arises only when a man has affinity with a body. Unless such affinity is there, no action is possible.

An enlightened soul who renounces his total affinity for nature, and its evolutes, (the insentient matter), realizes the self, which transcends both activity and non-activity. Therefore, a striver should renounce his affinity for matter (egoism and attachment to the body). The self (tattva) ever remains the same, as always.

'Na cāśya sarvabhūteṣu kaścīdarthavyapāśrayaḥ'—When a great soul has not the least selfish affinity for a body and the world, all his actions are automatically performed for the welfare of others. As limbs of a body are ever engaged in doing good for the body, the body (a fragment of the world) of that enlightened soul, ever remains engaged in doing good to the world. Moreover, he has not the least pride or desire for fruit or

selfish motive, like a hand when it washes the face.

In the preceding verse, the Lord declared that there exists no work that needs to be done by a God-realized soul. In order to explain the reason, the Lord mentions three factors—(1) Such a soul has no interest in what is done. (2) He has no interest in what is not done. (3) He does not depend on anything or creature for any interest of his.

In fact, the self has no interest in what is done or what is not done and has no affinity with, either any being or thing because no action is performed by the self. All actions are performed, only when the self assumes its affinity for nature, and the things born of nature. Therefore, no action is to be performed for the self.

So long as a man has a desire to do, to acquire and to live, and he is afraid of death, he has got to perform actions. But when he renounces this desire and is not afraid of death, he has not to perform action, but action (duty) is automatically performed by him. One who is susceptible to deviation from duty needs advice.

An Important Fact

In the Gītā, Lord Kṛṣṇa explains the marks of a God-realized soul according to the Discipline, which they follow as strivers. The same description has been given here, in the seventeenth and the eighteenth verses.

The topic of the Discipline of Action, begins from the thirty-ninth verse of the second chapter, but the gist has been explained in the forty-seventh verse of the second chapter, when the Lord declares it in four stages:—

- (1) Thy right is to work only.
- (2) Have no desire for its fruit.
- (3) Do not be the cause of the fruit of action.
- (4) And let thy attachment be not towards inaction.

In this verse (3/18) is the description of a God-realized soul, who has attained perfection through Karmayoga, as described in the previous verse. Whatever, has been said there, (in 2/47) in the second and the third point for the striver, the same has been said, in the second half of this verse, for the God-realized soul, that he has no affinity for any creature or thing. Similarly, whatever has been stated in the first and the fourth point for the striver, the same has been said, in the first half of this verse for a God-realized soul, that he has no interest in what is done or what is not done. Thus, in the verses seventeenth and eighteenth, the description of the marks of a God-realized soul, who has realized Him, through the Discipline of Action, has been given.

According to the Discipline of Action, the eighteenth verse should have preceded the seventeenth verse, because when a God-realized soul, has no interest in what is done or what is not done, and when he does not depend on any creature for any interest of his, he gets joy, satisfaction and contentment in his own self. But, in the sixteenth verse the Lord declared, "He who does not perform his duty, lives in vain." Therefore, in the seventeenth verse by using the expression 'Yaḥ tu' (who but), the Lord explains that if a God-realized soul, does not perform his duty, he does not live in vain, but his life is very useful, as he has attained the aim of human life. Therefore, nothing remains to be done by him.

The state in which nothing remains to be done, can be attained even by a common man, by performing his duty, efficiently without expecting any reward, because everyone deserves to attain Him. The practice of Karmayoga, can be performed in all circumstances. The desire for sensual pleasure, is the main obstacle to the performance of one's duty. So, if a striver wipes out this desire for pleasure by serving others, without having any selfish motive, he can attain supreme peace by getting rid of all pains, and sorrows of life. As far as the supreme peace

is concerned, everyone is equally deserving, to attain it, while it is not possible, for everyone to have worldly possessions in equal share.

Appendix—In the world ‘performance of action’ and ‘non-performance of action’ are related expressions. Therefore ‘I have to do nothing’—this is also an action. But in Godhood ‘inaction is natural and automatic. The reason is that the divine entity has nothing to do with action or inaction. Therefore a God-realized Karmayogī has neither any relation with a thing, nor with a person nor with an action—‘yo’vatiṣṭhati neṅgate’ (Gītā 14/23). From his view-point nothing exists except the divinity.



Link:—The Lord in the next verse explains, what a striver should do in order to attain the state of a God-realized soul, described in the preceding verse.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥

tasmādasaktaḥ satataṁ kāryaṁ karma samācara
asakto hyācarankarma paramāpnoti pūruṣaḥ

Therefore, perform duty efficiently without attachment, for by actions without attachment, man attains the Supreme. 19

Comment:—

'Tasmādasaktaḥ satataṁ kāryaṁ karma samācara'—The term 'Tasmāt' (therefore) has been used to connect the preceding verse with this verse. In the preceding verse, the Lord declared that actions are performed by a God-realized soul, for the welfare of others though there is no need for him to perform these. Therefore, the Lord uses the term 'tasmāt', to make Arjuna to realize God, by performing his duty without expecting any reward. The reason is, that the self has no interest in what is done or what is not done. Actions are ever performed for others,

not for the self. When a striver performs actions for others, his attachment to perform actions disappears, and he gets established in the self. He is attached to them, when he thinks "I am body", "The body is mine" and regards the perishable objects such as body etc., as significant.

It is attachment, not action, which leads to one's downfall. Being attached to the body, senses, mind, intellect and other mundane objects etc., a man performs actions, in order to derive pleasure out of them. This attachment for the materialistic objects etc., leads him to the cycle of birth and death. The Lord declares, "Attachment to the modes born of nature, is the cause of the birth of soul in good and evil wombs" (Gītā 13/21). When a striver performs actions without attachment, his affinity for the insentient (matter) is renounced.

All actions of a striver who performs them, being free from attachment, are automatically for the welfare of all creatures, while the person who is attached to mundane objects and actions etc., cannot do good to others.

So far, we have used mundane materials such as a body etc., for our own pleasure and prosperity. Therefore, we are indebted to the world. We can repay our debt by performing our duty for the welfare of the world. When we perform action for ourselves, instead of being free from debt, we run into debt, more and more. Therefore, we have to take birth in the world again and again, in order to free ourselves of debt. By performing actions for the welfare of others, we get out of the old debt and we cease to run into new debt, as we perform actions in a disinterested way. Thus, we are liberated from bondage.

An action cannot be performed constantly, but attachment remains constant. So the Lord by the expression "Satataṁ asaktaḥ" urges Arjuna, to be constantly free from attachment. A striver, should perform his duty, prescribed by the scriptures constantly without attachment. In fact attachment also does not remain

constant. Even when the world itself is not constant, it is ever-changing how can its attachment remain constant? In spite of that, in the assumed ego, attachment seems to be there, constantly.

'Kāryam' viz., duty is that, which can be done and must be done. In other words, duty is action, which must be performed for the welfare of others, according to the ordinance of the scriptures and according to one's capacity, by renouncing one's selfish motive. In this way, duty is linked to the welfare of others.

Everyone has the freedom and capability to perform one's duty. It can be performed very easily. But it is because of heedlessness, indolence and desire for fruit, that its performance seems difficult. A man can perform his duty, independently under all circumstances. Attachment perishes through the performance of duty, while it enhances through the non-performance of duty. By performing duty for the welfare of others, we get rid of our present attachment and by not expecting any reward from them get rid of future attachment.

The term 'samācara' means, that the duty must be performed very carefully, enthusiastically, promptly and duly, so that the aim may be attained. If there is the least dereliction of duty, it creates a great hurdle in the path, of a Karmayogī. A man's duty according to his caste, order of life, nature and circumstances prescribed by the scriptures is 'sahaja karma' (innate duty). One should not give up one's innate duty, even though it may have flaws (Gītā 18/48), because by doing so, one does not incur sin (Gītā 18/47). So, the Lord seems to urge Arjuna, to perform his innate duty of waging war, because he is a Kṣatriya (a member of the warrior class), even though the act may seem terrible to him. An innate duty must be performed without attachment, as it leads to equanimity.

Something Noteworthy

When a being is born as a human being, he is provided

with all the matter, such as body, riches, property etc., and he has to leave behind all the materials here, when he departs. It proves that he has been granted this material in the same way, as a clerk is provided with the material in the office, so that he may work with it. But it does not mean, that it is his. As a clerk is paid for doing the office work, similarly a striver who performs actions for the world, his affinity for the world is renounced and he realizes his identity (unity) with God. This unity with God, is his reward.

This world is the field for practising spiritual discipline. Whatever material has been provided to us here, is only for practising spiritual practices, rather than for pleasure and prosperity. It is, neither ours nor for us. If and when, we gain our own objectives viz., the Supreme Bliss (God-realization), (Self-realization) nothing remains to be gained after that i.e., there remains no desire for anything else (Gītā 6/22). But we may acquire innumerable worldly things, the desire to acquire more, is never satisfied, it rather enhances.

When by error, a person accepts a thing as his own and for him he is attached to it. The Discipline of Action is an easy and good method, to wipe out this error. A Karmayogī, who without assuming a thing as his own and for him, uses it in order to render service to others, is easily liberated from the worldly bondage, as he performs actions for the world, by renouncing attachment, a feeling of 'mine' and desire etc., for the same. Thus the flow of his actions, is towards the world and he is liberated. On the other hand, a common person who performs actions with attachment, with feelings of 'mine' and desire etc., the flow of actions is towards him and so he is tied to these.

'Asakto hyācarankarma'—It is a man, who establishes a link with the world, and not the world with him. A striver should perform actions for the welfare of the world without attachment, having no desire for their fruit. His present affinity for the things

and persons of the world is renounced, by rendering service to them, and with things and persons of the future by having no desire for these.

In a fair, volunteers render service to the public, without expecting any reward. So they sleep soundly without even remembering any person of the public. Similarly, a striver who serves others without expecting any return not ever honour and praise etc., does not remember them and is thus easily liberated from the worldly bondage.

In the Discipline of Action, actions are performed for the welfare of others, without any attachment. Attachment can be wiped out, only when actions are performed according to the scriptural injunctions (Mānasa 3/16/1). Attachment can never be wiped out by performing forbidden actions.

'Paramāpnoti pūruṣaḥ'—As in the thirty-fourth verse of the thirteenth chapter the Lord has mentioned attainment to the Supreme by the term 'param' (the supreme) for a Sāṅkhyayogī (follower of the Discipline of Knowledge), similarly, it has been mentioned here by the same term for a Karmayogī, (follower of the Discipline of Action). It means that a striver according to his taste, inclination and faith, attains God-realization, by anyone of the Disciplines of Action, Knowledge or Devotion (Gītā 5/4-5). God is, He Who pervades everywhere, everytime, Who is everyone's and is attainable to everyone, undoubtedly and automatically.

Question:—How can the pride of doership which is an obstacle to God-realization, be wiped out?

Answer:—Common people perform actions for themselves, thinking that they are the doers. But a Karmayogī thinks that whatever he has acquired from the world, is not his, but it is of the world. Therefore, with the body, senses, mind, intellect, money and material etc., which he has acquired from the world, he renders service to the world. Thus his pride of doership perishes.

A Karmayogī, does not perform actions, in order to enjoy their fruits. He regards, the body as a fragment of the world. Therefore, there is nothing special to be proud of, if the body renders service to the world, in the same way, as a hand is not proud of rendering a great service to the face, by washing it.

A man performs actions in order to achieve a goal. As soon as the action is over, he gets engrossed, in that goal. As a businessman starts business in order to earn money, but as soon as his transaction is over, he starts counting the money without even thinking of customers etc., who had come to buy articles from his shop. A worldly man, having a mundane aim, remains engrossed in the world but he cannot be identified with the world, in spite of doing so, because the world is kaleidoscopic and insentient, while the self is uniform and sentient. But the striver who performs actions having God-realization as his aim gets identified with God, (whether he realizes this fact or not), because both of these are uniform and sentient. In this state of identification, no question can arise regarding the pride of doership.

Actions have a beginning and an end. So a person who performs an action, also ceases to be a doer, as soon as the action ends. But being under an illusion, he regards himself as a doer, even when he does not perform any action. Thus by considering himself as a doer constantly, his pride of doership, instead of perishing, enhances. An orator, considers himself an orator even when he does not make a speech. He regards himself superior to the audience and wants the people to honour and serve him and to fulfil his necessities. But if he regards himself as an orator only, during the period of a speech and not afterwards, he will expect no reward from the audience, and thus his doership will merge in his aim.

As an eater regards himself as an eater, only when he eats food, a Karmayogī also regards himself as a doer, only when he performs actions and not at other times. Suppose a Karmayogī,

delivers discourses and he has won high fame; in spite of that, if an occasion arises to hear a discourse, he can easily listen to it, without expecting any honour, respect and status, as now he considers himself a listener, not a speaker, without any superiority complex. He becomes a hearer or a speaker, according to the need of the moment. Thus his pride of doership does not remain constant. A thing which changes actually, does not exist. So how can a relationship with it remain constant? By thinking so, a striver comes to realize his egolessness.

An actor in a drama plays the role of Hariścandra, but while playings that role, he does not regard himself as a real Hariścandra. Similarly, a Karmayogī, while performing all actions according to the scriptural injunctions, does not regard himself, as a doer. He, like an actor, serves the world with the worldly things, without regarding these as his or for himself. Thus he has no pride of doership, in the least.

Similarly, he accepts his affinity for his kith and kin, while serving them, only in order to serve them. He performs his duty to the best of his capacity and resources, towards his wife, children and other members, even though they are ugly, hard-hearted and quarrelsome. Moreover, he thinks that his wife or children are not only his, but also of others. For example, his wife is her children's mother, her father's daughter, her brother's sister and so on. Thus, they have also a claim on her. Similar, is the case with other relatives such as father, sons and brothers etc. So a striver performs his duty efficiently, like an actor without thinking of the duty of others. By having the pride of doership, a man thinks of the duty of others and by thinking so, he deviates from a duty, while a Karmayogī does not accept his constant affinity for his caste, order of life, sect and circumstances etc., and so he performs his duty efficiently. A thing which is not constantly in existence, is for that matter, not in existence at all. Thus, the sense of doership of a Karmayogī automatically perishes.

A Vital Fact

A man has his identity with God, if he has no sense of doership unless he ignores the reality. As a swing while moving, stops still for a fraction of a second, at the rope end, in the same way, there is always the state of actionlessness (equanimity) after a swinging action ends and the second one begins. Secondly, if we perceive in the right perspective, we come to know that as the rope of the swing when it moves, remains straight, a man also remains in a state of equanimity, even while working. If he wants to realize this fact, he can do so, as soon as an action is over. In case a striver is ever careful, in this respect, he can realize equanimity or his identity with God, where there is no sense of doership.

In order to wipe out the pride of doership, a striver should distinguish the real which really exists, from the unreal (illusion) which seems to exist. The world which is changing always is illusory while the all-pervading Lord is real and He is automatically attainable to everyone—from Brahmā, the creator, to even an ant, equally.

The world which seems to exist, is every second getting destroyed. The senses, mind and intellect etc., with which the world is seen, reflect nothing but illusion. The all-pervading Lord Who ever exists, is always attainable to us. Therefore, in the Gītā it has been declared, "The unreal has no existence and the real never ceases to be" (2/16).

All the worldly objects and actions are nothing but an illusion. Actionlessness, exists at the beginning and the end, of every action. And this is a rule, that whatever is at the beginning and the end also remains in the middle. Therefore, actionlessness automatically exists, even when an action is going on. That actionless essence viz., the Sentient or God is the illuminator, of both actions and actionlessness and He, transcends the two.

It is because of our attachment (affinity) to the illusion (objects,

actions and persons etc.,) that we cannot realize God. As soon as attachment is renounced, ever attainable God is realized. Therefore, when being free from attachment, we apply this illusion (body and objects etc.,) in the service of the illusory (world), the flow of this illusion (body and objects etc.,) is towards the world and God the divine essence that is ever attainable, remains.



Link:—Has there been any person who attained perfection (God-realization) through the performance of action, without attachment? The Lord answers the question in the next verse.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ २० ॥

**karmaṇaiva hi samsiddhimāsthitā janakādayaḥ
lokasaṅgrahamevāpi sampaśyankartumarhasi**

It was by action alone, that Janaka and others attained perfection. Thou should perform selfless action, also for the good of the world. 20

Comment:—

'Karmaṇaiva hi samsiddhimāsthitā janakādayaḥ'—The term 'ādi' stands for, 'beginning' as well as, 'like'. Here the former meaning does not apply because before Janaka, there had been great souls like Vivasvān, Vaivasvata Manu and king Ikṣvāku, who had attained perfection through the performance of action (Gītā 4/1-2). Therefore, here it is used in the latter sense which means that some great souls like Janaka, before and after him, leading householder's life attained salvation by action.

This Discipline of Action is very old. By this discipline, Janaka and several other great souls have attained salvation or God-realization. Therefore, if anyone at present or in future, wants to realize God through the path of action, he without regarding the body and the objects as his own, should apply these in the

service of the world by considering these as the world's. In fact, they belong to the world. By doing so one's affinity with the world is easily renounced and God is attained. Therefore, the Discipline of Action is an easy, good and independent means to realize God.

Here the expression, 'Karmanā eva' stands for the expression 'Asakto hyācarankarma' i.e., performance of action without attachment. By performing the actions thus, a man is liberated from their bondage otherwise he is enslaved (Mahā., Śānti. 241/7).

It is the characteristic of the style of the Gītā, that the Lord briefly repeats the main idea of the preceding verse in the next one also, which is of great help to a striver. Performance of action without attachment explained in the preceding verse, is explained in brief in this verse by the expression 'Karmanā eva'. Similarly, He will explain the main point, described in the sixth verse of the twelfth chapter, again in the seventh verse in brief, in the expression, "Whose mind is set on Me".

Here the Lord instead of the expression 'Karmanā eva', could have used the expression 'Yogena eva'. But here the topic is of the performance of action without attachment. Therefore, the Lord has used this expression, which suits the context.

In fact, the sentient Lord cannot be realized through insentient actions alone. The stumbling block to God-realization is removed through the performance of action, without attachment. Then the all-pervading God is realized.

A Vital Fact Pertaining to God-realization

Generally people think that they can attain God, by performing action or by making effort. They hold that, as they have to make a lot of effort in order to meet a high officer, they will have to make much more effort, (in the form of penance, fasts etc.,) in order to attain God, Who is the Lord of infinite universes. But that is an error on their part.

Human life has a great affinity for actions. So in the Gītā it is mentioned, "Meeting death when passion prevails, the embodied soul, is born among those attached to action" (14/15). Therefore, a man has an inclination for action and he wants to attain his aim through actions. He believes that as the worldly things can be acquired through actions, so God could also be realised by action. So he tries to attain Him through action. But the fact is, that the Imperishable Lord cannot be attained by actions. Only the perishable worldly things, can be acquired through actions, because all actions are performed with the help of a perishable (body, senses and mind etc.,) while God is realized by total renunciation of affinity for the perishable.

Every action has a beginning and an end, so its fruit is also perishable. A thing which is at some distance (unacquired), with the point of view of space or time can be acquired by action. Thus, only the worldly things which are perishable, changeful and confined, can be acquired through action. But the Lord Who pervades everywhere and Who is uniform and imperishable, cannot be attained through action. He is naturally attainable. Worldly things cannot be acquired by thinking alone but the Lord can be realised by thought, because He is close to us. The fact is, that the Lord is not attained by thinking alone, but when a striver thinks of the Lord, he stops thinking of the world. As soon as thinking about the world is renounced, the ever attainable Lord is realized.

Not only the all-pervading God, is never away from us but His being away from us, is impossible also. He is much nearer, these even the supposedly close 'Tness, which is limited spatially and temporally, but God knows no limitation. In order to experience such a close and ever available God, it is deceiving one's self, to apply logic and arguments as if it were a worldly object.

Worldly things cannot be acquired only by having a keen desire, while God can be realized, only by having a keen desire.

Human life is meant to have a keen desire for God-realization, not for sense enjoyment. This desire is not aroused, because man has a desire for worldly pleasures and prosperity. If desire for pleasure and prosperity is renounced, a keen desire for God-realization may be aroused instantly and God may also be realized immediately.

It is necessary to clearly understand, the difference between the 'aim' and the desire, for fruit. God-realization is the aim of human life, while desire to acquire perishable things, is the desire for fruit of action. An aim is achieved, while desire for fruit of action is wiped out. Self-realization or God-realization is the aim, rather than the fruit. Action which is performed in order to attain an aim, cannot be called an action with 'desire for fruit'. Therefore, a Karmayogī performs all actions, with an objective rather than with a desire for fruit.

In Karmayoga (Discipline of Action), prescribed actions are performed with the aim of renouncing affinity for actions (matter). Such a striver performs actions for the welfare of others, by renouncing selfish desire for fruit, while a common man performs actions for himself, with the desire for fruit. In the case of the latter, the action is turned into fruit and so the fruit has its affinity for the action; while aim has no affinity for action. When a striver performs action for the welfare of others, without expecting any reward, his misconception that the Lord is far away from him, is removed.

'Lokasaṅgrahamevāpi sampāśyankartumarhasi'—The word 'loka' includes three aspects—(1) Human world (2) Creatures of the world (3) All the scriptures (except the Vedas). Performance of actions (of daily routine) for the human world and its creatures, according to the ordinance of the scriptures is 'Lokasaṅgraha' (maintenance of the world).

'Lokasaṅgraha' means to persuade the people to turn to the real, by dissuading them from the unreal. If a great soul, through

his word and action, persuades people to turn towards the real, from the unreal, it leads them to salvation.

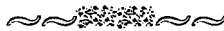
If he performs his duty merely as a show, it is not 'lokasaṅgraha'. He should perform his duty sincerely, according to his caste, order of life and sect etc.

No action is as such either superior or inferior. Whatever action is performed, according to one's caste, order of life, sect, time and circumstances, is regarded as superior. Actions are regarded as superior and inferior according to their form and fruit.* When desire for fruit is renounced, all actions lead to perfection or God-realization. As far as renunciation of affinity for the insentient (matter) is concerned, all actions—superior or inferior, are of equal importance.

No one can live without the help of others. A body is acquired from the parents; knowledge and education is received from preceptors. Food stuff, clothes, a house and other necessities of life, are prepared by others. Thus everyone has to depend on others for his necessities. Therefore, every person is indebted to others. In order to get out of this debt, he has to perform his duty for the welfare of others, without any selfish motive. When he does not regard the body and other worldly objects in the least as his own or for him, he is freed from the debt.

Appendix—Here the expression 'Karmaṇaiva hi saṁsiddhimāsthītāḥ' proves that Karmayoga is an independent discipline for salvation. The kings such as Janaka etc., also attained perfection by performing actions because they ruled over their empire in order to serve others and to comfort them rather than for their selfish end.

'lokasaṅgrahamevāpi sampaśyankartumarhasi'—this expression means that you should set an example to the people that by practising Karmayoga supreme goal is attained.



* Oratory is regarded as superior to sweeping. Less charity seems to bear less fruit while more charity seems to bear more fruit.

Link:—How action leads to the maintenance of the world, is discussed, in the next verse.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

yadyadācarati śreṣṭhastattadevetaro janaḥ
sa yatpramāṇaṁ kurute lokastadanuvartate

Whatsoever an ideal person does, he is followed by others, as well. Whatever standard he sets, the world follows the same. 21

Comment:—

'Yadyadācarati śreṣṭhastattadevetaro janaḥ'—An ideal man, is he who knows the reality about the world (body etc.,) and the self. He realizes that the body, senses, mind, intellect, riches, property and family etc., are not his, but these belong really to the world. Not only this, but he does not regard renunciation, dispassion, devotion, knowledge and other virtues also as his own, because by doing so, his egoism is nourished which is an obstacle to self-realization. The feelings, "I am a renouncer," "I am dispassionate," "I am a devotee" and "I am a knower" nourish his egoism and thus these are stumbling blocks to Self-realization. There is no personal ego at all in a Self-realized person the prime ego remains only for common dealings and is engaged in rendering service to the world, as it belongs to the world (Gītā 7/4; 13/5).

The body, riches, family, position, ability and authority etc., which have been provided to us by the world, are neither meant for our pleasure nor for our possession, but these are for service of others. He who enjoys these himself, is verily a thief (Gītā 3/12). All of these belong to the world and so great men utilize these in rendering service to the world. They have a natural inclination, for the welfare of all beings.

The feeling of selflessness, causes unity and love, while a

feeling of selfishness, causes strife, the former, leads to salvation while the latter to degradation. By regarding the body as 'I', 'Mine' and 'For me' the feeling of selfishness, is caused. Great men who do not accept a feeling of affinity for the body, have no selfish motive. So all their actions, are for the welfare of others. The sight, touch, talk and thinking of such great men, automatically lead to the welfare of people. Even, the air which touches them does good to the people.

Such great men are of two kinds—(1) 'Avadhūta'—the hermit kind, who lead a holy and lonely life; such hermits are ideal only as hermits, not for common folk. (2) 'Ācārya'—Model for others—who are an example to others. Their actions are, according to the scriptural injunctions. They have neither egoism nor a sense of 'mine'. Their actions are automatically performed, for the welfare of the world. They leave their sweet smell by destroying bad smell, just like a blooming flower. Such great men have their identity with the Lord, because both of them work for the welfare of the entire world.

Different limbs of a body, constitute the body and remain ever prepared to help one another. When anyone is injured, and they consider its recovery as that of the entire body. Similarly, all the beings of the world, in spite of being different, are one and the same, and the performance of duty by one, is for the welfare of the entire world.

As far as actions and words of the great men, are concerned, they leave a gross impression which is restricted, because actions are limited. But, as far as their feelings are concerned, their influence is subtle and limitless, as the feelings are limitless. They set examples for other people, by performing duty, according to their caste, social order, sect etc., and make a strong impression on others.

Though a great man does not perform any action for himself, as he has no pride of doership, yet people feel that he performs

actions. So the term 'ācarati' (Doer) has been used. Actions are automatically performed by him, for the welfare of others, without any selfish motive. Though he has nothing to do (Gītā 3/17), and has no egoism (Gītā 2/71), yet duty is naturally and efficiently performed by him, which is automatically for the welfare of the entire world.

An Important Fact

It is generally observed, that whatever actions are performed and whatever standards are set, by great men these are followed by common people.

Common people who attach importance to wealth and position, follow the examples set by millionaires and leaders, regarding them as great, though they may not be really so. The rich people and leaders, resort to evil practices such as falsehood, forgery, dishonesty, thefts and corruption, to gain riches, fame and status in society. The common people who consider them great, follow those evil practices. Thus, evils become rampant in the society, without any schooling or teaching.

How shocking and surprising it is, that at present a millionaire is regarded as great, but a devotee, who chants the name of the Lord a hundred thousand times a day, is not considered great. People do not think that when a millionaire dies, he will not take a single penny with him, while the whole wealth of chanting of the Lord's name, will ultimately go with the devotee.

Great and noble men, such as teachers, preachers, priests, leaders and rulers etc., who hold positions of honour in society, should perform their duties very carefully, so that they may leave a good impression upon other people, who may follow the standards set by noble men. They are just like drivers, who carry the passengers to their destinations or might cause accidents.

'Sa yatpramāṇaṁ kurute lokastadanuvartate'—A great man is free from such evils as desire, feeling of mine, attachment,

selfishness and favouritism and he does not attach importance to perishable objects. His word automatically, influences people and they follow his preaching.

Here a doubt may arise, why the Lord has used, 'He sets a standard' and also 'Whatever a great man does' when either one of these might have been sufficient. The clarification is, that though the deed is important, yet a great man cannot perform acts of the people from different castes, orders of life etc. He sets a standard by his word, quoting scriptures and historical characters, so that people of other castes, orders of life and creed etc., by performing their duty, sincerely and promptly may attain perfection (Gītā 18/45). By following his advice, they start to perform their duty according to their castes, creeds and orders of life etc.

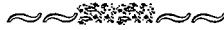
Though the scope of such deeds is limited while that of standard set (word) is wide, yet the Lord has used, five terms 'Yat', 'Yat', 'Tat', 'Tat' and (specially) 'Eva', for the deeds of a great man. He has used only two terms 'Yat' and 'Tat' for the standard set by him. It means that the deeds of a great man have five times the effect, while standard set (word) has only twice the effect. Therefore, the Lord in the twentieth verse of this chapter, has laid special emphasis, on the performance of duty, for the welfare of the world.

If a great man instead of performing his duty, according to his caste, creed and stage of life etc., preaches the gospel as a (standard) only, it will not influence people. They will think that these are merely precepts, which need not be translated into practice, because the man himself is only preaching, not practising. Therefore, a great man has to do good to the people by performing his duty, as well as by setting standards i.e., through word.

Only those people, who have faith in a great man follow his deeds and the set standard (word). But if a person does not

regard a great man as really great, he will not follow the deeds and standard (word) set by him.

In modern times people do not have much inclination for spiritualism, in spite of a lot of preaching. The reason is, that preachers themselves, do not practise, what they preach. So it is a shot in the air. But on the other hand, there are preachers who believe in the maxim "Example is better than precept." Their shot hits the target and inspires men to practise spiritual discipline. Spiritual discourses leave some impression on almost everyone, but those who are devotees and have reverence, are immensely benefited.



Link:— Now, the Lord in the next three verses, lays emphasis on the performance of duty by citing His own example.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

na me pārthāsti kartavyaṁ triṣu lokeṣu kiñcana
nānavāptamavāptavyaṁ varta eva ca karmaṇi

There is nothing in the three worlds, O Arjuna, that is for me to do, nor is there anything unattained, that should be achieved; yet I engage Myself, in action. 22

Comment:—

'Na me pārthāsti kartavyaṁ triṣu lokeṣu kiñcana nānavāptam-avāptavyam'—The Lord is not confined to one world. So He is saying that there is nothing in the three worlds, that should be done by Him. All men, beasts and birds etc., perform actions, in order to attain something or the other. But the Lord mentions here, an uncommon fact, that He also performs action, though there is nothing which should be done or attained by Him.

Though God has nothing to do for Himself, yet He incarnates for the welfare of others and performs action for the protection of

the good, for the destruction of the wicked and for the establishment of righteousness (Gītā 4/8). The Lord creates the universe, also for the salvation of creatures. He has created heavens, so that beings may reap the fruit of their virtuous actions. Eighty-four lac, forms of lives and hells, have been created, so that beings may reap the fruit of their evil actions, while human life has been created so that a human being, having transcended virtues and vices, may attain salvation viz., God-realization. This is possible, only when he does nothing for himself. All his activities—actions, with the gross body, thinking with the subtle body and trance with the causal body, should be applied to the welfare of the world. The reason is, that this threefold body, is not of one's own, but it belongs to the world. Therefore, a Karmayogī considers the body, senses, mind, intellect and all the matter etc., of the world, (which in fact belong to the world) and he utilizes them in rendering service to the world. If he uses these in order to enjoy pleasures, he commits a blunder. When a person accepts worldly things as his own he wants to reap the fruit and in order to reap the fruit, he has to perform action. Thus, so long as a man perform action in order to attain something, his duty remains to be performed by him.

If we give a serious thought to the subject, we realise that a man has to do nothing for himself, because God Who is to be attained is ever-attainable and the self is eternal while actions and their fruits are perishable. So, how can the perishable (actions and their fruits) have their affinity for the imperishable (self)? Actions have their affinity for the body and the world, rather than the self. Therefore, there is nothing to be done for the self. When there is nothing to be done for the self, how can there be anything to do for God?

While talking about an enlightened soul, who has attained perfection through the Discipline of Action, the Lord (in the seventeenth and eighteenth verses of this chapter) declared, "There

exists no action to be done, by such an enlightened soul who is delighted, satisfied and contented, in the self. Such a soul has nothing to do with the performance or non-performance of actions, and he has not the least affinity for selfishness, with any being. Yet he performs actions for the welfare of the world." Similarly, the Lord declares, for Himself, there is nothing that should be done by Him, yet He is engaged in action for the welfare of the world. It means that an enlightened soul becomes identical with the Lord (Gītā 14/2) and as the Lord is a model in the three worlds (Gītā 3/23; 4/11), similarly an enlightened soul is a model in this world (Gītā 3/25).

'*Varta eva ca karmaṇi*'—Here, the Lord by the term 'eva' (only) means to say, that He performs actions enthusiastically, promptly, carefully and thoroughly.

As the compartments of a train attached to an engine, follow the engine, similarly the Lord and the saints (who have nothing to do and nothing more to attain), perform their duty and other people follow them. These latter people have a desire to act and to attain, something or the other. They get rid of this desire by performing their duty, without expecting any reward. If the Lord and the saints, did not perform their duty, the people would also follow their path, and they would become indolent and heedless and would perform forbidden actions. So they would not get rid of desires. Therefore, duty is automatically performed by the Lord and the saints, for the welfare of the whole humanity.

As the Lord always performs His duty, He never abandons it, similarly a striver should always perform his duty, so that he may attain God easily. If an aspirant does not perform his duty, he remains deprived of God-realization.

Appendix—In Mahābhārata the Lord has declared His duty in the three worlds to sage Uttanka—

**dharmasamrakṣaṇārthāya dharmasamsthāpanāya ca
taistairveṣaiśca rūpaiśca triṣu lokeṣu bhārgava
(Āśva. 54/13-14)**

'For the protection and establishment of righteousness, I manifesting Myself in several Form and guise, behave (act) accordingly.'



यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥
उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

yadi hyaham na varteyam jātu karmanyatandritaḥ
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ
utsīdeyurime lokā na kuryāṁ karma cedaham
saṅkarasya ca kartā syāmupahanyāmimāḥ prajāḥ

For, if I did not engage Myself in action without care, men would in everyway follow My path, O Arjuna. If I did not perform action, these worlds would perish and I would prove to be the creator of confusion and for the destruction of these people. 23-24

Comment:—

[In the twenty-second verse, the Lord by a positive inference, laid emphasis on the performance of duty. In this verse, He by the negative inference, mentions the harm that would be done if He did not perform duty.]

'Yadi hyaham na varteyam jātu karmanyatandritaḥ'—The term 'Hi' has been used here to support the expression "I engage Myself in action", used in the preceding verse.

The Lord declares that it is impossible for Him, not to perform action. But if it is so assumed that He does not perform action—in this sense the expression 'Yadi jātu' (If ever) has been used.

The term 'atandritaḥ' means, that actions should be performed, very carefully and promptly, renouncing indolence and heedlessness. By doing so, affinity for actions is renounced.

As a stiff twig is easily broken but an elastic one cannot be easily broken. Similarly, affinity for actions is renounced, if these are performed, carefully and promptly, but these are not renounced if performed, indolently and heedlessly. Therefore, the Lord (in the nineteenth verse) has used the term 'Samācara' (Perform well) and here the term 'atandritaḥ' (unwearied), has been used.

If there is recollection of an action, time and again, it means, that there has been some fault (desire, attachment, incompleteness, indolence, heedlessness, indifference etc.,) in the performance of that action and so affinity for it, has not been renounced.

'Mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ'—By this expression, the Lord seems to declare that those who follow His path really deserve to be called human beings, while those who while away time because of indolence and heedlessness, and demand their rights, do not deserve to be called human beings even though in human-garb.

In the twenty-first verse of this chapter, the Lord declared, "Whatever a great man does, the same is done by others as well; and whatever standard he sets, is followed by others," while here, He declares, "Men in everyway follow My path". It means that a great man is a model for the human world only, while the Lord is a model for the three worlds.

The Lord incarnates in the world, to set an example to other people. He who does not live for himself, and knows the art of living, in the world. The world is an educational institution, where we have to learn how to do good to others, by renouncing desire, attachment and selfishness etc. Through this lesson, we have to attain salvation. The only aim of human life, is to perform our duty by serving others and doing good to them, including members of the own family and try to lead one another, to salvation.

'Utsīdeyurime lokā na kuryām karma cedaham'—The Lord (in the twenty-third verse) explained the harm if He performed action

unweariedly and now (in the twenty-fourth verse) He explains the harm that could be done if he did not perform action.

"Though, it is not possible for the Lord not to perform action, yet if it is so assumed"—in this sense the Lord has used the term 'Cet' (If)—this expression means, that a man should not be attached to inaction (Gītā 2/47). Therefore, the Lord by citing His own example says, that He performs action even though there is nothing unattained, which remains to be attained by Him. And if He did not perform action (according to the caste and order of life in which He has incarnated), He would be the creator of confusion of castes and cause destruction of the people. It is so, because by renouncing their duty, men will also get steeped in the mode of ignorance (Gītā 14/18).

The Lord is a model for the three worlds and all beings follow Him. Therefore, if the Lord does not perform His duty, no one in the three worlds, will perform his duty and thus they will suffer a downfall.

'*Saṅkarasya ca kartā syāmupahanyāmimāḥ prajāḥ*'—If the Lord did not perform action (duty), these worlds would perish and He would be the root cause of their destruction, but this is not at all possible.

The term 'saṅkara' stands for the mixture of two castes. Arjuna (in the fortieth and the forty-first verses of the first chapter) said, "If I fight the family will be ruined. With the ruin of the family, the immemorial religious rites of the family will be destroyed. With the destruction of the religious rites, impiety will overcome the whole family. By the prevalence of impiety, the women of the family will become immoral. With the corruption of women, mixing of castes (intermingling of castes) will result." Thus, Arjuna meant to say, that war would lead to the mixing of castes.* But the Lord contradicts Arjuna's

* Even according to the argument of Arjuna, non-performance of duty (action) is the cause of confusion of castes. Confusion of castes arises only when

statement, by citing His own example when He declares that confusion of castes, would arise by the non-performance of duty. Therefore, here Lord Kṛṣṇa seems to urge Arjuna to wage the war, otherwise he would be the creator of mixed castes.

An Important Fact

The Lord, answers Arjuna's question, "Why do You urge me to engage in this terrible action?" In the twenty-second, the twenty-third and the twenty-fourth verses, by citing His own example that He engages Himself in action even though He has nothing to do personally with it and nothing to attain in the three worlds. Therefore, He urges him to be engaged in action.

The Lord gives Arjuna a hint, that He had agreed to be his chariot-driver and he as His chariot-warrior is performing His duty very carefully and efficiently, so that other people may follow His example as He stands as a model for them. So he should also perform his duty as a Kṣatriya (member of the warrior class) carefully and efficiently.



Link:— Having described the need for the performance of duty, by Him, the Lord in the next two verses, urges a man of knowledge to perform action, carefully.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
 कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ २५ ॥
 न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
 जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

women are corrupted and they become so by non-performance of their duty. If women believe that they should perform their duty by remaining chaste, in the same way as their husbands performed their duty by sacrificing their lives, they cannot neglect their duty. Thus by performing their duty, they will maintain their chastity and there will be no mixing of castes.

**saktāḥ karmanyavidvāmso yathā kurvanti bhārata
kuryādvidvāmstathāsaktaścikīrṣurlokasaṅgraham
na buddhibhedam janayedajñānām karmasaṅginām
joṣayetsarvakarmāṇi vidvānyuktaḥ samācaran**

As ignorant men act with attachment to action, O, Bhārata (Arjuna), so should the wise act without attachment, thus wishing the welfare of the world. Let no knowing man, realising the self, unsettle the minds of ignorant people, act with attachment but he should make others to act, while himself performing his duties with devotion. 25-26

Comment:—

'Saktāḥ karmanyavidvāmso yathā kurvanti bhārata'—The expression 'saktāḥ avidvāmsaḥ' has been used, for those ignorant men attached to worldly pleasures, who have full faith in the scriptures, the ordinance of the scriptures and also the actions sanctioned by the scriptures, and who are neither enlightened nor vile but are attached to actions, pleasures and objects. They are called ignorant (unwise) because of their desire, though they have bookish knowledge of the scriptures. They are well-read but are not enlightened. They are called ignorant, because they perform actions for themselves.

Such ignorant people, perform their duty scrupulously according to the ordinance of the scriptures without heedlessness and indolence believing that it will not bear fruit, if duty is not performed scrupulously according to strict scriptural ordinance. The Lord urges wise people, to act in the same way, without attachment for the welfare of the world.

'Kuryādvidvāmstathāsaktaścikīrṣurlokasaṅgraham'— 'asaktaḥ' and 'Vidvān'—unattached wise men, are enlightened souls* who are totally free from desire, a feeling, of 'mine', lust, favouritism,

* The supreme state (of God-realization) which is obtained by men of renunciation is also attained by men of action (Gītā 5/4-5), yet in that state also there is a little difference in their marks and natures according to the path each

selfishness etc., and who have not the least attachment, to body and other objects etc.

The expression 'Lokasaṅgrahaṁ cikīrṣuḥ' (wishing the welfare of the world) has been used for the expression 'Lokasaṅgrahaṁ evāpi sampaśyan' (with a view to the welfare of the masses) used in the twentieth verse of this chapter and explained, in the twenty-first verse.

All actions of wise men, are naturally performed for the welfare of the world. They have also no egoistic notion, that they are engaged in the welfare of others. As a licentious person, is attached to sensual pleasures, the greedy to riches and an infatuated one to the family, the wise are engrossed, in the welfare of all beings, naturally and without any egoistic feeling. Because of the total renunciation of affinity, for the materialistic world, their so-called bodies, senses, minds and intellects etc., are inclusive of the term 'loka' (world) used in the expression, 'lokasaṅgraha' (welfare of the world).

People think that such wise men have a desire to be engrossed in the welfare of the world, but in fact they have no desire at all. They regard the body, senses, mind, intellect, objects, position, riches, ability and all other resources, as of the world and for the world, which these really are. So all of them, automatically remain engaged in rendering service to the world, without any expectation of reward.

The terms, 'yathā' (as) and 'tathā' (so), have been used, to point out that as ignorant men scrupulously act for their selfish motive, so the wise should act, without attachment, aiming at the welfare of the world. When the wise perform actions thus for the welfare and salvation of all beings, good and sweet feelings, automatically propagate.

followed. The men of renunciation remain indifferent to actions while men of action perform actions very promptly. This difference is not hard and fast. It is found in some realized souls.

An ignorant person performs action scrupulously, in order to reap its fruit, while a wise man is neither attached to the fruit of action, nor has any duty to perform. So, it is possible for him to be indifferent to action. Therefore, the Lord directs him to act, without attachment.

In the twenty-first verse, a great (wise) man was called a model, but here he has been called a follower. It means that a wise man may either be a leader (model) or a follower, as automatically good to the world is done by him. For example, Lord Rāma preaches a gospel to His subjects and also goes into exile by obeying His father. In both cases, welfare of the world is done by Him because He has nothing to do either with the performance or non-performance of such actions.

A wise man who performs actions without attachment, having no desire for its fruit, automatically leaves an impression on the ignorant people, who are attached to action, whether it is clearly noted or not. Not only people, but beasts and birds are also influenced by such feelings and actions.

Something Noteworthy

So long as, a man does not perform prescribed actions without desire for fruit, his cycle of birth and death continues. As long as, he works for himself, he has to act, because the self is eternal, but an action and its fruit are perishable. Therefore, it is everyone's obligatory duty, to work for the welfare of others, without any selfish motive.

The Discipline of Action (performance of action without desire for fruit) seems difficult, because we attach importance to the worldly objects. If we resolve, that we have to perform all actions for the welfare of others without any desire, the path of action will become easy, and quick.

In fact, there is no importance as such of the object, rather it is of its use. That use is significant, only when one does not

attach much value to the object. No worldly object is personal, it belongs to the world. But it has been given to us, so that we may make a proper use of it. When we regard it as our own, it becomes difficult for us to use it for the welfare of others. In fact, it is neither an object nor an action which leads to bondage but it is attachment to it which binds.

The wise, perform actions for the welfare of the world without any egoistic notion, because they hold that whatsoever possessions such as body, senses, mind, intellect, position etc., have been acquired from the world, and these belong to the world. So it is honest on our part, to use the worldly-materials, in the service of humanity; there is nothing creditable in returning trust money to its owner. In doing so, we are simply relieved of our responsibility—a debt has been repaid. In like manner, by using our possessions in the service of the world, we merely repay the debt we owe to the world, since it is only from the world, that we have received these possessions.

'Na buddhibhedam janayedajñānām karmasaṅginām joṣayetsarvakarmāṇi vidvānyuktaḥ samācaran'—A wise man without attachment, who has been described in the twenty-fifth verse by the expression 'Asaktaḥ vidvān,' has been called 'Yuktaḥ vidvān' here.

An enlightened soul, who remains, equanimous, is unmoved under all circumstances, whose senses are controlled and to whom a clod, a stone and a piece of gold, are same, is called 'Yuktaḥ Vidvān' (wise man established in the self) (Gītā 6/8).

Ignorant men attached to prescribed action, who have been described in the twenty-fifth verse by the expression 'Saktāḥ Avidvāṁsaḥ' have been called by the expression 'Karmasaṅginām Ajñānām' here. These people have been called 'Karmasaṅgī' (attached to action) and 'ajñānī' (Ignorant), because they perform action prescribed by the scriptures, for themselves, (in order to gain pleasure, honour and praise etc.)

Great men have greater responsibility, because common men follow them. Therefore, the Lord urges the wise man, that he should not perform any such action or make any such utterance, as may lead the ignorant to a downfall, which has been called here 'as buddhibhedam' (unsettlement in the minds). Therefore, a wise man should perform virtuous actions, according to his caste and order of life for the welfare of other people, so that they may be inspired to perform their duty, without any desire for fruit. This rule also applies to important persons of society and a family that they should perform their duties scrupulously, and they may set an example for other members of society and family.

Some of the examples, of unsettling the minds of ignorant people, are as follows:—

1. Knowledge is superior to action. Actions bind a man. This type of preaching undermines faith in action.

2. Everybody performs actions with a selfish motive. Desire for fruit is natural. Why should a man perform action, if he has, no desire for its fruit? Such thoughts unsettle the minds of ignorant people.

3. When a person performs actions, with the desire for their fruits, he has to take birth again and again, to reap the fruit of his actions. Thus common people cease to have faith in the fruit of action. Such statements unsettle the minds of ignorant people. Consequently, they renounce the performance of virtuous actions, even though they remain attached to their fruit.

The fact is, that it is not action, but attachment, which leads to bondage. Thus an enlightened soul instead of confusing the minds of ignorant people, should perform his obligatory duty, according to his caste and order of life and also get it performed by others, so that they, instead of having a downfall, may rise to a higher level. He should admire their virtuous actions, and make them aware of the evil actions, so that they may renounce these. Moreover, he should explain to them, that it is not proper

to have a desire for the fruit of virtuous actions, such as sacrifice, charity and adoration etc., because this fruit is nominal. It is just like selling a precious jewel for the price of pebbles and so it is not a wise act. But if they act without desire for fruit, it will lead them to bliss.

Similarly, he should not confuse the minds of ignorant people, about adoration and spiritual practice. Generally, people say that it is futile to chant the Lord's name, without concentration. But an enlightened soul should preach, that chanting of the Lord's name never goes in vain. But if the name is chanted with concentration, it expedites spiritual progress. Everyone possesses some virtue or the other. Therefore, when an enlightened soul wants to preach a sermon to a common man, he instead of reproaching and insulting him, should praise his virtues and then should preach the sermon. Such a sermon makes a strong impression, upon the common man. The chief of a family or the society should also do the same.

The Lord through the terms 'samācaran' (duly performing) and 'joṣayet' (should get them to perform) directs a wise man (i) to perform his duty, scrupulously according to the scriptural injunctions, (ii) he should make the ignorant men, who are attached to action, perform their duty.

Ostentation in the performance of actions is hypocrisy, which is a mark of demoniac nature (Gītā 16/4). Therefore, the Lord orders people to perform actions, not for show, but for the welfare of the people. An enlightened soul should set other people, who are attached to action, to act by performing their duty scrupulously, without attachment and also by preaching a sermon. He should inspire them to discard selfishness, and also inspire them through his example and precepts, to perform prescribed actions and to refrain from forbidden actions.

Appendix—Enlightened exalted souls and God—both are free from egoistic notion. Therefore they perform their duty

for the welfare of others, not for themselves. A striver should do nothing for himself because in the self there is no sense of doership. The act of deviating the people from the sinful (wrong) path and directing them towards the virtuous (right) path is welfare of others. The method of the welfare of others is—to act according to the ordinance of the scriptures; but a striver from within should have the feeling that he has to do nothing for himself. But he should not divulge the fact among people that he does nothing for himself.



Link:—Now, the Lord distinguishes the unwise from the wise, in the following verses.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

**prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāravimūḍhātmā kartāhamiti manyate**

All actions are performed, in all cases, by the modes of nature (prakṛti). He whose mind is beguiled by egoism thinks, "I am the doer." 27

Comment:—

'Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ'—All the functions of the world, such as birth and growth of bodies and plants, flow of the Ganges and changes in worldly things etc., as well actions, such as seeing, hearing, eating and drinking etc., are carried out by the modes of nature. But, a man deluded by egoism divides all activities performed by cosmic energy, into two parts—To the first part, belong actions, which he thinks he does not perform but occur naturally—such as formation of the body and digestion of food etc. The second part, consists of those actions which he thinks he performs, such as seeing, speaking and eating etc. A man out of delusion regards himself as the

doer of the latter class of actions. Intellect, ego, mind, five subtle elements, ten organs of perception and actions, and five objects of senses—these are also called the modes of nature, because they are the evolutes of the three modes of nature, (goodness, passion and ignorance). The Lord declares that all actions are performed by the modes of nature, not by the self.

'Ahaṅkāravimūḍhātmā'—'Egoism' is a state of mind, while he (the self) is the knower of that state. But by an error, he identifies the self with that state, and thus he is deluded by egoism.

As a body denoted by the term 'Idam', is different from the self, so is egoism. 'Idam' cannot be 'I'—this is the rule. But, when he regards egoism as self, he is known as 'ahaṅkāravimūḍhātmā' (one whose mind is deluded by egoism). This assumed egoism is not wiped out by efforts, as these involve the ego. But, it is wiped out by non-acceptance viz., non-assumption.

An Important Fact

Egoism is of two kinds:—

- (i) Real* as 'I am' (relating to one's existence).
- (ii) Unreal (assumed)—as 'I am body'.

'Real egoism' is natural and eternal, while unreal egoism', is unnatural and perishable. Real egoism, can be forgotten but cannot perish, while unreal egoism may appear, but cannot exist. A man commits an error, that he forgets real egoism (self) and assumes the unreal egoism (I am the body) to be true.

'Kartāhamiti manyate'—Though all actions are performed by modes of nature, yet a person whose mind is deluded by egoism,

*Real egoism in fact is not egoism. It is an aggregate of Truth, Knowledge and Bliss. It is called, 'real', because it never changes, while the unreal egoism, changes. Today a man is uneducated. Having received schooling he says he is educated. Thus the unreal egoism changes. But he (the self) remains the same. As soon as he ceases to identify himself with the unreal egoism, the real egoism, as the aggregate of Truth, Consciousness and Bliss, remains.

thinks that he is the doer, because he regards egoism, as the self. It is because of this egoism that he identifies the self with the body, senses, mind and thus regards the self as the doer. This egoism is self-made and so it can be eliminated by the self. The method, to throw it out is, through non-assumption. This false assumption, can be rooted out, if he realizes that he (the self) is different from the body, senses and mind etc.

Performance of actions and non-performance of actions—all are activities. Sleeping, waking, sitting, walking and trance etc., are included in activities, which take place in nature, while the self is free from performance and non-performance of actions. The self is the illuminator and knower of them. A man automatically remains established in the self, but the self assumes its affinity for actions. This assumed affinity, is called 'egoism'.

An Important Fact

As a wave is a part of an ocean, so the ocean and the wave belong to the same class. Similarly a body, a fragment of the world and the world, belong to the same class. The soul (self) is different from the world or the body. Man does not take the world, to be his own Self 'I' but he does take, even though wrongly, his body to be so.

Just as a wave without an ocean, has no independent existence of its own, similarly, without the world, there cannot be any separate existence of the body. But, when a man, whose mind is deluded by egoism, identifies the self with the body, several desires are born in him, as he has desire for family, riches, praise and pleasures etc. He does not realize, that by identifying the self with the body, he is already a captive and these desires will strengthen the bondage and will hurl him into the abyss of adversity.

Even though a striver during his disciplining period, may not feel that he is above and beyond the modes of prakṛti but

when he accepts to be so with a strong faith, he starts feeling himself beyond prakṛti. Thus, just as a person, is bound due to his wrong assumptions, in the same way he is freed from his shackles through correct assumptions, because it is a principle that an assumed fact, ceases to be by unassuming it. The same fact, has been pointed out by the Lord, in the eighth verse of the fifth chapter by the term 'manyeta' (should believe) when He declares, "The man, who is united with the Divine and knows the truth, thinks that he does nothing at all". By such thinking, a striver realizes the truth.

When even the unreal assumptions such as 'I am the body', 'I am doer', become so steady, that it seems difficult to renounce these; why would the reality, 'I am not the body' and 'I am not a doer', not become steady? And once the reality is confirmed, how can it be abandoned?

Appendix—All actions take place in the material realm. In the sentient realm there is no action at all. He whose mind is beguiled by egoism thinks "I am the doer." 'The mind being beguiled by egoism' means to assume the self's identity with ego, a fragment of Aparā (lower or insentient) Prakṛti (nature) viz., to assume ego as the self (I am this). This is known identification.

He who regards himself as the doer is sentient but he regards the insentient 'ego' as the 'self'. It means that he who regards ego as the self, who assumes himself unipresent, is in fact a fragment of God. In that self no sense of doership is possible (Gītā 13/29). In fact the self can't be identified with the body—'śarīrastho'pi kaunteya na karoti na lipyate' (Gītā 13/31) but he assumes his identification with the body 'kartāhamitimanyate'. In fact there is no identification, it is merely an assumption. It means that the self does not become a doer but there is only assumption of doership due to lack of discrimination—'manyate'. As soon as he thinks himself to be the doer, scriptural sanction-prohibition applies to him and he has to become the enjoyer (experiencer) of the fruit of action.

In the self there is no action. An action takes place where there is some empty space. How can an action take place in the solid self? But when a person assumes himself to be a doer, the action of Prakṛti, with which he accepts his relationship, bears fruit for him, which he has to endure. The reason is that he, who is a doer, is an experiencer.

The self has no relationship at all with any 'Kāraka' (case). Therefore in the self there is not even an iota of doership. The realm of doership is different. By now the actions which have been performed in the species of gods, men, animals, birds, gnomes and devils etc., out of them no action could have an access to the self, nor the body could have an access to the self, because the division of action and object (body) is quite different, from the division of the self. But without attaching importance to this discrimination, a man gets bound by action and its fruit.

He who feels that something is to be done, has affinity with ego because without the sense of doership no action is possible. The sense of doership crops up as one thinks of doing something. With the sense of doership, there is performance of action and by performing an action, the sense of doership is strengthened. Therefore by practising the spiritual discipline being an agent a striver can't be free from egoism. An action done with the sense of egoism, can never lead to salvation, because egoism is the root of all misfortunes, of birth and death. If actions are not performed for one's own self, affinity for egoism does not persist viz., affinity for the entire nature (Prakṛti) is renounced. Therefore a striver instead of attaching importance to the performance of action, should attach importance to discrimination. By attaching importance to discrimination, discrimination is naturally revealed clearly and it guides a seeker. Afterwards this discrimination is transformed into Real-Knowledge.



तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

tattvavittu mahābāho guṇakarmavibhāgayoḥ
guṇā guṇeṣu vartanta iti matvā na sajjate

Having true knowledge of the respective spheres of modes (guṇa) and actions, the knowing soul does not get attached with them, by realising that, it is an interplay of the modes. 28

Comment:—

'Tattvavittu mahābāho guṇakarmavibhāgayoḥ'—Here the term 'Tu' (but) has been used to distinguish the enlightened soul, from the person whose mind is deluded by egoism, as described in the preceding verse.

The three modes of goodness, of passion and of ignorance, are born of nature. The entire universe, including the body, senses, mind, intellect, creatures and objects etc., is constituted of the three modes. This is the sphere of the modes of nature. Actions performed with body etc., is a sphere of action.

The modes (objects) and actions, are ever-changing and transitory. The matter, has its origin and end; actions have a beginning and end. To know this fact properly is, having a true knowledge of modes and actions, along with their divisions. This is the truth, about the modes of nature and their actions. The soul, (self) never undergoes any action. It is ever unconnected and changeless i. e., it has no connection with things and actions. This is the truth about the soul.

The ignorant, when he assumes his relation, with the two spheres of modes and actions, gets himself bound. Philosophically, the main reason of this bondage is ignorance, but from the standpoint of a striver, the main cause is, 'attachment.' Attachment is, a lack of discrimination. It perishes when discrimination is aroused. This discrimination is particularly, found in human beings. What is needed is, simply to give it due importance and to

arouse it. Therefore, a striver should wipe out attachment.

The striver, who does not assume his affinity for modes, (things) and actions, knows the reality of the modes of nature, and their actions. He may know the reality, either of the modes of nature and their action or the self, the result is the same i.e., he knows the reality of the two.

How to Know This Truth?

1. Though the Supreme self dwells in the body, yet it neither acts nor is tainted (Gītā 13/31). Evolutes of nature (body, senses, mind, intellect etc.,) are called 'this'. 'This' cannot be 'I'. When 'this' (body etc.,) is not 'I', how can actions performed by this (body etc.,) be 'mine'? It means, that the body, senses, mind and intellect etc., are the evolutes of Nature, while the self is totally unconnected with them. So how can 'the self' be the doer of actions? He who realizes this fact, is not in bondage. When he realizes, that he does nothing at all, (Gītā 5/8), it means, that he realizes that he (the self) is different from actions.

2. All the movements, such as seeing, hearing, eating and drinking etc., are actions, while food stuff and liquids etc., are objects. These actions and objects, are known by the sense-organs (eye, ear, tongue etc.). The sense-organs, are known by the mind, the mind is known by the intellect, and the intellect is known by egoism (I'ness). This egoism, is also illumined by the sentient light, which is the knower, the illuminator and base, of all of them.

How to know the self (sentient) which is beyond egoism?

In sound sleep, though intellect merges into ignorance, yet having awoken from sleep, a man says that he slept soundly. It means, that he existed even, during a sound sleep. Otherwise, he would not have known (experienced), that he slept soundly. Thus, everyone in every state, realizes 'I am'. These are called enlightened souls who, have renounced their affinity even for

'I' (egoism) and have realized the self.

We have a real affinity for changeless God, while our affinity for the changing nature, is merely assumed. If we renounce our affinity for Nature, through discrimination, it is known as 'Jñānayoga' (Discipline of Knowledge). If this affinity is renounced by performing duty, for the welfare of others, it is known as 'Karmayoga' (Discipline of Action). When we renounce our affinity for nature, we realize Yoga, (i.e.,) union with God. Otherwise, it is merely Jñāna (knowledge) and karma (action). Those who realize this real affinity for God, having renounced the affinity for nature, are, 'tattvavit' (enlightened souls).

'Guṇā guṇeṣu vartanta'—The body, senses, mind and intellect etc., are also called modes, as these are born of modes of nature, and all actions are performed by them. Out of ignorance, a man by assuming his affinity for these modes, becomes a doer of actions i.e., by regarding the actions and objects, as his own and he becomes a doer. But, when he realizes that the self is different and is an illuminator, he cannot think, that he is a doer.

A train, having received power from the engine, runs with the help of a driver. The engine supplies power but the train reaches its destination only when the driver drives it. The engine has no senses, mind and intellect. Therefore, it needs a driver (man) with senses, mind and intellect. But, a man has an engine in the form of body and has also senses, mind and intellect to drive it. But the senses, mind and intellect function having received inspiration from the source of light. First, light is reflected in the intellect, from the intellect it goes to the mind, from the mind it goes to the senses, and then the engine (body) functions. Intellect, mind, senses and the body—these are modes and their illuminator, is the self which is not connected with them. Therefore, the modes are acting on the modes.

Mostly, the people follow examples set by great men. Therefore, the Lord declares that as a great man, holds that it

is the modes which are acting on the modes, and does not get attached to them, while he works for the welfare of the world; similarly a striver should also do the same.

A Vital Fact Pertaining to Nature And Spirit

There is always an attraction between senses and objects, if these belong to the same class. Ears have attraction for words, skin for touch, eyes for form, tongue for taste and nose for smell. Thus, all the five senses have attraction, for their sense-objects. Any sense cannot have an attraction, for the object of another sense. For example, the eye cannot have attraction, for melodious words. The self in fact, has no attraction for nature, as it is not of the same character. It is changeless, eternal, pure and uniform, while nature is, quite otherwise. But by identifying Itself with a body, a fragment of nature, it has attraction for nature. The attraction of the embodied soul, for the worldly objects, is really attraction of nature in nature. The senses of doership and enjoyership, are in nature, not in the pure self.

Lord Kṛṣṇa (in the thirty-first verse of the thirteenth chapter) declared of the self, "Though It dwells in the body, yet It neither acts nor is tainted." The soul, is said to be the cause, in regard to the experience of pleasure and pain" (Gītā 13/20), when it (the soul) resides in nature (Gītā 13/21) i.e., it identifies Itself, with body etc. It means that it is because of Its identification with nature (body and senses etc.,) that It becomes happy or sad.

Because, prakṛti, inert as it is, is incapable of experiencing pleasure and pain, and the 'Self' (conscious), alone cannot become enjoyer, without association with Prakṛti.

The self is free from the kaleidoscopic, qualities of prakṛti, but it is certainly capable of assuming a relation with prakṛti. It is not, at all inert like a stone, on the contrary it is Knowledge incarnate. Had the soul not been competent to assume affinity, how could it establish relation with prakṛti? how could it assume

the activities of prakṛti taking place in it (the soul); how could it assume doership or enjoyership in it? Assuming or not assuming relation, is a feeling and not an action.

The self, possesses competence to establish a relation or otherwise; but on its own it is incompetent to act. Only kaleidoscopic agents can have the capability of taking action. The Self is by nature, changeless whereas prakṛti, changes every moment. In other words, activeness is innate in prakṛti. Therefore, by establishing affinity, with prakṛti, the 'Self' supposes itself to be the doer (Gītā 3/27).

It is a merit, rather than a demerit, of the soul that It undergoes no change. It ever remains the same and is uniform. It cannot change, in the same way, as ice cannot be hot. But it is free and so it depends upon it, whether it accepts its affinity for nature or not, though really it has no affinity with nature.

When the soul identifies itself with the body, it has attraction for nature and then It performs actions and has to reap the fruit in the form of pleasure and pain. In fact, pleasure and pain have no separate existence. Therefore, the Lord urges men to renounce their assumed affinity for nature, by considering that it is the modes, which are acting on the modes, while the (soul or self) is, quite detached from them.

As a matter of fact, disassociation is already there and association is wrongly assumed. Therefore, it is necessary to give up this assumed relation and to realise the fact, that it is only modes that are reacting on modes.

'Iti matvā na sajjate'— Here, the term 'matvā' has been used for 'knowing'. An enlightened soul, distinguishes the soul from nature, and so he is not attached to the modes of nature.

By using the term 'matvā', the Lord seems to direct striver, not to be attached to the modes of nature, by regarding these, as different from the self.

An Important Fact

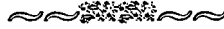
The methods followed by a Karmayogī, (man of Action) and a Jñānayogī (man of knowledge) are different. The former, tries to wipe out his assumed identity with the body etc. In the Bhāgavata, it is mentioned, "Persons with desires, deserve to follow the path of action" (11/20/7). Lord Kṛṣṇa in the Gītā, has also laid emphasis on the performance of duty, when He declares, "Not by non-performance of action does a man attain actionlessness" (Gītā 3/4). "For a sage, who wishes to attain to Yoga, action is said to be the means" (Gītā 6/3). A Karmayogī, performs action for others, not for himself; therefore, he does not become an enjoyer. When he does not become an enjoyer, his sense of doership, automatically perishes. He becomes doer, only in order to reap the fruit of action. He does not remain a doer, if he does not desire the fruit of action. Therefore, in fact a Karmayogī also does not become, a doer.

In Sāṅkhyayoga (Discipline of Knowledge) there is predominance of discrimination. Such a striver holds, 'It is the modes which are acting on the modes'. By thinking so he does not become a doer of actions. The same fact, has been pointed out by the Lord (in the twenty-ninth verse of the thirteenth chapter) when He declares, "He who sees, that all actions are performed by nature alone, and that the self is not the doer, he verily sees." When he does not remain a doer, there does not arise any question of his being, an enjoyer.

In this chapter, the Lord has laid great emphasis on the performance of action; as "It was by action alone that Janaka and others attained perfection" (3/20); "I engage Myself in action" (3/22); "A wise man also performs actions, for the welfare of the world without attachment, as an ignorant man acts from attachment" (3/25-26). It proves that performance of actions, is good in every way.

Appendix—He, who is not deluded by egoism, is an enlightened soul. This enlightened soul has been mentioned ‘tattvadarśī’ (the seer of truth) in the sixteenth verse of the second chapter. An enlightened soul transcends the spheres of mode (guṇa) (objects) and actions totally.

So long as a striver has affinity for the world, he can’t be an enlightened soul. The reason is that a man can’t know the world so long as he is attached to it. The world can be known only when he disconnects himself from the world—this is the rule. Similarly a man cannot know God by assuming himself apart from God. He can know Him only by identifying himself with Him—this is the rule. The reason is that really we are different from the world and are identical with God. The body is identical with the world while we (self) are identical with God.



**प्रकृतेर्गुणसम्मुढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दानकृत्स्नविन्न विचालयेत् ॥ २९ ॥**

**prakṛterguṇasammūḍhāḥ sajjante guṇakarmasu
tānakṛtsnavido mandānkṛtsnavinna vicālayet**

Those who are deluded by the modes of nature, remain attached to those modes and actions. Man of perfect knowledge, should not unsettle the minds of the ignorant, who know only little. 29

Comment:—

'Prakṛterguṇasammūḍhāḥ sajjante guṇakarmasu'—The three modes (goodness, passion and ignorance) of nature, bind a man. The mode of goodness (sattva), binds by attachment to happiness and knowledge; the mode of passion (rājasa) by attachment to action, and the mode of ignorance (tāmasa) by heedlessness, indolence and sleep (Gītā 14/6—8). In this verse, is a description of those ignorant people, who are deluded by the modes of nature i.e., who are bound by them, but who have

faith in the scriptures, in prescribed virtuous actions and in the fruit of those actions. These people have been called 'the ignorant people attached to action' (in the twenty-fifth and twenty-sixth verses). They are attached to actions and objects, in order to enjoy worldly and heavenly pleasures. Therefore they cannot understand the advice as to how to rise, above them. So the Lord has called them ignorant.

'Tānakṛtsnavido mandān'—Ignorant people, perform virtuous actions with the expectation of perishable fruits. They remain attached to the acquired materials, such as wealth etc., and have a desire to acquire the unacquired ones also. It is because of their attachment and desire, that they do not know reality about modes (objects) and actions.

Ignorant people know what prescribed actions are, and how these should be performed well, but they do not know the reality, about modes and actions. So, it has been said that they know only little i.e., they are men of imperfect knowledge and they have been called ignorant, because they are interested in enjoying worldly pleasures and prosperity.

'Kṛtsnavinna vicālayet'—A man of perfect knowledge, who knows the reality about the sphere of the modes and actions should not confuse the minds of the ignorant ones, otherwise they would renounce virtuous actions and would have a downfall. Such a wise man, has been called 'unattached wise man' (in the twenty-fifth verse) and 'balanced (established in the self) wise man' (in the twenty-sixth verse of this chapter).

The Lord (in the twenty-fifth verse) directed a wise man to act by using the term 'Kuryāt' while in the twenty-sixth verse He ordered him to engage the ignorant men in action, by the term 'Joṣayet'. But the Lord, by the expression, 'Na vicālayet', instead of ordering him, makes a bit of relaxation, by declaring, that he should not at least unsettle the minds of the ignorant, with his hints or words or actions. The reason is, that the Lord

does not enforce strict discipline on the liberated souls nor do the scriptures. Actions are automatically performed, by their, so-called, bodies for the welfare of the world.*

An enlightened soul, whether he is a Karmayogī or a Jñānayogī, has not the least attachment, either to actions or objects, because he knows the truth that there is no real affinity between him and actions or objects.

The ignorant, perform virtuous actions in order to gain the heaven. Therefore, the Lord has ordered the wise men, not to unsettle the minds of the ignorant people with their hints, words or actions, otherwise they would lose their faith and interest in virtuous actions, and would give these up; which would lead them to a downfall. Therefore, such people should be dissuaded from a desire for fruit, rather than from actions, prescribed by the scriptures. It is not only proper, but also indispensable, to dissuade them from desire for the fruit of action, in order to release them from the bondage of a cycle of birth and death.

Appendix—Arjuna's question was why the Lord urged him to perform such a dreadful deed. The Lord answers his question in several ways by which He means to declare, "My aim is not to engage you in a terrible deed but I want you to renounce your affinity for actions." Karmayoga aims at renouncing affinity for actions.



Link:—The Lord, in the next verse explains, what a striver should do to be free from attachment, to action and its fruit.

मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

**mayi sarvāṇi karmāṇi sannyasyādhyātmacetasā
nirāśīrnirmamo bhūtvā yudhyasva vigatajvaraḥ**

* There is difference between 'Kriyā' and 'Karma'. When the person has

Surrendering all actions to Me, with the mind firmly fixed on the Highest and free from desire and the feeling of meum and disconcertedly doing your duty of waging the war. 30

Comment:—

'Mayi sarvāṇi karmāṇi sannyasyādhyātmacetasā'— Generally a striver believes that he has to perform obligatory actions, but these lead him to bondage. In order to clarify his misconception, the Lord urges him to surrender all actions to Him, with discriminative insight, without having the least affinity for these. In fact, all actions of the world, are performed by Lord's power. The body, senses, mind, objects and power etc., are, the Lord's and the Lord is his. By thinking so, when a striver performs actions, those actions instead of leading him to bondage, steer him to salvation.

Every person, knows that he cannot keep the body, senses, mind, intellect and material objects etc., under his control, according to his desire. These belong to nature while the self is, a fragment of the Lord (Gītā 15/7). So, real surrender consists in accepting these as of the Lord's, rather than his own. Therefore, 'surrender' means, the renunciation of assumed affinity, for objects and actions, by attaching importance, to discrimination.

By the expression 'adhyātmacetasā', the Lord means to say, that one should have a spiritual aim (of God) rather than a mundane one. The man who has fixed his aim, has a discriminative insight. In fact, a man's aim or necessity is, to attain the imperishable, (spiritual) while his desire is to gain the perishable. A striver should decide upon the aim of his life, instead of having a desire.

From either the philosophical or the scientific point of view,

the egoistic notion that he is the doer, his 'Kriyā' becomes a 'Karma' which bears threefold fruit—pleasant, unpleasant and mixed (Gītā 18/12). But when he has no notion of doership, his 'Kriyā' does not turn into 'Karma' i.e., does not bear fruit, it is performed just like an impulse (nature) (Gītā 3/33).

material objects such as, body etc., cannot be proved to be one's own. They have been bestowed upon him, so that he may make its right use. But, when he lays a claim on them, he is bound. Therefore, when a striver through discrimination, accepts the objects and actions as the Lord's, it means that he surrenders these to Him.

In the verse, the expression 'Adhyātmacetasā', has been used specially. It means, that it is out of ignorance that the perishable body or world, seems to be one's own. If discrimination is applied, the perishable body or world, cannot seem as one's own, only the Lord will appear as his own. Attachment to the world, leads to degradation, while detachment leads to progress (i.e., upliftment).

"The two lettered 'Mama' i.e., 'this is mine' is death and the three lettered 'Na Mama' i.e., 'this is not mine' is immortality" (Mahā. Śānti. 13/4), Āśvamedhika 51/29).

An Important Fact Pertaining to Surrender

The Lord urges a man to surrender all actions to Him because, he considers the body, senses, mind, intellect, life-breath, material and actions, his own and for himself. But in fact, these are neither his nor can be his. How can the perishable have affinity for the imperishable? Therefore, surrender all actions either to the world or to nature or to God, the result will be the same, as the world is an evolute of nature and God, is the Lord of nature. Thus, both the world and nature, belong to God. Therefore, a striver should think, that he is God's and his so-called possessions, are also God's i.e., he should renounce his feeling of mineness to these. In that case, he has to expect nothing, either from the world or from God. The Lord Himself looks after his wants (needs). When a striver, surrenders his body etc., to Him, these do not seem, to him to be his own. If these appear to him to be his own, it means that he has not surrendered them, to Him.

Therefore, the Lord exhorts a striver to surrender these to Him, with a discriminative insight. Thus, when a striver surrenders these to God, he comes to know the truth, that in fact these are the Lord's, not his.

The fact of surrender to God, is so unique, that even if we surrender out of feeling of surfeit, it brings us immense benefit. In fact, actions, objects, the body and the self, are not ones' own. Actions can be surrendered even after their accomplishment. But real surrender is achieved only when we renounce our affinity with objects and actions. This abandonment is possible, when we discern that instruments (body etc.,) objects, actions and the embodied self, are only God's. A striver commits an error, that he tries to surrender actions and objects to God, but he does not surrender his body etc., and the self to Him. Thus his surrender, remains incomplete. Therefore, a striver should think, that all the objects including his body, senses, mind, intellect and the Self, belong to God, which are really His.

A mere outward renunciation of actions and objects, is not real surrender. Real surrender, consists in regarding the objects and possessions as His. If a striver surrenders these to God by regarding these as his own, the Lord reciprocates by returning these manifold, in the same way, as seeds sown, turn into a rich harvest. But, still it is in a limited amount. However, when he surrenders these to Him regarding them as His, He offers Himself to him, and also feels indebted to him.

The Lord is very much pleased with such a surrender. Even when it does not help the Lord, in anyway. But its doing so striver is released from the bondage of actions. When a child hands over the key lying in a courtyard, to the father, the latter is very much pleased with the baby and wishes it a long life. Why? The reason is, that the child has good feelings, when it offers the key to the father even though it belongs to him. Similarly, God is pleased with the striver, who offers all objects, the body

and the self to Him, and is indebted to him.

An Important Fact Pertaining to Desire

The Lord has created the human body in a most unusual way, and the Lord by His grace has abundantly bestowed upon a human being, the materials for his existence and spiritual practice including discrimination. When man, disregarding his discrimination, uses the things for his selfish motive, and has a desire to acquire more things, he is enslaved and he has to follow the cycle of birth and death. Every man knows the reality, that family, circumstances, ability, power, body, senses, mind and intellect etc., have been acquired. These were neither his in the past, nor would remain his, in the future, because they never remain the same, and are ever-changing. If, having realized this fact, man ceases to depend on these, without attaching importance to them, he can attain salvation, without any doubt. Attachment to these, is the root cause of bondage. His attachment to these gives birth to several other desires, which lead him to sin, pain, sorrow and hell etc. All these things, are perishable while the self is imperishable. So he should perform his duty by renouncing desires.

Here, a doubt may arise, how would he be inclined to act, without desire. The clarification is, that a man is inclined to act for the satisfaction of desires, as well as, to get rid of these. Common men perform actions, in order to satisfy their desires, while strivers act for the purification of their souls, in order to get rid of desires (Gītā 5/11). In fact, actions are performed, in order to get rid of desires rather than to satisfy them.

The aim of human life is to attain God. When this aim is achieved, nothing more remains to be acquired. Only those people, who have forgotten the real aim of human life i.e., God-realization, remain inclined to act, in order to satisfy their desires. The Lord has called such people wretched or pitiful, as they seek the fruits (of their actions) (Gītā 2/49). On the other

hand, those strivers, who perform actions by renouncing their fruits, in order to be free from desires, have been called wise (Gītā 2/51).

The feelings of rendering selfless service, Self-realization and God-realization, are aims, rather than desires, while the feeling to acquire perishable objects, is desire. Therefore, it is wrong to think, that a man is not inclined to act without desire. Actions are performed scrupulously, in order to attain one's aim.

Man (soul), is a fragment of God but his disinclination for God and inclination towards the world, gives birth to necessity, as well as, desires. When he totally renounces his assumed affinity for the world, his necessity is fulfilled, and he gets rid of desires.

'Nirāśīrnirmamo bhūtvā yudhyasva vigatajvaraḥ'—When all actions and objects are surrendered to God, even then a fragment of desire as the sense of mine and grief, can remain. For example, if we offer a book to someone, and we see him studying that book, we think that he is studying the book, given by us. In order to free us from this minor attachment, the Lord urges us not to have a desire to acquire anything, nor to be attached to the acquired things and not to be grieved for the things lost. The criterion for surrender is, that a striver has no fragment of desire, no feeling of mine and no grief.

When a striver surrenders all actions and objects to God, sometimes because of past impressions (influences), he feels that he has not got rid of desire, the sense of mineness and grief. Such a striver need not lose heart, because only he who perceives desire, the sense of mineness and grief, becomes free of them. Similar, is the case with egoism. Every human being fully deserves to get rid of desire, and a sense of mine and grief.

In the whole Gītā the term 'Jvara' (mental fever viz., grief) has only been used here. In a war, a warrior is grieved at the death of his kith and kin. Therefore, Lord Kṛṣṇa directs Arjuna to fight, delivered from grief, as his duty as a member of the

warrior class. The Lord, means to say that a striver should perform his duty by surrendering it to God, and being free from desire, a sense of mineness and grief. Remaining equanimous in success and failure, pleasure and pain, a sense of mineness and aversion etc., is known as a state of 'Vigatajvaraḥ' (freedom from grief). In fact, all the mental defects, such as a sense of mineness, aversion, worry, agitation and turmoil etc., are included in, 'Jvara'.

An Important Fact

When a striver has God-realization as the only goal of his life, all his possessions and things, whether superior or inferior, are surrendered to God. Having surrendered his actions and objects, he surrenders his desire, the sense of mineness and grief, which appear in him, to God. Thus, he becomes a staunch devotee with exclusive devotion.

For a sage who wishes to attain Yoga, action is said to be the means (Gītā 6/3), because, while performing action he comes to know his defects, (desire, the sense of mineness etc.).* Therefore, (in the twelfth verse of the twelfth chapter) the renunciation of the fruit of action, has been considered to be better than meditation. The reason is, that in meditation a striver pays attention so that the mind is not volatile. When his mind is fixed, he regards it, as his success and does not pay heed to other defects, such as desire and sense of mineness etc. Therefore, the Lord in this verse orders Arjuna to perform his duty of fighting, so that he may come to know his defects also.

As the Lord (in the forty-eighth verse of the second chapter) instructs Arjuna to perform his duty while being equanimous in success and failure, here, He asks him to fight being free

* A volunteer offers his service being a member of a voluntary committee. But when he is honoured or praised, he relishes it i.e., derives pleasures out of it. This is wrong. Thus such defects become known only when actions are performed.

from desire, the sense of mineness and grief. When even such a savage deed as fighting, can be performed with equanimity, what other action is there which cannot be performed with equanimity? Equanimity can be attained by believing, "I am neither my body, nor the body is mine nor is it for me," which is also, a fact.

It is possible to do an act worth doing, only when a striver's aim is focussed on God, and not on the world. As the striver advances gradually, on the path of God-realization, his vices, like desire, myness and attachment etc., diminish automatically and he experiences his Self to be positioned in equanimity. As soon as the practice of equanimity gets perfect, the doership is vanished completely and identification with the aim is established. As a rule, the ego perishes when there remains no desire to do anything, for one's own good gain.

Arjuna wants to attain salvation, without performing his duty, of fighting. When Arjuna asks for a way to salvation, the Lord orders him to fight, as it is his duty. According to the Lord, salvation can be attained, through the path of action or knowledge or devotion.

Appendix—By now the Lord answered Arjuna's question (why do you urge me to perform such a dreadful deed?) in several ways. Now in this verse the Lord tells him the method to perform actions through the path of devotion to God.

'Surrender all actions to Me'—By this expression the Lord means to say, "Without regarding actions and objects as yours and for you, regard them as Mine and for Me." The reason is that God is entire (complete) and all actions and objects (Adhibhūta) (matter) are within the entire form of the Lord (Gītā 7/29-30). Here the term 'mayi' (Me) has been used for the entire form of the Lord.

In this verse by the expression, 'mayi sarvāṇi karmāṇi sannyasya' Bhaktiyoga (the path of devotion); by the expression,

‘adhyātmacetasā’ Jñānayoga (the path of knowledge); and by the expression, ‘nirāśīrmirmamo bhūtvā yudhyasva vigatajvaraḥ’ Karmayoga (the path of action) have been mentioned.



Link:—Having outlined His teaching (principle) in the preceding verse, in the next two verses, the Lord substantiates, the same.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

ye me matamidaṁ nityamanutiṣṭhanti mānavāḥ
śraddhāvanto'nasūyanto mucyante te'pi karmabhiḥ

Persons who always follow this teaching of Mine, with faith and without question, are released from the bondage of all actions (Karma). 31

Comment:—

'Ye me matamidaṁ nityamanutiṣṭhanti mānavāḥ śraddhāvanto'nasūyanto'—A person belonging to any caste, creed, sect and order of life etc., who wants to be released from the bondage of actions, should practise this teaching. By realizing the fact, that the body, senses, mind, intellect, objects and actions etc., are not one's own, men are released from this bondage. 'Śraddhāvantaḥ', is he who has a firm faith in and devotion for the Lord and His teaching.

A man is released from bondage, when he regards the material objects, such as body etc., neither as his nor for him. Having faith in this truth, it becomes easy to renounce the assumed affinity for the insentient.

A striver having faith, only listens to the divine discourses and translates these into practice. This human body has been bestowed upon us, so that we may realize God. So we should try to arouse a yearning to realize Him. When this yearning is

aroused, other virtues such as faith, promptness and self-control etc., are naturally inculcated in our mind.

The Lord has laid emphasis on faith and also freedom from petty objections, because even a man of faith can have a carping nature, to some extent. So the Lord urges strivers to be totally free from cavil. The Lord also lays emphasis on this very fact, while glorifying the study of the Gītā when He declares, "A man who hears this gospel with faith and uncritically is liberated (Gītā 18/71).

When a man holds that the teaching of the Lord is good, but it reveals His boastful and egoistic nature; or how could actions lead to salvation, when these are conducive to bondage—such opinions show a man's critical spirit. So, a striver should be free from this sort of attitude.

In fact, all objects belong to the Lord, but by an error, a man regards these as his own and so he is enslaved. It is because of his attachment and desire, that he has to suffer. Therefore, the Lord, out of His grace and affection, urges him to surrender all actions and things to Him, so that he may attain eternal bliss, though He lacks nothing, and is perfect.

The Lord's teaching is called, an universal doctrine. Here the Lord's teaching or discipline has been described by the term 'Matam'. The Lord, out of His natural simplicity and absence of vanity, has called the universal principle, as mere 'Mata.' His teachings ever remain the same, without undergoing any modifications. It depends, upon a man whether he has faith in it or not.

Here, the adjective 'nityam' (constant) does not qualify 'Matam' (teaching) but it modifies 'anutiṣṭhanti' (practise) (follow), because the Lord is eternal (constant) and so all objects pertaining to Him, are also eternal. His teaching is also eternal. So the Lord emphasizes that it should be practised constantly.

Question:—What is the doctrine of the Lord, and how should it be practised (followed)?

Answer:—All acquired things are not ours—this is the considered view of the Lord. Whatever materials—body, senses, mind, intellect, life-breath, riches, property, objects etc., there are, these are the evolutes of nature and the world is also an evolute of nature. So, all of these have identity with the world; while the self, being a fragment of God, has its identification with Him. Therefore, all of these are not our personal possessions, but have been bestowed upon us, so that we may utilize them properly. Besides, these, the virtues such as good conduct, renunciation, dispassion, kindness and forgiveness etc., are, also not personal; being divine traits they also belong to God. Had these been ours these would have also remained with us and no one could have acquired them, without our permission. But it is not so. When we accept these as ours, we are proud of these and pride is a root of demoniac endowment.

When we regard a thing, which really is not ours, as ours, it captures us. Materialistic things, such as body etc., are neither ours nor for us. Had they been ours, they might have provided us full satisfaction, when we acquired them. But these never satisfy us, and add fuel to desires. But if we realize God, we are fully satisfied, and we attain perfection and nothing further remains to be gained (acquired). As, a lost child is not pleased and satisfied with any other woman (though she is also a mother), except his own mother, similarly, we are not satisfied with any other state except God-realization. Therefore, so long as we have the desire to acquire something, it, means that we have not acquired our very own object viz., God.

We neither brought the worldly things with us, nor can we carry these with us and at present also, these are deserting us, constantly. While presently these are under our possession. It behaves that, we use these for the welfare of the world, rather than lay claim to them. The Lord is so generous and gracious, that He bestows these upon us in, such a way, that they appear to us to be ours. If we use them for our selfish motive, it means

that we misuse His generosity and grace. Therefore, a striver in order to rectify his error, should surrender these to Him, with a discriminative insight.

If a striver whose only aim is God-realization, gives a serious thought to the topic, he will come to know the truth, that all the acquired things such as, the body, rank, right, education, knowledge, riches and property etc., belong to the world, and so they should be utilized, for the world. We may call them either of the world or of nature, or of God, but these are not ours. So how can they be for us.

A striver has, neither to regard a thing as his, nor has to perform any action for him. The actions, which are performed by him for himself, bind him because the Lord declares, "One is bound by actions, other than those performed, for the sake of sacrifice (Yajña)" (Gītā 3/9), "Actions including the stored ones of the person who performs them for the sake of sacrifice are dissolved entirely"(Gītā 4/23).

God is the almighty Lord of all the worlds (Gītā 5/29). When, a man regards himself as the lord of his objects and possessions, he forgets the real Lord, and thinks of those objects and possessions. Therefore, a striver should live like a servant to the Lord, Who is the only master of the entire universe. By becoming an instrument in His hands, he should perform his duty, with the body, senses, mind, intellect and material bestowed upon him by Him, without having any pride of ownership.

Having surrendered everything and action to God, he should not be swayed, by the pairs of opposites, such as profit and loss, honour and dishonour, pleasure and pain etc., because these are the gifts of God and so they are His. Performance of duty, joyfully, under the available circumstance means, the practice of His teaching.

'Mucyante te'pi karmabhiḥ'—The Lord, seems to say to Arjuna, that He was ordering him in clear terms to surrender

actions to Him. By obeying Him, he will undoubtedly be released from bondage. Moreover, if other people also, whom He has not ordered this way practise His teaching, they will also be released from bondage even though they may not believe in Him.

Appendix—The Lord's opinion is the real and foremost principle, within which all views and doctrines are included. The Lord without pride with a simple and polite heart, calls His principle (Siddhānta) as opinion (Mata). It means that the Lord has not insisted upon his opinion or the opinion of anyone else but he has put forth his view being impartial.

An opinion is not universal but it is personal. Everyone can express his opinion but a principle is the basic and supreme truth of universal character which everyone has to follow. Therefore there can be difference of opinion between the teacher and the pupil but there can't be difference in principle. Sages, hermits and philosophers name their opinion as 'principle' but in the Gītā the Lord names His principle as 'Mata' (opinion). There are differences in the opinions of sages, hermits, philosophers and teachers etc., but the Lord's opinion viz., principle is universally accepted without any difference of opinion.



ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥

ye tvetadabhyasūyanto nānutiṣṭhanti me matam
sarvajñānavimūḍhānstānviddhi naṣṭānacetasah

But those who demur at My teaching and do not follow it, deluded of all knowledge, and discrimination, know them to be doomed to destruction. 32

Comment:—

'Ye tvetadabhyasūyanto nānutiṣṭhanti me matam'—Having shown the advantage of practising His teaching (in the thirty-first

verse) here the term 'tu' (but) has been used, to distinguish those who do not follow His teaching, from those who do follow.

Some people hold that as worldly, selfish people, want to acquire worldly objects and also want to get profit themselves, similarly, the Lord wants all actions to be surrendered to Him and also that He should be regarded, as the Lord. Those who think so, find fault with His teaching.

Similarly, 'those who think that in worldly affairs, desire is a must, and it is impossible to renounce attachment, aversion and a feeling of mine, also slight His teaching.

Those people who hanker after worldly pleasures and prosperity and regard the body, objects and actions etc., as theirs, and for them, do not follow His teaching.

'Sarvajñānavimūḍhān tām'—Those who do not follow the Lord's teaching are under delusion regarding worldly knowledge (sciences, arts etc.). They remain engrossed, in inventions and scientific discoveries, like motor cars, aeroplanes, radios, televisions etc. Similarly, they remain engaged in knowing about painting, architecture, arts, crafts, mystical formulas, incantations, implements, different scripts and languages, custom traditions and other developments. They are fully convinced, that there is nothing beyond these things (Gītā 16/11). Such people, are said to be under delusion regarding knowledge.

'Acetasah'—They are devoid of discrimination, because they cannot distinguish the real from the unreal, righteous from unrighteous, salvation from bondage and so on. They remain ignorant, like animals. "Of vain hopes, of vain actions, of vain knowledge and senseless, they verily are" (Gītā 9/12).

'Viddhi naṣṭān'—Know those human beings who do not follow the Lord's teaching, to be doomed to destruction. It means, that they will be subjected to the cycle of birth and death.

A man can attain salvation, upto the time of death (Gītā 8/5). Therefore, those people, who do not follow the Lord's

teaching in this life at present can follow it, at sometime in future because of good company etc., and can attain salvation. But if they do not follow His teachings even upto death, they should be known to be doomed, to destruction, because they are deprived of God-realization.

He, who does not follow the Lord's teaching, performs actions out of attachment and aversion, which are his foes (Gītā 3/34). Transient objects and actions perish, but a man while performing actions, comes under the sway of attachment and aversion, which lead him to lower births and hells. Therefore, the Lord declares, that such a man will be doomed to destruction.

In the thirty-first verse, the Lord declares that those who follow His teachings are released from the bondage of actions, while in this verse He declares, that those who do not, follow His teaching, are to be doomed to destruction. It means, that the Lord urges upon people to follow His teachings, even if they do not believe in Him. If they do not follow His teaching, they will be doomed to. But if a striver, believing in Him, follows His teaching, He offers Himself to him. If he, without believing in Him, follows His teaching, He leads him to salvation. It means, that he who believes in Him, attains His love while he who follows His teaching, attains salvation.



Link:—Why are those people, who do not follow the Lord's teaching, doomed to destruction? The Lord, answers the question in the next verse.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

**sadrśaṁ ceṣṭate svasyāḥ prakṛterjñānavānapi
prakṛtiṁ yānti bhūtāni nigrahaḥ kiṁ kariṣyati**

Even a wise man acts in accordance with his nature. All

beings follow their own nature. What them can restraint do? 33

Comment:—

'Prakṛtiṃ yānti bhūtāni'—All actions are performed, either according to one's own nature or according to the Lord's principles, (scriptural injunctions). One's nature can be of two kinds, either free from attachment and aversion, or having attachment and aversion. If a man, on his way, happens to see a notice board. His casting a glance at it, is, neither because of attachment nor aversion, nor from an angle of principle. It happens through his pure personal nature. We read a letter received from a friend, with some feeling of attachment, while that of an enemy with aversion. We study sacred texts such as the Gītā and the Rāmāyaṇa, according to the Lord's principle. The only aim of human life is God-realization. Therefore, actions which are performed, with the aim of God-realization, are performed, according to His principles i.e., according to the scriptural injunctions.

All actions, such as seeing, hearing, smelling, touching etc., are performed according to one's nature and according to His principle. Nature, free from attachment and aversion, is not faulty, while nature with attachment and aversion is. Actions, which are performed out of attachment and aversion, bind a man because they make his nature impure. On the other hand, actions which are performed according to God's principles, lead to salvation, because these purify one's nature. It is, because of impure personal nature, that the assumed affinity for the world, is not renounced. As soon as his nature is purified, the assumed affinity is easily, renounced.

Actions, are automatically performed, by the so-called body of a wise man, because he has no sense of doership. All actions of a striver, whose aim is God-realization, are performed, according to the scriptural injunctions. As a greedy, person is always careful, that he should not sustain any loss, a striver is always careful lest he should perform an activity with attachment or aversion.

By being careful, a striver's nature is purified and consequently, he is liberated from the bondage of his actions.

Although, all actions are performed by modes of nature, yet an ignorant man, whose mind is deluded by egoism, thinks that he is the doer (Gītā 3/27). Affinity for objects and actions, gives birth to attachment and aversion, which lead him on to the cycle of birth and death. But, he who has no affinity for nature (prakṛti), sees that the self is not the doer (Gītā 13/29).

It is attachment for material objects, which influences a person to perform, evil actions. For a striver, attachment is the main cause of bondage. Attachment dwells in assumed egoism, and appears in mind, intellect, senses and sense-objects.

Egoism is of two kinds—

1—When a self (soul), identifies the self with the insentient (matter) and,

2—The cosmic ego, a mode of nature—'Mahābhūtānya-haṅkāraḥ' (Gītā 13/5). The latter form egoism, is flawless, as it is an instrument, like the mind, intellect and senses etc., while the former kind, is defective. A wise man, does not identify the self with the body, and so all his actions are performed by the modes of nature i.e., by the latter kind. But an ignorant man, who regards the body, as 'I' and 'mine', and all actions as his and for him, is, because the assumption of actions as his, and for him, causes attachment.*

'Sadṛśaṁ ceṣṭate svasyāḥ prakṛterjñānavānapi'—A perfect soul, being free from attachment and aversion, acts in accordance with pure nature. He is not swayed by nature. As a learned man, speaks a language which he knows, similarly, the Lord also, behaves in

* As the body automatically develops and changes, similarly all the actions are naturally performed. But a common man remains engrossed in (practical) actions because of attachment and aversion while a wise man being free from attachment and aversion does not get engrossed in them.

accordance with His incarnation, as Rāma or Kṛṣṇa or a fish, a tortoise or a hog etc., but does not remain completely under sway of nature (prakṛti). Similarly, those enlightened souls who have renounced their affinity for matter (prakṛti) may vary in their nature, but are not swayed by it. So, their actions are nothing more than gestures of action, while common men, who have not renounced their affinity for matter, act according to individual natures (natural propensities) and remain completely under its sway.

Here the term 'Svasyāḥ' implies, that the nature of a wise man is flawless, and so he is not under the sway of nature, he rather controls nature. Actions, bear fruits only when a man performs these, with a sense of 'doership' and selfishness. A wise man, remains free from the vanity of doership and also from selfishness. So actions performed by him, are pure and even ideal, for other strivers.

Impression of the past, and the present births, influence of parents, society, company, education, environment, study, adoration, thoughts, actions and feelings, make up a man's nature. The nature, varies from person to person and everyone is free to make it pure. The nature of one enlightened soul, varies from that of the other, but it is pure (free from attachment and aversion). So they are not swayed by nature. On the other hand, the ignorant (having attachment and aversion) have to perform actions by force according to their own evil nature, which they themselves have acquired.

'Nigrahaḥ kiṁ kariṣyati'—The wise men perform virtuous actions enjoined by the scriptures according to their pure nature, while the ignorant perform evil actions under the sway of their bad nature.

When Arjuna wanted to abstain from fighting, the Lord says to him, "Thy nature will compel thee" (Gītā 18/59), "Thou shalt do even against thy will, fettered by thine, own acts, born of thy nature" (18/60).

As, a motor car cannot cross the limit of 100 miles per hour in its speed, a wise man cannot act, against his pure nature. One with an impure nature is like a damaged car. A damaged car can be repaired in two ways— (i) by the driver himself, (ii) by sending it to a workshop. Similarly, the impure nature can be purified in two ways— (i) through the performance of actions, without attachment and aversion (Gītā 3/34), (ii) through perfect surrender to the Lord (Gītā 18/62). If a motor car functions smoothly, it means that we are not under its control, but if it breaks down it means, that we are affected by it. Similarly, a wise man, because of his pure nature, is not under the sway of nature, while an ignorant man because of his impure nature, has to act under the influence of nature.

A man, who attaches importance to worldly pleasures and prosperity, is sure to have a downfall, even though he may be learned. On the other hand, he who does not attach importance to the insentient (matter) (prosperity and pleasure) and whose aim is God-realization, is surely, to have upliftment, even though he is not learned. The reason is, that feelings, thoughts and actions of a man, whose aim instead of enjoying worldly pleasures and prosperity, is God-realization, are conducive to his uplift (salvation). Therefore, a striver, first of all should decide upon the goal of his life—God-realization. Then, in order to attain that aim, he should perform his duty, being free from attachment and aversion. An easy method, of being free from attachment and aversion, is that we render service to others, with our acquired materials such as body etc., without regarding these as ours and for us, and without expectation of any reward.

If a striver does not want to come under the influence of nature, he should perform his duty, by fixing an ideal for himself. The ideal (model) can be of two kinds— (i) The Lord's teaching (ii) Wise men's actions. By following, the Lord's teaching or wise men's actions, a striver's nature is purified and he realizes

God, Who is ever attainable. On the other hand, the man, who without following the Lord's teaching or the wise men's actions, performs actions out of attachment and aversion, is doomed to destruction (Gītā 3/32).

As we cannot forcibly obstruct the course of a river, but can turn it to another direction, similarly, we can turn the flow of our actions, towards the welfare of others. When we perform acts for the welfare of others, then the direction is towards the world, and we, the strivers, are liberated from the bondage of actions.

Appendix—Even a wise man acts according to his nature. No one can act without being guided by the circumstantial causes. As a teacher teaches a pupil alphabet (a, b, c) in conformity with the standard of his pupil, similarly a wise man acts and behaves with a common man by putting himself in the latter's situation.

'Ceṣṭate'—This term means that he does not perform actions but activities are naturally performed by him according to his nature. The shaking of the leaves of a tree is not an action (sin or virtue) bearing fruit. Even so a man free from the sense of doership has no incentive to perpetrate sinful or virtuous acts, he can never commit a sin or virtue.

The wise men remain engrossed in the welfare of others because their nature as strivers has been to do good to others—'sarvabhūtahite ratāḥ' (Gītā 5/25, 12/4). Therefore though nothing remains to be done, to be known and to be attained by them, yet their nature is to do activities beneficent to all. It means that when by remaining engrossed in the welfare of others, their affinity for the world is totally renounced, they have not to work for the welfare of others but because of the natural inclination of the past, good is naturally done by them as a matter of habit.



Link:— Every man is born with his own nature. Therefore, he has to act according to his nature. Now, the Lord in the next verse, explains how to purify one's nature.

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

indriyasyendriyasyārthe rāgadveṣau vyavasthitau
tayorna vaśamāgacchetau hyasya paripanthinau

Attachment and aversion of man abide in each and every sense-object through the feeling of agreeableness' or disagreeableness towards its senses. Let no one come under their sway, for they are his waylayers and foes. 34

Comment:—

'Indriyasyendriyasyārthe rāgadveṣau vyavasthitau'—Each sense has attraction for a pleasant aspect (ear, eye, skin, tongue and nose for sound, sight, touch, taste and smell respectively), and aversion for an unpleasant one.

In fact, attachment and aversion do not abide, in the sense-objects. If they had abode in the sense-objects, the same objects might have been pleasant (desirable) or unpleasant (undesirable) equally, to everyone. But it does not happen. Rain is desirable for a farmer, but not so for a potter. Moreover, the same object is sometimes pleasant, while it is unpleasant at other time, to the same person. Cool air, is pleasant in summer but unpleasant in winter. Thus, we have attraction and aversion by regarding these as desirable and undesirable. Therefore, the Lord has declared, that attachment and aversion of man abide in the sense-objects.

In fact, attachment and aversion abide in assumed 'ego' ('I'ness).* The assumed affinity for the body is called 'ego'. So

* The term 'Asya' in the expression 'Rasavarjaṁ raso'pyasya (Gītā 2/59) used by Lord Kṛṣṇa also denotes that attachment and aversion abide in the assumed 'ego' (in a striver).

long as, there is assumed affinity for the body, attachment and aversion, exist in 'ego' and appear to be abiding in the intellect, mind, senses and objects of senses. These attachment and aversion in their gross forms have been called 'desire' and 'anger' (from the thirty-seventh to the forty-third verses of this chapter). In the fortieth verse, it has been said, that this desire exists in the senses, the mind and the intellect, because it appears to abide in them. As attachment and aversion appear to subsist in the sense-objects, similarly attachment and aversion appear to inhabit in senses, mind and intellect. In fact, the senses, the mind and the intellect are merely instruments. So, there is no question of the desire and anger or attachment and aversion existing in them. Besides this, the Lord declares in the fifty-ninth verse of the second chapter, "The objects of the senses turn away, from the man who abstains from feeding on them but the taste for them remains. Even the taste turns away when the Supreme is seen."

'Tayorna vaśamāgacchet'—The Lord assures strivers, that they should never be disappointed, in the means and ends, if attachment and aversion appear. The scriptures, rather than attachment and aversion, should be the authority for determining what should be done and what should not be done (Gītā 16/24). If a striver acts or abstains from action, with attachment and aversion, it means that he is affected by attachment and aversion. If a person performs actions, or abstains from actions with attachment and aversion, attachment and aversion, are strengthened. This strengthening, leads a man to a downfall.

When a striver starts worship, renouncing the worldly affairs, good and bad thoughts of the world come to his mind, and he gets perturbed. The Lord urges him not to be perturbed, because these are perishable, and appear and disappear. In fact, thoughts have no existence of their own, because as a rule what is born must die. In fact, these thoughts do not come to mind, these rather, slip away from the mind. Thoughts remain suppressed,

when a man is busy with worldly affairs, but when he stops his work, the suppressed thoughts, have an outlet. Therefore, a striver, without having attachment or aversion, should remain indifferent to these. Similarly, he should have neither attachment nor aversion, for persons and things etc.

The Means of Overcoming Attachment and Aversion

When actions are performed, out of attachment and aversion, attachment and aversion are strengthened and these are transformed into impure nature. This impure nature, brings a man under its sway. Then the actions performed by him, bind him. So, during the performance or non-performance of actions, a striver should not come under their influence. This is the means, to obliterate attachment and aversion, which is explained here. Previous to this, the Lord also declared, another means. The Lord said, "Those who constantly follow this teaching of Mine, are released from bondage of actions" (Gītā 3/31). So a striver should follow His teachings, so that he may get rid of attachment and aversion. When a striver surrenders, his actions, body, senses, mind, intellect and himself to God, and performs his duty free from desire, egoism and grief, his attachment and aversion perish. So a person should follow His teachings, while he performs actions or abstains himself from actions.

The entire universe is an evolute of nature and a body is a fragment of the universe. So long as a man is attached to a body, he comes under the sway of attachment and aversion, while acquiring and abandoning things etc. When actions are performed or abandoned with attachment and aversion, the performance or non-performance of those strengthen attachment and aversion. But if these are either performed or abandoned according to the scriptural injunctions, attachment and aversion perish. If a person does not know the ordinance of the scriptures, he should keep in mind, the great sage Vedavyāsa's teaching—"O men, listen to the gist of righteousness and follow it. The gist is—We should

not do to others, what we do not wish to be done to us (Padma Purāṇa, Sṛṣṭi. 19/355-56).

Liberated souls always follow the scriptural injunctions. That is why Bhīṣma Pitāmaha, offered food and water to the manes on kuśa grass, though his father's hand was clearly visible to him (Mahābhārata, Anuśāsana. 84/15—20). Therefore, a striver should perform, all actions according to the ordinance of the scriptures.

For a striver who wants to get rid of attachment and aversion, the scripture is the authority for determining what should be done. The heart of an enlightened soul, totally free from attachment and aversion, is so pure, that his thoughts, feelings and actions are nothing but, the ordinances of scriptures,* even if he may be illiterate. Thus his words and actions are exemplary (Gītā 3/21) and by following such teaching and actions, strivers get rid of attachment and aversion.

Some people believe that attachment and aversion, are natural tendencies (natural inclinations of the mind) which cannot be wiped out, but it is wrong, as these appear and disappear. When a striver practises spiritual discipline, they become bearer—it is every striver's experience; and whatever grows scarce, may perish altogether. The Lord has declared, that these come to mind (Gītā 2/55) but do not stay there permanently. Moreover, He has called these as modifications, (Gītā 13/6) which have a beginning and an end, rather than 'Dharmas'. Evenness of mind, in the desirable and the undesirable, has been called spiritual discipline (Gītā 13/9). Had attachment and aversion, been permanent features of the mind, it could not have attained, the state of evenness. This means that they come to the mind and can be wiped out.

* The heart of the person who never renounces righteousness also becomes pure. Great poet Kālidāsa while describing king Duṣyanta declares—"Where there is doubt, there the inclination of the heart of a virtuous person is the testimony" (Abhijñānaśākuntalam 1/21).

A man, through discrimination, knows that nature (matter) prakṛti and Soul (spirit) are different from each other. But, the soul identifies itself with the body (born of nature), and this identification is called 'ego' (I) in which attachment and aversion exist, and both these strengthen egoism. These—(attachment and aversion) seem to abide in the intellect, because of which one's own beliefs appear pleasant, while the beliefs of others unpleasant. These seem to abide in the mind, and what one thinks as desirable, while what others think, is undesirable. These seem to also in senses, due to which favourable objects seem pleasant, while unfavourable ones appear unpleasant. These may also appear, in the objects of senses (sound, touch, sight, taste, smell), as favourable and unfavourable. When egoism (identification of the self with the body) is rooted out, attachment and aversion, totally perish, because egoism is their base.

'I am a servant', 'I am an inquisitive learner', 'I am a devotee' etc., this is how one may feel. These me—a 'servant', 'learner' and 'devotee', reside in the same 'I' in which attachment and aversion, co-exist. Attachment and aversion, abide neither exclusively in inert nor in conscious state. These live, only in assumed, relation between the inert and conscious, yet these live mainly, in the inert. In the state of identification of soul with the matter, the material part is attracted towards matter alone, but it appears also in the conscious soul, due to this identification. Attraction for the insentient (matter) is attachment. When a striver identifies the self with the body, he feels difficulty, in renouncing attachment and aversion. But when he has an eye on the Self, he has no difficulty in renouncing attachment and aversion, because these have no existence of their own. These are born, only when one identifies the self with the body etc.

If a striver has attachment for good company, adoration and meditation etc., he has aversion for the world. But if he has 'love' (devotion) for God, he will have no aversion for the world, but

he will be indifferent to the world.*

If a man has attachment for one object, he has aversion for an other, but when he has love (devotion) for God, he develops dispassion. Dispassion, leads to selfless service by wiping out desire for pleasure. Then the body, senses, mind, intellect and ego, are automatically engaged in the service of the world. Consequently, attachment and aversion, which abide in ego, totally perish when affinity to the self for the body etc., along with ego, is renounced.

All actions of a person, are performed according to his nature or according to scriptural injunctions. If something is done, with a view to spiritual progress only, it is done in obedience to the above rule. Nature, can be pure (free from attachment and aversion) and impure (with attachment and aversion). It cannot be totally renounced, but it can be purified i.e., made free from attachment and aversion. As the course of the Ganges cannot be forcibly obstructed, but its direction can be changed, similarly, action cannot be totally renounced, but their flow (course) can be changed i.e., can be made free from attachment and aversion. This is a vital teaching of the Gītā. It is, neither the performance nor non-performance of actions, but attachment and aversion, which are the stumbling blocks to a striver's spiritual progress. So, the Lord declares, that a wise man, is he who has neither attachment for agreeable actions nor aversion for disagreeable ones (Gītā 18/10). Generally, strivers

* Whether a striver has attachment or love (devotion) to holy company can be illustrated by the following example:—If anybody creates an obstacle to a striver's good company, adoration or meditation and he gets angry with him, it means that he has attachment. But if he feels sad, it means that he has love. The reason is that there are obstacles to the spiritual discipline when his determination is not firm. So he is sad because of his shortcoming. Similarly, if he is biased against any religion or sect, it means that he is attached to his own religion or sect.

In fact even attachment to the good company, adoration and meditation is not bad because this spiritual practice leads the mind to the thought of God (Śrīmadbhā. 7/1/31).

are not on their guard against attachment and aversion. Their activities come under the sway of these. Therefore, a striver should perform actions, according to scriptural ordinances in order to be free from attachment and aversion. By doing so his nature will automatically, be improved.

When desire mixed with attraction or aversion, is born, and we act according to its dictates, attraction and aversion, get strengthened and if we act according to the principles enunciated these get wiped out.

When good and evil thoughts come to the mind of a striver, he should neither have attachment nor aversion for these, he should neither support nor oppose these. He should remain indifferent by thinking that he (the self) is different and so the self has no affinity, for these.

If a striver finds himself helpless, in renouncing attachment and aversion, he should take refuge in the omnipotent Lord, Who is his most disinterested friend. By His grace, he overcomes attachment and aversion (Gītā 7/14) and attains supreme peace (Gītā 18/62). The assumption is that the body, senses, mind, intellect, ego and all the worldly objects belong to the Lord, take refuge in Him. So, a striver should serve Him, in order to please Him offer the materials provided by Him, without expecting any reward. Expectation of a reward leads to affinity for the insentient (matter).

'Service to others, without expecting any reward', is the means to wipe out attachment and aversion. All our possessions, including the physical, subtle and causal bodies, as well as ego, are to render service to the world, because these are essentially the same, as is the world. An assumption, that these are different from the world, leads to bondage. A striver, should not derive pleasure out of things and actions, with a physical body, out of thinking, with the subtle body and out of trance with the causal body. In fact, this human body is not for pleasures (Mānasa 7/44/1).

Secondly, the body, senses, mind, intellect and objects etc., with which service is rendered, are fragments of the world. How can fragments of the world be ours when the world is not ours? We cannot render service to others with these in a disinterested way, if we regard these as ours. Therefore, we should regard these as, of those whose service is rendered with these. A devotee surrenders these to God, by regarding these as His. Similarly, a Karmayogī surrenders these to the world, by regarding these as the world's.

A Vital Fact Pertaining to Service

He alone can render true service to others, who never requires anything for himself. The desire for money in lieu of service, is no doubt a desire, but an inclination to serve, is also a desire, because it results in a desire for riches. A striver, should not have a desire to acquire money, even for rendering service, to others. If he gets an opportunity, he should render service according to his resources, but he should have no desire to render service. He who derives pleasure by rendering service to others, or has the sentiment that people are benefited by him, or expects honour and praise, or gets pleased by receiving honour and praise, in reality enjoys pleasures, instead of rendering true service. If a striver derives pleasure out of this, it gives birth to attachment and desire. In fact, the objects with which he renders service to others, belong to them. So, there is no obligation if their trust property is returned to them. Does anyone want reward for having washed his face with his own hands?

Question:—How can service be rendered without objects and money etc? So, what is the harm if anyone desires money and objects, in order to render service to others?

Answer:—Service, with material objects is, a gross type of service. Real service is a sentiment or feeling, and not an action. Action leads to bondage, while service, releases from bondage.

A sense of service impels a man to use his possessions, in the service of others. Real service is rendered through feelings, rather than through actions. A man of generous feelings can render service even with limited resources, he has. He, who attaches importance to objects cannot render service, with these, because he has pride in doing so, and thus he derives pleasure out of his action, whether he knows it or not. A shopkeeper, gives articles to others, but he does not render service, because he has a desire to receive money in exchange. Similarly, money which is paid as tax to the king (state), cannot be called, charity. If a person offers charity or food or water to someone, in order to reap its fruit, his affinity for the object is not renounced. But, if he offers the articles, without expecting any reward, it means that he renders service and his affinity for those objects, is renounced.

Only he who lays claim to a thing i.e., is the real owner of a thing, can receive such a thing given by us. We, repay debt, by offering the thing back to him. He, who is in greater need of something actually, is a deserving hand to receive it. He takes it from us, only if it is his, otherwise not.

He, who renders service to others from his heart, arouses feelings of service in their hearts also. If, this feeling is not aroused in their hearts, it means that there has been a flaw (such as of reaping the fruit) in the service. A striver, should be on the alert, in this respect. While rendering service, he should never expect to be called, virtuous or good, because this feeling develops pride in him.

A striver, should live in the world, in order to render service to others by performing his duty. He should never cause any harm to anyone, in the least. He should share the joys and sorrows of others, because that gives them moral strength, that there is someone who is sharing their joys and sorrows. In this way, happy men will become happier and the sad will be consoled. He should console the sad, by quoting Lord Rāma, king Nala and

king Hariścandra etc., who had to face adverse situations, though they were very noble and virtuous. Moreover, there are many others who are in a more pitiable condition. Thus one should try to console them, be prepared to help them and remain engaged in their welfare, by having good feelings. Those, who share the pleasures and pains of others, are saints (Māṇasa 7/38/1).

Now a doubt may arise, that we shall never be free from sorrow, if we share the sorrow of other people, because the world is full of it. To share, the sorrow of others, means to have the feeling to alleviate their suffering and to make efforts for it. This will give us happiness, rather than make us sad. The explanation is, that other people will also share our sorrows i.e., they will try to help us, in doing away with our sorrow. So, we should try to share the sorrow of others from our heart, and according to our resources. When we share their sorrow, all our resources are automatically, utilized, to relieve them of their sorrow and suffering. It is beyond our power to make others happy, but it is upto us to use our resources, in order to help the sad in removing their sorrow. This renunciation of the means of happiness, will bring us peace of mind.

A striver should always have the feeling that no one should ever suffer in the least. Everyone is free, in having such generous feeling. This feeling is a service itself. Actions and objects are limited, while feeling of generosity, is unlimited. So a striver can attain the unlimited Lord, by unlimited feelings. How can He be attained by the limited resources such as actions and objects? Therefore, those whose possessions and resources are limited, can also render great service, by having generous feelings.

A striver, who does not regard the body, senses, mind and intellect etc., as his, can share the joys and sorrows of others. In fact, the body, senses, mind and intellect etc., are neither his nor for him. Similar, is the case with objects, resources and persons. These are also not his personal property. Everyone, whether he is

rich or poor, educated or uneducated, can renounce this assumed affinity for these. As soon as, this assumed affinity is renounced, and one renders service to others, by those things regarding them as theirs, he gets rid of attachment and aversion, easily.

'Tau hyasya paripanthinau'—In the spiritual discipline, attachment and aversion, are the waylayers to rob a striver, of his spiritual property. But, a striver does not pay heed to this fact. Therefore, he does not progress in the spiritual field as much as he should have. Generally, strivers complain that they cannot concentrate their minds, on God. But this lack of concentration is not such a stumbling block, as are attachment and aversion. When attachment and aversions are renounced, the mind can easily concentrate.

Total renunciation of actions, pertaining to one's nature, is beyond a striver's power, but their performance without attachment and aversion, is within his power. So, the Lord urges strivers, not to come under their sway for these are his waylayers. In fact, attachment and aversion are naturally perishing. But, a striver by holding that they dwell in him, accepts their existence and then acts, by coming under their influence. So he does not get rid of them. If he holds that they do not dwell in him and so he does not act, being swayed by them, these will automatically perish.

Appendix—When we assume that others are instrumental in providing pleasure and pain to us, then attachment and aversion ensue viz., we get attached to the thing which we think provides pleasure to us and have aversion to the thing which provides pain to us. Therefore attachment and aversion are born by one's own error, there is no other reason. It is because of attachment and aversion that we fail to perceive the world as the manifestation of God but we view it as insentient (inert) and perishable. If attachment and aversion are rooted out, it is not insentient but all manifests as God—'vāsudevaḥ sarvam' (Gītā 7/19).

When evils such as attachment and aversion appear, one should not come under their sway viz., he should not perform forbidden actions being swayed by them. Being affected by them, if actions are performed, the evils (flaws) will be strengthened. But if actions are not done being swayed by them, the man will be filled with enthusiasm. For example, if anyone uttered bitter words to us but we didn't get angry, we would be filled with enthusiasm and joy that we could escape anger. But we should hold that it was not done by our own power; but by God's grace otherwise we would have been overpowered by it. If a striver perceives any defect, he should not be under its sway and should not assume it in him. If attachment and aversion had existed in the self, they would have remained as long as the self had existed. But this is everyone's experience that we ever exist but attachment and aversion don't stay forever, they are fleeting. Attachment and aversion can't have an access to the self because the self's category is quite different from that of attachment and aversion. He, who knows the fleeting nature of attachment and aversion, is different from them. Therefore attachment and aversion are different from us and they are also different from the mind and intellect etc., in which they make a visit—'manogatān' (Gītā 2/55). 'Indriyasyendriyasyārthe rāgadveṣau vyavasthitau'—this expression means that a man should not be attached to desirable or undesirable circumstances but should make proper use of them viz., in desirable circumstances he should serve others while in undesirable circumstances he should give up the desire for favourable circumstances. The expression 'tayorna vaśa-māgacchet' means that he should not be happy and sad in favourable and unfavourable circumstances. To feel happy and sad means to be attached to the fruit of action and the person who is attached to the fruit of action gets tied down—'phale sakto nibadhyate' (Gītā 5/12).



Link:—When we rise above attachment and aversion, what should we do and what should we refrain from doing? The Lord, answers this question, in the verse that follows:—

**श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥**

**śreyānsvadharma viguṇaḥ paradharmātsvanuṣṭhitāt
svadharṁe nidhanam śreyaḥ paradharmo bhayāvahaḥ**

Better is one's own duty (dharma) though devoid of merit, than the duty of another well performed. Better is death in one's own duty, than of another, which is fraught with danger. 35

Comment:—

'Śreyān*svadharma viguṇaḥ paradharmātsvanuṣṭhitāt'—The duty of another person according to his caste, order of life, etc., may outwardly seem full of merit, be easy to perform, be attractive, provide riches, comforts, honour and praise etc., and enable one to live with comfort throughout his life, yet as forbidden to him. These are fraught with fear (pain). On the other hand, one's own duty, according to one's caste and order of life, may be devoid of merit, be difficult to perform, not appealing and not providing riches, comforts, honour or praise etc., and may be painful, throughout life, yet these should be performed without expecting any reward, as these leads to salvation. Therefore, a person should always perform his duty, without expecting any reward, without a sense of 'mine' and without attachment.

Performance of duty, for a man is but natural and innate. A man is born, according to his actions, and actions are decided, by his birth (Gītā 18/41). Through the performance of his own duty, he attains perfection (Gītā 18/45). Therefore, one should not give up one's duty ordained by one's nature, even if it seems

* The term 'Jyāyasī' (Superior) (3/1) used in the question put by Arjuna and the term 'Śreyān' are synonymous. It means that the Lord has answered Arjuna's question in this verse with particular attention.

to be tainted with blemish (Gītā 18/48).

Arjuna thinks, it is better to live in this world by begging, than to fight (Gītā 2/5). So the Lord makes it clear to Arjuna, that begging being the duty of a beggar, is not his duty, because he is a Kṣatriya (a member of the warrior class), and not a beggar. In the first chapter, when Arjuna said that only sin would accrue to them by fighting (1/36), the Lord said, that having abandoned his own duty and forfeited his fame, he would incur sin (2/33). Further, the Lord declared, "Treating alike pleasure and pain, gain and loss, victory and defeat, engage thou in battle; thus, thou shall not incur sin" (2/38). In the eighteenth chapter also He declares, "Better is one's own duty though devoid of merit, than the duty of another well performed and he who performs his duty ordained by one's own nature, incurs no sin" (18/47). It means, that a man incurs sin only when duty is performed with attachment and aversion. When a striver performs his duty scrupulously, being free from attachment and aversion, he realizes equanimity, which leads him to freedom from sorrow and pain (Gītā 6/23). So the Lord urges Arjuna, time and again, to perform his duty of fighting without attachment and aversion. By performing his duty he would be detached from actions, develop dispassion, and attain the goal of life. Through the selfless performance of duty, actions flow towards nature (prakṛti) and so a striver has no affinity for these. Therefore, a striver should perform his duty, with the view to root out attachment, for actions.

Lord Kṛṣṇa is convincing Arjuna that having taken birth in the warrior class and fighting is his duty he had to treat alike victory and defeat, gain and loss, and pleasure and pain believing that he had no concern as such with war but he had to act in order only, to remove attachment with actions. The body, senses, mind, intellect and matter etc., are meant for performing duty alone.

One's duty done according to one's caste and order of life,

even though it may appear devoid of merit, leads to salvation. A Kṣatriya's duty of fighting, which involves violence may seem devoid of merits as compared with that of a Brāhmaṇa such as serenity, self-restraint, austerity, purity and forgiveness etc., yet a Kṣatriya (member of the warrior class) should fight, as it will lead him to salvation.

According to one's caste and order of life etc., outwardly actions (duties) may seem terrible or mild, but these are performed with the only aim of God-realization. When a person forgets the real aim of life i.e., God-realization and attaches importance to worldly objects, actions seem terrible or mild to him. Under no circumstances should one, discard his duty.

'Svadharme nidhanaṁ śreyah'— If people ever gained, comfort, pleasure, property, riches, honour and praise etc., by performing their duty, there could be seen crowds of righteous people. But, duty is not performed, keeping in view pleasure or pain, but it is performed according to the teachings of the Lord or the scriptures, without expecting any reward. So, while performing his duty, if a striver suffers pain, that pain leads him to his spiritual progress. In fact, that pain is not pain, but is penance or austerity, which is conducive to progress, as penance is performed for one's own self, while duty is performed for others. Penance which is performed intentionally, does not prove so beneficial, as penance, in the form of pain, which comes uninvited. Those who die while performing their duty, become immortal. From the worldly point of view also, it is observed, that those who do not deviate from their duty in spite of suffering pain, are admired and honoured. Patriots who suffered tortures, went to jail and were hanged, in order to make the country independent, are praised and honoured even today. On the other hand, those who are sent to jail, because of their crimes are condemned and dishonoured. It means, that the person who performs his duty without expecting any reward, may suffer pain and even may meet

with death, but that pain wins honour and praise here, and leads him to salvation hereafter, because he has an eye on righteousness.

Question:—How to know for certain, that death while performing one's own duty, leads only to salvation?

Answer:—The Gītā is a gospel of Lord Kṛṣṇa Himself. So, there should not arise any doubt, about His teaching. Secondly it is a matter of faith and belief, rather than reasoning, yet some aspects clarify the doubts:

(1)—Whatever, is not known to us should be decided by the scriptures.* It is mentioned in the scriptures, that he who protects righteousness, is protected by the righteous (Manusmṛti 8/15) i.e., righteousness leads him to salvation. Therefore, the responsibility of salvation of a person, who follows righteousness falls on the righteous and the preachers of righteousness, such as God, the Vedas, the scriptures and the sages and ascetics. It is their power which leads one to salvation. In the scriptures, it is mentioned that a chaste woman, attains salvation. She does not attain salvation, because of the virtues of her husband and his power, but because of the power of the Lord, the Vedas and the scriptures etc., who have made this law (ordinance). There is no doubt about it.

(2) History also reveals the fact, that he who performs his duty with righteousness attains salvation. King Hariścandra did not deviate from truth, in the face of adversity, insult and dishonour. Consequently, he along with his subjects attained the Supreme Abode (Mārkaṇḍeya Purāṇa, Devībhāgavata etc.).

(3)—Nowadays we come across many incidents of rebirth, which reveal that creatures take to higher or lower births according to their good or bad deeds†.

* The scripture which removes doubts and reveals secrets, gives us all the light of knowledge. Therefore, he who has no knowledge of the scriptures, is blind.

† Kalyāṇa monthly magazine—43rd year (1968) Paraloka Aura Punarjanmāṅka (Special Issue—pertaining to the Next-World and the Next-Birth).

(4) Not to speak of a believer, even a non-believer, by performing his duty scrupulously, without any selfish motive, gains peace or joy, which is a characteristic of the mode of goodness. This peace, is a signal for salvation or the supreme peace. Therefore, our own experience proves, that performance of one's duty while discarding forbidden actions, leads to salvation.

A Vital Fact

It is the real duty of a man (the self), being a fragment of the Lord, to attain salvation and to believe, that he is, only the Lord's and only the Lord is his. Even duty, according to one's caste, stage of life and body etc., are not real duties because these are assumed, and are not of the self. In all of these, a man has to depend on others, while in one's own real duty, he is totally independent and without the least dependence, on anyone. Therefore, a striver himself may be a lover, a seeker of knowledge or a devotee, as he has not to depend on anyone else. A lover, transmuted by love, becomes one with the Beloved; a seeker of knowledge, transmuted by knowledge, becomes one with Him Who is all Knowledge, and a servant changed by service, becomes one with the Master. Similarly a striver transformed by Sādhana, (Spiritual discipline) becomes one with God.

A striver having the aim of God-realization, does not hanker after riches, honour, praise, comforts and luxuries. He is not at all worried about these, nor is he pleased having acquired them, because his aim is only God-realization, rather than acquisition of riches, honour and praise etc. So all the worldly actions, are performed scrupulously and solemnly, for the Lord's sake by him. As a businessman, takes a lot of trouble, to earn more and more money, and as a patient, undergoes an operation happily, in order to recover from a disease; a striver remains pleased and satisfied, even in defeat, loss and pain, in order to attain his aim of God-realization. For him, the desirable and the undesirable circumstances, are the means to practise spiritual discipline.

When a striver, having resolved to realize God, starts performing his duty scrupulously, he does not deviate from the performance of his duty, even in the face of adversity. He faces that adversity happily, taking it to be a penance.

When a striver, assumes the body as 'I' and 'mine', it submits to attachment and aversion. While coming under the sway of attachment and aversion, a man strays away from his duty. Had the body been 'I' (the self), it would have remained with the self, or the self would have been destroyed with the destruction of a body. But it is not so. Similarly, if the body had been mine, nothing would have remained to be acquired, after acquiring it. But, the desire to acquire more, continues. It means that the real thing has not yet been acquired, and the acquired things, such as the body etc., are not mine. How can the body be mine, when I have neither brought it with me, nor can carry it with me, nor can change it as I desire? Thus, every striver knows that a body is neither 'he' nor 'his'. But the strivers do not attach importance to this knowledge, so they cannot get rid of attachment and aversion. If a striver sometimes, happens to feel a body as 'I' and 'mine', he should instead of attaching importance to this feeling, give importance to his knowledge. By this, he realizes the self, and then he gets rid of attachment and aversion. Being free from attachment, the knowledge, of what ought to be done and what ought not to be done, is naturally revealed in his mind and accordingly actions are performed.

'Paradharmo bhayāvahaḥ'—Though the performance of duty of another, appears easy, yet it is fraught with fear i.e., its consequence is disastrous. Having discarded, selfish motive, if a man performs his duty for the good of others, there is no fear for him, from any quarters.

Question:—Having described the duties, of Brāhmaṇas (priest class), Kṣatriyas (warrior class), Vaiśyas (trader class) and Śūdras (labour class) in the forty-second, forty-third and

forty-fourth verses respectively, the Lord, in the first half of the forty-seventh verse declared, "Better, is one's own duty destitute of merit, than the duty of another well performed." According to the present verse, the duty of another is said to be fraught with fear. Therefore, the duty of a Brāhmaṇa should be disastrous for others, such as the Kṣatriya etc. But scriptures advise all people to inculcate the inborn qualities of a Brāhmaṇa in their lives. Why?

Answer:—Controlling of the mind and senses etc., (Gītā 13/7—11; 16/1—3) are common duties, which should be performed by everyone. These are natural duties for a Brāhmaṇa, so he can perform these easily, while members of other castes, may not perform these so easily. Common duties are also a part and parcel of natural duties. Besides the common duties, when a man performs duties born of his nature, he does not incur sin, though it may appear that he incurs sin. For example, if a Kṣatriya fights valiantly without selfishness and malice, by regarding it as his duty he incurs no sin. The Lord declares, "He who performs his duty ordained according to his nature, incurs no sin" (18/47). Besides common duty and one's own duty, the duty of another is fraught with fear, because it is prohibited by scripture. It will deprive other persons of their rightful means of livelihood, and it will lead him to hell. Therefore, the Lord asks Arjuna to perform his duty of fighting, which is better than begging. Begging, is prohibited for Arjuna, being a Kṣatriya it is not beneficial for him.

A Vital Fact Pertaining to One's Duty & the Duty of others

Nature (prakṛti) and its evolute (body and world), are different from God and the self (soul). Duty of the self is one's duty, while the duty of nature, the body and the world, is the duty of another. Absence of modification, flawlessness, imperishability, eternity, desirelessness and non-attachment, are duties of the self, while modifications, flaws, transitoriness, mortality and

desires for pleasures, prosperity, honour and praise etc., are the duties, of the body and the world and therefore, are the duties of another. The duty of the self is imperishable, because the self is imperishable, while the duty of the body is perishable, as the body ever undergoes change.

Renunciation, (the Discipline of Action), knowledge (the Discipline of Knowledge) and love (the Discipline of Devotion), being axiomatic, are one's own duty. These need no practice, as practice is done by the body and whatever has affinity for the body, is the duty of another.

To be united with God, is one's own duty, while to be a pleasure seeker, is the duty of another; to remain detached is one's duty, while to be attached is the duty of another; to render service is one's own duty while to have desire is the duty of another; to be a lover is one's own duty while to be passionate is the duty of another. It means, that whatever is connected with the self is, one's own duty, while whatever is connected with nature (prakṛti), is the duty of another. One's own duty is sentient, while the duty of another is insentient.

The self is a fragment of God while the body is a fragment of nature (prakṛti). The desire for Self-realization and God-realization, is the duty of the self, because the self is a fragment of God, while the desire for pleasure and prosperity is the duty of another (paradharma). This desire for pleasure and prosperity, is aroused by accepting affinity for an unreal body. A desire for one's ultimate good, is one's duty because being a fragment of God, one's own desire is the desire of God Himself, and not that of the world.

A man is independent in performing his own duty of God-realization or Self-realization or salvation, because in this there is no need of body, senses, mind and intellect etc., but only the need to sever connection with them. In performing duty for another, a man is dependent because that needs the body, senses,

mind, intellect, things and persons etc.

When a man practises spiritual discipline in order to realize God, without accepting his affinity for the body, his practice is his own duty. All the means followed, in order to attain Self-realization or God-realization, are included in one's own duty (svadharma) while all the actions done for the world, are included in the duty for another (paradharma). Thus, practising the three Disciplines (Action, Knowledge and Devotion) is a man's own duty, while hankering after worldly pleasures and prosperity, having accepted affinity for the body, is the duty of another.

All the virtuous actions such as a pilgrimage, fast, penance, meditation and trance etc., performed with physical, subtle and causal bodies, with the expectation of reward i.e., with a selfish motive, turn to be 'paradharma' (the duty of another). But if these are performed for the welfare of others, without expecting any reward, these become, 'svadharma' (one's own duty). The reason is, that the self is desireless, while desire is born by having affinity for nature (prakṛti). So, when a man having desire, performs his duty, it becomes the duty of another. One's own duty, leads to salvation, while the duty of another leads to bondage.

Every man having a disinclination for the duty of others, should perform his own duty of God-realization or Self-realization, for which this human body has been bestowed upon him. As far as, the performance of duty of another is concerned it can be performed in lower births as also heaven etc., where the only aim is the enjoyment of pleasures. A man is independent and capable of performing his own duty, while he is dependent and incapable of performing the duty of another. He is sad when he has a desire to acquire worldly objects, and depends on them having acquired them. This dependence is 'paradharma' (the duty of another). But, when there is no desire, there is no question of any want or dependence. That is 'svadharma' (one's own duty). While performing one's own duty, a man may have to undergo

a lot of suffering adversity, and even may lose his life, but it will lead him to salvation (God-realization), while the duty of another, even though full of merit and easy to perform, is fraught with danger i.e., leads him to the cycle of birth and death.

All the pains, sorrows and worries etc., of the world, are born by the performance of the duty of another, while the performance of one's own duty leads him to the eternal bliss.

Appendix—According to his birth and actions whatever a striver assumes himself, his 'dharma' (duty) is 'svadharma' for him and whatever is forbidden for him, that is 'paradharma' (duty of another) for him; as a striver assumes himself to be of a particular 'Varṇa' (order of life) and 'Āśrama' (stage of life), for him the duty of the man of that 'Varṇa' and 'Āśrama' is 'svadharma'. If he thinks himself to be a pupil or a teacher, study or teaching is 'svadharma' for him. If he assumes himself to be a servant or inquisitive (Jijñāsu) or devotee, then service or inquisitiveness or devotion is 'svadharma' for him. Evils such as theft and violence etc., which involve ill and harm of others cannot be 'svadharma' for anyone but that is 'kudharma' or 'Adharma'.*

Performance of action in a disinterested way for the welfare of others (viz., Karmayoga) is 'svadharma'. In the Gītā 'svadharma' (one's own duty) has been mentioned 'sahajakarma', 'svakarma' and 'svabhāvajakarma'.

Performance of action against one's duty is 'akartavya' and 'not to discharge one's duty' is also 'akartavya' (neglecting of duty) (Gītā 2/33).



* In every dharma these three are there—'kudharma', 'adharma' and 'paradharma'. The feeling to harm others and diplomacy etc., are 'kudharma in dharma'. To kill an animal in a sacrifice is 'adharma in dharma'. The 'dharma' of the people of other 'Varṇa' and 'Āśrama' is 'paradharma in dharma'. Kudharma, adharma and paradharma—these three don't lead a person to salvation. The dharma (duty) which involves renunciation of selfishness & pride and welfare of others at present and in future leads to salvation.

Link:—Why does a man not perform his own duty, when he knows that one's own duty is better, even though devoid of merit than the duty of another, well discharged? For this Arjuna, puts a question, in the verse that follows—

अर्जुन उवाच

**अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वाष्ण्येय बलादिव नियोजितः ॥ ३६ ॥**

arjuna uvāca

**atha kena prayukto'yaṁ pāpaṁ carati pūruṣaḥ
anicchannapi vārṣṇeya balādiva niyojitaḥ**

Arjuna said:

But, why is a man impelled to commit sin, as if by force, even against his will, O Vārṣṇeya (Kṛṣṇa)? 36

Comment:—

'Atha kena prayukto'yaṁ pāpaṁ carati pūruṣaḥ anicchannapi vārṣṇeya balādiva niyojitaḥ'—Lord Kṛṣṇa has been addressed as 'Vārṣṇeya', because he belonged to the Vṛṣṇi clan. In the preceding verse, Lord Kṛṣṇa praised the performance of one's duty, and duty as performed, according to one's caste and clan. So Arjuna, addresses the Lord as Vārṣṇeya. A sensible man does not want to commit sin, by thinking of its bitter and sad fruit.

Here the term 'anicchan' does not mean, discarding desire for pleasure and prosperity. It rather, stands for the renunciation of desire, to commit sin. A sensible man does not want to commit sin, but it is the desire for pleasure and prosperity, which deviates him from the performance of his duty and forces him to perform sinful acts.

The expression 'balādiva niyojitaḥ' (as if driven by force) has been used, to point out the fact that a sensible man, by knowing the bitter fruit of a sinful act does not want to commit it, yet

he is forcibly driven to it. From this, it appears that some force is there, to compel him to commit sins.

The root of this sin is desire, for worldly pleasures and prosperity. But a man does not give any heed to this desire, and so he is unable to know the root of evils (sins). He understands that he wants to abstain from committing sins, but some entity is forcibly engaging him, in sins. Duryodhana also declares:—

"I know what is righteousness, but I am not inclined to it; I also know what is unrighteousness, but I cannot get rid of it. There is some 'deva' (force) in my heart, which drives me to act" (Garga-Saṃhitā, Aśvamedha. 50/36).

The term 'deva' used by Duryodhana stands for desire, (for pleasure and prosperity) which forces him to commit sin, and not to follow righteousness.

The expression 'Kena prayukto'yaṃ pāpaṃ carati'—also shows that he is impelled to commit sin by some other force.

The Lord, in the thirty-fourth verse, said, "Attachment and aversion (which are subtle forms of desire and anger) are, the foes of a striver (i.e., these are the roots of sins)". As it was said in a general way, Arjuna could not understand this point. So he puts this question. Arjuna, means to ask whether it is lack of faith or carping spirit or villainous nature or clouded understanding or force of one's own nature or attachment and aversion, or disinclination for one's own duty and inclination to the duty of another (described from the thirty-first verse to the thirty-fifth verse), which drives a man to commit sin. Besides these, is it God or fortune or time or circumstance or action or bad company or society or custom or any government law etc., which is impelling him to commit sin?



Link:— The Lord answers the question, in the next verse.

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

śrībhagavān uvāca

kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ
mahāśano mahāpāpmā viddhyenamihā vairiṇam

The Blessed Lord said:

It is desire and it is anger, born of the mode of passion (rajas), most greedy and most sinful. Know this to be the enemy concerned. 37

Comment:—

'Rajoguṇasamudbhavaḥ'—The Lord, in the seventh verse of the fourteenth chapter, declares, "The mode of passion springs from desire and attachment", while here, He declares that desire is born of a mode of passion. It means, that desire is born of the mode of passion, while desire enhances passion (attachment). A person believes that worldly objects provide him pleasure, so he has a desire to acquire them in order to enjoy pleasure. This desire, gives birth to attachment. So long as this process continues, he cannot get rid of sinful acts.

'Kāma* eṣa krodha eṣa'—A man, has a desire for sensual pleasure and prosperity. Sometimes, sins are committed under the sway of desire, while other times, these are committed, under the sway of anger. Through desire and anger, different types of sins are committed. Therefore, these two terms have been used. This desire is the root of all sin†. When it is not

*'I should get this, I should get this'—this is desire. Such a desire is known as 'Kāma'.

† Though disinclination for God and not attaching importance to discrimination are also the cause of sins, yet here desire has been said to be the root of sins because here in this chapter of the Discipline of Action, the aim of a striver is to get rid of desire.

satisfied, it gives birth to anger. The singular number, has been used for desire and anger in order to explain that only desire is the root of sins.

When a desire is satisfied, it gives birth to greed; but if it is not satisfied, it gives birth to anger. If the person, who is a stumbling block to the satisfaction of our desire, is more powerful than we, fear is born instead of anger. Therefore, in the Gītā, besides desire and wrath, fear has also been mentioned as 'delivered from desire, fear and anger' (4/10) and 'free from desire, fear and anger' (5/28).

An Important Fact Pertaining to Desire

Whatever we may desire, does not happen, and whatever we do not desire, happens—this is suffering. Desire is the root of all sins and sufferings. A man with a desire cannot get happiness, even in a dream (Mānasa 7/90/1). If desire is renounced, there is no question of any suffering.

Craving for perishable objects, is called desire, while the need for God-realization, which may appear to be like desire, is not really desire. The reason is, that desire is never satisfied, but it is strengthened by sense enjoyments, while the need of God-realization, is fulfilled having realized God. A man has desire for something, which is different from him (the self), while God is one with the self. Similarly, the need of rendering selfless service (the Discipline of Action), Self-realization (the Discipline of Knowledge) and devotion to God (the Discipline of Devotion) are not desires. In fact, the need of the self (soul) is to realize God but he (the self) has a desire to acquire the perishable objects etc., because his discrimination is veiled.

A doubt may arise here as to how the worldly affairs will go on, without desire. The clarification is, that worldly affairs relate with actions and commodities; rather than with desires. Actions are performed outwardly and so their fruit in the form

of objects and circumstances etc., is also external, while desire is internal.

Nothing in the world, can be acquired by having desire. It is the fruit of effort. People have a desire to become rich, yet they remain poor. All the people, except the liberated souls, have a desire to remain alive, but they die. A man's actions bear fruits, according to his fate or fortune, not because of his desire. Whatever, is allotted cannot be blotted, whether you have desire for it or not. As, a man has to undergo unfavourable circumstances unwillingly, he would also face favourable circumstances. A man may bear pain, blame and dishonour etc., without any desire. Similarly, he may gain pleasure, praise and honour, without desire as a result of his fate.

A man may have a desire for immediate pleasures and prosperity, or for future fruits, for his actions. But a desire is the root of pain, here as well as hereafter, so a man should renounce, desire.

It is out of desire that a man performs actions. When there is an excess of this desire, it forces him to perform forbidden actions. It is because of desire that he is more attached, to the unreal. As soon as, he renounces desire, his affinity for the unreal is renounced.

When desire is satisfied, we attain the same state in which we were, before desire was aroused. When desire, say of receiving a hundred rupees, was not aroused in a striver's mind, he was desireless, and again after having received that amount, he becomes desireless. It is because of his attachment to the worldly pleasures, that new desires are born. Thus, desire are never satisfied.

Some people believe that desires cannot be totally renounced. But the fact is, that desires cannot be maintained. These appear and disappear, have a beginning and an end, and constantly decay. If we do not have new desire, the old desire, whether

satisfied or not, disappears itself.

Everyone's desires, may not be satisfied forever but these can be renounced forever, because these are transitory. The difficulty in renouncing desire is, that we have a feeling of 'mine'. If we become free from this feeling of 'mine', we shall become, desireless. Desirelessness will lead to detachment. When we become free from the feeling of 'mine', desire and attachment, we attain uniformity, desirelessness and independence automatically.

We must pay attention to this vital fact. We think that it is difficult to renounce desires. But is it easy to satisfy these? It is impossible to satisfy all the desires. Even king Daśaratha, the father of Lord Rāma, could not satisfy his desire, of not sending his son into exile. Thus, if satisfaction of desires is impossible, and renunciation is difficult. Which one is easier—satisfaction or renunciation? The answer is clear, that desires can be renounced rather than satisfied. But we commit an error when we try to satisfy desires, but we do not make efforts to renounce them. Therefore, a striver should renounce desires.

Desires are of four kinds:—

1. Desires which satisfy necessities of life.*
2. Desire which is personal and just, but is beyond our power. Such a desire should be rooted out, by offering it to God†.

* There are four criteria for such a desire—

- (i) It is born at present (as desire for food when one is hungry).
- (ii) The material to satisfy it is available at present.
- (iii) It is impossible to live without satisfying it.
- (iv) It's satisfaction does evil neither to him nor to others.

Thus the necessity should be satisfied. When the necessities are satisfied, a man gets strength to renounce desires. But he should not derive pleasure out of the satisfaction of even necessities otherwise it will be conducive to the birth of new desires which can never be satisfied.

† There should not be injustice and exploitation in the world.' A striver having offered such a desire to God, becomes carefree. The Lord satisfies it if He thinks it proper.

3. Satisfy the just desire of others for their welfare and within our power to satisfy. Thus by satisfying the desires of others, we get strength to renounce our own.

4. Other desires, besides, the above-mentioned ones, which can be rooted out, by reflection.

'Mahāśano mahāpāpmā'—Desire is such an enemy, that is not satiated by, sense-enjoyments. Tulasīdāsa in Vinaya Patrikā declares, "This fire of desire is never extinguished by the churned-butter of sense-enjoyments" (198).

As desire for prosperity, is never satisfied, similarly, the desire for sense-enjoyments, is never satisfied, but rather strengthened. So, it has been called, all devouring, and most sinful, because it is the root of all sinful actions, such as theft, robbery and violence etc.

As soon as, desire is born, it induces man to have a disinclination for his duty, for the self and for God, and an inclination towards perishable world. Consequently, he commits sins, which lead to hell and birth, in lower bodies.

It is, because of the desire for sense-enjoyments, that the changing and perishable world, (body etc.,) seems real and one seeks pleasure out of it. At the time of enjoyment, he forgets the kaleidoscopic nature of objects and regards these and himself, as permanent. If he realized this fact, he, instead of getting entangled in the mirage of pleasures, will have his eye directed to God and the Self, Who are real. It shows, that a man enjoys the worldly sense-enjoyments, by having a disinclination for the real, God or Self; and by enjoying the sense-enjoyments, he develops a disinclination for God.

Such a depraved one can't avoid violence, for himself as well as, for others. When a rich man leads a luxurious life and enjoys worldly pleasures, the poor are sad, to see him, suffer. Moreover, he (the self) being a fragment of God is sentient, but when one attaches importance to riches or luxuries, the insentient,

he becomes a slave to these and has a downfall. All the worldly materials are limited, so these should be shared by all the people. He, who enjoys the share of others, is a sinner. So a man, should have only the bare necessities of life. In the scriptures, it is mentioned that even bare necessities of life should be satisfied, only after offering these to parents, preceptors, children, women and old people etc.

A gratifier destroys worldly material, does violence to those who suffer shortage, and leads himself to a downfall, while a wise man (liberated soul) does not do so, because all actions, are performed by him, according to scriptural injunctions for the maintenance of a body, without expecting any fruit (Gītā 4/21; 18/17). All the possessions, including the body of such a wise man, are utilized automatically, for the welfare of all beings.

The need to maintain the body, is neither all-devouring nor most sinful, and it is satisfied, as hunger, after having a meal. But a desire is never fully satisfied, the more we satisfy it, the more intense it becomes.

'Viddhyenamīha vairiṇam'—In fact, a man attains peace, having renounced the desire for worldly objects. Yet out of ignorance he believes that he has attained peace by acquiring the worldly objects (i.e., by satisfying the desire). Thus, by considering desire to be a source of enjoyment, he regards it as a friend and well-wisher. So, the desire never perishes. Therefore, the Lord urges us to know the desire, to be an enemy, because it, having blurred our discrimination, leads us to sins.

Desire, is the root of all sins, sufferings and hell, here as well as hereafter. It results in no benefit.

An Important Fact

An important and easy means, to get rid of desire, is to render service to others with the body, senses, mind, intellect and life-breath etc., without any selfish motive.

In the, Discipline of Action, actions performed with the physical body, thinking with the subtle body and trance with the causal body, are done only for the world, not for one's own self, because the gross body, the subtle body and the causal body have their identity respectively, with the gross, subtle and causal world. By doing so, one should not derive any pleasure out of them.* It makes him free from attachment, to the fruit of action and thus he easily becomes free from attachment to action.

'I should be obeyed', 'this thing may serve my purpose', 'Whatever, I say should be honoured'—these are all desires. A desire is very disastrous. When a man satisfies the just desires of others, according to his resources, it enables him to renounce his own desires. If we cannot fulfil the desires of others, at least we should have the sentiment to do so.

Egoism, attachment and desire, bind a man to the world, through separation, defect and disquietude, respectively. Renunciation of desire, leads to detachment, while detachment leads to non-egoism. A striver, following the Discipline of Action, does not regard the body, senses, mind, intellect, egoism and objects etc., as his or for him, but he regards these as the world's and for the world, by realizing the reality about them.

When a striver resolves, not to give pain to others, he starts rendering service to them. If by chance, anyone suffers because of his action, he very humbly tenders a sincere apology. Even if the sufferer does not forgive him, he is automatically forgiven by God. While rendering service to others, a striver should never expect any reward in return. By doing so this enemy (desire) is easily overcome.

Appendix—The desire to derive pleasure from a thing, a

* The desire to derive pleasure out of either service or the thought of the welfare of others or trance and to maintain them, is an obstacle to God-realization (Gītā14/6). Therefore, a striver should be detached from the three modes—of goodness, of passion and of ignorance because the self is free from all attachment.

person or an action is named 'kāma'. This evil in the form of 'Kāma' involves endless flaws, endless defects and endless sins. Therefore so long as a man has desire, he can't be totally free from flaws, defects and sins. The desire to get pleasure causes evils. He who has no desire becomes free from evils.

The fruit of action is of three kinds—pleasant, unpleasant and mixed (Gītā 18/12). Out of the three the fruit of desire that accrues is only unpleasant.

Prārabdha does not compel a man to resort to sinful acts but it is the desire that directs a man to sinful acts. An urge for an activity may be there for enjoyment of fruits of past actions due to Prārabdha but there cannot be any sinful act as there is no need to commit such a sin for enjoyment of fruits of destiny.

Kāma (desire) is born of 'Rajoguṇa' (the mode of passion). Therefore the cause of sins is 'Rajoguṇa' and their effect (evolute) is 'Tamoguṇa' (the mode of ignorance). All sins are born of 'Rajoguṇa'.



Link:— 'It is a sin', even knowing this a man commits sin. What is the reason that this knowledge does not help? The Lord explains in the next two verses.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

dhūmenāvriyate vahniriyathādarśo malena ca
yatholbenāvṛto garbhastathā tenedamāvṛtam

As fire is covered by smoke, as a mirror by dust, and as an embryo by placenta, so is this (knowledge) concealed by desire. 38

Comment:—

'Dhūmenāvriyate vahnir'— As fire is covered by smoke, so is this knowledge, (discrimination) covered by desire.

Discrimination is revealed in the intellect. There are three

divisions of intellect—of the nature of 'goodness' (Sāttvika), of 'passion' (Rajas) and of 'ignorance' (Tamas). The intellect by which one knows, what ought to be done and what ought not to be done, is of the nature of 'goodness'. The intellect, by which one wrongly understands, what ought to be done and what ought not to be done, is of the nature of 'passion', while the intellect by which one sees all things in a perverted way (contrary to the truth) is, of the nature of 'ignorance' (Gītā 18/30—32). When desire is born, even the intellect of goodness (Sāttvika) is covered by desire, as fire by smoke, then the intellect of the mode of passion (Rajas) and ignorance (tamas) will definitely be covered by it, of which there is no doubt.

As soon as, a desire is born, one's spiritual path is covered with its smoke. If it is given scope for enhancement, it makes the path totally dark. By thinking that the desired objects are deserting us constantly, we can destroy desires.

We have desire to acquire the worldly objects, because these appear to be beautiful and charming. The desire veils our discrimination, which is a privilege of human birth. Just as, fire can burn even when it is covered with smoke, so can discrimination work, if a man becomes cautious, as soon as desire is born. A man can get rid of desire at the outset, by thinking of the kaleidoscopic and transitory nature, of the worldly objects etc., which he wants to acquire.

'Yathādarśo malena ca'—When dirt accumulates on the surface of a mirror, it cannot reflect an object. Similarly, the dirt of desire, covers knowledge (discrimination), and a striver cannot decide what he ought to do and what he ought not to do. Because of desire, he hankers after worldly pleasures and prosperity, and he has a downfall. This is the second stage of desire.

A striver, should realize that it is not a thing, but its proper use, which is significant. So, instead of having a desire to acquire

more and more, he should think to make a proper use of it. Moreover, he cannot acquire objects merely by desire.

The less importance, he will attach to the worldly objects, the more importance he will attach to God. When he stops attaching importance to the worldly objects altogether, he will realize God and desire will totally be eliminated.

'Yatholbenāvṛto garbhaḥ'—When, dirt accumulates on the surface of a mirror, even though it does not reflect a face, yet it can be known that it is a mirror. But when an embryo is covered by the placenta, it cannot be known, whether the child is male or female. Similarly, knowledge (discrimination) is, so much veiled at this third stage, that he totally forgets his duty and his desire is intensified.

If desire is not satisfied, it gives birth to anger. From anger arises delusion; from delusion there is destruction of discrimination; from destruction of discrimination one does not do, what ought to be done, but indulges in evil acts, such as falsehood, fraud, dishonesty, injustice, oppression and other sinful acts. The Lord does not want to call such people, human beings (men). Therefore, the Lord while describing such people, in the sixteenth chapter (from the eighth to the eighteenth verses), has not used any such word which stands for human beings. The Lord has called the people, who have heaven as their goal, 'Kāmātmānaḥ' (desire incarnate) (Gītā 2/43), because they are the embodiments of desires. Having identified themselves with desires, they hold that there is no higher aim than the gratification of desires (Gītā 16/11).

[When desires are strengthened, a man totally forgets, that the real aim of human life is God-realization. But if due to past influences or good company, or any other factor, he comes to know the real aim of human life, he can attain salvation or God-realization.]

'Tathā tenedamāvṛtam'—In this verse, the Lord has given three illustrations, pertaining to the covering of discrimination by desire. It means that discrimination is covered by desire, in three stages. But those who hold that desire is the cause of happiness, and so depend on it, cannot renounce it (desire), while strivers who practise spiritual discipline, know it in its reality and can root it out.

The Lord here, has described the three stages of desire, so that a striver may kill the enemy, in the form of desire, as directed by Him, in the forty-first and forty-third verses of this chapter. In fact, desire crosses the first two stages so quickly, that a man cannot perceive these phases. Then desire leads him, to all sorts of sins and sufferings. Therefore, a striver, through discrimination, should not allow a desire to arise. But if it is born, it should be renounced either in the first or the second stage, it should not be allowed to reach the third stage.

An Important Fact

As smoke, shows the presence of fire, and as a mirror and an embryo are identified even when these are covered respectively, with dust and placenta, so discrimination is possessed by every human being, even when it is covered by desire. But due to the force of desire, discrimination is not used.

According to the scriptures 'Mala' (sin) (Impurity), 'Vikṣepa' (distraction) and 'āvaraṇa' (veil), are said to be, the three stumbling blocks to God-realization. These defects, are born of the affinity of man, for the unreal world. This affinity for the world is, created because of desire. Thus the root of all the evils, is desire. When desire is renounced, affinity for the unreal world, is renounced. When affinity for the unreal, is renounced, all the evils perish and discrimination is revealed.

So long as, the worldly objects seem real, beautiful and charming, a man attaches importance to them. This attachment, is the main obstacle to God-realization, as it is conducive to the three defects—sin, confusion and veil. Out of these three, sin is regarded as the most deadly defect. Desire is the root of sin. When a striver resolves not to commit sin in future, the defects are rooted out and his sin, begins to decay. But when he renounces the desire, totally, all his sins perish.

In the Śrīmadbhāgavata, Lord Kṛṣṇa has pointed out that a man with desire can attain salvation, by following the Discipline of Action (Performance of action) without expecting fruit—'Karmayogastu kāmīnām' (11/20/7). So a person who is not free from desire, need not lose heart, because only he who has a desire, will get rid of it. Desires can be renounced easily, through the Discipline of Action. When a striver performs any act, whether it is mundane or spiritual, he should think, "Why do I perform it and how do I perform it?" By thinking so, he will constantly have an eye on the aim of his life. Consequently, he will perform only virtuous actions, being free from attachment and the desire for fruit. This performance of actions without attachment, and desire for reward, will lead him to salvation.

Appendix—Desire is the main obstacle to God-realization. As there is a jar full of water, in it we have to do two actions—the first is to empty the jar and the second is to fill it with ether. But in fact two actions are not to be performed but only one is to be performed—to empty the jar. Empty the jar and the ether will be filled itself. Similarly renunciation of desire and God-realization—these two are not to be done. Renounce the desire and God will be automatically realized. It is because of desire that God seems to be unrealized.



आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

āvṛtaṁ jñānametena jñānino nityavairiṇā
kāmarūpeṇa kaunteya duṣpūreṇānalena ca

O Arjuna, Knowledge (jñāna) is enveloped by this constant enemy of the wise, (a discerning soul) in the form of desire, which is insatiable like, fire. 39

Comment:—

'Etena'—This term has been used for desire, which has been declared by the Lord as most sinful, in the thirty-seventh verse of this chapter.

'Duṣpūreṇānalena ca'— As fire is never satiated, when clarified butter is added to it, it rather rages stronger, so is desire never satisfied, by enjoying the objects of desire, it is rather strengthened (Śrīmadbhāgavata 9/19/14; Manusmṛti 2/94). The fire of desire, devours everything which comes into its contact.

Sundaradāsa, has also expressed the same idea, when he says, "The richer a man grows, the more he hankers after worldly prosperity. A poor man, may desire to gain only a few rupees, but when he gains them, he has desire for a hundred and then a thousand, and after that a million and then a billion and trillion and then the ownership of the entire universe. Yet, this form of desire, will not be satiated. It is only, by contentment, that this desire can be subdued.

A poor man, is not so greedy, as is a rich man. When a man earns a hundred rupees, he desires to earn a thousand rupees. It means that he feels that he needs nine hundred more. When he earns a thousand rupees, he desires to have, ten thousand rupees. It means that he needs nine thousand more. When he gains ten thousand rupees he has desire to gain a lac of rupees. And he needs ninety thousand more. Thus the richer he grows, the more

greedy he becomes. On the other hand, a contented man, being free from all desires, is the king of kings.

In fact it is not wealth, but desire for wealth, which is an obstacle to God-realization. This desire, deprives the rich and the poor equally, of God-realization, as it can never be satiated. A man can only get rid of it by renouncing it.

'Kāmarūpeṇa'—The desire to derive pleasure, out of the affinity for the insentient is called 'Kāma'. This desire manifests itself in different forms, such as lust (for gold, power and of the flesh), craving (for things), attachment (to loving and charming objects), hope (to acquire something) and greed (to acquire more and more). When a man's desire is intensified, it is followed by solicitation. These are, the different forms of desire.

'Jñānino nityavairiṇā'—Here, the term 'Jñāninaḥ' stands for the wise striver, who remains engaged in practising the spiritual discipline, because it is he, who recognizes this enemy in the form of desire, and slays it. The worldly people consider it as pleasant.

The Lord declares, that desire is the constant enemy of a wise striver. As, soon as desire is born, a thought comes to his mind, that it will lead him to suffering. Desires involve dependence on the world and create importance of the world, which are stumbling blocks to the spiritual path. It pricks him at the outset, that it will result in adversity.

The ignorant, who are engrossed in sensual pleasures, hold that desire is their friend, because they derive pleasure out of the objects. Without desire objects cannot provide pleasure. But the fact is, that desire and the pleasures, lead him to sorrow, suffering, imprisonment and hell etc. Thus, desire is a constant enemy of the ignorant also, but they are not aware of it, while wise strivers are aware of it.

'Āvṛtam jñānam'—Every being is, endowed with

discrimination. In the case of man it can develop, but in birds, beasts and other births, it is confined to the maintenance of the body. In the case of men also, it is veiled by desire, which does not let them follow the spiritual (sentient) path of God-realization, but keeps them engaged in mundane pleasures.

Everyone, likes loving and true words, and hates harsh and false words. It means that every person has the knowledge (discrimination) of good and bad, virtue and vice, right and wrong. In spite of this knowledge, an ignorant person uses harsh language, tells a lie and does not perform his duty scrupulously, because his discrimination is concealed by desire.

A man thinks that he derives joy out of sense-objects, but in fact, he gets joy by renouncing them. Everyone knows that during wakefulness and sleep a man feels happy and sad, because of his affinity, for the sense-objects. But during sound sleep he does not remember, sense-objects at all. So, when he awakes he says that he had a very peaceful and sound sleep. Moreover, he gets tired during wakefulness, while he is refreshed after sound sleep. It means, that it is renunciation of the sense-objects, which provides joy or peace.

When a man desires money, his mind is attached to it. But when it is acquired, the mind renounces this attachment and so he feels happy. Had the money provided him joy, he would have never felt sad, so long as he had money. But he feels sad, even after possessing that money.

When a man desires anything, he becomes dependant on it. Suppose, a man has a desire to buy a watch he feels sad, without it; this is dependence upon it. He thinks that if he acquires money, he can buy a watch i.e., he feels independent if he has money, and dependent without money. But this is a wrong notion. If he acquires money and buys a watch he, instead of having dependence on the watch, has dependence

on money, because money is also different from, the self. When a man's discrimination is hid by desire, he realizes his dependence on objects, but he does not realize his dependence, on money. He thinks that he has become independent, because of money. It is very difficult to renounce such a dependence, which disguises itself as independence.

The world is transitory. All the worldly objects such as the body, wealth, property etc., are decaying every moment, and are separating from us. But while enjoying these, we forget that they are temporary, we regard them as eternal and permanent. Not to talk of the common people, even a striver gets entangled in pleasures by considering these as eternal and permanent. It so happens, because his discrimination is enveloped by desire.

An Important Fact

The Lord declares, that desire is the constant enemy of the wise, so that a man may save himself from it and may attain bliss, desire being the root of all sins and sufferings. Once, a man was looking for his wife. People asked him, "What is the name of your wife?" He replied, "Disgrace." They again asked "What is your name?" He replied, "Wicked." People said, "Don't be agitated, she is a very chaste and faithful wife, she will come to you, because disgrace ever accompanies the wicked." Similarly suffering automatically accompany the man, who hankers after perishable pleasures.

A man wants to avoid suffering, but he does not renounce desire, which is the root cause of suffering. In the Rāmacaritamānasa it is declared, "A man can't attain bliss, even in a dream, so long as he does not renounce desire" (7/90/1). The Lord, by the terms 'analena' and 'duṣpūreṇa', wants to explain that desire for enjoyment of worldly objects, is never satiated.

The more he enjoys them, the more, the desire for these is strengthened. In order to satiate it, he is inclined to sinful acts. When he has desire for wealth, he wants to earn it, by fair means or foul. Then, at the second stage the desire engages him in theft and robberies, while in the third stage it leads him to commit violence and even murder. Thus the desire for pleasure, makes life miserable, here as well as hereafter.

Appendix—The main obstacle to the practice of spiritual discipline is the desire for pleasure which is born by the contact of senses with sense-objects. This obstacle lingers for a long time. Wherever a striver indulges in pleasure, there his spiritual progress is arrested. As much as even the pleasure (joy) from trance, hinders his progress.* Even the desire of ‘Sāttvika’ happiness and attachment to it arrest his spiritual progress—‘sukhasaṅgena badhnāti’ (Gītā 14/6)†. Therefore the Lord has declared that desire is the constant enemy of a wise (discriminating) striver—‘na teṣu ramate budhaḥ’ (Gītā 5/22) and ‘duḥkhameva sarvaṁ vivekinaḥ’ (Yogadarśana 2/15).



Link:—In order to kill an enemy, it is necessary to know where it resides. Therefore, the Lord, in the next verse, mentions the seat of desire, the constant enemy of the wise (discerning soul).

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

indriyāṇi mano buddhirasyādhiṣṭhānamucyate
etairvimohayatyēṣa jñānamāvṛtya dehinaṁ

* Worldly pleasures are born of union with sense-objects while the joy derived from trance is born of disunion with sense-objects. Worldly pleasures lead to ruin (fall) while the enjoyment of joy derived from trance arrests (hinders) a striver’s progress.

† Attachment to Sāttvika joy is a hindrance in the path of God-realization and attachment to Rājasa-Tāmasa pleasures leads to ruin.

The senses, the mind and the intellect are said to be its abode. Veiling of wisdom by the senses, mind and intellect deludes, the embodied soul. 40

Comment:—

'Indriyāṇi mano buddhirasyādhiṣṭhānamucyate'—Desire, is said to have five abodes—(1) objects (Gītā 3/34), (2) senses, (3) mind, (4) intellect and (5) assumed ego ('I' viz., doer (Gītā 2/59). Though it seems to reside in five abodes, yet in fact, it resides in the 'assumed ego'. As it seems to abide in these five places, these are called its seats.

All actions are performed, with the body, senses, mind and intellect. If desire resides in these, it hinders the performance of spiritual actions. Therefore, a Karmayogī (man of action), having abandoned attachment and the fruit of actions, performs actions, only by the body, senses, mind and intellect, for the purification of the self (Gītā 5/11).

In fact, desire resides in the assumed ego (i.e., identification of the self with the body etc.). This ego or 'I'ness, is merely assumed that, 'I belong to a particular caste, creed or order of life"—this is a mere assumption. Sins perish, after bearing fruits, but desire which resides in the assumed ego, gives birth to new sins. Therefore, it is desire which binds the embodied soul.

In the Mahābhārata, it is mentioned, "In the world it is only desire which binds a man. He who is liberated from the bondage of desire, becomes eligible to attain the Eternal (Absolute)" (Śāntiparva 251/7).

'Etaṁ vimohayatyeṣa jñānamāvṛtya dehinaṁ'—It is because of desire, that a man does what he ought not do, and does not do what he ought to do. Thus the embodied soul is deluded, by desire.

In the second chapter, the Lord declared—'From desire

springs anger' (2/62) and 'From anger arises delusion' (2/63). It means, that if anyone becomes an obstacle to the satisfaction of a desire, anger arises. But if the desire is satisfied, it gives birth to greed, and from greed arises delusion. Desire is, an evolute of the mode of passion, while delusion, is an evolute of the mode of ignorance. The mode of passion and the mode of ignorance, are not far from each other.* Desire, deludes the embodied soul, through senses, mind and intellect. The desire, which is an evolute of the mode of passion, is transformed into delusion, which is an evolute of ignorance.

A man has a desire to enjoy sense-objects (sensual pleasures). Firstly, he does not get those desired sense-objects. However, if he gets them, they do not stay. In spite of it, he desires to get them somehow or the other, and thinks of so many devices to obtain them. Therefore, first desire attracts the senses, towards objects. Then the senses, attract the mind, while the senses and the mind attract, the intellect. Thus desire, veiling wisdom, through the senses, mind and intellect, deludes the embodied soul and drives it to ruin.

It is a rule that if a master terminates the service of a sincere servant, he is not likely to get such a sincere servant again. Similarly, if a servant does not carry out the order of a virtuous master and does not serve him, he will not get an opportunity to work under such good masters. In the same way, if a person by misusing the human body, instead of realizing God, wastes it in hankering after worldly pleasures, and prosperity, he will not get this human life again. It is, because of the impurity of mind, that a man rejects good things; and the mind is tainted by, desire. Therefore, first of all, a striver should renounce desire.

* Among the modes of ignorance, passion and goodness the ratio of the distance is 1:10:100. It means that modes of ignorance and passion are near each other, while the mode of goodness is far-away from them.

'Dehinam vimohayati'—It means that, desire deludes only the embodied soul i.e., the soul which has identified itself with the body, and has accepted the relationship of 'mine' with it. The Lord, at the beginning of His gospel, explained that the soul is different from the body (Gītā 2/11—30). This is also everyone's experience. The desire covering wisdom, deludes the embodied soul (the soul which accepts its affinity for the body), but not the pure soul. A man (the soul) assuming the body as 'I', 'mine' and for 'me', attaches importance to the perishable objects and gets attached to them, which, creates affinity for them. This affinity gives birth to desire. Desire, having deluded the man (embodied soul), leads him to worldly bondage.



Link:—The Lord, in the next verse, tells Arjuna the device of eliminating this enemy i.e., desire, and directs him to kill it.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

tasmaāttvamindriyāṇyādaū niyamya bharatarṣabha
pāpmānaṁ prajahi hyenaṁ jñānavijñānanāśanam

Therefore, O best of Bharatas (Arjuna), first control the senses then, kill, this sinful destroyer, of wisdom and realization. 41

Comment:—

'Tasmāttvamindriyāṇyādaū niyamya bharatarṣabha'—Senses, are said to be controlled, when they do not enjoy the sense-objects, but are used in order to maintain the body or to attain a spiritual goal. It means, that they should neither have an aversion to disagreeable action, nor an attachment for agreeable action (Gītā 18/10). Actions performed with attachment and aversion, strengthen attachment and aversion and these drive

a man to ruin. Therefore, let the scriptures be the authority for determining what should be done and what should not be done (Gītā 16/24). Thus, by following scriptural injunction, pertaining to the performance of prescribed actions, and non-performance of forbidden actions senses are controlled.

So long as, a man is swayed by his senses, he cannot have an eye on the goal of life. Without having an eye on the goal of life i.e., without attaining it, desire cannot be totally killed. So, first the Lord urges to control the senses, in order to kill desire.

First, the senses get entangled in their objects, by which desire for those objects is born. When a man performs actions with desire, he comes under the full sway of senses and has a downfall. But, he who performs his duty, by controlling the senses, without expecting any fruit, quickly attains salvation.

'Enam jñānavijñānanāśanam'—The term 'Jñāna' also stands for the knowledge of the scriptures (Gītā 18/42). But in this context the term, stands for discrimination (what should be done and what should not be done). The term, 'vijñāna' stands for Self-realization.

Discrimination and Self-realization—both are axiomatic. All the people have not realized the self, but discrimination has been bestowed upon them. The term 'Anicchannapi', used by Arjuna, in the thirty-sixth verse of this chapter, also proves that every human being possesses this faculty of discrimination. It is by discrimination that he knows, what is virtue and what is vice (sin). So, it is by discrimination that he does not want to commit a sin. But, when discrimination is veiled by desire, he commits sin without thinking of the consequences. When discrimination is aroused, he performs actions, having thought of the consequences.

Thus, desire veils discrimination, as well as Self-realization

i.e., it does not let these reveal themselves. So it has been called, the sinful destroyer. In fact it does not destroy them, but it hides them. This 'Veiling' has been called destroying, here Discrimination and Self-realization, are never destroyed, while desire is destroyed. If clouds appear before the eyes, it is said that the sun has been covered by clouds. But in fact, the sun is not covered, it is the eyes which are covered. Similarly, when it is said that desire has veiled discrimination and Self-realization, it means that these are not veiled, but it is the intellect which is concealed.

'Pāpmānam hi prajahi'—Desire, is the root of all sins. Having veiled discrimination, it makes a man blind. So he cannot recognize the distinction between virtues and sins, and thus indulges in sins, which lead him to ruin. So the Lord orders to slay desire by declaring it sinful.

A man wants to lead a lonely life of an ascetic, by renouncing household affairs but he does not renounce desire; he does not even think of renouncing it. If desires are renounced, everything will be set right automatically. When a man dies with unfulfilled desires, these lead him to the next birth. It means, that desires lead him to the bondage of birth and death. Thus, desires do nothing, except binding him.

When a man is attracted towards worldly objects, desire is born. This desire veils discrimination and he indulges in sense-pleasure. The pleasure of birds and beasts, is confined to the joy born of the contact of senses, with objects. But, a man desires objects and money and indulges in hoarding money. In order to hoard money, he adopts foul means such as falsehood, fraud, thefts and robberies etc. Moreover, he becomes proud of himself. This pride is a demoniac trait. Thus, he is totally damned, Therefore the Lord orders Arjuna, to slay sinful desire.



इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
 मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥
 एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
 जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

indriyāṇi parāṇyāhurindriyebhyaḥ param manah
 manasastu parā buddhiryo buddheḥ paratastu saḥ
 evaṁ buddheḥ param buddhvā saṁstabhyātmānamātmanā
 jahi śatruṁ mahābāho kāmārūpaṁ durāsadam

It is said that the senses are superior to the gross body, greater (higher, more powerful, illuminator, pervasive and subtle) than the senses is the mind; greater than the mind is the intellect, but greater than the intellect is desire. Thus, knowing that desire is beyond intellect, subduing the self by one's self, destroy this, O mighty-armed Arjuna, the tough enemy in the form of desire, which is hard to conquer. 42-43

Comment:—

'Indriyāṇi parāṇyāhuḥ'—Senses are superior to body or objects of senses. It means, that senses know the objects but objects do not know senses. Senses live without objects, but without senses, the existence of objects is not proved. Objects cannot illumine senses, but senses illumine objects. Senses remain the same while objects go on changing objects come within the range of senses, while senses do not come within the range of objects. Eyes (senses) can perceive the physical body and objects, but the body and objects cannot perceive the senses. So senses are greater, more powerful, more subtle and have a wider range of activity, than objects and the physical body.

'Indriyebhyaḥ param manah'— Senses, do not know the mind, while the mind knows all the senses. Every sense, knows only its own objects, but does not know the objects

of other senses. Ears can perceive only sound, but cannot perceive touch, form, taste and smell. Similarly, tongue can only taste, nose can only smell, eyes can only see, and skin can only touch. But the mind knows the five senses, and their objects. Therefore, the mind is superior, more powerful, more subtle, has a wider range of activity, than senses and is, their illuminator.

'Manasastu parā buddhiḥ'—The mind, does not know the intellect, but the intellect knows the mind and senses. The intellect, knows whether the mind is quiet or turbulent and whether senses function properly or not. It means, that the intellect knows the mind and its thoughts, as well as the senses and their objects. Therefore, the intellect is greater, more powerful, more subtle and has a wider range of activity, than the mind and is its illuminator.

'Yaḥ buddheḥ paratastu saḥ'—The master of intellect is ego; therefore, a person says 'My intellect'. Intellect is an instrument and 'ego' is the doer. The instrument depends, on the doer. Desire, resides in the insentient portion of ego. But, it is because of the identification of the self with the insentient body etc., that desire seems to reside, in the pure self (the sentient).

In fact, desire resides in 'ego' 'I', because ego has the desire to enjoy pleasures and so becomes the enjoyer. The enjoyer, enjoyment and the object to be enjoyed, belong to the same class, otherwise the enjoyer cannot be attracted towards the objects. But, there is no desire in the self, which is the illuminator of the enjoyer, enjoyment and the object to be enjoyed. All the insentient objects, such as the body, the mind, the senses, the intellect and the ego are fragments of nature (prakṛti). Beyond ego there is the self, a fragment of God. The self, is the base, the root, the cause, the inspirer

of the body, senses, mind, intellect and ego, and is subtler, greater, stronger, wider than all of them, and is also their illuminator.

There is pleasure or pain in the insentient nature (prakṛti) of the embodied soul, while the sentient (soul) does not undergo any modifications, such as pleasure or pain etc. The self (soul) is the knower of any modification. But, when It identifies Itself with the insentient (body etc.,) it has to undergo pleasure and pain. The sentient, (soul) by identifying Itself with the insentient (body etc.,) becomes the enjoyer. In the inert only, there is no enjoyership. The enjoyership, remains in the ego (where there is identification of the soul with the body). The term 'asya', used in the fifty-ninth verse of the second chapter, denotes the enjoyer, while the term 'Parama' denotes, God, unattached Universal Soul. 'When a striver realizes, 'Parama' (God or Self) his taste or relish, also turns away (Gītā 2/59). A man, has desire in order to derive pleasure or joy, while the self is, naturally, a heap of joy. Therefore, on God-realization or Self-realization, desire (desire for sensual pleasure) totally perishes, forever.

A Vital Fact

The physical (gross) body, is the object of senses, senses are the external instruments, while mind and intellect, are the internal instruments. Senses are beyond, (superior, stronger, wider, subtler and illuminator) the physical body, while intellect is, body and senses. Ego which is the doer, is beyond intellect and desire resides, in the ego. The self is sentient, unaltered (uniform) and an embodiment of truth, consciousness, and bliss consolidated. But when It identifies Itself with the insentient body etc., ego is born and the self, becomes the doer or agent. Thus the doer (agent) has two aspects—the insentient one and the sentient one. A man (the

embodied soul), because of the insentient aspect, is attracted towards the world i.e., the worldly desires are born, while because of the sentient aspect, he is attracted towards God or the spiritual discipline.* As the insentient aspect is perishable, so are the worldly desires, and as the sentient aspect, is eternal, so are the spiritual desires (needs). The mundane desires, are renounced, while the spiritual ones (of the renunciation of the world, of Self-realization, of devotion to God), are satisfied. The mundane desires can appear, but cannot exist, while the spiritual desires can be suppressed but cannot perish, because the former are unreal while the latter are real. Therefore, a striver should neither hope for the fulfilment of the mundane desires, nor lose heart by thinking of the non-fulfilment of spiritual desires.

In fact, the only desire of a man (the soul) is to realize God, Whose fragment he is. But by identifying himself with the body etc., he, by an error of judgment, forgets the real desire, and hankers after worldly pleasures and prosperity. But, the real never ceases to be. The desire for the real can never be destroyed. In a striver two sorts of desire remain—one for God-realization and the other, for worldly pleasures. So, there is a duel between the two. It is because of the duel, that when a striver practises spiritual discipline such as adoration, meditation and good company etc., his spiritual desires are aroused, but at

* The identification of the self with the body etc., can be explained by an illustration. A block of iron with four edges has no burning power but when by coming into contact with fire it identifies itself with fire, it develops the burning power and fire, in spite of having no edges, becomes of four edges. But a magnet attracts only iron, not fire because iron and magnet belong to the same class and the fire automatically calms down. In the same way when there is identification of the self with the body, the sentient portion is attracted towards God, while the insentient towards the world. When the sentient portion is attracted towards God the insentient is left because it is perishable. But when the insentient portion is attracted towards the world, the sentient one remains because it is eternal.

other times he hankers after worldly pleasures and prosperity. While having mundane desire, a striver cannot even resolve, that he has to practise spiritual discipline. He cannot progress in the spiritual path, so long as spiritual desire, is not aroused. When he resolves, that he has only to realize God, the duel ceases and only the keen spiritual desire remains, which enables him to realize God easily (Gītā 5/3). So, for a striver it is indispensable to root out this duel, between mundane desire and the spiritual one.

The self, has an automatic attraction or inclination, towards God whose fragment It is. This attraction is known, as devotion. When the Self accepts Its affinity for the world, that devotion, is suppressed and desire springs. So long as there is desire, devotion (love) is not aroused. Without devotion, desire is not killed. The insentient fragment, hankers after sensual pleasures, while the sentient one, is attracted towards God. Therefore, in fact, desire resides in the insentient fragment, but it is so because the two are identified. When the sentient (self) does not accept Its affinity for the insentient, desire perishes. It means, that as soon as, the sentient (Self), renounces Its affinity for the insentient (body etc.), 'Ego' (the identification of the self with the insentient) perishes and consequently, desire perishes.

Desire abides, in the insentient fragment of ego. The reason is, that an enjoyer can be attracted towards objects of enjoyment of the world, (the world which is seen), the senses and intellect with which the world is seen, only if these belong to the same class, because attraction is possible for the objects of the same class only. As eyes are, attracted to the beautiful colour or form, so is the case with other senses. Intellect is attracted towards discrimination or thought, not to sound etc. If it is attracted, it is, because of its association with senses.

Similarly, the self has Its identity with God, and so It is attracted towards God. This identity, can be realized only when the Self totally renounces, Its affinity for the insentient (Matter). As soon as, this identity is realized, devotion (Love) is aroused, in which there is total lack of matter (the unreal).

The insentient fragment, 'causal body', is a very subtle fragment of the cosmic intelligence, which is an evolute of nature. Desire, resides in this causal body. It is because of the identification of the self with the causal body, that desire seems to reside in the self. When there is no identification, a man realizes the self which is pure and uniform. In that case, desire perishes totally.

'Evaṁ buddheḥ param buddhvā'—In the previous verses, it has been explained, "The senses are greater than the body, greater than the senses, is the mind and greater than the mind is the intellect." But now in this verse, when the Lord declares, that greater than intellect, is desire, He means to say, that desire resides in 'ego', not in the self. Had it resided in the self, it might have never perished. It is born, when the self accepts its affinity for the insentient body etc. In fact, it resides in the insentient fragment, (matter), but appears in the Self. Therefore, knowing this desire, which is beyond intellect, a striver should eliminate it.

'Saṁstabhyātmānamātmanā'— The method, to slay this desire, is to restrain, the self by the self viz., to accept the real affinity of the self, for the pure self or for God whose fragment It is. The same fact, has been pointed out by the Lord, in the fifth and the sixth verses of the sixth chapter when he declares, "One should raise oneself by one's self alone" and "The self has been conquered by the self."

The self is a fragment of God, while the body, senses, mind and intellect are fragments of the world. When the self having a

disinclination for God, has an inclination to nature (the world), desires are born, Desires are born, when there is privation and a man (the self) feels it, because of his affinity for the world, because the world is unreal, has no existence (Gītā 2/16) but like a mirage, it seems to exist. As soon as, the affinity for the world is renounced, desires perish, because the self has no deficiency as the Lord declares, "The real never suffers any deficiency" (Gītā 2/16).

Even when, a man has disinclination for God, and assumes his affinity for the world, his real desire (need or hunger) remains to realize God, whose, fragment he (the self) is. He wants to remain alive forever, he wants to possess all knowledge and he wants to be happy forever—this is his desire to attain God, who is the Embodiment of Truth, Consciousness and Bliss. But, it is because of his affinity for the world, that by an error of judgment, he wants to satisfy this desire (need), by enjoying worldly pleasures. But this desire, can never be satisfied with worldly objects, so it will have to be discarded.

He, who has established his affinity, for the world, is also capable of renouncing it. So the Lord orders Arjuna, to slay this desire by dissociating himself from the world, through his own efforts.

This dissociation, needs no practice because practice is done with the help of the world (body, senses, mind and intellect). In fact, a man gets established in the self or realizes God, by renouncing affinity for the world.

A Vital Fact

When the self accepts Its affinity, for the world, it has a desire to enjoy worldly pleasures, as well as, to realize God. He (the self) by an error wants to satisfy the need for God-

realization (who is Truth, Consciousness and Bliss) by worldly materials. Therefore, both his desires, remain unfulfilled.

A man can know the world, by dissociating himself from it, and the Lord, by identifying himself with Him, because he (the self) is different from the world, while he has identity with God. But he accepts his identity or affinity, for the world, in order to acquire worldly things, which is never possible. Similarly, he accepts that he is different from God which is also not a reality. Spiritual desire, is necessary, in order to root out worldly desires. When spiritual desires grow up mundane desires, automatically, perish. When mundane desires, are rooted out, spiritual desire is satisfied viz., God, Who is ever attainable, is attained.* God always pervades everywhere, but a man does not realize Him, because of his entanglement with worldly desires.

'Jahi śatruṃ mahābāho kāmārūpaṃ durāsadam'—The term 'Mahābāho' means, one possessed of long and mighty arms i.e., a brave warrior. By addressing Arjuna, as 'mahābāho', the Lord means that he is brave enough to slay the enemy, in the form of desire.

It is hard for a man to conquer this enemy, so long as he has affinity for the world. This desire, deviates even the wise from the performance of their duty, by covering their discrimination, and so they have a downfall. Therefore, the Lord has said, that it is hard to conquer. So, a striver, instead of losing heart, should be aware of this enemy.

Desires appear and disappear, whether these are fully

* When all the desires of a striver are rooted out, the mortal man becomes immortal and he very well realizes the Eternal" (Kāthopaniṣad 2/3/14; Bṛhadāraṇyaka 4/4/7).

"O Lotus eyed! when a man renounces all his desires he attains God-realization" (Śrīmadbhāgavata 7/10/9).

satisfied or partly satisfied, or not satisfied at all, while the self ever remains uniform, and knows their appearance and disappearance. So he can easily renounce his affinity for them, which is merely assumed. Therefore, a striver should not be afraid of desire, if he is determined* to attain his aim, he can slay 'desire', very easily.

Everyone is independent, qualified, deserving and able to realize God, but it is not so with desire, because these can never be satiated. The Lord, has bestowed upon beings this human body, so that they may attain Him. So they can easily renounce desires, but it is because of their attachment to the worldly persons and objects etc., that it seems difficult to renounce desires.

The Lord, creates unfavourable circumstances, so that man may be warned, not to have desire for favourable circumstances, otherwise these will lead him to suffering. It is a rule that he who has a desire for worldly persons and objects, cannot escape pain. The Lord declares, "The pleasures that are born of contacts (with objects) are only sources, of pain (Gītā 5/22).

The soul possesses infinite strength. It is because of the power derived from the soul, that intellect, mind and senses, seem powerful. But It forgets Its strength because of Its affinity for the insentient, and regards itself as subordinate to the intellect, mind and senses etc. Therefore, it is necessary to know the Self, and recognize Its power, in order to kill the enemy in the form of desire.

*A man's only aim is to attain the imperishable Lord, not the perishable world. He has a desire to acquire the perishable objects. Aim remains the same constantly while desire change. Aim is realized while desires may or may not be satisfied but they disappear. A man wants to realize his aim (God) even though his body may be broken into pieces.

Desire, is born out of affinity of the self, for the insentient (Matter) and it resides in it, but seems to reside in the self. If one does not accept affinity for the insentient, desire has no existence. Therefore, when the Lord urges Arjuna, to slay desire, He means to say, that desire has no existence of its own. A desire appears and it automatically disappears. So, if one has no new desires, the old ones automatically disappear.

A man becomes aware of something wanting in himself, only when he regards the worldly objects, such as the body etc., as 'I', 'mine' and 'for me', but he wants to make up for the lack, by worldly materials. So, he has desire to acquire these. But it is impossible to make up that lack, by those materials because he (the self) is imperishable, while these are perishable. Thus, he by desiring transitory objects, gains nothing, but suffering. Therefore, by calling desire an enemy, the Lord urges Arjuna to slay it.

This desire can be easily eliminated through the Discipline of Action, because a striver following the Discipline of Action, performs every major or minor act, for the good of others, rather than to satiate his own desire. All his actions are performed, for the welfare of others without any selfish motive. All his resources, are not his own, but have been acquired and are likely to be lost. So, he uses, them, for the welfare of the world, by regarding these as the world's, without any selfish motive. Thus, he gets rid of desires easily, and consequently, attains his aim of God-realization. Then, nothing further remains to be done, to be known, and to be acquired for him.

Appendix—Here the Lord has mentioned senses, mind and intellect but He has not mentioned 'ego'. Ego is greater than intellect. In the fourth verse of the seventh chapter also the

Lord has mentioned ego after intellect—‘bhūmirāpo’ nalo vāyuh khaṁ mano buddhireva ca, ahaṁkāra itīyaṁ me’. Therefore here also the term ‘saḥ’ should be interpreted as ‘desire’ which abides in ego.

Unless and until the self is realized, desire abides in ego. After Self-realization desire does not persist in ego—‘paraṁ dṛṣtvā nivartate’ (Gītā 2/59). Bliss abides in the self but a man by according reality and importance to non-self wants to derive pleasure from it. As long as there is affinity for the non-self, desire persists but when affinity for the non-self (inert matter) is renounced, then ‘Prema’ (real love) ensues.

The desire is in the self—‘raso’pyasya’ (Gītā 2/59). Being in the self it is an obstacle to Self-realization. If it is not in the self but is in senses-mind-intellect, how is it an obstacle to Self-realization by us? It is because of its abode in the self that the self feels happy and sad and becomes a doer and an enjoyer. In fact the desire does not abide in the self but it is merely an assumption and therefore it can be wiped out. Therefore desire is seated in the self only through assumption.

A man assumes a thing, which abides in ego, to be abiding in the self. Ego is identified with the self and desire abides in that ego. Therefore so long as ego persists, attraction viz., ‘desire’, which belongs to the same class to which ego belongs, persists and when ego perishes, then attraction viz., ‘true love’ belonging to the class of the ‘self’ ensues. In desire there is attraction for the world while in true love there is attraction for God.

All the three worlds and endless universes are ‘sense-objects’. Sense-objects are in one region of senses, senses are in one region of the mind, the mind is in one region of

the intellect, the intellect is in one region of the ego and the ego is in one region of the self. Therefore the self is very huge within which there are all the three worlds and endless universes. But a man (the self) by assuming his affinity for ego, a fragment of lower (insentient) nature, feels himself very small (unipresent).



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे कर्मयोगो नाम तृतीयोऽध्यायः ॥ ३ ॥

*Om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde karmayogo
nāma tṛtīyo'dhyāyaḥ*

Thus with the words Om, Tat, Sat, the names to the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma; the Supreme, the scripture of Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the third discourse, designated 'Karmayoga or the Discipline of Action'.

This chapter is designated 'Karmayoga' (the Discipline of Action), because the Discipline of Action has not been described so clearly in any other chapter, as in this.

Words, letters and Uvāca (said) in the Third Chapter

(1) In this chapter in 'Atha tṛtīyo'dhyāyaḥ' there are three words, in 'Arjuna Uvāca' etc., there are eight words, in verses there are five hundred and forty-two words and there are thirteen concluding words. Thus the total number of words, is five hundred and sixty-six. (2) In this chapter in 'Atha tṛtīyo'dhyāyaḥ' there are seven letters, in 'Arjuna Uvāca' etc., there are twenty-six letters, in verses there are one thousand, three hundred and seventy-six letters and there are forty-five concluding letters. Thus, the total number of words, is one thousand, four hundred and fifty-four. In each of the verses of this chapter there are thirty-two letters.

(3) In this chapter there are four 'Uvāca' (said) 'Arjuna Uvāca' twice and Śrībhagavānuvāca' twice.

Metres Used in the Third Chapter—

In this chapter, 'ra-gaṇa' being used, in the first quarter of first and thirty-seventh verses, and in the third quarter of eleventh verse, there is 'ra-vipulā'; 'na-gaṇa' being used in the first quarter of fifth verse there is 'na-vipulā'; 'bha-gaṇa' being used, in the first quarter of nineteenth, twenty-sixth and thirty-fifth and in the third quarter of eighth and twenty-first verses, there is 'bha-vipulā'; 'na-gaṇa' and 'ra-gaṇa' being respectively, in the first and third quarter of the seventh verse there is 'saṅkīrṇa-vipulā' metre. The remaining, thirty-three verses, have the characteristics of 'pathyāvaktra' anuṣṭup metre.



Fourth Chapter

INTRODUCTION

The Lord, in the thirty-ninth verse of the second chapter, said to Arjuna, "This is the wisdom of Sāṅkhya given to thee, to attain equanimity, O Arjuna. Now listen; about equanimity to be acquired, through the Discipline of Action, in which a person by performing action for the welfare of others, without any selfish motive, attains equanimity." Thus according to the context, in response to Arjuna's question, Lord Kṛṣṇa having described the marks of a man of steady wisdom, completes this topic.

At the beginning of the third chapter, Arjuna asked Lord Kṛṣṇa, "If You think that knowledge is superior to action, why do You urge me, to do this savage deed (war)?" In response to his question, the Lord, from the fourth to the twenty-ninth verses, lays emphasis on the performance of actions, by which a man attains equanimity. In the thirtieth verse, He says that surrendering all actions to Him, with a discriminative insight, free from desire and egoism he should perform actions without mental agitation. In the thirty-first and thirty-second verses, He declares the sweet fruit of following His preaching (explained in the previous verse) and the harm in not following it. In the thirty-fifth verse, He declares, "Better is death in one's own duty." In the thirty-sixth verse Arjuna asks, "By what is a man impelled to commit sin?" The Lord replies, "It is desire, all devouring and most sinful, which is the enemy," and ordered Arjuna to slay this enemy.

Though, the Lord's teaching continues from the thirty-seventh verse, yet in the forty-third verse, when the answer to Arjuna's question is over, sage Veda Vyāsa concludes the third chapter, and begins the fourth chapter. It shows that the Lord

having answered Arjuna's question, takes a pause and then starts again, the Discipline of Action, which was being described in the forty-seventh and forty-eighth verses of the second chapter, by the term 'Imam' (This) in the first verse of the fourth chapter. Therefore, the fourth chapter is regarded, as an appendix to the third chapter.

There are two important factors pertaining to the Discipline of Action—(1) Performance of actions and, (2) special knowledge about action. Arjuna wants to renounce the performance of action, so he says to Lord Kṛṣṇa, "Why do You ask me to be engaged in this savage deed?" Therefore, the Lord, lays special emphasis on the performance of duty, specially in the third chapter, while in the fourth chapter, He imparts knowledge about actions. He declares, "I shall teach thee such action, (the nature of action and inaction), after knowing which, thou shalt be liberated from evil (the wheel of birth and death) (4/16).

This Karmayoga, in spite of being without beginning, was lost to the world through, a long lapse of time, because of the absence of scholarly teachers (sages), who could impart it. The Lord, in the first three verses, describing how Karmayoga was handed down from ancient times, proves how it existed from times immemorial.

श्रीभगवानुवाच

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुर्िक्ष्वाकवेऽब्रवीत् ॥ १ ॥

śrībhagavān uvāca

imam vivasvate yogaṁ proktavān ahamavyayam
vivasvānmanave prāha manurikṣvākave'bravīt

The Blessed Lord said:

I taught this imperishable Yoga to Vivasvān (the sun-god); who expounded it to Manu, and Manu proclaimed it to Ikṣvāku. 1

Comment:—

'**Imaṁ vivasvate yogaṁ proktavānaḥamavyayam**'—The kings, such as Sūrya, Manu and Ikṣvāku, who have been mentioned by the Lord, were householders and they attained perfection, through the Discipline of Action, leading a householder's life. Therefore, here the words 'Imam, avyayam yogaṁ' (this imperishable Yoga) stand for 'Karmayoga', (the Discipline of Action).

Though Karmayoga has been described in the Purāṇas (historical records), and Upaniṣads (philosophical parts of the Vedas) also, yet it is not as thoroughly detailed, as in the Gītā.

The Lord is eternal, His fragment, the soul is also eternal and so is the affinity of soul for the Lord. Therefore, all the disciplines (of Action, Knowledge and Devotion) are also eternal.* Here, the term 'Avyayam' shows, that Karmayoga is eternal.

The affinity of the soul for God is eternal. Just as a chaste wife does not have to make effort to be dear to her husband, in the like manner, a striver does not have to put in any effort, in order to belong to God. But, when he accepts his affinity for perishable actions, objects and incidents etc., he does not realize his eternal affinity for God. Therefore, a Karmayogī, in order to, renounce his assumed affinity for the world, utilizes his body, senses, mind and intellect etc., for rendering service to the world, by regarding them as the world's. He thinks, that just as the smallest particle of dust, is a fragment of the huge earth, so is the body, a fragment of the vast universe. By accepting this belief, 'Karmas' (actions) will be performed, for the world, but 'Yoga' (Nityayoga or eternal union) will be for himself i.e., he will realize his eternal union with God.

By the terms 'Vivasvate proktavān', the Lord wants to explain to the strivers that as the sun in the solar system while performing its action by providing heat and light, remains

* Lord Kṛṣṇa declares in the eighth chapter of the Gītā that the bright and the dark paths of the world are verily thought to be eternal (Gītā 8/26).

unengrossed; similarly, all the strivers should perform actions without attachment according to available circumstances, (Gītā 3/19). They should, also impart this teaching of Karmayoga, to others for the public welfare by remaining unengrossed (without desire for fruit, without a sense of 'mine' and without attachment).

The sun-god, was king at the beginning of creation. Lord Kṛṣṇa taught this imperishable Yoga to the sun-god. It means, that Lord Kṛṣṇa was the first preceptor in the beginning, and so has Karmayoga come from times immemorial. It seems that the Lord, tells Arjuna, "Whatever teaching about 'Karmayoga' I am imparting to you, is not new but eternal."

Question:—Why did the Lord teach this Yoga to the sun-god, at the beginning of creation?

Answer:—(1) The Lord taught it to him, because He knew that he was a deserving candidate.

(2) Such teaching is imparted to the first born, as Brahmā, the creator, who created man and imparted teaching to them (Gītā 3/10), in order to, inspire them to perform their duty. In the universe also, the sun-god was the first born, and then the entire universe was born of him. The Lord, taught this Yoga, first of all to the sun-god.* He meant to get it imparted, through the sun-god to all his progeny, by way of transmission by succession.

(3) The sun, is the eye of entire creation. He imparts knowledge to all the people and when he rises, they wake up and are engaged in their work. He sets an example to them for the performance of their duty. He has been called, the soul of the entire world†. Therefore, teaching imparted to the sun-god

* In the scriptures the sun-god has been called 'Savitā' which means the creator. The western scholars also regard the Sun as the creator.

† In the Mahābhārata it has been said addressing the sun-god, "O sun-god, you are the eye of the entire world and the soul of all beings. You are the birth-place and the inspirer of the good conduct of the followers of the path of action."

"You are the abode which should be attained by the Sāṅkhyayogīs. You

will also be communicated to all beings. Therefore, Lord Kṛṣṇa first of all, taught this imperishable Yoga to the sun-god.

In fact, this teaching imparted by Lord Kṛṣṇa (the manager of the world-theatre), to the sun-god, is a drama staged by Him, for the welfare of the world. As Lord Kṛṣṇa taught Arjuna, the incarnation of Nara, the wise sage, for the welfare of the world, so did He teach, this Yoga to the sun-god, the embodiment of knowledge, for the welfare of the entire world. This Yoga has done a lot of good to the world, is doing and will continue to do, in future also.

'Vivasvānmanave prāha manurikṣvākave'bravīt'—Karmayoga, is the main course of action for householders. Out of celibacy, household life, the retired and the renounced, orders—the four stages (orders) of life—household life is most important, because it is a householder that provides for the other stages of life. A householder, by performing his duty, can easily realize God. He need not change the order of life. Lord Kṛṣṇa in mentioning the names of the kings, such as the sun-god, Manu and Ikṣvāku, wants to say, that at the beginning of creation, they as householders, having slain desires, realized God. Lord Kṛṣṇa and Arjuna were also householders. Therefore, Lord Kṛṣṇa through Arjuna, teaches all householders that they can realize God, as householders, without leading a secluded life as ascetics by performing their duty.

In spite of being a householder, Arjuna thinks that it is better to live, in this world even by begging than to perform a savage deed, of slaying honoured teachers in war (Gītā 2/5) viz., he thinks that the renounced order of life is superior to the household life. Therefore, the Lord says to him that he is a

are the base of Karmayogīs. You are the free gateway to salvation and you are the refuge for the salvation-seekers. You hold the entire world. This world is illumined by you. You sanctify it and it is preserved by you without any selfish motive (Vanaparva 3/36—38).

noble householder of the royal family. So performance of actions will lead him to salvation, in the same way, as renunciation leads an ascetic to salvation. Karmayoga, consists in the utilization of available circumstances. So Karmayoga (the Discipline of Action), can be followed by people of every caste, creed, country and order of life.

The Lord, has mentioned the names of noble and influential kings of the past, so that people may draw inspiration from them, in order to perform their duty.

An Important Fact

Attachment (affinity) for actions and objects, is a stumbling block to Karmayoga. When a householder renounces pleasure, his zest also comes to an end. When a person starts enjoying pleasure, such as eating a sweet dish, he relishes it very much. But, as he goes on eating it, the taste diminishes and finally, it ceases. But, he commits an error, as he does not make that distaste permanent, by attaching importance to it. He regards this distaste as satisfaction, (reward). But the fact is, that is the state of deficiency in which he has no power of having pleasure.

The interest or desire which diminishes or perishes, cannot be the characteristic of the self and therefore, It (the self) has no real affinity for the objects etc., which he desires or wants. Our real affinity is, for God and therefore, devotion while following a spiritual path for God-realization, is ever enhanced. Even when, he realizes God, his devotion increases continuously, and it is transformed into love (devotion). The self, is also real, so no one has a desire in the least for one's own negation.

When actions, instruments (body, senses and mind etc.), objects and materials, are perishable how can these bear imperishable fruit? How can pleasure and satisfaction, be derived from the fruit of perishable things to match the pleasure and satisfaction, achieved on God-realization? Therefore, a striver has

to renounce his affinity for actions, instruments (such as body, senses and mind etc.,) and objects. He can renounce this affinity, only when he does nothing for himself, wants nothing for himself and regards nothing as his own. But he utilizes everything, by regarding it as of the world in rendering service, to the world.

A Karmayogī, performs actions scrupulously and lovingly, without desire, attachment and feeling of 'mine'. Desire, attachment and a sense of 'mine' pollute actions, while careful and loving nature, purifies these. When actions are performed with desire, attachment and a sense of mine, objects are destroyed, and man has a downfall. The thought of actions come to the mind, time and again i.e., affinity for those actions continues. But when actions are performed scrupulously, devotedly and lovingly, there is proper use of objects, and man is elevated and the thought of actions do not come to mind i.e., affinity for these is renounced. As soon as, this affinity for actions is totally renounced, a striver realizes the self or God, who is ever present and existent.

Everyone, can easily assume that whatever he possesses is not his own, but is acquired, just as he has acquired the body from parents, education and knowledge from preceptors and so on. It means that every man, even the richest one, has to depend on others, in one way or the other. So, it is his duty to render service to others, with all his possessions, because he has acquired them from others. This, is known as Karmayoga, no one is dependent and unable to follow it and for its practice.

In fact, duty is that which can be performed easily, which must be performed and by performing which a man certainly attains his aim. A man is not responsible for the performance of action, which he cannot perform. And, what is forbidden, must not be done. When a person does not perform forbidden actions, he either does nothing or he performs only prescribed actions.

Duty is always performed, for the welfare of others, without expecting any reward. Actions, with the expectation of reward,

should not be performed, because these lead to bondage. But, it does not mean that actions are performed, without any aim. An act without any aim, cannot be performed by anyone, except by insane person. There is a vast difference, between fruit (reward) and aim. Reward, is perishable while aim is eternal. A man's aim is to attain God who is ever attainable, and for which this human life has been bestowed upon him. He cannot realize God, without performing his duty, in a disinterested manner. He cannot perform his duty, so long as he indulges, in reward for actions, heedlessness and indolence etc.

In fact, performance of duty needs no effort, it is performed automatically. But when a man performs action for himself with egoism, attachment, desire and a sense of 'mine', it involves effort. Therefore, the Lord declares, "Action which involves strain (effort), is said to be of the nature of passion" (Gītā 18/24).

As the Lord, is ever engaged in the welfare of all beings, so is His power. As a news broadcast by a particular radio station, is received on the same frequency by radio-sets, similarly, when a Karmayogī performs all his actions for the welfare of the world without any selfish motive, his power, is identified with the all-pervading, benevolent power of God and his actions become uncommon. Thus, because of Lord's power, his actions are conducive to the welfare of the world. Therefore, there is neither any obstacle in the way of performing his duty nor does it involve any strain.

A man, can perform his duty without depending on any person or circumstance. According to Karmayoga (the Discipline of Action), giving help to others according to their need, is service. When the engine of a car goes out of order and the driver is trying to push it forward, if someone helped him, it is service. But, he who looks for service, does not render real service, but he performs actions, only because by doing so, his aim is mundane rather than spiritual. Service is rendered according to

available circumstances. Therefore, a Karmayogī neither changes circumstances nor does he seek these but utilizes these. The utilization of the available circumstances, is Karmayoga.



एवं परम्पराप्राप्तमिमं राजर्षयो विदुः।
स कालेनेह महता योगो नष्टः परन्तप ॥ २ ॥

evam paramparāprāptamimam rājarṣayo viduḥ
sa kāleneha mahatā yogo naṣṭaḥ parantapa

This Yoga handed down thus, in regular succession, came to the royal sages. But through long lapse of time, it was lost to the world, O oppressor of the foes (Arjuna). 2

Comment:—

'Evaṁ paramparāprāptamimam rājarṣayo viduḥ'— The kings, such as the sun-god, Manu and Ikṣvāku, learnt the Karmayoga, followed it and also, inspired their subjects to follow it. Thus, it was handed down in regular succession to the families of the royal sages. This Karmayoga is a special lore of the kings (the warrior class). Therefore, every member of the warrior class should know it. Similarly, the heads and leaders of a family, society, village and town etc., must also know it.

In ancient days, the kings who knew Karmayoga, administered the affairs of state smoothly, without being attached to royal pleasures. They had a natural inclination for the welfare of the subjects. The great Samskr̥ta poet Kālidāsa writes about the kings of solar dynasty:—

"Those kings levied a tax on their subjects in the same way, as the sun sucks water from the earth, in order to supply it to the earth in the form of rain, a thousand times more."

It means, that the tax realized from the subjects by kings, was all used for public welfare. In order to, provide for their household expenses, they followed occupations, like farming.

By practising Karmayoga, they were automatically endowed with, singular knowledge and devotion. Therefore, even great sages went to those kings, in order to learn wisdom. Śrī Vedavyāsa's son named Śukadeva, went to king Janaka, in order to gain wisdom from him. In the fifth chapter of the Chāndogyopaniṣad it is mentioned, that six sages together went to king Aśvapati, in order to learn knowledge of Brahma, the Supreme.* Having mentioned kings, such as Janaka and others in the twentieth verse of the third chapter, and the sun-god, Manu and Ikṣvāku etc., here, as Karmayogīs, Lord Kṛṣṇa wants to urge Arjuna that he should also perform actions accordingly (follow Karmayoga) as the ancestors did, in former times, as he was also a householder and a member of the warrior class (Gītā 4/15). Moreover, it was very easy for him to learn it, because he belonged to the warrior class.

'Sa kāleneha mahatā yogo naṣṭaḥ'— God is eternal and the means—Karmayoga, Jñānayoga and Bhaktiyoga (Disciplines of Action, Knowledge and Devotion) etc., are also eternal, as they have been laid down by God. Therefore, they never cease to be. The Lord declares, "The real, never ceases to be" (Gītā 2/16). The yogas are eternal, even if these are not practised. Therefore, here the term 'Naṣṭaḥ' means, passing out of sight, rather than out of existence.

In the first verse of this chapter, this Yoga has been called imperishable. Therefore, if this term 'Naṣṭaḥ' is taken as 'out of existence' there will be a contradiction between the two statements. Moreover, the Lord again in the third verse declares, that He is going to reveal the same ancient Yoga, to Arjuna. It means that the religious texts and the learned sages who possessed knowledge of this Yoga, and practised it, had more or less disappeared from the earth.

* King Aśvapati declares, "In my kingdom there is neither a thief, nor a miser, nor a drunkard, nor one who does not offer oblation to the consecrated fire, nor an ignorant person nor an adulterer; then how can there be a prostitute" (Chāndogyopaniṣad 5/11/5)?

The Lord declares, that it was through a long lapse of time, that it disappeared, because at the beginning of creation, the Lord taught it to the sun-god, then it was handed down in regular succession and the royal sages come to know it. But due to the absence of great spiritual souls, possessed of the knowledge of this Yoga, it could not be handed down. So, at present only a few people know and talk about it.

Though this doctrine was not practised, yet it did not cease to be, because without selflessness, which is the essence of Karmayoga even other disciplines (such as of knowledge and devotion) cannot be constantly practised. A Jñānayogī through discrimination, by regarding actions as 'Asat' (unreal), renounces his affinity for these, while a Bhaktiyogī renounces affinity for them by surrendering these to God. No affinity, howsoever, is to be maintained. This is the doctrine of 'Karmayoga'. Therefore, a Jñānayogī and a Bhaktiyogī will have to adopt the principles of 'Karmayoga', even though they may not practise it. It means, that at present, though it has been lost, yet as a doctrine it exists.

The fact is, that in Karmayoga, Karma (actions) have not disappeared but 'Yoga' (selflessness) has disappeared, because a man performs actions with a selfish motive. It means, that strivers have a firm belief that they will attain God, through actions in the same way as they acquire worldly things through actions. But they forget the reality, that God is, ever attained. Actions, are performed for the world while 'Yoga' (union with God) is, ever for one's own self. Yoga is not attained through actions, as is self-evident.* Therefore, the generality of the assumption that

* Yoga is attained by performing one's duty for the welfare of the world without any selfish motive. Action is performed in order to attain the state of actionlessness—'Action is said to be the means to attain to Yoga' (Gītā 6/3). When actions are performed with a selfish motive, the impetus for actions is enhanced. But when they are performed for the welfare of others the impetus for actions perishes. It means that nothing remains to be done by doing for others while actions are continuously performed when one does for himself. When nothing remains to be done, the striver realizes his union (which is self-evident) with God.

this Yoga can be attained through action, has practically caused the disappearance of yoga.

This human body, has been bestowed upon us, so that we may practise Karmayoga i.e., serve others without any selfish motive. But, we are so much absorbed in hankering after pleasures, prosperity and honour etc., that we do not pay heed to it. Thus, this knowledge has been lost, because we have forgotten it.

A man by rendering service can control not only birds, beasts and persons but also the gods, manes, sages, saints and even God. But having forgotten this practice, he has been overpowered by pleasures, which lead to hell and eighty-four lac forms of lives. This is called concealment of Karmayoga.



स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

sa evāyaṁ mayā te'dya yogaḥ proktaḥ purāṇaḥ
bhakto'si me sakhā ceti rahasyaṁ hyetaduttamam

It is the same ancient Yoga, that has been declared to thee today by Me; for thou art My devotee and My friend; and this Yoga is the supreme secret. 3

Comment:—

'Bhakto'si me sakhā ceti'—Arjuna regarded Lord Kṛṣṇa, as his companion (comrade) (Gītā 11/41-42) but now he has become His pupil (Gītā 2/7) i.e., earlier he was a comrade-devotee, while now, he has become a disciple-devotee. An order can be given or a sermon can be preached, only to a disciple rather than to a friend. The Lord preached His sermon, only when Arjuna surrendered to Him i.e., took refuge in Him.

The secret, which is not disclosed even to a comrade, is revealed to a disciple, who surrenders himself to his preceptor.

Arjuna also says to Lord Kṛṣṇa, "I am Thy disciple, teach me, who have taken refuge in Thee." Therefore, the Lord reveals His secret to him.

It was because of Arjuna's reverence for Lord Kṛṣṇa, that he, instead of opting for a well-equipped army chose unarmed Lord Kṛṣṇa alone, (as his chariot-driver).*

Common people, regard the objects bestowed upon them by God as theirs (while in fact they are not theirs), but they do not regard the Lord, (Who is actually theirs), as theirs. They, instead of having an eye on the glorious Lord, look at His glory. Having attached importance to the glory, their intellect becomes so dull, that they do not even believe, in His existence i.e., they do not even look towards Him. Some people adore Him, in order to gain riches and glory etc. Though riches lie at the feet of devotees, yet true devotees do not adore Him for riches, but they adore Him to attain Him. Those who hanker after riches, are devotees (slaves) to riches, while those who want to attain God, are His real devotees. Arjuna, having abandoned riches or glory (well-armed Nārāyaṇī army), chose Lord Kṛṣṇa. Consequently, it was only he, to whom the gospel of the Gītā was preached on the battlefield, though there were other great souls such as Bhīṣma, Droṇa, Yudhiṣṭhira etc., near by. Finally Arjuna was able to regain the kingdom also.

'Sa evāyaṁ mayā te'dya yogaḥ proktaḥ purātanah'—By these terms, the Lord does not mean to say, that He has given a full description of this Yoga, but it means that whatever has been declared by Him is complete in itself. Further, having answered Arjuna's question concerning His manifestation (incarnation), the Lord, again starts the topic of Karmayoga.

* "Having heard the words of Lord Kṛṣṇa Arjuna, the son of Kuntī, chose unarmed Lord Kṛṣṇa as his helper while he could have chosen the well-armed Nārāyaṇī army consisting of 1,09,350 foot soldiers, 65,610 horses, 21,870 chariots and 21,870 elephants" (Mahābhārata, Udyogaparva 7/21).

The Lord declares, that the same Karmayoga, which was taught to the sun-god at the beginning of the creation, has been taught to Arjuna. He declares that through long lapse of time, this Yoga was lost to the world and he also was not manifest. Now he has manifested Himself and has also revealed this Yoga again. Therefore, Karmayoga, which has liberated people from bondage of actions from time immemorial, will also liberate them today.

'Rahasyam hyetaduttamam'—As the Lord teaches His supreme secret to Arjuna, in the sixty-sixth verse of the eighteenth chapter, by declaring, "Take refuge in Me alone; I shall then liberate thee from all sins." Here also, He discloses His supreme secret by declaring, "I taught this imperishable Yoga to the sun-god at the beginning of creation and I am preaching the same to you today."

The Lord seems to say to Arjuna that though He, while playing the role of his chariot-driver, is obeying him, yet He is preaching to him the same Yoga, which was taught to the sun-god at the beginning of creation. He is disclosing this secret to him, because He is his devotee and also a loving friend.

Not to talk of a common man, even a striver, pays attention to the preaching, but he does not pay attention to the preacher. Having listened to this sermon on Yoga and having studied it, a striver thinks over it, and he does not take the preacher as the omnipresent, Lord Kṛṣṇa Himself. So, the Lord, by using the term *Rahasyam* (secret) introduces Himself and urges a striver to behold Him, ever.

When the Lord declares that He preached the gospel of Yoga to the sun-god and is preaching the same to him, He also means to say, that He is the preacher or the preceptor, of the entire humanity. As an actor, while playing his role does not disclose his identity to the audience, but reveals it to his bosom friend; the Lord also discloses to His devout devotee, His identity. This is His supreme secret.

Karmayoga, can also be regarded as a supreme secret. The supreme secret is, that actions which bind a man (the soul), may also liberate him from bondage. If actions are performed with a selfish motive, by regarding the objects as one's own, these lead him to bondage. But, if these are performed, without any selfish motive for the welfare of others, they lead him to liberation (salvation). This Karmayoga, can be practised independent of all the circumstances—favourable or unfavourable, riches or poverty, health or sickness etc.

While practising Karmayoga there are three important factors, which need attention—

(1) The self, is real (imperishable), while all the objects which are acquired, are unreal (perishable). So, how can the perishable be possessed by the imperishable? 'So nothing is mine.'

(2) 'I need nothing for myself', because the self lacks nothing. Moreover, how can the perishable objects be useful for the imperishable self?

(3) 'Nothing is to be done for the self'. The first reason is, that the self is a fragment of God, who is sentient, while actions are insentient. The self is eternal, while actions and their fruits, are transitory. Therefore, when anyone performs actions for the self, he (the self), is attached to those actions and their fruits. Actions and their fruits, disappear but attachment for these continues, which is the cause of his birth and death. The Lord declares, "Attachment of the soul to the modes of nature, is the cause of its births, in good and evil wombs" (Gītā 13/21).

The second reason is, that the responsibility for actions is his, who can perform these i.e., who possesses the resources to perform these, and who wants to acquire something or the other. The self, being actionless, uniform, unchanging and perfect, can do nothing, without accepting its affinity for the body. Therefore, the self has nothing to do for itself.

The third reason, is that the self is real and perfect. It

lacks nothing. The Lord, declares, "The real, never suffers any deficiency." (Gītā 2/16). When It lacks nothing, there is no question for It to have any desire, in order to acquire anything. Therefore, It has to do nothing for Itself.

In Karmayoga, Karmas (actions) are performed for the world, while 'Yoga' (union with God) is for the self. When actions are performed for one's own self, one cannot realize one's union with God. When the full flow of actions is towards the world, we realize God, because the body, senses, mind, intellect, objects, riches and property etc., whatever we possess, is not different from the world and is of the world. So, these are to be used for rendering service, to the world. Therefore, actions are to be performed for others, in order to renounce affinity for the world, in the form of objects and actions. This is known as Karmayoga. By this Karmayoga, the attachment for action, the desire to acquire and to live, and the fear of death, perish.

As, for actions performed, in the sunlight, the sun remains detached, similarly, all action performed in the light of the self, the self also remains detached, because the self is sentient and unchanging, while actions are insentient and changing. But when by an error, it accepts Its affinity even in the least, for objects and actions i.e., regards them as Its, and for it then those actions bind It.

As the sun performs its duty always very punctually and scrupulously, so does a Karmayogī perform his duty efficiently and promptly.

If Karmayoga is rightly followed, a Karmayogī, having the influence of Jñāna (Knowledge) attains knowledge, while with a disposition of devotion, attains devotion, automatically. By following Karmayoga, a striver does supreme good to the entire world, whether other people perceive it or not, realize it or not. He works as a fountain of inspiration for others, and thus renders service to them.

A Vital Fact

The Lord, while beginning the gospel of the Gītā, has described, from the eleventh verse to the thirtieth verse of the second chapter, that every being experiences or realizes, 'I am'. Even trees and mountains feel this, though these cannot express it. This can be clearly seen among beasts and birds, because they fight with each other, as they notice their own existence; otherwise why should they fight? "I am distinct from the body and the world"—this is a common experience of every human being. It is called discrimination. As far as a man is concerned, he has been specially endowed with discrimination by God. The pity is, that he does not respect it and use it appropriately.

Senses, mind and intellect, are the fragments of nature (prakṛti) and so whatever is known, through these, is knowledge born of nature. The knowledge of scriptures that is acquired through the senses, mind and intellect, is also born of nature. The knowledge of God, is far superior to this knowledge. Therefore, He can be known only by the knowledge of the self. When a man attaches importance to the knowledge of the self i.e., discrimination (wisdom), he develops the power to know 'Who I am', 'What is mine', 'What is sentient and what is insentient', 'What is God and what is nature (prakṛti)', and so on. The same discrimination, is applied for Karmayoga also—this is something vital.

In Karmayoga, two important factors predominate—(1) There is no doubt about one's own existence, 'I am'. (2) Whatever objects we possess are not ours, because these are acquired; these were neither ours in the past, nor will remain ours, in future. 'I' (the self) remains the same while these objects—body, senses, mind, intellect etc., are changeable and perishable. As actions appear and disappear, so does their fruit. So actions and objects, have their affinity for the world, not for the self. When this discrimination (wisdom) is aroused, desire perishes. When desire

perishes, self-evident actionlessness, is revealed i.e., Karmayoga is accomplished.

Discrimination (wisdom) is enveloped by desire (Gītā 3/38-39). A man cannot discriminate between the right and the wrong, because he hankers after worldly prosperity and pleasures, in having a selfish motive. Thus, he cannot decide what ought to be done and what ought not to be done. He wants to find out a solution, to the riddles of life through the body, senses, mind and intellect or by changing the circumstances. But circumstances cannot be changed by him. So he gets more and more entangled, and cannot decide his duty. But, when his discrimination (wisdom) is aroused, he gets rid of the desire for pleasure, prosperity and selfishness; and then he clearly sees his duty, and then all entanglements perish.

Actions, bear fruit in the form of outward circumstances, such as riches and poverty, praise and blame, honour and dishonour, fame and defame, profit and loss, birth and death and health and sickness etc. He who becomes, either happy in favourable circumstances or sad in unfavourable circumstances, by accepting his affinity for them, is a fool. Why? The reason is, that he cannot change the circumstances, but he can rise above these i.e., can remain detached from them, by making proper use of them. In favourable circumstances he should render service to others, while under unfavourable conditions, he should neither feel sad nor should he desire favourable circumstance. Such a striver, easily gets liberated from worldly bondage.

Undesirable circumstances, are fruits of sinful actions. So, sinful actions which hurt others should not be performed, even in a dream. But in unfavourable circumstances, which are the fruits of sinful actions of the past, worry, sadness and fear etc., automatically come to his mind, even though he does not commit new sins. A striver, should not be attached to these. He should believe that these come to his mind in the same way, as a cow

whom he has sold visits his house, because of old habit. As the cow stops, coming to his house and starts living in the new place, similarly, when a striver does not get attached to these feelings, these stop coming to his mind.

Even when, discrimination (wisdom) is not fully aroused, a Karmayogī has a determinate intellect, and he has to renounce affinity for the perishable, which is not his and he has to render service to the world without enjoying worldly pleasures. It is because of his determinate intellect, that he ceases attaching importance to worldly pleasures. Then, he cannot be entangled in the mirage of pleasures. Thus his determinate intellect, leads him to salvation. Good company and the study of the scriptures strengthen this intellect. Therefore, every striver should have a firm intellect, that he has to attain salvation. Everyone is independent in having this determination, without seeking the least help, from anyone else.



Link:—The Lord declared, that He had taught the imperishable Yoga to the sun-god etc., and He was teaching the same Yoga to him (Arjuna). Having heard His words, Arjuna had the curiosity to know, how Lord Kṛṣṇa Who was sitting before him, had taught this Yoga to the sun-god, at the beginning of creation. In order to get this point cleared, Arjuna puts a question, in the next verse.

अर्जुन उवाच

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

arjuna uvāca

aparaṁ bhavato janma paraṁ janma vivasvataḥ
kathametadvijānīyāṁ tvamādaḥ proktavāniti

Arjuna said:

You are of recent origin, while the birth of Vivasvān dates back to remote past. How then am I to understand, that Thou did declare it to him, in the beginning? 4

Comment:—

'Aparam bhavato janma param janma vivasvataḥ'— Arjuna asks Lord Kṛṣṇa, that He was born in the house of Vasudeva a few years ago, while Vivasvān (the sun-god) was born earlier at the beginning of creation. So how could he believe, that He had taught this Yoga to the sun-god.

This question of Arjuna expresses his curiosity, rather than argument or blame. He wants to hear from Lord Kṛṣṇa, the secret of His Divine descent, because only He was capable of revealing this secret, to him.

'Kathametadvijāniyām tvamādaḥ proktavāniti'— Arjuna asks Lord Kṛṣṇa, how he should understand that He had taught this Yoga at the beginning of creation; because He was born later while the sun-god had been born earlier at the beginning of creation. As the Lord had recounted about several generations of the sun-god, it proves that He had imparted this knowledge, much earlier.

Link:—In response to Arjuna's question, the Lord reveals His omniscience, to manifest His Divine descent.

श्रीभगवानुवाच

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥५॥

śrībhagavān uvāca

bahūni me vyatītāni janmāni tava cārjuna
tānyaham veda sarvāṇi na tvam vettha parantapa

The Blessed Lord said:

Many births of Mine have passed as well as of thine, O Arjuna;

I know them all, but thou knowest not, O scorcher of foes. 5

Comment:—

[In the third verse, the Lord said to Arjuna, "You are My devotee and My friend." So Arjuna put to Him a question, quite frankly and without any hesitation. Arjuna was curious to know, the secret of His Divine descent. So the Lord reveals the secret. When a devotee has curiosity to know some secret, the saints also reveal it to him.* Saint Tulasīdāsa also declares in the Rāmācaritamānasa—"Sages do not conceal a secret, when they come across, a deserving hand" (1/110/1).]

'Bahūni me vyatītāni janmāni tava cārjuna'—Lord Kṛṣṇa, says to Arjuna that both of them have passed many births. But His manifestation (which will be described in the sixth verse) is different from his birth, (which will be described in the nineteenth verse of the eighth chapter and the twenty-first and the twenty-sixth verses of the thirteenth chapter).

In the twelfth verse of the second chapter, the Lord declared, "Never was there a time when I was not, or when you or these kings were not, nor will there ever be, a time hereafter, when we all shall cease to be." It means that God and His fraction, soul—both are without beginning and eternal.

'Tānyaham veda sarvāṇi'—There are some Yogīs (ascetics), who by practising spiritual discipline possess an intuitional knowledge, and come to know of their previous births. Such Yogīs, are called 'Yuñjāna yogīs'. On the other hand, there are

* The saints remain concealed and don't reveal themselves. But they reveal themselves in the following three cases.

(i) When a devout devotee having great reverence for those saints, has curiosity to know them.

(ii) When a devout devotee's body is cast off.

(iii) When the saint goes to cast off his body.

In the second and the third cases the saints reveal themselves even to those devotees who have not so much of reverence for them, but they respect them from their heart and want to know them.

other Yogīs, who naturally know everything of the past births of all beings, without practising any spiritual discipline. The Lord is such a 'Yuktayogī' Who knows of the beings of the past, the present and the future (Gītā 7/26). Knowledge of God, knows no bounds of past, present and future and it is constantly present. The Lord in spite of pervading everywhere, everything, every person, and every circumstances etc., transcends, them all.

[The Lord's statement, "I know them all" should thrill strivers with delight, because the Lord knows them and has an eye on them, whatever they are.]

'Na tvam vettha parantapa'—A man does not possess intuitional knowledge to know of previous births as he is attached to perishable objects and persons etc. Similar, was the case with Arjuna. He did not want to fight, because his kith and kin would be killed. He declared, in the thirty-third verse of the first chapter, "Those for whose sake we desire kingdom, enjoyments and pleasures, stand here in battle, renouncing their lives and riches." It shows, that Arjuna desired kingdom, enjoyment and pleasure and so he did not know about his previous births.

Accumulation of materials, such as riches etc., for enjoyment and pleasure, is called 'parigraha'. When a person, totally renounces this tendency for accumulation, he develops an intuition, which enables him to know of previous births (Pātañjala yogadarśana 2/39).

The world, actions and objects are changing and unreal. So it naturally suffers deficiency, while the self has no such shortage, at all. But when he assumes his affinity for the world, he feels shortcoming in him and wants to make these up, by having desires. In order to satisfy those desires, he remains absorbed in different activities day and night but desires are never to be satiated. Due to desires man acts as if he is unconscious. Not to speak of the knowledge of several births, he does not even know his duty, of the present i.e., what he should do and what he is doing.



Link:—The Lord, in the preceding verse, explained that He and Arjuna had passed through many births. Now, in the next verse, He explains the secret of his descent (incarnation).

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्।

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥

**ajo'pi sannavyayātmā bhūtānāmīśvaro'pi san
prakṛtiṁ svāmadhiṣṭhāya sambhavāmyātmamāyayā**

Though I am unborn, of imperishable nature, the Lord of all beings, yet, subordinating My nature (prakṛti), I manifest Myself, through My Yogamāyā (divine potency). 6

Comment:—

[This is the sixth verse and in this verse, there is a description of six things—God is birthless, imperishable and the Lord of all being, these three things pertain to God*; prakṛti (Nature) and

* Lord Kṛṣṇa has described in the Gītā that some people know Him as birthless, imperishable and the Lord of all beings while others don't know. The description is as follows—

1. (a) He who knows Him as birthless.

"He who knows Me as unborn and beginningless, the great Lord of the worlds, he among mortals, is undeluded and freed from all sins" (10/3).

(b) Those who don't know Him as birthless.

"This deluded world does not know Me, the unborn and imperishable" (7/25).

2. (a) Those who know him as imperishable.

"The great souls worship Me with a single-mind, knowing Me as the imperishable source of beings" (9/13).

(b) Those who don't know Him as imperishable.

"The foolish don't know My higher, imperishable and supreme nature" (7/24).

3. (a) Those who know Him as the Lord of all beings.

"He who knows Me as the enjoyer of sacrifices and austerities, the great Lord of all the worlds, and the friend of all beings, attains peace" (5/29).

(b) Those who don't know Him the Lord.

"The deluded don't know My higher nature as the great Lord of all beings" (9/11).

Yogamāyā, (the divine potency), these two pertaining to His power, and the sixth one, is His manifestation.]

'Ajo'pi sannavyayātmā'—The Lord, by this expression, explains that, unlike common men, He is without birth and death. People take birth and die, but He in spite of being birthless, manifests Himself, and in spite of being imperishable, conceals Himself. Both manifestation and concealment, are his unearthly sport (pastimes).

All beings were unmanifest before birth, and will be unmanifest, after death, these are manifest only in the middle (Gītā 2/28) while the Lord, ever remains revealed like the sun. As the sun, before rising and after setting, remains the same, but it is not seen by all the beings all the time; so is the case with God Who ever remains revealed, but seems to be manifested and concealed.

Other beings, have to take birth under the subordination of nature (prakṛti), according to the actions of the past, while God manifests Himself of His own accord. Beings, take birth grow, become old and die, moreover, they have to undergo pleasure and pain. But, that is not so in the case of God. He does not undergo any change. He incarnates Himself, as Lord Rāma or Kṛṣṇa etc., displays His sports as a child, and an adolescent and then continues to be an adolescent with a healthy and handsome body, without undergoing any change for hundreds of years. Therefore, picture of God, are prepared without a beard and moustache, (if a modern artist shows them, that is something different). Thus, unlike other men, God is neither born, nor does He, undergo any modifications, nor does He die.

'Bhūtānāmīśvaro'pi san'—In spite of, being the only Lord (great Lord) of all beings, God becomes a child, when He incarnates Himself. But even then, He possesses His Lordly nature—as Lord Kṛṣṇa killed an ogress named Pūtānā, of a very huge and horrible body, when He was only six days old. He killed the demons—Śakata, Tṛṇāvarta and Agha respectively, when He was three months old, one year old and five years old

respectively. Thus, in His childhood, He killed several demons. He raised the Govardhana mountain, on the tip of His finger, when He was only seven years old.

In spite of being the Lord of all beings, when He manifests Himself, He does not hesitate even to perform, the most menial job. This is His divine superiority. He works, as a chariot-driver of Arjuna, and obeys him, yet His Lordliness, over Arjuna and other beings remains intact. That is why, in spite of being a charioteer, He preaches him, the gospel of the Gītā. Lord Rāma carries out the order of His father, Daśaratha and goes into exile for fourteen years, yet His Lordliness over Daśaratha and other beings, has not suffered, in the least.

'Prakṛtiṁ svāmadhiṣṭhāya'—The Lord's pure nature (prakṛti) is different, from the three modes of nature—of goodness, of passion and of ignorance. This pure nature, is His divine potency, transcendental power, or delighting power. It is the embodiment of truth, consciousness and bliss. It is, also called the sentient power or power of grace. The same divine or transcendental power is known as Śrī Rādhā* or Śrī Sītā. It is, also called 'devotion' or the supreme knowledge, by which God is attained.

Prakṛti (nature), is the Lord's power, which is neither different from God nor is one with Him. For example, fire has two kinds of power, of lighting and burning. The first, removes darkness as well as fear, while the latter, is used for cooking and heating purposes. But, both these powers are neither different from fire, as these are nothing but fire, nor are they one with fire, because they can be subdued by sacred formulas, and herbs etc.

As, the lighting and the burning powers of fire, remain innate

* The Lord manifests Himself with His pure nature (Prakṛti) i.e., His transcendental power which works for Him. Śrī Rādhā is His divine power and she has several female friends who are the embodiments of devotion and they bestow devotion upon His devotees. A person devoid of devotion can't know them. A devotee can know them only by the grace of Lord Kṛṣṇa and Śrī Rādhā.

in a match-box, so does God's power remain unexposed even though He pervades everywhere, all the time, in all things and persons etc. The Lord, manifests Himself by keeping His nature (prakṛti) under control. As fire is not seen, until it is revealed with its lighting and burning power, so is the Lord not beheld until He manifests Himself with His transcendental power, even though He pervades everywhere all the time.

Śrī Rādhā, Śrī Sītā and Śrī Rukmiṇī etc., are the Lord's own divine powers. He pervades everywhere universally, yet He does not perform, any activity. Whatever He does, He does with His divine power. The drama, that He stages with His divine power, is so wonderful and uncommon, that human beings having heard, sung and recollected it, are sanctified and they attain salvation.

The same divine power, in the case of devotees, who are the worshippers of the attributeless aspect of the Absolute, becomes the supreme knowledge of Brahma; while for devotees who worship the Lord endowed with attributes, that power becomes devotion. When a devotee has an exclusive devotion for God, His divine power is revealed in him, in the form of his devotion. This devotion is so singular, that it attracts God and He in spite of being formless, has to reveal Himself, endowed with that, form. This devotion, is also bestowed upon devotees by Him.

The divine power of God, in the form of devotion, is perceived in two ways—disunion and union. It is by God's grace, that there is disunion of a devotee from God, because in that state, he becomes so much restless to meet Him, that his attachment to the world is totally renounced and God manifests Himself. In the Discipline of Knowledge, the divine power of God is revealed in the form of keen desire to know. This keen curiosity to know, compels a striver to know the real Essence. Then, in the form of the supreme knowledge of Brahma, it roots out ignorance and illumines the real self. But the divine power

of disunion, is more powerful even than this. 'Where is God?' 'What should I do to attain Him?' 'Where should I go?' When a devotee becomes restless, to attain Him, his restlessness roots out all his sins, and reveals Him to him. This restlessness, is a better means of God-realization, than knowledge (wisdom or discrimination).

A Special Fact

The Lord, manifests Himself by keeping His nature (prakṛti) under control, and stages, the drama of human life. As fire by itself, does nothing, its lighting power provides light and its burning power, burns things, so the Lord does nothing, but it is His divine power, which does everything. In the scripture Sītā declares, 'It is I, who killed Rāvaṇa and other demons, while Lord Rāma did nothing'.

Like man and his power, God and His power, are neither different from each other, nor are one. God cannot separate His power from Him; so it is not different from Him. A man remains the same, but his power changes so it is not identical with him. Therefore, philosophers have called it, neither different nor one. This power is indescribable. The devotees of Lord Kṛṣṇa call that power as Śrījī (Rādhājī).

As a male and a female are two distinct entities, that way Lord Kṛṣṇa and Rādhājī are not two. Lord Kṛṣṇa and His power, Rādhājī in the Discipline of Knowledge become one, while, in the Discipline of Devotion become two, Lord Kṛṣṇa and Rādhājī become two*, so that they may stage the drama of human life, in order to exchange love and thrill the devotees with delight. When they become two, it is difficult to judge, who is superior, and who the lover and who the beloved. Both of them, appear

*Lord Kṛṣṇa and Rādhā are the oceans of savour, they are one but they have become two in order to stage the drama of human life (Śrī Rādhātāpanīyopaniṣad).

uncommon and unique and they are attracted towards each other. They are pleased by seeing each other. Their pastime of love, for each other is enhanced. This is called 'Rāsa' (sport).

The Lord's powers are infinite and limitless. His powers can be classified into two groups, pertaining to glory and those pertaining to sweetness or love. By His majestic power, He does wonderful sports and feats, which none else can do. By this very power, we find in Him excellence, eminence, singularity and divinity which are neither heard nor seen anywhere else. While He exercises His sweet power, He Himself is overwhelmed, and forgets that He is Lord. When He manifests Himself in a sweet mood, He appears to be very sweet and loving. He plays, with cowherds like an ordinary cowherd. Similarly, He plays the role of a friend, a son and a husband and so on, in the drama of life. Thus He thrills His devotees with delight, with His sweetness and love, by not disclosing His glory and grandeur.

The Lord, reveals one of His powers at a time, either that of glory or that of sweetness. When any doubt arises in the sentiment of sweetness, His power or glory is revealed. Lord Kṛṣṇa as a cowherd, searches for calves. But, when doubt arises, about their whereabouts, His power is revealed and He immediately comes to know, that the cows have been taken away by Brahmā, the creator.

The Lord is also the handsomest, so every being is naturally attracted towards Him. Seeing His beauty, the women of Mathurā say to each other—

"Lord Kṛṣṇa is the quintessence of handsomeness, no one can compete with Him in the entire universe, He is handsome, even without any outward make up, or ornamentation. No one is ever satisfied by seeing His countenance, because His charm ever remains fresh. All kinds of fame, beauty and glory, depend upon His handsome appearance. It is very rare to behold Him. What penances the cowherdesses must have performed so that they

ever beheld His sweet countenance" (Śrīmadbhā. 10/44/14)?

Śrī Śukadevajī says:—"O Parīkṣit! All the citizens of Mathurā and other people of the country, who were sitting on the dais, having seen Lord Kṛṣṇa and Balarāma, were so much pleased that their eyes and faces were glowing and filled with curiosity. They were not satisfied by looking at their handsome faces through their eyes and it seemed as if they were imbibing them with their eyes, licking them (with their tongues), smelling them (with their noses) and embracing them to their chests" (Śrīmadbhā. 10/43/20-21).

Having seen the beauty of Lord Rāma, king Janaka was filled with joy and declared that his dispassionate mind, having seen the sweet and handsome face of Lord Rāma, was so much enamoured as a 'Cakora' (the Indian red-legged partridge) is, by the moon (Mānasa 1/216/2).

Even the wild tribes, such as Kola and Bhīla got enamoured of Lord Rāma's countenance. They salute Lord Rāma, offer their presents to Him, behold Him, with great affection. They are so much enamoured of Him that they remain standing there just like statues. Their bodies are thrilled and their eyes are flooded with tears of love (Mānasa 2/135/3).

Not to talk of the Lord's devotees, even demons, such as Khara-Dūṣaṇa who have enmity with Lord Rāma, are wonder-struck with His charm. So they say:—Out of all the snakes, demons, gods, men and ascetics, whom we have seen, conquered and killed throughout our life, we have never seen such beauty (Mānasa 3/19/2).

'Saṁbhavāmyātmanāyayā'—The Lord, does not reveal Himself, to those who have a disinclination for Him, and He appears to them, as a common man. 'He stages a drama of His human life, by keeping His divine potency concealed' (Śrīmadbhāgavata 10/29/1).

A devotee comes to know God, while a non-believer does not know Him. The more a devotee is inclined towards Him, the more He reveals Himself to him.

Deluded people cannot know Him, because of their delusion and because of the divine potency of the Lord (Gītā 7/25). They cannot understand the infinitude of God, even when He manifests Himself before them just as He manifested Himself in the form of Draupadī's unending saree. Yet because of their delusion Duṣṣāsana, Duryodhana and Karna etc., could not know, His manifestation.

If a person gets rid of his delusion, he can realize the self or God, but cannot behold Him.*

One can have a vision of the Lord, only when He unveils Himself, by removing the veil of His divine potency. A man can get rid of this own delusion, but it is beyond his power to do away with God's divine potency. If a person takes refuge in Him, He removes his delusion and also helps him, to behold Him.

The different plays, that the Lord stages, are accomplished with the help of His divine potency. So people can see those plays and enjoy these. If staged without the help of divine potency, no one can, either see these, or relish these.

An Important Fact Pertaining to Incarnation

The term, 'avatāra' means descent, one who has descended. The all-pervading Lord Who is, Truth, Consciousness and Bliss, by His special grace, manifests Himself as a common being. His peculiarity lies in being small, in spite of being Supreme, while it is otherwise with common men. It is His peculiarity, that He in spite of being boundless, becomes very small. Though, He

* It is not a rule that having realized the self a devotee may behold God. But having beheld God, he realizes the self. So Lord Rāma in the Rāmācaritamānasa declares:—"The wonderful reward of My vision is that man easily realizes the Self" (3/36/5).

upholds, infinite universes yet He is known as 'Giradhārī,' because he lifted a mountain, 'Govardhana'. It is nothing surprising in His case as in each of Whose pores, infinite universes exist, to uphold a mountain. But, it is His peculiarity, in upholding it, as well as in manifesting Himself, as a common man.

He plays His part in the drama of human life, as a common innocent boy. While playing, He was defeated by other cowherds, consequently, He had to carry the victor on His back.

The wise, remain absorbed in the self, but His devotees relish His pastimes. Even Brahmā, the leader of the wise, was wonder-struck by beholding His pastimes, and so are the great saints and ascetics who cannot understand the secret of His play and remain dumb-founded. The Lord by His grace, enables those devotees, who are exclusively devoted to Him, to know the secret of His pastimes (Mānasa 2/127/2). Lord Kṛṣṇa while grazing cows, kills huge bodied demons, in no time. Despite being a boy, His Lordliness remains the same as usual.

As a learned teacher, utters the letters 'a' 'b' 'c' etc., while teaching the alphabet to a boy by descending to the boy's standard; so does the Lord of infinite universes, preach the gospel to us, by becoming one of us, His wonderful and unearthly pastimes, lead people to salvation, whether they listen to them, study or sing them.

Appendix—The Lord carries on His pastime with the help of Prakṛti. Therefore Sītājī declares, "I have performed all the deeds, Lord Rāma has done nothing (Adhyātma Rāmāyaṇa, Bālakā. 1/32—43). But like the man the Lord is not subordinated to Prakṛti—'prakṛtiṁ svāmadiṣṭhāya'. The reason is that for the Lord Prakṛti is not different from Him but is identical with Him (Gītā 7/4-5). The Lord has to manifest Himself before the man who is seated in Prakṛti, therefore He reveals Himself by subordinating His Prakṛti (nature). Then only men can behold Him.



Link:—In the next verse, the Lord, reveals the occasion of His manifestation.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

yadā yadā hi dharmasya glānirbhavati bhārata
abhyutthānamadharmaśya tadātmānaṁ sṛjāmyaham

Whenever, there is a decline in righteousness and an upsurge in unrighteousness, O Arjuna, I then manifest Myself. 7

Comment:—

'Yadā yadā hi dharmasya glānirbhavati bhārata abhyutthānam-adharmaśya'—When righteous, innocent, weak, pious and spiritual people, are exploited by unrighteous, cruel, strong, wicked and mundane people, and when moral values are lost and immorality prevails—that state, is the state of a decline of righteousness, and upsurge of unrighteousness.

The terms 'Yadā yadā' (whenever) show, that God manifests Himself, whenever there is need for His manifestation. Example—when the seas were churned, God in the form of unconquered Lord Viṣṇu, churned the seas as a divine Tortoise, held Mandarācala (mountain), pressed it hard, as a being with a thousand arms, and as a bewitching woman distributed the nectar among the gods. Thus, God manifested Himself, in different forms, at the same time.

The root, of the decline of righteousness and the rise of unrighteousness, is its attraction towards the perishable. As the body of a child, is inherited from the parents' bodies, so, is the universe created, by nature (prakṛti) and God. Out of these, (nature and its evolute), the world ever-undergo modifications, while God and His fragment, the soul, ever remain uniform, without the least modification. When a man, has a desire to derive pleasure out of mundane objects, he starts having a fall.

The more he is attached to worldly pleasures and prosperity, the more increase there is, in unrighteousness. The more this unrighteousness rises, the more vices, such as sins, strifes and riots etc., prevail, in the society.

There is a decline of righteousness through the Satya age, to Tretā, Dvāpara and Kali ages, respectively. In the Satya age righteousness flourishes. In Tretā, the decline begins, in Dvāpara there is a rapid decline and in Kali age, unrighteousness prevails. Then, God manifests Himself, for the establishment of righteousness.

'Tadātmānam srjāmyaham'—Whenever, there is a decline of righteousness and rise of unrighteousness, then the Lord manifests Himself for the destruction of unrighteousness and for the establishment of righteousness.

When there is a decline of righteousness and increase in unrighteousness, people are inclined to unrighteousness, which leads them to a downfall. The Lord, is the disinterested friend of all beings, so He manifests Himself, in order to check their fall.

When actions are performed with a selfish motive i.e., for reward, there is a decline of righteousness; and when a man, having deviated from his duty performs forbidden actions, there is rise of unrighteousness. It is desire, which is the root of all unrighteousness, sins and injustice etc., (Gītā 3/37). Therefore, God manifests Himself, in order to root out this desire and propagate the principle of the performance of actions, without expectation of any reward.

Here, a doubt may arise why at the present, in the wretched Kali age, God does not manifest Himself, when there is such a decline of righteousness and rise of unrighteousness. The clarification is, that the time is not yet ripe. During the Tretā age, the demons having killed many sages, piled up their bones. But, at present righteous persons are leading a pious and peaceful life, and nobody kills them. Secondly, when there is decline of

righteousness and rise of unrighteousness, by God's direction saints come to earth or true strivers reveal themselves; these establish righteousness. Sometimes, the liberated souls living in divine abode also come to earth, to help the people to attain salvation, as representatives of God. Where, there are such strivers and saints, there is, neither so much decline of righteousness, nor so much increase in unrighteousness, as at other places where there are, neither strivers nor saints.

When people do not follow the teachings of strivers and saints, but start to kill them, and when there are left, only a few righteous persons to propagate righteousness, and there is a decline in righteousness, then God manifests Himself.



Link:—Having described the occasion of His manifestation, in the preceding verse, the Lord now reveals, the aim of His manifestation, in the next verse.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ८ ॥

paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām
dharmasamsthāpanārthāya sambhavāmi yuge yuge

For the protection of the good as for the destruction of the wicked as for the establishment of righteousness, I manifest myself from age to age. 8

Comment:—

'Paritrāṇāya sādḥūnām'—God manifests Himself, in order to protect the good, because they destroy unrighteousness and propagate righteousness.

The term, 'sādḥūnām' (of Sādhus) has been used for those good men, who naturally are inclined towards the good of others, who remember and chant the name, and think of form, qualities,

glories and pastimes etc., of God, who propagate these among people and who depend on God.

He, whose only aim is God-realization, is a good person (sage) while one who hankers after worldly pleasures and prosperity, is not a good person.

When a man, attaches importance to the perishable world, desires are born. As desires increase, goodness disappears, but when desires are renounced, goodness appears. Because, desire is the root of evil. Goodness leads to salvation of one's self and to the welfare of others.

Good people, are even engrossed in the good of beasts, birds, trees, mountains, men, gods, manes and sages etc., through their thoughts and deeds. In the Rāmacaritamānasa the citizens of Ayodhyā say to Lord Rāma, "O foe of demons, in the world there are only two, who do good to others, without any selfish motive, they are, You and Your devotees" (7/47/3).

If people come to know the thoughts and feelings of these Sādhus, they will ever bow to them. But if they know the thoughts and feelings of the wicked, there would be quarrels and strifes.

Here, a doubt may arise, why are such people seen suffering, when God protects them. The clarification is, that the Lord protects their good feelings, rather than their bodies, riches, honour and fame etc. The reason is, that those good people do not attach importance to the mundane objects, because by doing so, they may turn bad. The Lord also, would not attach importance to them.

Devotees truly never desire, worldly objects. They are happy in unfavourable circumstances, because these lead them to spiritual upliftment. Devotion, develops in unfavourable circumstances, because their attachment, which causes their downfall, is renounced. Therefore, the Lord protects the good, by creating unfavourable circumstances for them.

'Vināśāya ca duṣkṛtām'—The wicked, propagate unrighteousness and destroy righteousness. So the Lord manifests Himself, for their destruction.

Those who, because of many desires, remain absorbed in vices, such as falsehood, fraud, deception and dishonesty etc. Those who exploit the virtuous and good persons; those who remain engaged in doing evil to others; those who do not know what ought to be done and what ought not to be done; and those, who always condemn God and the scriptures, such persons, of demoniac nature, have been called wicked. The Lord manifests Himself for the destruction of such wicked persons.

Question:—The Lord declares, that He is the same to all beings and there is none hateful, to Him (Gītā 9/29); then why does He destroy the wicked?

Answer:—As the Lord is a disinterested friend of all beings, no one is hateful to Him. But he who is an enemy of His devotees, is also His enemy. In the Rāmacaritamānasa, it is said, "He who offends a devotee of Lord Rāma, has to burn in the Lord's fire of anger" (2/218/2-3).

God is called, a devotee of His devotees (Śrīmadbhāgavata 10/86/59). So the wicked, who offend His devotees, are destroyed by Him. Devotees, destroy sins while God destroys sinners.

As His grace is revealed in protecting the good, so is His grace revealed in destroying the wicked as He does evil to none (2/183/3). Moreover, He purifies them by destroying them.

Saints also establish righteousness but they do not destroy the wicked. Destruction of the wicked is brought about by the Lord in the same way, as a simple injury may be dressed by a compounder but a major operation is performed only by a civil surgeon.

Both the parents are equally interested in the welfare of their son. When the son does not pay attention to his studies, and indulges in mischief, both of them want to set him right. The father beats him, so that he may give up his bad habit. The

mother, checks the father from beating him. Being faithful, it is her duty to follow her husband's footsteps. So should she also start beating the boy, because she is faithful? No, it is her duty to protect the boy, otherwise he may receive a severe beating. The father, also does not want to give him a good beating, but he wants the son to get rid of his bad habit. Similarly, God is like a father, while saints are like a mother. First, the Lord and saints urge people to give up their wickedness, but when they do not mend their ways, God has to manifest Himself for their destruction. If they give up their wickedness, there is no need to destroy them.

The attributeless Absolute, is not antagonistic to nature, illusion and ignorance, it rather, gives existence inspires and nourishes these. God, whether He is attributeless or is endowed with attributes, fosters all beings, equally without any distinction. Even the earth, created by Him, provides room equally to everyone, whether he is virtuous or wicked. Similarly, all of them are equally provided with the necessities of life, such as food, water, air and sunlight. Thus the Lord is an ocean of generosity and equanimity, even to the vilest person. If a person just thinks of His generosity, he gets thrilled with delight and starts bowing to Him.

The Lord, is not opposed to wicked person, but He is opposed to their wicked actions as those actions are injurious, to the world, as well as to them. The Lord is a disinterested friend of all beings. Therefore, He destroys the wicked, in order to do good to the world, as well as to those wicked persons. How generous He is, that having killed those wicked persons He sends them to His own abode!

Now a question may arise, whether the Lord Himself will have to come to kill us, if we go on committing sins. If it is as so, we shall attain salvation easily, otherwise we shall have to control our senses, mind etc., and inculcate virtues and practise spiritual discipline. The answer is, that the Lord destroys only

those wicked who cannot be destroyed by anyone, else. Secondly, performance of good actions will lead us to virtues, which would pave the way to our salvation. But if we are killed by anyone else, or die a natural death while performing sinful actions, what will be the consequences? How would our desire of being killed by the Lord, be fulfilled? Therefore, sinful actions, should not be performed at all.

'Dharmasamsthāpanārthāya'—Establishment of righteousness, consists in preaching and propagating the selfless performance of actions. Unrighteousness propagates, due to the performance of action with a selfish motive and due to the attachment to the unreal. Therefore, the Lord manifests Himself, in order to propagate the performance of selfless actions, through His deeds. When this feeling is propagated, righteousness, is naturally established.

The Lord is the abode of righteousness (Gītā 14/27). So He manifests Himself, in order to establish righteousness well. In fact, righteousness never perishes, it only declines. Whenever there is a decline of righteousness, the Lord re-establishes it (Gītā 4/1—3).

'Sambhavāmi yuge yuge'—The Lord, manifests Himself, from age to age. He also descends to the mortal world, several times in the same age, according to the need of the hour. He incarnates Himself as 'Kāraka Puruṣas', as well as saints. The incarnations of the Lord and His 'Kāraka Puruṣas' (representatives), are casual or occasional, while saints are regularly born.

Now, a doubt may arise, whether the omnipotent Lord cannot protect the good, destroy the wicked, and establish righteousness without manifesting Himself. The clarification is, that He can do wonders without His manifestation also and go on doing so, yet He manifests Himself in order to shower His special grace on beings, for their welfare.* During His incarnation, His vision,

* The Lord manifests Himself as a human being in order to shower His special grace on beings and He stages the drama of human life in such a manner that it conduces them to be devoted to Him (Mānasa 1/192).

touch, talk etc., and later on, the practice of hearing, thinking, chanting and following His sport, lead people to salvation.

The Lord, comes to the mortal world in different incarnations, according to the need of the times. He remains perfect, during all the incarnations.

Though there is, nothing that should be done by Him, nor is there anything unattained that should be attained (Gītā 3/22), yet He performs all actions by manifesting Himself, from time to time, only for the welfare of the world. Therefore, human beings, should also perform their duty, for the welfare of others.

In response to Arjuna's question which he put in the fourth verse, the Lord explains the three main differences between men's births and His births (manifestations):—

(1) Difference in knowledge:—Many births of men, as well as of the Lord, have taken place. Men do not know them all, only the Lord knows.

(2) Difference in birth:—Men have to take birth, under the subordination of nature, (prakṛti), in order to reap the fruits of their virtuous and evil actions, and then to realize God. God manifests Himself of His own accord, governing His nature (prakṛti) through His divine potency (4/6).

(3) Difference in actions:—Men perform actions, in order to satisfy their desires, though it is not the aim of human life, while the Lord acts, only in order to enable beings to attain salvation (4/7-8).



Link:—In response to the question put, in the fourth verse, by Arjuna, the Lord started describing the divine character of His birth. Now in the next verse He, of His own accord, explains the merit of knowing the divine character of His birth, as well as actions, in order to explain the performance of actions without expectation of fruit (Karmayoga).

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

janma karma ca me divyamevaṁ yo veti tattvataḥ
tyaktvā dehaṁ punarjanma naiti māmēti so'rjuna

He who thus knows in reality the true nature of My divine birth and action, (Karma) and he having abandoned the body, is not reborn; but he comes to Me, O Arjuna. 9

Comment:—

'Janma karma ca me divyam'— The Lord is beyond birth and death, He is birthless and imperishable. His manifestation in human body, is not like the birth of common men. He manifests Himself of His own accord* in order to stage the drama of human life, for the welfare of beings.

The form (body) of the Lord, unlike other beings, is not made of flesh and blood. The bodies of beings are full of virtues and vices. They are transitory, sick, mundane, changing, material and are born of ovum and semen, while the Form of the Lord, is free from virtues and vices. It is eternal, healthy, spiritual, unchanging, divine and is revealed. The bodies of gods, are also divine, but the Form of the Lord, is far superior to those of the gods and even the gods are ever eager to see this Form (Gītā 11/52).

When the Lord descended on the mortal world, as Lord Rāma and Lord Kṛṣṇa, mother Kausalyā and Devakī, did not give birth to Them. First, He revealed to them His four-armed divine Form, with conch, disc, mace and lotus, and then staged the drama of a child, then the mother, requested Him to conceal that divine Form. The description has been, very clearly, given, in the Rāmācaritamānasa 1/192, as well as Śrīmadbhāgavata 10/3/30 and 10/3/46.

* Uddhava tells Lord Kṛṣṇa, "You are the Supreme beyond Nature (Prakṛti) and You are Brahma, the very embodiment of knowledge; even then You have manifested Yourself as a human being of Your own accord" (Śrīmadbhā. 11/11/28).

When Lord Rāma returned to His Abode, He, unlike common men, disappeared from this mortal world along with His body (Form), His body was not left on the earth. It is said in the Rāmāyaṇa by Vālmīki, that having heard the words of Brahmā, the creator the very wise Lord Rāma, having decided, entered the splendour of Lord Viṣṇu, with His three brothers, in His Form. As far as Lord Kṛṣṇa is concerned, the same fact, is mentioned about Him in Śrīmadbhāgavata that He also went to His Abode, in His Form (11/31/6).

The same sort of description is available in Rāmacaritamānasa, when sage Vālmīki says to Lord Rāma, that His Form is divine and unaltered, only a deserving one knows the reality about Him, when He manifests Himself as a human being, for protecting saints and gods, and preach and act as a worldly king.

Once, sages Sanaka etc., were going to the Abode of Lord Viṣṇu. The gatekeeper would not let them go in and they cursed him. Knowing that His gatekeeper had insulted the sages, Lord Viṣṇu Himself came to the entrance. Having a vision of the Lord, and receiving the divine smell of basil leaves and shoots, while bowing to Him, their bodies and hearts were thrilled, and excited, though such wise sages, ever remain established in the imperishable Lord (Śrīmadbhā. 3/15/43). As the smell of the Lord's lotus feet, is divine, His clothes, ornaments and weapons etc., are also divine, sentient and very singular.

Having heard, studied and recollected the pastime of the Lord, people's hearts are purified and they get rid of ignorance—this is the divine nature of His actions. Lord Śaṅkara, Brahmā, the creator, sages, such as Sanaka etc., divine sage, Nārada etc., who are the embodiments of knowledge, having sung and heard of His divine pastime, get absorbed in them. A person who visits the places, where the Lord staged the drama of His human life, with reverence and faith and resides there, attains salvation. It means that the Lord manifests Himself and carries on His pastimes

in order to enable the people to attain salvation. Therefore, people attain their aim by reading, hearing and thinking, of His divine pastimes.

In the fourth verse, Arjuna put the question to the Lord pertaining to His birth, but here, the Lord starts describing his action of his own accord. By doing so, it seems as if the Lord wants to emphasize the fact, that a man's actions can also be divine, though his birth cannot be divine as human life has been bestowed upon him only to perform, such actions. Actions are divine, when these are free from desire, for reward, attachment and a sense of 'mine.' Divine actions, lead to liberation from the bondage, of the present as well as past actions, and these naturally do good to others.

In fact, actions become impure, when a man accepts his affinity for perishable objects; and these lead him to bondage. This affinity, makes not only actions but also objects and mind, impure. As soon as, this affinity is renounced, all the three become pure. It is affinity for the perishable, which is the main obstacle to salvation.

'Evam yo vetti tattvataḥ'—God in spite of, being without, birth imperishable and the Lord of all beings, manifests Himself, of His own accord, and by keeping His nature (prakṛti) under control, for the welfare of all beings. He who knows this fact, realises the divine nature, of the births of the Lord.

Though all actions are performed by Him, yet He is a non-doer i.e., He has no pride of doership (Gītā 4/13), nor does He desire, the fruit of actions (Gītā 4/14). He who knows fact, knows the divine nature of the Lord's actions.

As the Lord manifests Himself, for the welfare of the entire creation and as He remains detached from actions, similarly, those people, who live for the welfare of the world, and remain detached from actions, know the divine nature of His births (manifestations) and actions.

'Tyaktvā dehaṁ punarjanma naiti'—There is nothing in the three worlds, that is to be done by the Lord, nor is there anything unattained, that should be attained by Him (Gītā 3/22), yet He manifests Himself in this mortal world, by His grace to inspire beings to attain salvation. He carries on His wonderful pastime, also for the same purpose. When a person recites, hears, reads or thinks of his pastimes, he is linked with the Lord. When he is connected with the Lord his tie with the world is cut off. When this bond with the world is snapped, he is not reborn i.e., he is liberated, from the bondage of birth and death.

In fact, it is not action but desire, which binds a man and this desire is man-made. In order to satisfy his desire, he performs actions with a selfish motive, being attached to these, they bind him. As desire is enhanced, he is inclined towards sinful actions, which lead him to his birth, in evil bodies and to hell. But, when he performs actions without a selfish motive for the welfare of others, his actions become divine and uncommon, they do not lead him to bondage and he is not reborn.

'Māmeti so'rjuna'—When a man assumes his affinity for perishable actions, the ever-attainable Lord, seems unattained, to him. But, when actions are performed without expecting any reward, for the welfare of others, their direction is towards the world and the ever-attained Lord, is realized.

It is because of the Lord's divine nature, that He descends to this mortal world, in order to shower His grace upon beings. Those who know this fact, become His devotees and then remain absorbed only in His adoration or devotion (Mānasa 5/34/2). This devotion, leads to salvation. Similarly, when a man knows the divine nature of His actions then his actions also become divine viz., pure and then these lead him, as well as others, to God-realization (salvation) as he renounces his affinity for the world. It is the affinity, which is an obstacle to salvation or God-realization.

A Vital Fact

Actions are transitory and perishable, and so is their fruit, while the self (soul) is uniform and eternal. Therefore, in fact the self has no affinity for actions, the affinity is merely assumed. While performing actions, if a man realizes that he has no affinity for them, his actions become divine. This is the reality, about actions and this is Karmayoga.

When a man identifies himself, with active nature (prakṛti), it gives an impetus to action. He can never remain even for a moment, without performing action (Gītā 3/5). He thinks, that as worldly objects are acquired by performing actions, so can the Lord be realized through them. But, it is an error of judgement, because only perishable objects, rather than the imperishable, Lord, can be acquired through perishable actions. The imperishable Lord, can be attained by renouncing affinity for actions. This affinity for action can be renounced more easily, through the Discipline of Action, than through the Discipline of knowledge. It is so because when all action with gross, subtle and causal bodies is performed, for the welfare of the world without any selfish motive, their flow is towards the world, and so affinity for action is renounced.

The Lord, by using the terms 'Māmeti' wants to explain, that He whom, a man wants to attain through the performance of actions is ever attained. What efforts are required to attain Him who is ever attained and ever-existent? Whatever was not otherwise attained is attained, by effort?

Two aspects are noteworthy in this regard—origin and discovery. Originated, is that which has no independent, existence, and which was absent in the beginning and perishes in the end. Discovered, is that which has a separate existence forever. But God seems to get concealed, when importance is attached to mundane actions and objects. When one uses actions and objects

in rendering service to others, his affinity for actions and objects is automatically renounced and ever attainable God is revealed. This is called discovery of the ever attained.

Carelessness and indolence, in the performance of actions and the desire for fruit of actions are the main stumbling blocks to God-realization. If actions are performed without the desire for fruit in rendering service to others, the affinity for actions is renounced and we realize our affinity for God which is naturally eternal.

Appendix—If actions are performed for the welfare of others in a disinterested way or they are performed for the Lord's sake, those actions become divine and lead to salvation. But the actions performed ridden with desire for one's own self become impure and lead to bondage.

Actions done without the sense of doership are of divine character. When actions are not performed for one's own self, the sense of doership is wiped out.

The Lord's most insignificant action as well as the most significant action is His 'pastime'. In His pastime the Lord while acting like common men remains untainted (Gītā 4/13). The Lord's drama of life is divine. This divine nature of His drama is singular and is different from the divine nature of gods. The divine nature of gods in comparison with men is relatively divine and is limited while the Lord's divinity is absolute and infinite. Though the actions of liberated, enlightened and God-loving exalted souls are also divine but they are not like the Lord's pastimes. Even the common pastime of the Lord is very uncommon (unworldly). As the Lord's 'Rāsālīlā' seems worldly yet by reading it and by listening to it, a striver's lust (sex) is wiped out (Śrīmadbhā. tenth canto, thirty-third chapter, fortieth verse).

This world is the beginningless incarnation of God—'ādyo'vatāraḥ puruṣaḥ parasya' (Śrīmadbhā. 2/6/41). It means that God has manifested Himself in the form of the world.

But the embodied soul, because of his attachment to pleasures without recognising it as the manifestation of God, has sustained it as the world—‘jīvabhūtām mahābāho yayedam dhāryate jagat’ (Gītā 7/5). In order to wipe out this notion, a striver should firmly believe that whatever is perceived (seen) is the manifestation of God and whatever is happening is the pastime of the Lord. By assuming (accepting) this, the world will not remain as the world and ‘there is nothing except God’—this truth will be realized. In other words the world will disappear and only God will remain. The reason is that by thinking (accepting) everything and person as the manifestation of God and every action as the Lord’s pastime, attraction for pleasure and also attachment—aversion will not persist. When attachment to pleasure is wiped out the actions which seemed worldly, will appear divine as the pastime of the Lord and the attachment to pleasure will be transformed into love (devotion) for God.

The Lord carries on this pastime according to the Form in which He manifests Himself.* When He takes the form of an

* Lord Kṛṣṇa says to the sage Uttānka—

dharmasamrakṣaṇārthāya dharmasamsthāpanāya ca
taistairveśaiśca rūpaiśca triṣu lokeṣu bhārgava
(Mahābhārata, āśva. 54/13-14)

“For the protection and establishment of righteousness I manifest Myself in many species and act according to those Forms and Guises.”

yadā tvaham devayonau vartāmi bhṛṅgunandana
tadāham devavat sarvamācarāmi na samśayaḥ
yadā gandharvayonau vā vartāmi bhṛṅgunandana
tadā gandharvavat sarvamācarāmi na samśayaḥ
nāgayonau yadā caiva tadā vartāmi nāgavat
yakṣarākṣasayonyostu yathāvad vicarāmyaham
(Mahābhārata, āśva. 54/17—19)

‘O Bhṛṅgunandana! when I manifest Myself as a deity, then I behave and act like deities, there is no doubt about it. When I incarnate as a ‘Gandharva’ (celestial singers & musicians), I behave and act as a Gandharva, there is no doubt about it. When I manifest Myself as a ‘nāga’ then I behave like ‘nāgas. I by manifesting Myself as a gnome or as a devil, I behave and act just like them.’

us, we regard these as of others and for others, and render service to others with these, attachment perishes because in fact, we have no affinity for such objects and actions.

The Lord, without any selfish motive descends to the mortal world, in order to inspire beings to attain salvation, as He is a disinterested friend, of all beings. When a man has a firm belief that He is the disinterested friend of all beings, he is attracted towards God. The attraction for Him wipes out attraction, (attachment) for the world. For example, in childhood children play the game of marbles and have attraction for the same. They ever quarrel for their possessions. But, when they grow old, instead of having attraction for marbles or toys they have attraction for money. But, when they are inclined towards God, they have no attraction for mundane objects and riches etc. Their attachment for them, is renounced. As soon as it is renounced, fear and anger are rooted out, because both of these depend on attachment.

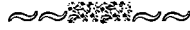
'Mānmayā'—When, a man knows the truth about the divine nature of the Lord's birth and actions, He becomes, dear to him. So he takes refuge in Him, and gets absorbed in Him.

Those, who have attraction for mundane pleasures get absorbed in the desire for pleasure (Gītā 2/43), while those, who have attraction for God ever remain absorbed in Him (Nārada-Bhaktisūtra 70). They lose their individuality, because of their exclusive devotion to Him, and identify themselves with Him.*

'Māmupāśritāḥ'—The expression, 'Vitarāgabhayakrodhāḥ' denotes, total severance of connection with the world, while it also indicates that a striver taking refuge in Him, gets absorbed in Him.

* Cowherdesses became just like their loving Lord Kṛṣṇa in gait and manners, laughter and merriment, glance, speech, inclination and facialexpression etc. They having forgotten themselves totally became the embodiment of Lord Kṛṣṇa and copying His pastime began to utter, "I am no one else but Lord Kṛṣṇa (Śrīmadbhā. 10/30/3).

idol, he like a picture carries on the drama (pastime) of being motionless. If He doesn't remain immovable, how will His manifestation as an idol be proved? The Lord descended to this world as Rāma and Kṛṣṇa etc., and also as a fish and a tortoise etc. He carried on His pastime according to His Form. As in 'varāhāvatāra' (incarnation as a boar) he played the drama as a boar and in 'Vāmanāvatāra' (incarnation as a dwarf) he carried on the pastime as a celibate. Therefore a striver should hold that whatever is happening now is only the Lord's pastime.



Link:—The Lord, in the next verse, describes the traits of those devotees, who know the divine nature of His birth and action.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

**vītarāgabhayakrodhā manmayā māmupāśritāḥ
bahavo jñānatapasā pūtā madbhāvamāgatāḥ**

Freed from attachment, fear and anger, absorbed in Me and taking refuge in Me, purified by the penance of knowledge, many have attained union with My Being. 10

Comment:—

'Vītarāgabhayakrodhāḥ'—When a man, has disinclination for God, he gets attached to the perishable objects. It is, because of his attachment, that he has the sense of 'mine,' for the objects acquired and a desire for those unacquired. He has greed for the acquired objects and gets angry with those who are obstacles to the acquisition of those objects. If persons, who are obstacles, are stronger than him, it causes fear. Thus, attachment to perishable objects gives birth to fear, anger, greed, desire and feeling of 'mine,' and such other vices. If attachment is renounced, all these vices perish. If instead of regarding the objects as ours and for

A man has to depend upon something or the other in this world. He (the soul) in spite of being a fragment of God, having no inclination for Him, relies on perishable objects, such as riches etc., which lead to his downfall. Not only this, but even if he depends, on intellect, in order to perform virtuous actions, on the practice of spiritual discipline or on renunciation of pleasure and prosperity, he cannot realize God, quickly. So long as, he (the self) does not depend on God, his dependence on world does not end, and he has to suffer pain.

A man, is attracted towards loving persons and objects, such as his wife and son etc., while he, depends on his superiors, such as parents and elders etc. But a devotee of the Lord, has attraction for Him and also depends on Him, because for him, He is most loving and superior to all.

'Bahavo jñānatapāsā pūtā madbhāvamāgatāḥ'—Though a man, is purified through the Discipline of Knowledge also, yet the term 'Jñāna' (knowledge), has been used, for knowing the reality about the divine nature of the Lord's birth and action. This knowledge, purifies the man, because the Lord is the purest of the pure. The soul being a fragment of God, is naturally pure. In the Mānasa it is declared, "The soul is sentient, pure and naturally, a heap of joy" (7/117/1). By attaching importance to the perishable and by having the feeling of 'mine' with them, he (the soul) becomes impure. When a man knows reality about the divine birth and divine actions of God, his attraction for the perishable and his feeling of 'mine' for them, totally perish and then all impurity comes to an end, and he emerges very pure.

This is Karmayoga. So the term, 'Jñāna' can stand for knowledge of Karmayoga, in which all acquired things, such as the body, senses, mind, intellect, rank, ability, authority, riches and property etc., are not one's own or for one's own self, but are of the world and for the world. Why? The reason is, that he (the self) is eternal; so how can perishable things stay with the

imperishable soul, and be useful for It? Perishable things, such as the body etc., were neither with us before, nor will remain with us after death, and at present also, they are being destroyed every moment. We have a right, to make proper use of acquired objects, rather than to lay claim to them. These things (objects), belong to the world and so they should be used in rendering service to the world; this is their proper use. But if anyone regards these as his, or for him, it is a bondage or impurity for him.

When a person, does not regard perishable things, as his or for him, it means that he performs the penance of knowledge, which purifies him. The penance of knowledge, is superior to all other austerities. Through this, the assumed affinity for the insentient (matter), is renounced totally. So long as, a man assumes his affinity for the insentient, he is not so easily purified by any other penance, as he is purified by that knowledge, through which, his affinity for matter is renounced. Being purified, by the penance of knowledge, a man attains to His Being, which is Truth, Consciousness and Bliss. It means, that as the Lord is eternal, he also resides in Him constantly; as the Lord is untainted and unaffected he also remains untainted and unaffected. As nothing remains to be done by God, nothing further remains to be done by him. A man, through the Discipline of Knowledge, also attains to His Being (Gītā 14/19).

Many devotees, having been purified by the penance of knowledge, have attained Him. So strivers at present, also being purified by the penance of knowledge, should attain Him. Everyone, is independent in attaining Him, because this human body has been bestowed upon them, only to attain God.



Link:—The devotees attain Him. Now the question arises, how they attain Him. The Lord answers the question, in the next verse.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

ye yathā mām prapadyante tāṁstathaiva bhajāmyaham
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ

O Pārtha! However, the way devotees worship Me, so do I approach them; for all men ultimately follow My path. 11

Comment:—

'Ye yathā mām prapadyante tāṁstathaiva bhajāmyaham'—Howsoever, devotees seek God, so does He meet them, and grant them their hearts' desires. He reveals Himself, to a devotee, in the same form in which he thinks of Him. If a devotee thinks of Him, as his preceptor, He becomes an excellent preceptor. Similarly, God becomes a worthy father or mother, son, brother, friend or even, an obedient servant, according to the desire of the devotee. If a devotee, feels restless without God, He also becomes restless without, His devotee.

Arjuna regarded Lord Kṛṣṇa, as his friend and wanted to make Him his chariot-driver. Therefore, He became his chariot-driver. Sage Viśvāmitra, treated Him as a disciple; so He became his disciple. Therefore, with whatever sentiment devotees seek Him, He correlates, by the same sentiment. The Lord of infinite worlds, reciprocates to the sentiments of His own created common beings. How generous affectionate and merciful He is!

This topic reveals, that the Lord manifests Himself for the sake of His devotees. He descends to the earth, according to the sentiment of His devotees. It is mentioned in the Upaniṣad, 'The Lord felt lonely' (Bṛhadāraṇyaka 1/4/3). So He manifested Himself in different forms and started His sport. Similarly, when devotees have a desire to take part in divine sport in the company of the Lord, He manifests Himself, in order to take part. When a devotee, cannot suffer his separation from God, God also cannot bear it from him.

Though the words 'Yathā' (in whatever way) and 'Tathā' (so) explains, that in whatever way a devotee seeks Him, He reciprocates his sentiments, yet there is a great difference in their manner. If a devotee takes one step towards God, God may take hundreds of strides to meet him. The Lord is omnipresent, omnipotent and omniscient. Moreover, He is His devotee's supreme and unselfish friend and true to His resolve. A devotee should use his full power to attain Him, then the Lord is attained, through His limitless power.

A striver himself, creates obstacle in God-realization, because he does not apply his intellect, resources, time and power etc., to the full extent, in order to attain Him. If he, without regarding these as his own, utilizes them fully for God-realization, he may realize Him soon. Actually, they are the Lord's, because they have been bestowed upon by Him. A feeling of 'mine', is the main obstacle to God-realization. Man himself, is also a fragment of God, but he considers himself separate from God, while the Lord does not think so.

In fact, a striver cannot develop devotion to God, through the performance of actions. Devotion, is automatically bestowed upon a devotee, who takes refuge in Him. The refuge (surrender), is the best sentiment out of all the other feeling such as of service, of friendship, of affection and of sweet love etc. The Lord seems to declare, that if a devotee dedicates his possessions to Him, God would offer His possessions to the devotee; and if he offers himself to Him, God reciprocates. What an easy and economic transaction, God-realization is!

When a devotee, surrenders himself at His feet, He does not even remember his sins, of the past. He only thinks of his present emotions, hundreds of times (Mānasa 1/29/3).

In this (eleventh) verse, there is no description of scriptural subjects, such as dualism or non-dualism, the Lord endowed with attributes or attributeless, or different kinds of salvation etc. But,

here is a description of the feeling of 'mine', with God. 'Only God is mine and I am only God's—this feeling of 'mine' for God, enables a striver to attain Him, quickly and easily. Therefore, a striver should accept his affinity for God, even if he does not understand it. By doing so, he will realize his affinity for Him which is real.

Question:—The Lord, reciprocates the same sentiment with which a devotee seeks Him. If a devotee approaches Him with the sentiment of hatred or enmity etc., will the Lord, reciprocate the same?

Answer:—This is a topic of surrender (refuge) to Him, rather than of hatred or enmity. So, no such question, should arise. Even then, if we think over the question seriously, we come to realise that the purpose of the Lord in reciprocating the same sentiment to the person concerned, is to inspire him for salvation.* The Lord is a disinterested friend of all beings (Gītā 5/29). Therefore, he thinks of their welfare and acts, accordingly. He does the same, even for those who may have feelings of hatred and enmity, for Him. When Lord Rāma sends Aṅgada as a messenger to the court of Rāvaṇa, He urges him to convey his message in such a way that His purpose may be served and it may contribute to his (Rāvaṇa's) welfare (Mānasa 6/17/4).

Not only the Lord, but His devotees, are also disinterested friends of all beings (Śrīmadbhāgavata 3/25/21). When, even a devotee cannot harm anyone, how can the Lord, Who is the most merciful and disinterested friend of all beings, harm anyone? A person, may have affinity for Him with any sentiment yet He inspires him for salvation only. As a bath in the Ganges, both in winter and summer is rewarding, yet while bathing in winter a man feels cold and during summer, he feels refreshed. Similarly,

* Many persons out of desire, hatred, fear and love having concentrated their minds on God, being purged of their sins, have attained God in the same way as devotees attain Him through devotion (Śrīmadbhāgavata 7/1/29).

those devotees who worship Him with devotion attain eternal bliss, but that bliss is not attained by those who have negative feelings of hatred or enmity for Him.

'Mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ'—Whatsoever, a great man does, the same is done by others, as well (Gītā 3/21). God is the supreme Being. He is superior to all the great men. So all people follow Him. The same fact, has been pointed out, in the second half of the twenty-third verse of the third chapter.

The Lord, ever remains prepared to reciprocate the sentiment of His devotee. King Daśaratha treats Him, as his son. So He becomes an obedient son and cannot disobey His father.* The Lord, wants to reveal the secret that a devotee should accept the same relationship with Him, which he has with a persons who is most loving to him, whether he is his son, father or whether she is his mother. By doing so, the Lord will become most loving to him and thus the person will be able to attain Him easily.

Secondly, the Lord wants to urge the people, that by following His footsteps they should also become worthy sons or parents or brothers, husbands, wives or sisters etc. Moreover, they should render service to other members of a family, without expecting any reward from them and without being proud of their action. Those who have affinity with parents and other relatives, only for rendering selfless service to them, follow the Lord's path in the real sense. By doing so, for the good of others they will be free from the feeling of 'mine', and they will develop devotion for God and attain Him.

An Important Fact

Egoistic notions and selfishness, are the stumbling blocks to

* Lord Rāma declares, "I can enter fire, can eat deadly poison and can jump into the sea in order to carry out the order of My father (Vālmiki Rāmāyaṇa, Ayodhyā. 18/28-29).

devotion for God. When a man loves anyone, without egoism and selfishness, that love automatically flows towards the Lord. It is because of egoism and selfishness, that his love is confined to narrow limits. But, when such evil propensities are renounced, his love becomes widespread. In that case, the assumed affinity for the world perishes, and instinctively the real affinity for God is revealed.

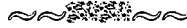
The man (soul) is a fragment of God (Gītā 15/7) and so his affinity for God, is natural. But when he (the soul) having forgotten this real affinity, assumes the affinity for the world, he has to follow, the cycle (bondage) of birth and death. This bondage is twofold. One is due to his not realizing his real affinity with God. Another, is due to his assumed affinity with the world. But when he realizes his real affinity for God i.e., takes refuge in Him, he becomes free from worry, fear, sorrow, and doubt. Then, he is said to follow, the Lord's path.

Appendix—Though this universe is clearly the manifestation of God, yet the Lord reveals Himself before us in the same Form in which we perceive (see) Him. We regarding the self as body need things and desire them, then God manifests Himself in the form of those things. If being established in the 'Asat' (unreal), we perceive (see) the unreal, the Lord is also perceived in the unreal form. As a child wants a toy, its father brings it a toy even by spending money, similarly whatever we want, the most merciful God ever being eternal Reality appears before us in the same form. If we don't desire pleasures, why should the Lord appear before us in the form of pleasures? Why need He assume the artificial Form?

Though the terms 'yathā' and 'tathā' ('as' and 'so') have been used for the Lord's nature, yet the Lord ever showers His great grace upon beings because an insignificant being can't be compared with the supreme Lord. What is the strength of its own in a being except the sense of pride? Even then if a

person is attracted towards God, God is also attracted towards the person. As Vidurānījī was oblivious of herself after beholding Lord Kṛṣṇa, Lord Kṛṣṇa also was not in Himself and he ate the skin of banana offered by Vidurānījī and relished it.

In the Lord's nature 'yathā-tathā' are applicable in actions rather than in feelings. The Lord also showers His love and grace on an atheist ever in the same way as He showers it on a theist (believer). Therefore in the Lord's 'yathā-tathā' there is no selfish motive but it is the Lord's glory (greatness) otherwise how can a common being be compared with the greatest Lord? Even then he makes friends with an ordinary being and elevates him equal to His rank. The Lord does not regard Himself as great—this is His greatness.



Link:—In the preceding verse, the Lord declared, "As men approach Me, so do I accept them." It means, that it is very easy to realize God. Then why do people not worship God? The Lord answers the question, in the next verse.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

kāṅkṣantaḥ karmanām siddhiṁ yajanta iha devatāḥ

kṣipraṁ hi mānuṣe loke siddhirbhavati karmajā

Those who desire the fruit of their actions, worship the gods; because success is quickly attained, by men through action. 12

Comment:—

'Kāṅkṣantaḥ karmanām siddhiṁ yajanta iha devatāḥ'—A man, is eligible to perform new actions, and it is seen that success is attained through action. So, he firmly believes that God is also realized, through action (penance, meditation and trance etc.,) just as, worldly objects are acquired through actions. He, does not pay attention to the fact, that worldly things are acquired

through actions, as they are limited, they are not ever attained, they are separate from us, and they are changeful, while the Lord cannot be acquired, through action, as He is not a product of action. He pervades everywhere, is ever attained, is not separate from us (the self) and is unchanging. So, He can be attained, as soon as a keen desire to realize Him, is aroused. Keen desire for God-realization, is not aroused, because of the preference, for worldly pleasures and prosperity.

The Lord, is like a father, while the gods are like shopkeepers. We can take a thing from a shopkeeper, only by paying the money but we can take it from the father, free of cost. Similarly, we have to perform rituals according to scriptural methods for gods, in order to obtain fruits from them, while God bestows upon us our necessities, free of cost. Moreover, as a shopkeeper gives even hazardous things, such as, a match box or a knife etc., to a boy on payment, but if the boy wants such things from his father, the latter will not only refuse but take away, the money also. A father gives only beneficial things to a boy. The gods, also bestow upon their devotees, harmful gifts without thinking of their welfare, at the due completion of a ritual. But the Lord, like a father, bestows only those gifts, which are for the welfare of devotees. In spite of this fact, the ignorant or dull-witted people, because of their attachment, sense of mine and desire for the perishable materials, worship other gods, as they do not realise the glory, the benevolence and selflessness, friendliness of the Lord (Gītā 7/20—23; 9/23-24).

'Kṣipraṁ hi mānuṣe loke siddhirbhavati karmajā'— This human world, is the field for actions. Besides this, other worlds, such as heaven and hell etc., are for reaping fruits of past actions. The Lord also declares, 'Below in the world of men stretch forth the roots (of the universe as a tree) entangling man, in the bondage of actions (Gītā 15/2). But the other worlds (heaven and hell etc.,) exist, so that human beings may reap desirable or undesirable fruits respectively of their virtuous and evil actions.

Only human beings, are eligible to perform new actions, which bear fruit here, as well as hereafter. Beasts and birds etc., cannot perform new actions.

In this human world those people, who are attached to action, live (Gītā 14/15). It is because of their attachment to actions, that they are charmed by success, which is attained through action. This success is attained quickly, but it is shortlived. When actions are transitory, how could success attained through actions, be permanent? Therefore, the fruit of perishable actions, is also perishable. Those who perform actions with a desire for fruit, think of the fruit only, they do not think of the perishable nature, of that fruit. They take refuge in the gods and worship them, only because they bestow upon them success quickly, when rituals are duly completed. But because of their desire for fruit of action, they never get liberated, from the bondage of action. Consequently, they have to follow the cycle of birth and death.

The real success of human life is God-realization and that cannot be attained, through action. A striver cannot even follow, the Disciplines of Action, Knowledge and Devotion, which are the means of God-realization, through action. He can attain Yoga, not through action but through the, renouncement of actions.

Question:—Action is, said to be, the means to attain Yoga (Gītā 6/3). Then, how is it, that a man cannot attain Yoga through action?

Answer:—In Karmayoga, actions are performed, in order to renounce affinity for actions, and the material for actions. Yoga (union with God) is natural. So Yoga or God-realization cannot be attained through actions. In fact, actions are unreal, but when these are performed for the sake of the Supreme, they are called 'Sat' viz., real (Gītā 17/27).

When a person, performs action with a selfish motive, he does not realize Yoga (i.e., eternal union with God). In Karmayoga, actions are performed for others, not for one's own self i.e., not

for their fruit (Gītā 2/47). Actions, which are performed with a selfish motive, bind a man (Gītā 3/9) while actions, which are performed for others, liberate him, from the bondage of actions (Gītā 4/23). When actions are performed for others, affinity for actions and their fruit is renounced, and that renouncement is conducive to the realization of Yoga i.e., union with God.

While performing actions, a man has to depend on the changing objects, such as the body, senses, mind, intellect, person etc., which are different from the self (soul). The self, ever remains uniform without undergoing any modification, at all. Therefore, in Self-realization there is no need, in the least for the objects, such as the body etc., which are different from the self. A man, naturally realizes the self, as soon as he renounces his assumed affinity for worldly objects etc., which are different from him (the self).



Link:—Having described the object of His manifestation, in the eighth verse, the Lord explains the merit of knowing the divine character of his actions, in the ninth verse. There He explained, that actions lose their divine character i.e., become impure, when these are performed with a desire for fruit. In the next two verses, the Lord specially, explains how, they gain their divine character (purity).

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

cāturvarṇyam mayā sṛṣṭam guṇakarmavibhāgaśah
tasya kartāramapi mām viddhyakartāramavyayam
na mām karmāṇi limpanti na me karmaphale sprhā
iti mām yo'bhijānāti karmabhirna sa badhyate

The fourfold order was created by Me according to the modes of their nature and action (Karma). Though, I am the creator, know Me, the immortal Lord, to be a non-doer. Since I have no craving for the fruit of actions, these do not taint Me. He who knows Me thus, (in reality) is not affected by actions. 13-14

Comment:—

'Cāturvarṇyaṁ mayā sṛṣṭaṁ guṇakarmavibhāgaśaḥ'—The Lord, created the four castes (order)—Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, according to the modes of nature, and actions of previous birth.* Besides human beings, the Lord created the gods, manes and other forms of life also, according to the modes of their nature and action, without showing the least partiality.

The fourfold caste (order), does not apply only to human beings, but also to birds, beasts and trees etc. Among birds, pigeons are regarded as Brāhmaṇa; hawks, kites and crows are regarded respectively as Kṣatriya, Vaiśya and Śūdra. Similarly Pipala, Nīma, Tamarind and Acacia, are regarded respectively as Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra. But, here the term 'Cāturvarṇyaṁ' stands only for human beings, because they can understand this distinction and can perform their duty, accordingly.

When the Lord declares, that the fourfold caste was created by Him, He means to say that all of these are his fragments and He is their disinterested friend. Therefore, He always thinks of their welfare. On the other hand, they are neither fragments of the gods nor are the gods their disinterested friends. So they should worship Him, only though the performance of their own duty (Gītā 18/46).

* The four castes (orders of society) (Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra) are classified according to the mode of nature. In Brāhmaṇa the mode of goodness predominates; in Kṣatriya the mode of passion predominates, while the modes of goodness is secondary; in Vaiśya the mode of passion predominates, while the mode of ignorance is secondary (subordinate); while in Śūdra the mode of ignorance predominates. Thus the castes were determined on the basis of the mode of nature.

'Tasya kartāramapi mām viddhyakartāramavyayam'—Though, the Lord creates, preserves and destroys the entire universe yet He remains unconnected, (untainted) as He has no feeling of doership. He is called 'Avyayam' (unspent) only He is the material, as well as, the efficient cause of creation. For example, in a pot of clay, clay is material cause and the potter is the efficient cause, because while creating the world He remains uniform; neither His energy is spent to create it, like the potter who spends his energy to make a pot, nor is the material consumed, when the pot is made.

The soul, being a fragment of God is also imperishable. But, a man does not realize this fact, because he regards the acquired body, senses, mind, intellect, wealth and property etc., as his own, and for himself. As soon as, he regards these as the world's and for the world, he will realize his immortality.

By using the term 'Viddhi', the Lord urges strivers, to understand the divine nature of His actions. When actions are performed without having any affinity for those or, the material and the fruit of actions, then these become divine.

'Na mām karmāṇi limpanti na me karmaphale sprhā'—When the Lord, creates the universe, He has not the least affinity for his actions, nor is there any flaw or partiality etc., in His actions, nor any attachment or feeling of 'mine', or desire for the fruit of actions. So those actions do not taint Him.

All perishable objects, are fruits of actions. The Lord urges strivers, that they, like Him should have no craving for the fruit of actions. If they perform actions, without having any craving for the fruit of actions, the actions will not bind them.

In the thirteenth verse, the Lord explained that He is a non-doer i.e., He has no sense of doership, in spite of performing all actions, such as the creation of the universe etc. In this verse, He explains that He has no craving for the fruit of actions. Therefore, a striver should also perform actions, without

a sense of doership and without having any desire for the fruit of actions. By doing so, he is automatically liberated from the bondage of actions.

'Iti mām yo'bhijānāti'—Desires are born, when a man has an eye on the perishable mundane objects and then he cannot know the reality about God, Who is immortal. As soon as, desires are renounced, the inner sense is purified and then naturally one reflects on God. By having an eye on Him, he comes to know that, He is a disinterested friend of all beings, and all actions performed by Him, aim at the welfare, of all beings. The Lord, bestows this human body upon us, in order to enable us to be liberated from the bondage of actions. But, a man without knowing this fact, assumes his affinity for actions, and is thus held captive. Therefore the Lord in spite of having, neither a sense of doership, nor, desire for fruit, creates the universe by His grace, so as to inspire human beings, to attain salvation, by becoming free from the bondage of actions. When a man knows Him thus (in reality), he is attracted to Him. So Lord Śiva in the Rāmācaritamānasa says to Umā, "He who knows the nature of Lord Rāma, ever remains engrossed in His adoration" (5/34/2).

'Karmabhirna sa badhyate'—The Lord's actions are ever divine. The actions of saints and sages also become divine. Not only saints and sages, but also men can make their actions divine, by doing away with desire, attachment and a sense of 'mine', which are impurities in actions. When actions are purged of impurities, these become divine and they do not bind men. These lead them, as well as others, (who follow them), to salvation.

An easy means, to make actions divine is to use the objects etc., acquired from the world, to render service to the world, without regarding these as one's own, and for one's own self.

We should give a serious thought to the fact, that we neither brought the objects, such as the body etc., with us, when we

came, nor can we carry these with us when we go, or change these of our own accord, nor maintain them. Similarly, the subtle and the causal bodies, being the evolutes of nature (prakṛti), also undergo modifications and therefore, we have no affinity for these. Moreover, those objects are not for us, because had they been for us, or having acquired them, there would have been no further desire, to acquire anything else. So it is a blunder to accept these as ours, and for us. They seem to us to be ours, so that we use them in rendering service to others rather than to lay a claim on them.

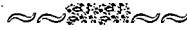
We should have no desire to acquire anything from the world nor even, to gain any favour from God. We should rather surrender ourselves to Him. The Lord Himself, has provided all the necessities of life to us, because He is very gracious and merciful. He knows our needs more than we know ours as we are dull-witted while, He is very sharp. So, without desiring anything, we should use the things that we possess, for the welfare of others without any selfish motive. By doing so our affinity for actions and objects etc., is renounced and God, Who is an embodiment of Bliss is realized.

Appendix—Though the author of worldly creation, the non-doership of God remains unaffected, similarly the non-doership of the self also remains unaffected—‘śarīrastho’pi kaunteya na karoti na lipyate’ (Gītā 13/31). But being deluded, he thinks that he is the doer—‘ahaṅkāravimūḍhātmā kartāhamiti manyate’ (Gītā 3/27).

‘Karma’, ‘Kriyā’ and ‘Līlā’—the three may appear to be the same but really they are totally different. The ‘Kriyā’ which is done with the sense of egoism and bears desirable and undesirable fruit, is called ‘Karma’ (action). The ‘kriyā’ (activity) which is done without the sense of doership and which does not bear fruit, is called ‘kriyā’ as breathing, opening and closing the eyes, movement of the pulse, beating of the heart

etc. The 'Kriyā' which is free from the sense of doership and from the desire for fruit, and also divine, and for the welfare of the world, is called 'Līlā'. Actions done by worldly people are karma and by liberated people are kriyā* and by God they are mere sports or say 'Līlā'—'lokavattu līlākaivalyam' (Brahmasūtra 2/1/33) viz., as the world without real existence appears to be existing, similarly the Lord's activity such as the creation of the universe etc., is merely His pastime. It means that the Lord in spite of being the non-doer seems to be a doer because of His pastime.

'Cāturvarṇyam mayā sṛṣṭam guṇakarmavibhāgaśaḥ'—this expression proves that according to the Gītā a person's caste is determined by his birth. A person's caste or Varṇa (order of life) is determined by the caste of his parents. The word 'jāti' is made from the root 'janī prādurbhāve' which proves that the caste is determined by birth. By 'Karma' there is the word 'kṛti' which is made from the root 'ḍukṛñ karane'. But the caste is fully preserved by only discharging the duty prescribed for one's own caste.



Link:—Describing the divine character of His actions, in the preceding verse, and citing examples of ancient seekers of liberation, in the next verse, the Lord advises Arjuna to perform his duty disinterestedly.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

evaṁ jñātvā kṛtam karma pūrvairapi mumukṣubhiḥ

kuru karmaiva tasmāttvaṁ pūrvaiḥ pūrvataram kṛtam

Having known this, the ancient seekers of salvation also

* The Lord has also called it 'Ceṣṭā' in the Gītā—Sadṛśam ceṣṭate' (3/33)

performed action (Karma); therefore, do thou also perform action, as the ancients did, in former times. 15

Comment:—

[The Lord here, concludes the topic of the divine character of actions, which He began in the ninth verse.]

'Evaṁ jñātvā kṛtaṁ karma pūrvairapi mumukṣubhiḥ'—Arjuna was a seeker of liberation (salvation), but he did not think that the performance of his duty (of fighting) would lead him to salvation. So he wanted to renounce the duty, as to him it was horrible (Gītā 3/1). Therefore, Lord Kṛṣṇa urges Arjuna to attain salvation, through performing his duty, and cited the example of ancient seekers of liberation, who attained salvation by performing their duty.

The Lord, is emphasizing the same fact here, which He mentioned, in the twentieth verse of the third chapter, by citing the example of Janaka and others, and, in the first and second verses of this chapter, by citing examples of Vivasvān, Manu and Ikṣvāku etc.

It is mentioned in the scriptures, that when desire for liberation is aroused in a striver, he should abandon actions, because in that case, he becomes eligible to attain knowledge (wisdom), rather than to perform actions.* But here, He urges Arjuna, a seeker of liberation, to perform his duty in a disinterested manner, and cites the example of other ancient seekers of liberation.

Karmayoga (Discipline of Action) consists, in remaining established in Yoga (union with God) while performing duty, and in performing duty while remaining firm in Yoga. Actions are performed for the world, while Yoga (union with God) is for one's own self. Performance of actions and non-performance of actions, are two states. A Yogī, transcends the two, without

* Actions should be performed so long as a striver does not develop dispassion or has no reverence to listen to My (God's) life-history (Śrīmadbhāgavata 11/20/9).

being attached to either of the two. This Yoga is detachment incarnate. This is not a state. It is God-realization.

The Lord, in the fourteenth verse, declared, "Actions do not taint (bind) Me, since I have no craving for the fruit of actions." A person, who having known this skill (Karmayoga) performs actions, by renouncing the desire for fruit, is not bound by actions, as the Lord declares, "He who is attached to the fruit of action, is bound" (Gītā 5/12). Actions, which a man performs, in order to gain pleasures or wealth or honour and praise or paradise etc., bind him (Gītā 3/9). But, if he performs actions, for the well being of others, without any selfish motive, to renounce his affinity for the world, the actions do not bind him (Gītā 4/23). The reason is, that when actions are performed for others, the flow is towards the world and thus attachment for them perishes. No new affinity for them is born, because there is no desire for the fruit.

'Kuru karmaiva tasmāttvaṁ pūrvaiḥ pūrvataraṁ kṛtam'—

The Lord orders Arjuna to perform actions, for the welfare of the world, like other seekers of liberation, because he is also a seeker of liberation.

All the mundane materials, such as, the body, senses, mind and intellect etc., required for the performance of actions, have their identity with the world, while they are different from the self. They have been acquired from the world, so that service to the world may be rendered, with them. If they are used by a person in performing actions for himself, he gets attached to those actions, but if all actions are performed for the welfare of others, he is not attached to them. As soon as, this attachment is renounced, he realizes his Yoga i.e., union with God, which is eternal.

Appendix—In the thirteenth and fourteenth verses the Lord declared, "I perform actions such as the creation of the universe etc., but those actions don't bind Me because I am free from

the sense of doership and the desire of fruit.” Here the Lord declares that the seekers of salvation have also performed actions by renouncing the sense of doership and the desire for fruit. The reason is that actions performed with the sense of doership and with the desire for fruit alone lead to bondage. Therefore the Lord asks Arjuna to perform actions in the same way as the seekers of salvation have performed.

In Jñānayoga first there is renunciation of the sense of doership and then the desire for fruit automatically disappears. In Karmayoga first there is renunciation of the desire for fruit and then the sense of doership easily get extinct.



Link:—In the preceding verse, the Lord explained that having known the divine character of actions, the ancient seekers of liberation performed actions. Now, the Lord in the next verse, starts the topic of, knowing the truth about action.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १६ ॥

**kiṁ karma kimakarmeti kavayo'pyatra mohitāḥ
tatte karma pravakṣyāmi yajjñātvā mokṣyase'subhāt**

What is action? What is inaction? As to this, even the wise are confused. Therefore, I will explain to you what action is, by knowing which, you shall be liberated, from its evil effect (i.e.,) worldly bondage. 16

Comment:—

'Kiṁ karma'— Common men believe that activities done with the body and senses are mere actions, while non-performance of an act, is inaction. But, the Lord declares that activities performed with body, speech and mind, are actions (Gītā 18/15).

An action, is determined by the motive by which, it is performed. An action, such as adoration of a goddess, is of the

mode of goodness, but if it is undertaken with the motive of fulfilling mundane desires, it becomes a mode of passion. If it is undertaken with the motive of someone's ruin, the same action is, of the mode of ignorance. In the same way, actions which are performed without attachment, a sense of mine and desire for fruits, are classed as inaction, and these do not bind a man, to the fruit of action. It means, that truth about action cannot be determined by outward activity only. In this connection, even wise men, possessing knowledge of the scriptures get confused, i.e., they are, at a loss to understand the truth. An action is classed, as an action or inaction, or is forbidden, according to the motive with which it is performed. Therefore, the Lord declares, that He will explain to Arjuna, what action is, why and how it binds a man, and how he can be liberated from it and by knowing the truth about it.

If a man, has a sense of mine, attachment and desire for fruits, it means that action is being performed by him i.e., he is tainted by that action, even though he does not perform an outward action. On the other hand, if he has neither a sense of mine, nor attachment nor desire for fruit, it means that actions are not being performed by him i.e., he is not tainted by such actions, even though he performs actions. Thus performance or non-performance of actions is inaction, if he has no attachment, while performance or non-performance of actions is classed as action, if he has any attachment.

'Kīmakarmeti'—The Lord, divided action into two groups—actions and inaction. Actions, bind a man, while inactions (which are undertaken for others) liberate him.

In reality, physical abjuring of actions, is not inaction. The Lord, has declared that the renunciation of actions, through delusion is stated to be, of the nature of 'ignorance' (Gītā 18/7). The exclusion of action, from fear of physical suffering, is called 'passionate' (Gītā 18/8). In the renunciation

of the nature of 'ignorance' and 'passion', the affinity for actions is not renounced, though the performance of actions is. Renunciation, in which attachment and desire for reward, are abandoned, is regarded as one of 'goodness' (Gītā 18/9). In fact, this is called 'inaction', because affinity for actions is renounced in such a exclusion. Therefore, inaction, consists in the performance of actions, by remaining untainted by them.

Even the wise are confused, about the truth of what, an inaction is. The reality about an action or an inaction is, that it should not bind a man. Arjuna holds that he will attain salvation if he does not indulge himself in the cruel deed of fighting. So the Lord declares, that a man does not attain to perfection, by mere renunciation of action (Gītā 3/4) but he can attain it, even by engaging himself in battle (Gītā 2/38).

Thus inaction, consists either in the performance of actions by remaining untainted or in remaining untainted, while performing actions.

'Kavayo'pyatra mohitāḥ—How can common men understand the truth about action and inaction, when even the learned who are well-versed in the scriptures, are at a loss to grasp this topic? It means, that only the liberated souls or the Lord knows, the truth about action and inaction.

'Tatte karma pravakṣyāmi'—A man, (the soul) is bound by actions, so he would also be liberated, by action. The Lord promises here that, He will declare the reality about actions, so that they may not lead him to bondage and he may be liberated from the bondage of the cycle of birth and death.

In fact, it is neither action nor inaction, which binds a man, but it is the desire, the sense of mine and attachment, which bind him. If he renounces desire and feelings of possession and attachment, he is liberated, while performing action, and not by performing it. One, who understands this fact, knows the reality about actions.

In the fiftieth verse of the second chapter, the Lord declared, "Yoga is skill in action." It means that Yoga viz., equanimity (evenness of mind) is the means to be liberated from the binding nature of actions. Arjuna could not understand this point; therefore, the Lord promises to explain this point again.

An Important Fact

'Karmayoga' is not an action. It is selfless service. In it non-attachment predominates. Service and non-attachment—both are not actions. Discrimination, plays an important role in both of these.

As the body, senses, mind and intellect etc., are acquired these are transitory. They should be used, only in rendering service to the world, because these have been acquired from the world. Moreover, these will have to be renounced. But, the Self or God Who is ours, can never be renounced. Only that which is really not ours, but we have assumed as ours, is renounced. In fact, this is not renunciation, it is discrimination.

All materials, (the body, senses, mind and intellect etc.,) are neither of the self, nor for the self, but are of the world and for the world. The self ever remains unaffected and uniform, while the materials are changing. Therefore whatever action is performed, with these materials is for the good of others, not for the self. In this there is a vital fact, that no action can be performed, without materials. Even the greatest writer cannot write, without ink, pen and paper, which are of the world. Therefore, when a person, uses the articles of the world for the world, he in fact, does not render any service to the world, he gives the things of the world to the world. Thus he merely uses his discrimination. Thus, it is discrimination which leads to renunciation and service.

Discrimination has been bestowed upon beings from time immemorial. Had it been the fruit of virtuous action, how could virtuous actions have been performed, without discrimination? It

is discrimination by which one can resolve, to perform virtuous actions, by renouncing evil actions. As discrimination is self-evident, so is Karmayoga (Discipline of Action) which involves no labour. Similarly, in the Discipline of Knowledge, the self (Which is detached) is self-evident, while in the Discipline of Devotion, the affinity for God is self-evident.

'Yajñātvā mokṣyase'śubhāt'—The self, is good and virtuous, while the ever-changing world, is bad or evil. The self, in spite of being an eternal fragment of God, and developing a disinclination for God, has got entangled in the perishable world. The Lord declares, that He will describe reality about action, by knowing, which he (Arjuna) will be liberated from its evil effect i.e., worldly bondage of the cycle of birth and death.

[The topic of knowledge of action, which begins in this verse, will be concluded in the thirty-second verse with the declaration, "Thus knowing, thou shalt be liberated".]

A Vital Fact

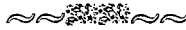
In the term, 'Karmayoga' Karma (actions) are performed for the world, while Yoga (union with God), is for the self. Action and non-action—these are the two states of action, which involve egoism. So long as, a man has egoistic notions he has, affinity for the world; and so long as he has affinity for the world, he continues to have egoistic notions. But 'Yoga' transcends the two states. In order to realize that Yoga it is essential to be free from egoism. The method of being free from egoism, is performance or non-performance of actions, by being equanimous and remaining equanimous during performance or non-performance, of actions. It means, that he should have equanimity (evenness of mind) during the performance and non-performance of actions (Gītā 2/48), i.e., he should remain untainted.

Those, who believe that a man is inclined towards the world by performance of actions, and is inclined towards God through

non-performance of actions, and having a disinclination for the world, meditate on God and experience a trance, also perform actions. The feeling, that God (perfection) will be attained through meditation and trance, is also a subtle form of action, because one expects God-realization through performance of actions, in the form of meditation and trance, while God is beyond action, as well as inaction.

The Lord declares, that He will explain the reality about action by which one will attain God, immediately. God pervades everywhere, all the time, through things, persons, bodies, senses, minds, intellects and life-breaths etc., equally. He remains united with us, when we perform actions and when we do not perform actions. But, we are unable to realize Him, because of our affinity for actions and objects, born of nature (prakṛti).

A man has an egoistic notion, equally during the performance of actions, as well as during the non-performance of actions, but his egoism merges in the world, when he instead of performing actions for himself, performs these, for the welfare of the world.



Link:—In the next verse Lord Kṛṣṇa inspires Arjuna to know the reality of action and inaction.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

**karmaṇo hyapi boddhavyaṁ boddhavyaṁ ca vikarmaṇaḥ
akarmaṇaśca boddhavyaṁ gahanā karmaṇo gatiḥ**

The reality about actions must be known, as well about forbidden actions, even so the reality about inaction, must be understood; for mysterious, is the nature of action. 17

Comment:—

'Karmaṇo hyapi boddhavyam'— He, who remains untainted while performing actions, knows the truth about actions, described

in the eighteenth verse, by the expression, "He who sees inaction in action."

Actions can be divided, into three groups, according to the motive by which these are performed (i.e.,) action, inaction and forbidden action. An activity undertaken, according to spiritual injunctions with a desire for fruit, is called, action. Action which is performed, being free from the desire for fruit, sense of mine and attachment, for the welfare of others, is classed, as inaction. Even prescribed action, performed with the motive of doing evil to others, or giving pain to them, is classed as, forbidden action.

'Akarmaṇaśca boddhavyam'— He, who performs actions, while remaining untainted, knows the reality about inaction, described in the eighteenth verse, by the expression 'action in inaction.'

'Boddhavyaṁ ca vikarmaṇaḥ'—When a man has desire, actions are performed. But when desire is enhanced, then forbidden actions (sinful) are done.

The Lord, in the thirty-eighth verse of second chapter, declared, "Treating alike, pleasure and pain, gain and loss, victory and defeat, get ready for battle, the horrible deed involving violence; thus thou shalt not incur sin." It means, that if actions are performed with equanimity, the seemingly forbidden actions are also transformed, into inaction.

Forbidden actions, are called 'Vikarma'. Desire is the cause of forbidden actions (Gītā 3/36-37).^{*} Therefore, in order to give up forbidden actions, one should renounce desire. The essence of 'Vikarma' (sin), is desire and to know the essence of 'Vikarma', is to abandon all forbidden actions physically and so leave no trace of desire which is the cause of 'Vikarma'.

^{*} In the sixteenth chapter where the demoniac nature has been described there from the eighth verse to the twenty-third verse the term 'Kāma' (desire) has been used nine times. It shows that desire is the cause of demoniac nature (forbidden actions).

'Gahanā karmaṇo gatiḥ'—It is difficult to understand, which actions bind a man and which liberate him. Even learned men, knowing the scriptures cannot decide, 'What is action?' 'What is inaction?' and 'What is forbidden action?' Arjuna also, finds himself in a dilemma and so he thinks, that the performance of his duty of fighting is a cruel deed. Therefore, the Lord states, that mysterious is the nature of action.

Question:—In this verse, the Lord declares, that truth about forbidden actions must be known, while He does not make mention of the forbidden actions, in the topic from the nineteenth verse to the twenty-third verse. Why?

Answer:—In the topic (from the nineteenth verse to the twenty-third verse), the Lord, has prominently mentioned inaction in action so that all actions may turn to inaction i.e., actions may not lead to bondage. A desire is the root of every action. As the desire intensifies, it results in forbidden actions. Therefore it is said that Vikarma is quite near to karma. Therefore, the Lord has referred to forbidden actions, as wretched, so that men may renounce these, as well as the desire which is their main root.

First, desire leads a man to action, and then its enhancement, leads one to perform forbidden actions. But, when desire is renounced, all actions turn to, inaction. The significance of the topic, discussed in these verses, is to know the essence of inaction and what leads to annihilation of desires. When desire is renounced forbidden actions are not performed. So the Lord, does not consider it necessary to include 'Vikarma', in the topic, from the nineteenth to the twenty-third verses. Secondly, the Lord does not want to dwell upon forbidden actions in detail, because these must be renounced as they lead to sins and hells. But, in this topic there is an emphasis on, the renunciation of desire—in 4/19 by the expression 'devoid of desires and thoughts of the world', in 4/20 by, the expression 'having abandoned attachment to the fruit of action', in 4/21 by the expression 'having no desire',

in 4/22 by 'even-minded in success and failure', and in 4/23 by 'One who is devoid of attachment and works for sacrifice.'

Thus, the Lord has said, that truth about forbidden actions must be known, so that a man, having known it, may renounce desire, which is the root of forbidden actions.

Appendix—It is very difficult to gaze what fruit an action bears at present and in future for others. While performing an action a man thinks that it is of benefit to him but actually it causes harm to him. He may work for profit but it may end in loss. He acts for pleasure whereas his act results in pain. The reason is that due to the sense of doership and the desire for fruit (attachment to pleasure), man cannot determine the true nature of actions.



Link:—In the next verse, the Lord eulogizes a person who knows the truth, about actions.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

**karmaṇyakarma yaḥ paśyedakarmaṇi ca karma yaḥ
sa buddhimānmanuṣyeṣu sa yuktaḥ kṛtsnakarmakṛt**

He, who sees inaction in action and action in inaction, is wise among men, he is a Yogī and performs all his duties. 18

Comment:—

'Karmaṇyakarma yaḥ paśyet'—'Seeing inaction in action' means, to remain untainted during performance or non-performance of actions. It means also that performance or non-performance of actions, is not for the self. When a man thinks that he is the doer and so he should reap the fruit of action, he is bound by such actions. As actions are perishable, so is their fruit. The self, is eternal and has no affinity for the changing actions, and their fruits. Yet, It is bound, because of the desire, for fruit. Therefore, the Lord in the fourteenth verse declared, "Actions don't bind

Me, because I have no desire, for the fruit of actions." It is the desire for fruit, which binds one. The Lord declares, "He who is attached to the fruit of action, is bound" (Gītā 5/12).

If a striver, has no desire for fruit, new attachment does not arise; and old attachment perishes, when actions are performed for the welfare of others. Thus, he becomes, totally dispassionate. This dispassionate nature, turns all actions into inaction.

A man, has to take birth either to be free of obligations or receive these from others, for all previous births. This exchange has been going on for several births. He cannot get rid of the cycle of birth and death, so long as, he does not repay his debt. The way to close his account is, that he should pay to others what he owes to them and should not expect them to repay to him, their debts. Thus, the account will be closed and, he will be liberated, from the cycle of birth and death (Gītā 4/23).

If a person does nothing for himself, and has no desire, he gets detached from all actions and objects etc., because all objects and materials etc., such as the body, senses, mind, intellect and life-breaths are of the world, not one's own as these have been acquired from the world, so that service may be rendered to the world with these. Therefore, when a striver performs all actions (service, adoration, chant, meditation entrances also) for the welfare of the world, the flow of action is towards the world and the striver, remains detached and untainted. This is 'seeing inaction in action.'

So long as, a striver has affinity for the body and the world, the performance or non-performance of actions, will be included in action. So, a Karmayogī should remain untainted (detached), while he performs actions, as also while he does not. When a man performs actions, without having any desire for fruit, profit, honour, praise and pleasure, here or hereafter, it means, that he is detached (untainted) during the performance of actions. Similarly, when he does not perform any action, he should not

desire, in the least, to gain honour, praise, pleasures and bodily rest etc., by non-performance of actions.

He, who abandons action, because it is painful or out of fear from physical suffering or practises relinquishment of passion, (Rājasa Tyāga) while he who renounces his obligatory duty out of delusion, indolence and heedlessness, practises Tāmasa Tyāga. Both kinds of relinquishment, must be totally abandoned. Similarly, if a man does not perform action, so that he may enjoy the state of meditation or trance or liberation, he does not get detached from nature (prakṛti). When he renounces his full affinity for nature, he remains untainted while performing actions or not performing these.

'Akarmaṇi ca karma yaḥ'— 'Seeing action in inaction' means, performing action or not performing it, by being detached (untainted).

Worldly people want to gain, something or the other, through performance and non-performance of actions, while a Karmayogī's only aim through the two, is the welfare of the world, by remaining detached. The Lord declares, "For him there is no interest, in what is done or what is not done" (Gītā 3/18). If he has any self-interest, he is not a Karmayogī, but is rather a doer of actions.

So long as, a striver assume his affinity for nature, he holds that he progresses in the mundane sphere through the performance of actions, while in the spiritual sphere, through their non-performance. But, in fact, it is not so. As walking and eating etc., are actions of the physical body, so are reflection and meditation, the actions of the subtle body and trance, the action, of the causal body. Therefore, he who performs his duty (action) for the welfare of the world, by remaining detached (untainted), sees inaction in action. The same, has been pointed out, in the forty-eighth verse of the second chapter, by the Lord, when He declares, "Perform action, being steadfast in Yoga (equanimity)."

Activity or non-activity with some motive in the world, are both actions. To remain quite detached, while doing actions or refraining from them throughout, and being detached, while there is performance or non-performance of actions,—this total detachment under all circumstances, is called 'Yoga', and is 'Karmayoga.'

A striver should remain equanimous, during the performance or non-performance of actions, called Karmayoga.

Question:—Why has the Lord mentioned 'inaction in action' and 'action in inaction', while in both cases, inaction or detachment, is the predominating factor?

Answer:— When a man sees inaction in action, there remains the dominance of detachment. But, when he sees action in inaction, there is predominance of performance or non-performance of action. It means, that detachment has its affinity for the self, while performance or non-performance of actions, has its affinity for the world, including the body. Therefore, detachment is one's own duty, while performance or non-performance of action, is the duty of another. In order to differentiate the two, the Lord has mentioned 'seeing inaction in action' and 'action in inaction'.

In the Discipline of Action, there is performance or non-performance of action, for the welfare of the world without attachment, because, while performing actions, one should remain detached and while remaining detached, one should perform actions—these two aspects are the principles of the Gītā.

'Pravṛtti' (activity) and 'Nivṛtti' (non-activity)—both are in domain of nature. Nature is ever-changing and So is performance or non-performance of actions, while the Self Which is the illuminator and base of the two, ever remains uniform without undergoing any modification. In order to explain this fact, the Lord has declared, that he who sees inaction in action, and action in inaction both is wise. It means, that a striver while remaining established in the self, should perform actions for the welfare of

the world viz., as a sacrifice (Yajña).

'Sa buddhimānmanuṣyeṣu'—The striver, who sees inaction in action and action in inaction i.e., remains detached (untainted), and knows the truth about action. Unless he is detached i.e., regards objects and actions as his, and for him, it means that he has not known the reality about actions.

In order to, know the truth about God, a striver has to identify the self with Him, while in order to know the reality about the world, he has to separate the self from the world (actions and objects), for he (the self) has identity with God, while he is different from the world. All actions, are transitory while the self is eternal.

As a common man cannot remain unsoiled, in a coal cellar, only a wise man could do so, similarly, only a wise man can remain detached from actions, while performing these. Therefore, here as well as in the tenth verse of the eighteenth chapter, the Lord calls such a man wise among men. He wants to say that for such a wise man, nothing further remains to be known.

'Sa yuktaḥ'—A Karmayogī, remains equanimous in success and failure, because he totally renounces the desire, for the fruit of actions. Here the term 'Yoga', stands for equanimity. One is a Yogī, because he remains established, in equanimity.

Every being has a natural union with God, but he forgets it, because he assumes his affinity for the world. When he performs actions for the welfare of the world, by renouncing desire for fruit, a sense of possession and attachment, his assumed affinity for the world is renounced and he realizes his union with God, which is natural and eternal. For such a Yogī nothing remains to be attained, for he has achieved Divinity.

'Kṛtsnakarmakṛt'—So long as, a man has to attain something or the other, he has to perform actions viz., his attachment for actions, does not wither.

Perishable actions bear perishable fruits. So long as, one

has desire for the perishable, he will have to undertake actions. But, on having renounced all affinity for the perishable, he attains to the Imperishable Lord and nothing further remains to be done. Then, a Karmayogī has nothing to do, with the performance or non-performance of actions, i.e., he becomes a performer of all actions.

When nothing remains to be done, to be known and to be attained by such a Karmayogī, he is liberated from the evil, bondage of the wheel of birth and death in the world (Gītā 4/16, 32).

Appendix—There are two spheres—one of action and the other of inaction. Out of these two, inaction is the essence. Therefore he who sees inaction in action viz., while performing an action remains untainted and he who sees action in inaction viz., while remaining untainted performs action, for him nothing remains to be done, to be known and to be gained. As at the beginning of an action ‘Gaṇeśajī’ is worshipped but during the performance of the action ‘Gaṇeśajī’ is not worshipped all the time. But it is not the case here of remaining untainted in actions at the beginning only. Therefore the Lord has mentioned inaction in action and action in inaction. It means that one should never be tainted (desire for fruit and the sense of doership) viz., he should ever remain untainted.

In the eighth verse of the third chapter the Lord declares that the performance of an action is superior to inaction—‘karma jyāyo hyakarmaṇaḥ’ while here He declares that it is better to see inaction (non-doership) than the performance of action; and for the person who is thus untainted, nothing remains to be done, to be known and to be gained. It proves that a man should be free from the desire for fruit and from the sense of doership because these two severally bind a man.



Link:—Now, the Lord in the next two verses, describes the

enlightened soul (sage) who sees inaction in action and action in inaction, i.e., who knows the truth about action.

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

**yasya sarve samārambhāḥ kāmasaṅkalpavarjitāḥ
jñānāgnidagdhakarmāṇaṁ tamāhuḥ paṇḍitaṁ budhāḥ**

He, all whose undertakings are free from Saṅkalpa and desire and whose actions are burnt up in the fire of wisdom, him the seers, call wise (Paṇḍita). 19

Comment:—

'Yasya sarve samārambhāḥ kāmasaṅkalpavarjitāḥ'—Thinking of sense-objects and remembering these time and again, and thinking that some of these are good, useful and pleasurable, is a mental resolve (Saṅkalpa) and 'Vikalpa (uncertainty) is antithesis of Saṅkalpa, "these are not good and are injurious." This type of thinking, the Vikalpa-intellect is the abiding place of positive and negative projections. When negative projections, give way to positive ones, at that time a desire to obtain those objects arises. This is known as "Kāma". In an accomplished Karmayogī, projection and desire, both are absent e.g., there remains neither 'Saṅkalpa, which is the origin of desire nor desire which is its product. Therefore, all actions of a 'Karmayogī' are free from resolve and desire.

'Saṅkalpa' and desire, are the two seeds of action. If they are no longer there, action becomes inaction, that is to say, actions lose their binding potentiality. In a liberated soul, these two are absent, so actions performed by that are not binding. Even though, he does everything, in order to maintain social order and protect the chain of social obligations, yet he is quite untainted with his actions, whatsoever.

The Lord, has prescribed on occasions the renunciation of desires (6/4), of mental projections (2/55), and of both

these (6/24-25). Therefore, wherever in Gītā renunciation of 'Saṅkalpa' is prescribed, it must always be together with desire as well. In a nutshell, a striver should give up projections and desires both.

There are four states of a motor car.

1. When a motor car stands still, in the garage, its engine does not function and the wheels don't move forward.

2. The engine starts functioning, but the wheels do not, move forward (it's all loss and no gain).

3. The engine functions and the wheels move and cover some distance.

4. On a downward slope, the engine is stopped, while the wheels move and cover a distance (it's all gain and no cost).

Similarly, a man may have four states—

1. Neither desire, nor action.

2. Desire but no action (it's all loss and no gain).

3. Desire as well as action.

4. Action, but no desire (it's all gain and no cost).

The best state of a motor car is the fourth one, when the car runs, but no petrol is consumed. Similar, is the case with man. The best state is when he performs action, without having any desire. Even the wise, call such a man a sage.

'Samārambhāḥ'—Here, this term stands for, the undertaking of a Karmayogī, which are free from attachment and aversion. It does not stand for the word 'ārambha' (undertaking), used in the twelfth verse of the fourteenth chapter, because there 'pravṛtti' (activity) and 'ārambha'—two terms have been used. There, the term 'pravṛtti' stands for the performance of duty, while the term 'ārambha', stands for the undertaking of actions for pleasures and prosperity. A sage or an enlightened soul, performs action scrupulously according to the ordinance of the scriptures, for the welfare of all beings.

The terms 'sarve', expresses the meaning, that all his

undertakings are free from the thought of the world and desire. From morning till night, whatever he does, for the maintenance of his body, such as washing, eating, walking etc., and for spiritual upliftment, such as chant, adoration, reflection, meditation and trance, is free, from the thought of the world and desire.

'Jñānāgnidagdhakarmāṇam'—Wisdom, consists in knowing the truth that actions have their affinity for the body and the world, not for the self, because, actions have a beginning and an end, while the self remains stable. All actions, are burnt in the fire of this wisdom i.e., actions cannot bear fruit in the form of bondage (Gītā 4/16,32).

In fact, the body and actions, have their identity with the world, while the self is different from these. But, by an error, he (the self) assumes his affinity for these. Great souls have no affinity for their so-called, bodies. As actions are performed by the entire world, so are actions performed by their so-called, bodies. Thus, when they are detached from actions, not only their present actions, but also the stock of past actions are burnt, in the fire of wisdom. As far as, their fate (prārabdha karma) is concerned, it creates favourable and unfavourable circumstances, but being detached from the fruit of actions they neither feel happy nor sad. The 'prārabdha karmas', get effaced by creating transitory circumstances.

'Tamāhuḥ paṇḍitaṁ budhāḥ'—It is easy to know the reality about an ascetic, who having renounced actions externally ever remains absorbed in the adoration of God, but it is very difficult to know the truth about a man living a householder's life who performs his duty scrupulously without being attached to actions, in the least. The sages also declare, "Those who have renounced the world, enlighten others, and everyone knows them. But a householder saint, is rarely known."

As a lotus leaf in spite of being born in water and living constantly in touch with it, is not tainted by water, so does a Karmayogī, in spite of being born in a life-of-action (human life)

and in spite of living, in this world of actions, while performing actions, does not get attached to these.* Detachment from actions, is not an easy task. Therefore, the Lord, in the eighteenth verse, has called him wise among men, while here He declares, that the wise call him a sage. It means, that such a Karmayogī, is the wisest among the wise.



त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

tyaktvā karmaphalāsaṅgaṁ nityatr̥pto nirāśrayaḥ
karmaṇyabhipravṛtto'pi naiva kiñcitkaroti saḥ

One having abandoned attachment to actions and their fruit, ever content, without any kind of dependence, he does nothing even though fully engaged in action. 20

Comment:—

'Tyaktvā karmaphalāsaṅgaṁ'—If a man thinks, that he is the doer while performing action, regards the body and the senses etc., as his, considers the action as his and for him and expects its fruit, then, he becomes the cause of fruit of action. But an enlightened soul, totally renounces his affinity for the mundane materials and so he is not, in the least, attached to materials for action, to action and to the fruits of action. Thus, he does not become the cause of the fruit of action.

As, an army fighting under the guidance of a king, with material supplied by him gains victory over an enemy, but the credit for the victory goes to the king; similarly, a soul attached to the body, senses, mind and intellect etc., is held responsible, for the fruit of actions performed by these.

* Even Renunciation of actions of a deluded person is conducive to action while even performance of actions of a wise man leads to actionlessness (Aṣṭāvakra Gītā 18/61).

A great soul, having not the least attachment for actions, and material for actions, is not attached to the fruit of actions.

In fact, the self has no attachment for actions and their fruits, because It is sentient, imperishable and unaltered, while actions and their fruits are insentient, perishable and undergo modifications. But when It assumes Its affinity, by an error, for them, it is bound. If It renounces this assumed affinity, It will realize its detachment from actions, and their fruits.

'Nirāśryaḥ'—Even, a king or an emperor, has to depend on circumstances, time, objects and persons etc. But an enlightened soul, does not depend on these, because having realized the self or God, he remains satisfied in the self, whether he acquires anything or not.

'Nityatṛptaḥ'—The soul, being a fragment of God is real, and the real never ceases to be (Gītā 2/16), but when it assumes its affinity for the unreal, it feels a deficiency. In order to compensate for the shortage, it has a desire for worldly objects. It is satisfied by acquiring the objects but that satisfaction is temporary as the objects are perishable. How could the unreal, satisfy the real? Therefore, so long as, the soul assumes Its affinity for the perishable actions and objects, and depends on these, It does not realize, the satisfaction automatic, which is eternal. The same eternal satisfaction has been referred in the seventeenth verse of the third chapter, by the expression 'ātmatrptaḥ' (satisfied with the self).

'Karmaṇyabhipravṛtto'pi naiva kiñcitkaroti saḥ'—The term, 'abhipravṛttaḥ' means, that all actions are scrupulously performed by emancipated soul, because he is not at all attached to actions and their fruits. All his actions, are performed for the welfare of the world.

He who is attached to the fruit of action, cannot perform actions, scrupulously, because a lot of his energy is wasted, by thinking of the fruit.

The term 'api' (even or though) means, that such an enlightened soul does not perform an action at all, though he is fully engaged, in action. It is because of his detachment, that all his actions change into inaction.

When he does nothing, how could he be bound by the fruit of actions? Therefore, the Lord, in the twelfth verse of the eighteenth chapter, declares that a Karmayogī, who has renounced the fruit of action, does not reap the fruit of action i.e., becomes free from the bondage of action.

Prakṛti (nature) is ever-active. Therefore, so long as, a man has affinity for the modes of nature (actions and objects), he gets attached to them, even without performing action. If he has no affinity (attachment) for the modes of nature, he does nothing, even though, he is ever-engaged in action, as all his actions are performed, for the welfare of the world.

Appendix—So long as a man has the sense of doership, during the performance of action or non-performance of action, he remains a doer. But when the sense of doership is wiped out, he does nothing at all or his action or inaction never comes under the category of action at all.



Link:—Having described the detachment of an enlightened soul, in the nineteenth and the twentieth verses, now the Lord, in the twenty-first verse, describes the detachment of a striver who does not perform duties enjoined by the scriptures, while, in the twenty-second verse, He describes the detachment of a striver, who performs his duties.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
 शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥
 nirāśīryatacittātmā tyaktasarvaparigrahaḥ
 śārīraṁ kevalaṁ karma kurvannāpnoti kilbiṣam

Having no desires, with his mind and body fully subdued, giving up all attachments and possessions, even though performing action necessary for the maintenance of the body, a Karmayogī, incurs no sin. 21

Comment:—

'Yatacittātmā'—A man, cannot keep his body, senses, mind and the self, under control, because of hope or desire. When he has no hope or desire, his body, senses and mind etc., automatically remain under his control, and then no futile action is performed by him.

'Tyaktasarvaparigrahaḥ'— If a Karmayogī is a recluse, he renounces all worldly possessions. But, if he is a householder, he does not accumulate any worldly object, to derive pleasure out of it. He, by regarding it as the world's, uses it in rendering service to the world. It is inevitable for every striver not to hanker after, mundane pleasure.

[This is the only verse in the whole of Gītā, where there is description of renunciation, of all worldly possessions. In the tenth verse of the sixth chapter, there is an explanation of the renunciation of possessions, for a Yogī who practises meditation, while in the fifty-third verse of the eighteenth chapter, there is an account of the renunciation of possession, for a Yogī, who has attained the supreme state of knowledge. But here, in this verse, renunciation is superior to those renouncements, because only here, the adjective 'sarva' (all) has been used with 'parigrahaḥ' (possessions). The term, 'aniketaḥ' (homeless or having no fixed abode) has been used, for freedom from attachment to the abode, in the nineteenth verse of the twelfth chapter, for a Bhaktiyogī.]

'Nirāśīḥ'—A Karmayogī, has no hope, no desire and no lust. He does not hanker after worldly pleasure and prosperity. Even if, he is not able to renounce his hope or desire totally, he aims at their renunciation.

'Śārīraṁ kevalaṁ karma kurvan'—The actions expressed in

this term may be of two kinds— (i) actions which are undertaken by the body and, (ii) actions which are performed, for the maintenance of the body. The former, have been described, in the eleventh verse of the fifth chapter, when the Lord declares, "Men of action having abandoned attachment, perform actions only with the body, mind, intellect or even with the senses, for the purification of the self." But, this verse is pertaining to detachment of the striver, who does not even perform duties, enjoined by the scriptures. Therefore, here it is used in the latter sense i.e., actions (as eating, drinking, bathing, washing etc..) which are necessary, for the bare maintenance of the body, are performed, by a man of action, who has abandoned attachment.

'Nāpnoti kilbiṣam'—He, who is attached to the performance or non-performance of action, in the least, incurs sin i.e., follows the cycle of birth and death. But, the man of action, being free from hope or desire, is not attached to the performance or non-performance of action, so he incurs no sin, all his actions change into inactions.

Such a Karmayogī (man of action), does not indulge in indolence and heedlessness. These two are, also enjoyments. Lying idly in a lonely place is an enjoyment and indulgence in useless and forbidden actions, is also an enjoyment. Through such indulgences, a man enjoys himself. Thus he incurs sins. But a Karmayogī, who is given to performing some action, does not indulge in indolence and heedlessness. His mind, senses and body, are under his control. Moreover, he is free from hope, desire and a sense of possession etc. So, forbidden actions cannot be performed by him, and thus he incurs no sin. Had he indulged in indolence and heedlessness in the least, it could not be said of him, that he incurs no sin.

Now a doubt arises, why it has been said that he incurs no sin, when forbidden actions cannot be performed by him. The clarification is, that all undertakings are enveloped by defects

(sins). The Lord declares, "All undertakings are clouded by defects, as fire by smoke" (Gītā 18/48). The root of sins, is desire or a sense of mine or attachment. A Karmayogī (man of action), is free from desire, sense of 'mine' and attachment, or he has such an aim, so he has nothing to do, with the performance or non-performance of action. Therefore, he does not incur incidental sin, during the performance of his duty, nor does he incur sin, by the renunciation of his duty, enjoined by the scriptures.

A second doubt may arise here, that the Lord has directed even a wise man (who has attained perfection), to perform action for the welfare of the world (3/25-26). The Lord has also declared, "There is nothing in the three worlds, that should be done by Me, nor is there anything unattained, that should be attained, yet I engage Myself in action" (Gītā 3/22—24). Therefore, will a Karmayogī, who does not engage himself in action for the welfare of the world, not incur sin? The clarification is, that he will incur no sin, because he is free from desire, attachment etc., and a sense of mine. Though the Lord and wise men (enlightened souls), are totally free from desire and attachment etc., yet out of compassion (grace), they perform actions for the welfare of the world, even when it is not obligatory for them (Gītā 3/18). Such ascetic-Karmayogīs, as described in the verse, are also ideal for ascetic strivers of Karmayoga and are automatically, a source of inspiration for strivers and common folk.

The third doubt that arises, is that the Lord, in the thirteenth verse of the third chapter declared, "Those wicked people who prepare food for their own sake, verily eat sin", while here, He declares that he who performs action for the mere maintenance of body incurs no sin. Thus there seems to be a contradiction. The clarification is, that so long as there is desire for pleasure as well as attachment to actions, and materials, he incurs sins, whether he performs actions or does not perform these, but when he becomes free from desire and attachment, he incurs no sin.

Question:—Can this verse not be included in the verses

pertaining to the Discipline of Knowledge, as these reflect the marks of a man of knowledge?

Answer:—The first point is, that here the context is of Karmayoga. Secondly, a Jñānī (liberated soul), holds that he does nothing at all (Gītā 5/8) i.e., he sees inaction in action. So it cannot be said about him, that he incurs no sin while performing action, because he does not think he is a doer or he performs any action at all.

Though in the striver, who follows the path of action, discrimination is not clearly revealed, yet he has a determinate intellect, about three facts, that nothing is his, nothing is required for him, and nothing is to be done for him. Having resolved this, he remains detached, from actions in spite of performing these.

Generally, people believe that a Karmayogī leads the life of a householder, while a Jñānayogī follows the renounced order. But, in fact it is not so. A Jñānayogī (man of knowledge) is he, who can discriminate between self and body, whether he leads the life of a householder or of a renounced order. But, he who cannot discriminate self from the body, despite a determinate intellect about above-mentioned three facts, is only a Karmayogī, whether he is a householder or is of a renounced order.



यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥

yadṛcchālābhasantuṣṭo dvandvātīto vimatsarah
samaḥ siddhāvasiddhau ca kṛtvāpi na nibadhyate

Content with what comes to him without desire for fruit, free from antithetic influence and envy, even-minded in success and failure, even though performing action, he (Karmayogī) is not bound by these. 22

Comment:—

'Yadṛcchālābhasantuṣṭaḥ'—A Karmayogī, performs action

scrupulously without expecting any fruit. As he has no desire for fruit of action, he remains even-minded in success and failure, profit and loss, honour and dishonour and praise and blame etc. He remains equanimous, in all favourable and unfavourable circumstances, without feeling happy or sad. He has knowledge of profit and loss, and accordingly, he makes wise efforts also. But, in effect he feels neither happy nor sad. Even if evenness of mind is lost, a striver, should not lose heart, because the disturbance of mind is short-lived and disappears quickly.

The term 'lābha' denotes, profit as well as loss, agreeable as well as disagreeable, whatsoever is obtained.

'Vimatsarah'—A Karmayogī, identifies himself with all beings. He realizes his self as the self, in all beings (Gītā 5/7). So he is not at all envious of any being. A Karmayogī, is very cautious lest he should be envious of any being, because all his actions are performed for the welfare of the world. If he is envious of anyone in the least, his undertakings cannot be for the welfare of the world.

Envy is a subtle evil. Even neighbouring businessmen, friends and members of a family, are seen getting envious of each other, because of each other's good fortune. Where, there are antagonistic feelings, this evil is found in abundance. Therefore, a striver, should be on his guard against this evil.

'Dvandvātītaḥ'—A Karmayogī, transcends the pairs of opposites, such as profit and loss, honour and dishonour, praise and blame, pleasure and pain, and desirable and undesirable circumstances. So, he has a balanced state of mind, free from attachment and aversion etc.

Similarly, there can be the influence of the opposites in beliefs, one may believe in the Lord, Who is endowed with form and attributes, while the other may believe in the Lord Who is formless and without attribute; one may believe in the dualistic principle, while the other in the non-dualistic principle.

Whether mind is absorbed in God or not, whether seclusion is procured or not, whether peace is attained or not, and, whether success is achieved or not, a striver, is free from all such pairs of opposites, like a balance which remains steady, when there is equal weight on either side. A Karmayogī, free from the pairs of opposites, is easily released from the bondage of the world (Gītā 5/3).

'**Samah siddhāvasiddhau ca**'—He remains even-minded in accomplishment or non-accomplishment of the work and for getting or not getting its fruit in success and failure, pleasure and pain, without having attachment or aversion for them. The same evenness of mind by the expression has been pointed out here as well as in the forty-eighth verse of the second chapter.

When a striver realizes, the three facts, that nothing is his, nor is for him and nothing is to be done for him, he attains a state of total evenness of mind.

'**Kṛtvāpi na nibadhyate**'—When a Karmayogī is not bound, even while acting, there is no question of his being bound without acting. He remains free, from attachment in these two states.

As a Karmayogī who performs action merely for the maintenance of the body, is not bound, so is a Karmayogī, who performs actions, sanctioned by the scriptures, not bound.

In fact, it is neither performance nor non-performance of actions, which binds a man but it is attachment to these which binds him. Similarly, it is detachment, which liberates him from bondage. A Karmayogī, like an actor, plays his part according to his caste and order of life and being detached from them. He is not at all attached to the changing nature (Prakṛti), he remains established in the eternal self. Therefore, he automatically remains even-minded, and thus is not bound, by actions even while performing these.

If a serious thought is given, it becomes clear, that equanimity is natural. Everyone, knows that he remains the same in both

favourable and the unfavourable circumstances. It means, that circumstances change, but he (the self) remains the same. However we commit an error, that we keep an eye on circumstances, but we do not watch the Self. Consequently, we feel happy or sad.



Link:—The Lord, in the first half of the ninth verse of the third chapter, by a negative inference, declared, "The mankind is bound by actions other than those performed for the sake of sacrifice." He describes the same fact, by a positive inference, in the next verse.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

gataśaṅgasya muktasya jñānāvasthitacetasaḥ
yajñāyācarataḥ karma samagraṁ praviliyate

All actions of a man, who is devoid of attachment, who is liberated, whose mind is established in knowledge of the self, who works for the sake of sacrifice (yajña) are destroyed. 23

Comment:—

[This verse, is an important one about the Discipline of Action, because only here, it is mentioned that all actions of a Karmayogī, are destroyed. Similarly, the thirty-sixth verse of the fourth chapter, is an important verse on the Discipline of Knowledge, while the sixty-sixth verse of the eighteenth chapter is an important verse, on the Discipline of Devotion.]

'Gataśaṅgasya'—Attachment, to actions, objects, incidents, circumstances and persons, leads to bondage i.e., the cause of birth of the soul in good and evil bodies (Gītā 13/21). When a man performs actions for the welfare of the world, without any selfish motive, he becomes free from attachment, for actions and objects.

In fact, a man (the self) is inherently detached,

(Bṛhadāraṇyaka 4/3/15). But in spite of being detached, he gets attached to the body, senses, mind, intellect, objects, circumstances, and men etc., by regarding these as his own, and is thus bound by desire for pleasure. So long as, he wants to satiate his desire, his attachment is enhanced. In fact, whatever is to happen, will happen and whatever is not to happen will not happen, whether one desires it or not. Therefore, he who has any desire, gets entangled in vain, and has to suffer pain.

A Karmayogī, considering the acquired things of the world, neither of his own nor for himself, utilizes these, in rendering service to the world. Thus the flow of things and actions, is towards the world and the self remains the same, as it is, non-attached.

He has no egoistic notion of rendering service to others because he thinks that he has discharged his debt by returning thing to the one to whom it belonged. If egoistic notion subsists, it binds a Karmayogī. It subsists only when he considers, the materials for service, as his own. When the subtle egoistic notion, is rooted, then only pure service remains. Moreover, he does not expect any reward, in the form of money, honour, praise, position and authority etc., because he does not lay claim to these. He wants, neither to be called a generous man, nor gets pleased if praised by calling him, generous, or derives pleasure out of his act of service. By doing selfless service, he gets placidity of mind. If that placidity is not enjoyed, he automatically realizes, axiomatic detachment.

'Muktasya'—A man (the soul), in spite of being different, from actions and objects, such as the body etc., assumes these as his own, because of desire, attachment and a sense of mine, and is thus bound. By following the Discipline of Action, when the assumed affinity is renounced, the Karmayogī becomes detached. This detachment leads him to liberation.

'Jñānāvasthitacetasaḥ'—He, who ever remains conscious of

the self, has his mind ever established in its knowledge. When he becomes conscious of the self, he gets established in the self. In fact, he had already been established in the self, but he only now realizes the fact.

In fact, knowledge is gained of the world, rather than of the self, because the self is an embodiment of knowledge. The world, consists of actions and objects. The self, being sentient, is different from insentient actions and objects. The self is their illuminator. As soon as, a striver realizes this fact, his affinity for actions and objects, is renounced and he realizes, that he is, naturally, established in the detached self.

'Yajñāyācarataḥ karma samagrāṁ praviliyate'—One form of, 'Seeing inaction in action', is to work for the sake of sacrifice (yajña). Performance of actions for the welfare of others, without a selfish motive, is called 'Yajña', (sacrifice). He, who works for the sake of sacrifice, gets liberated, while he, who performs actions other than those, that are performed for the sake of sacrifice, is bound (Gītā 3/9).

Actions and objects, are the evolutes of nature (prakṛti). Both of them have a beginning and an end, i.e., they are perishable. They neither existed, before they were seen, nor will exist, when they have gone. It means, that in the middle, they merely seem to exist, but actually they do not exist, as it is a rule, that whatever does not exist, at the beginning and at the end, also does not exist in the middle (at present). But the self, the illuminator of objects and action, is sentient and remains stable. Though, It has no affinity for objects and actions, when It assumes its affinity, for them, it is bound. The method by which to be liberated from this bondage, is to work for the welfare of others, without having any selfish desire for fruit.

In the world, there are innumerable objects and undertakings, which one assumes as his own, by having attachment, desire and a sense of mine for these he gets bound when having

renounced attachment, desire and a sense of mine, he renders, service with them regarding them as of others', all his actions (of past as well as present) are dissolved, and he realizes, his natural detachment.

An Important Fact

(1) An agent, an instrument and action, are the threefold basis, of action (Gītā 18/18). Out of the three, the real basis is the agent, because the instrument and the action, depend on the agent.

If we give a serious thought to the topic, we come to realize, that a desire to act, arises, only when we have a desire to acquire something, or the other. The desire to act, makes us an agent, or a doer. This sense of doership, binds a man. When a man, performs an action with the desire to acquire anything, his sense of doership, is strengthened. But, when a Karmayogī, without having any desire to acquire anything, works for the sake of sacrifice i.e., for the welfare of others, his doership, is utilized for the welfare of others and he realizes, that he is detached from actions and objects etc. His actions are not accumulated as in the absence of doership, all his actions are neutralized.

In the Discipline of Action, renunciation of a sense of mine, is important, while in the Discipline of Knowledge, renunciation of 'egoism', is important. If a striver, renounces one of these, the other is automatically renounced. In the Discipline of Action, first there is renunciation of a sense of mine and then renunciation of egoism, naturally follows; while in the Discipline of Knowledge, the order is reversed. In absence of 'Tness and 'mineness', the doership and enjoyership, both melt away.

When, a man of action, has neither a sense of doership, nor has any desire, he has not to reap the fruit of action, in the same way as a criminal has not to suffer torture or punishment, if he dies. When a person, does not want to reap the fruit of

his actions, all his actions are dissolved.

(2) In the ninth verse of this chapter, the Lord declared, "He who thus knows, in their true nature, My divine birth and action, comes to Me." The birth, can be divine only of the Lord, but actions of men, can also be divine. In the fourteenth verse of this chapter, the Lord declares, that his actions are divine, as he has no desire for the fruit of actions and thus, he is not bound by them i.e., his actions, change into inaction. In this way, if a striver, also performs actions, without expecting the fruit of actions, his actions also, change into inaction. Then, in the fifteenth verse, He declares, "Having known this, men who sought liberation, also performed actions." In the sixteenth verse, He resolves to teach the reality about action, while in the seventeenth verse, He declares that one should understand the true nature of action, of forbidden action and of inaction. In, the eighteenth verse, He declares, that he who see inaction in action and action in inaction, is wise among men.

Desire is the known root of actions. When desire is, enhanced, forbidden actions are performed, but when desire is renounced, actions are changed into inaction. The main purpose of the Lord, is to describe inaction, (from the sixteenth to the thirty-second verse). Therefore, He has described renunciation of desire, which is the root of actions and forbidden actions in each of the verses from the nineteenth to the twenty-third, along with inaction* and the topic has been concluded in the thirty-second verse.

* Examples of the renunciation of desires— 'Devoid of desires' (4/19); "Having abandoned attachment to the fruit of action" (4/20); "Having no hope or desire" (4/21); "Satisfied with what comes to him by chance" (4/22) and "Devoid of attachment" (4/23).

Examples of inaction—

"Actions have been burnt by the fire of knowledge" (4/19); " He does nothing though engaged in action" (4/20); "While performing actions he incurs no sin" (4/21); "Though acting he is not bound" (4/22); " The whole action is dissolved" (4/23).

Appendix—One is 'Kriyā', one is 'Karma' and one is 'Karmayoga'. The body passes from babyhood to youth and from youth to old age—this is 'kriyā'. By this 'Kriyā' a man neither incurs sin nor virtue, it neither leads him to salvation nor to bondage. Similarly the flow of the river Ganges is mere a 'kriyā'. If a man gets drowned in its current or it may prove helpful in farming etc., the Ganges does not incur any sin or virtue. When a man by assuming affinity with 'kriyā' becomes a doer viz., he does 'kriyā' for himself, then this 'kriyā' bears fruit and it becomes 'Karma' (action). Karma leads to bondage—'yajñārthātkarmaṇo'nyatra loko'yaṁ karmabandhanaḥ' (Gītā 3/9). In order to be free from the bondage of actions, when a man does nothing for himself but works for the welfare of others in a disinterested way, it is 'Karmayoga'. By Karmayoga bondage for actions is destroyed—'yajñāyācarataḥ karma samagraṁ praviliyate'. With the annihilation of bondage 'yoga' is attained viz., eternal union with God is realized.

This twenty-third verse is the main verse of Karmayoga. As the Lord by the expression 'jñānāgniḥ sarvakarmāṇi bhasmasāt kurute' (Gītā 4/37) has declared that the fire of knowledge reduces all actions to ashes and by the expression 'ahaṁ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ' (18/66) He has declared He will liberate a devotee from all sins, similarly in this verse He has declared by the expression 'yajñāyācarataḥ karma samagraṁ praviliyate' that all the actions including past ones of a karmayogī melt away.



Link:—In the preceding verse, the Lord declared, "All actions of a man, who works for the sake of sacrifice, are dissolved." The term 'sacrifice', in this context, stands for duty, according to a person's caste and order of life etc. Therefore, the Lord, in the next seven verses, explains several forms of sacrifice as duties, for the strivers, according to their inclination, faith and qualification.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

brahmārpaṇaṁ brahma havirbrahmāgnau brahmaṇā hutam
brahmaiva tena gantavyaṁ brahmakarmasamādhinā

For him, the ladle with which yajña offering is made is Brahmana, the fire and the act of offering oblation, is also God. By God, as offeror of sacrifice, is the oblation poured into the fire of God. God shall be attained by him who is absorbed in God, in the act of such sacrifice (yajña). 24

Comment:—

[Oblation, is important in sacrifice. The oblation becomes one with fire, when it is poured into fire, it has no separate existence of its own. Similarly, when all the means of God-realization, have no existence apart from God, these become sacrifice.

To perceive, God in all sacrifices, is to see reality, as it is not a conception. Actually objects are not real, and to visualize these as real, is an error.

All, the sacrifices described, from the twenty-fourth verse to the thirtieth verse, are included in 'Karmayoga', because the Lord at the beginning of this context, declared, "I shall teach thee, what action is (the nature of action and inaction), knowing which, thou shalt be delivered from evil" (4/16). At the end, He declared, "Know all sacrifices as born of action, and thus knowing, thou shalt be liberated" (4/32). In the middle, also He declared, "To one who works for the sake of sacrifice, the whole action is dissolved" (4/23). The important factor, is that all actions of a person, who performs them for the sake of sacrifice, are changed into inaction. Therefore, in all these sacrifices, there is a description of, inaction in action.]

'Brahmārpaṇaṁ brahma haviḥ'—The ladle, with which an oblation is poured into the fire, has been called 'arpaṇam'—that is God.

Sesame seed, barley and ghee, which are poured as oblation into fire, are also God.

'Brahmāgnau brahmaṇā hutam'—He, who performs the sacrifice, is God (Gītā 13/2), the fire into which the oblation is poured, is God and the act of pouring oblation, is also God.

'Brahmakarmasamādhinā'—Just as person while offering sacrifice, looks at the ladle, the sacrificial oblation, and fire etc., as Brahma, similarly in every action, he who regards the doer, the action, the instrument and matter as Brahma, for him all actions are Brahma and thus he is merged in Brahma.

'Brahmaiva tena gantavyam'—When he views everything, as no other than God, he attains Him.

Cultured people, recite this verse while having meals, so that this activity may be changed into a sacrifice (yajña). When a striver has his meal, he beholds God, in the following way:—

(i) The hand, with which the food is put into the mouth, is God. "With hands and feet everywhere, He exists" (Gītā 13/3).

(ii) The food is God. "I am the melted butter" (Gītā 9/16).

(iii) He who eats the food, is also God. "The soul is a fragment of Mine" (Gītā 15/7).

(iv) The fire, that abides in the stomach, and by which food is digested, is also God. "I am the fire, lodged in the body of all creatures" (Gītā 15/14).

(v) The action of offering food, to the fire, which abides in the stomach, is also God. "I am the offering" (Gītā 9/16).

(vi) The fruit of eating, the remnants, (residual food) of the sacrifice, is also God. "Those who eat the sacred food that remains, after a sacrifice, attain to the eternal Absolute" (4/31).

A Vital Fact

The world, which is an evolute of nature (prakṛti), is in fact, seen in the form of objects and actions. The world, in the

form of objects and actions is ever-changing and ever undergoes modifications. But, due to attachment, we do not perceive the changing nature, of objects; we perceive these chiefly, as objects. All objects and activities are going to naught. Therefore, the world is practically, a naught. There is existence, only of the transcendental Absolute. In fact the world does not exist, but it seems to exist, in the light of the eternal Absolute. The non-existence of the world is explained below—

The world appears in three states—birth, life and death. But, actually there is no life. What seems life, is nothing but the process from birth to death.

A man (or an object), starts to die the day, he is born, though it is said that he is born, he lives and he dies. If a man, has to live alive say for fifty years and he is twenty years old, it means that he has to be alive only for thirty years i.e., he has died forty percent, and his life remains, only sixty percent. In fact, he is dying every moment the seen is changing into the unseen. But the world seems to exist, in the light of the Absolute Who is eternal. Lord Kṛṣṇa declares, "All is God" (Gītā 7/19) (Chāndogya. 3/14/1).



दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्रावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

daivamevāpare yajñam yoginaḥ paryupāsate
brahmāgnāvapare yajñam yajñenaivopajuhvati

Some Yogīs offer sacrifice to God alone; while others offer the self as sacrifice by the sacrifice of discrimination in the fire of the Supreme. 25

Comment:—

'Daivamevāpare yajñam yoginaḥ paryupāsate'—In the preceding verse, the Lord described, a striver who beholds God,

in all objects and actions. Here, by using the term 'apare' He describes strivers, who perform sacrifice, but who are different from those mentioned, in the preceding verse.

Here the term 'Yoginah', stands for those strivers, who perform actions, without expecting any reward.

Those who instead of regarding actions and objects as theirs and for them, regard these as the Lord's and for Him, perform sacrifice to God, as He is the Lord, even of the gods. Therefore, those persons who, without having the least attachment, a sense of mine and desire for objects and actions, hold that they are only of the Lord, perform sacrifice to Him.

'Brahmāgnāvapare yajñam yajñenaivopajuhvati'—The term 'apare', has been used, to bring out the distinction between sacrifice mentioned in the first half of this verse, and the second half.

When, the soul identifies Itself with matter, It becomes an embodied soul. But when a person (the soul), by discrimination, having a total disinclination for matter, merges in God i.e., has not the least separate existence, apart from God, it is called sacrifice.

Appendix—The expression 'brahmāgnāvapare yajñam yajñenaivopajuhvati' may also mean other Yogīs in order to serve Brahma—the embodied world perform duty sacrifice for the sacrifice in the form of welfare of others viz., they perform all actions for the welfare of others (Gītā 3/9, 4/23).



श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।

शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

śrotrādīnīndriyāṇyanye saṁyamāgniṣu juhvati
śabdādīnviṣayānanya indriyāgniṣu juhvati

Some offer hearing and other senses, as sacrifice into the fire of restraint; others offer sound and other objects of senses into the fire of senses. 26

Comment:—

Śrotrādīnīndriyānyanye saṁyamāgniṣu juhvati'—Here, the offer of senses, into the fires of restraint has been called, sacrifice. It means that some do not allow the senses—ear, eye, skin, tongue, and nose, to incline towards the sensual objects of sound, sight, touch, taste and smell. They constantly restrain their senses.

The senses, the mind, the intellect and the ego, are said to be under complete restraint, when these are totally free, from attachment (Gītā 2/58-59, 68).

Śabdādīnīṣayānanya indriyāgniṣu juhvati'—Sound, sight, touch, taste and smell, are the five sensual objects. The discipline in which these objects of sense, are offered in the fire of sense, becomes a sacrifice. It means, that even when the objects of senses, come in contact with senses, the senses remain free from attraction and repulsion, or attachment and aversion (Gītā 2/64-65).

In both the sacrifices, mentioned in this verse, perfection or God-realization, is attained, when there is total absence of attachment. This process, of two kinds as sacrifice, has been described, in order to root out attachment.

In the first one, a striver controls his senses in solitude, through discrimination, chant and meditation etc. When there is full restraint, he becomes, free from attachment and then he remains equable, both in loneliness, as well as in practical life.

In the second case, a striver in his practical life, moves about among sense-objects with the mind, intellect and ego and the senses, free from attraction and repulsion i.e., attachment and aversion. When he becomes free from attachment, he remains the same, both in loneliness and practical life.



सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥

sarvāṇīndriyakarmāṇi prāṇakarmāṇi cāpare
 ātmasaṁyamayogāgnau juhvati jñānadīpīte

Some others again, offer sacrifice with the functions of the senses and those of the breath (vital energy), into the fire of Yoga of self restraint, kindled by knowledge. 27

Comment:—

'Sarvāṇīndriyakarmāṇi prāṇakarmāṇi cāpare'—In this verse, a trance (concentration of the mind on God or the self), has been called a form of sacrifice. It means, that in the state of trance, when the Yogī concentrates his mind on God, his senses (sense-organs and organs of action), cease to function, these become calm.

When a Yogī concentrates his mind on God, the function of the breath, is offered (sacrificed) i.e., the breath also ceases to function. In the state of trance, breath ceases to function, in two ways—the first, is by breath-control, in which breath is suspended. By practice, it can be suspended for hours and then for days, together. By this process of restraining breath, the duration of life is lengthened, in the same way, as the age of a frog is lengthened. When it rains, sand also flows with water. A frog is embedded by that sand. When the sand dries, the frog remains there and its breath ceases to function. But when it rains again next year, in the rainy season, it comes back to life.

In the second way, the mind is concentrated on God or the self, and when the mind is totally concentrated, breathing automatically stops.

'Jñānadīpīte'—Both, the trance and sleep, have their affinity for the causal body. Therefore, both of these appear to be of the same state. Here, by the expression 'jñānadīpīte (kindled by knowledge)', the Lord explains, that there is a vast difference between the two. In the state of trance, the knowledge that God pervades everywhere, remains kindled, while during slumber all his inclinations merge in ignorance. During trance, breath ceases

to function while during slumber, breath functions. In slumber, no trance is possible.

'Ātmasaṁyamayogāgnau juhvati'—The Yogīs, who concentrate their mind, sacrifice all the functions of senses and those of the breath, into the fire of the Yoga of self-restraint i.e., having suspended the function, of all the senses, breath, mind and intellect, they get fixed in trance. In that state, all senses and breath cease to function and the consciousness of God who is All Truth-Knowledge-Bliss, remains fully awakened.



द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

dravyayajñāstapoyajñā yogayajñāstathāpare
svādhyāyajñānayajñāśca yatayaḥ saṁśītavratāḥ

Others again, offer as sacrifice (yajña) their wealth or their austerities or their Yoga, while others with self restraint and rigid vows, offer study of the scriptures and knowledge, as sacrifice (yajña). 28

Comment:—

'Yatayaḥ saṁśītavratāḥ'—Non-violence, truth, non-stealing, celibacy and to refrain from hoarding—these five are yama, the five great vows. These five vows, have been very much eulogized, in the scriptures. The aim of these vows is, to enable a man to have disinclination for the world. The expression 'Saṁśītavratāḥ' (persons of rigid vows), has been used for the strivers, who fulfil these vows. Besides them, other strivers who perform the vows of the four other kinds of sacrifice, mentioned in the verse, are also persons of rigid vows. They have been called 'Yatayaḥ' (persons of self-restraint), because they having self-restraint, make efforts, in performing the sacrifice of their own choice and taste.

The term 'Yajñāḥ' (sacrifice), has not been used with the expression 'Saṁśītavratāḥ', as it has been used with the other four terms. 'Saṁśītavratāḥ' (person of rigid vows) has not been considered, a separate sacrifice.

'Dravyayajñāḥ'—The sacrifice of wealth, includes the construction of wells, tanks, temples and inns, as well as, offering of charity in the form of food, water, clothes, medicines and books etc. Those, who utilize their wealth and material possessions, for the welfare of others, without any selfish motive, by regarding these as of others only, offer their wealth, as sacrifice. To perform sacrifice, a man does not need to use anything more, than what he actually possesses. As a person, expects a child to perform, only the action which he is capable of performing, so does the omniscient Lord, and the world expect us to perform sacrifice, which we are capable of performing.

'Tapoyajñāḥ'—'Tapoyajñāḥ' (austerity as sacrifice), consists in facing difficult and unfavourable circumstances, happily. Observing fast and keeping mum, etc., are also austerities, as sacrifice. But, the best sacrifice, consists in the performance of one's duty happily, even in the most unfavourable circumstances, without the least deviation from it. Such austerity, proves fruitful quickly.

Rubbish may be harmful for health, but it works as a manure in farming. Similarly, unfavourable circumstances, work as austerity, if the striver faces these happily. A man feels happy in favourable circumstances and feels unhappy in unfavorable circumstances, because of his attachment to pleasure. If he is not attached to pleasure, he can understand, the merit of unfavourable circumstances.

'Yogayajñāstathāpare'—Here, the term 'Yoga', stands for equanimity. Evenness of mind in success and failure, praise and blame, honour and dishonour and pleasure and pain, is called 'Yogayajñā' (Yoga as sacrifice). In this sacrifice, a striver has neither attachment for favourable circumstances, nor aversion for unfavourable circumstances.

'Svādhyāyajñānayaajñāḥ'—Study of the scriptures, such as the Gītā, the Rāmāyaṇa, the Bhāgavata, the Vedas and the Upaniṣad etc., as well as, the study of one's own self and inclinations—all constitute, the holy sacrifice of knowledge.

The Lord, while explaining the merit of the study of Gītā declares, "He who studies this sacred dialogue (the Gītā) of ours, by him, I would be worshipped through the sacrifice of knowledge" (Gītā 18/70). It means, that the study of Gītā is a sacrifice of knowledge. He, who is lost in reflection, of the gospel of the Gītā and makes efforts to understand it, performs the sacrifice of knowledge.



अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

apāne juhvati prāṇam prāṇe'pānam tathāpare
prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ
apare niyatāhārāḥ prāṇānprāṇeṣu juhvati
sarve'pyete yajñavidō yajñakṣapitakalmaṣāḥ

Others offer as sacrifice (yajña), the outgoing breath in the incoming, and the others in reverses restraining the course of the outgoing and incoming breaths, solely absorbed in control of their breaths (prāṇāyāma). Others who regulate their diet, could offer the breath of life to the vital air (prāṇa). All these are knowers of yajña and by that have their sins destroyed. 29-30

Comment:—

'Apāne juhvati prāṇam prāṇe'pānam tathāpare prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ'*—Heart is the abode of outgoing

* In this verse is one subject, 'others' and one verb, 'sacrifice' therefore, here restraint of birth includes inhalation, retention and exhalation of breath.

breath, while the seat of incoming breath, is anus. The Yogīs, practise inhalation through the left nostril. That air having taken the life-air which abides in the heart with it, passing through the navel merges with the incoming breath. This is called 'Pūraka' (Inhalation). When the outgoing and the incoming breaths, are restrained, it is called 'Kumbhaka' (retention of breath). After that, the air from inside is exhaled through the right nostril. That air, having taken the outgoing and the incoming breaths, is exhaled. This is, sacrifice of the outgoing breath, in the incoming breath. It is called 'recaka' (exhalation). Inhalation is practised by uttering the name of the Lord four times, while retention, of breath is practised by uttering the same name, sixteen times, and exhalation, is practised by uttering the same name eight times.

Thus Yogīs, through the left nostril, practise inhalation, retention of breath and exhalation and then, through the right nostril practise inhalation, retention of breath and exhalation. Repetition of this process, is known as the sacrifice of restraint of the breath. When restraint of breath is practised, in order to attain God, without expecting any other reward, all sins perish.

'Apare niyatāhārāḥ prāṇānpṛāṇeṣu juhvati'—Only those strivers, who regulate their diet can offer as sacrifice their life-breaths (prāṇa) for life-breaths. He who eats too much or abstains too much from eating, cannot practise this restraint, of breath (Gītā 6/16-17).

The sacrifice of life-breaths (prāṇa) by life-breaths means, sacrifice of the incoming breath into the incoming breath and of the outgoing breath, into the outgoing breath, i.e., the acts of inhalation and exhalation, both are suspended. This is called 'Stambhavṛtti prāṇāyāma' (absolute restraint of the breath). Through this restraint of the breath, passions are naturally controlled and sins are destroyed. When this sacrifice is practised, with the aim of God-realization, it leads to the purification of the mind and then to God-realization.

'Sarve'pyete yajñavidō yajñakṣapitakalmaṣāḥ'—The expression 'sarve'pyete' (all these), has been used for those strivers, who perform sacrifice (duties), as described from the twenty-fourth verse to the first half of the thirtieth verse. Performance of these sacrifices, destroys their sins, and leads them to god-realization.

In fact all sacrifices aim at the renunciation of affinity, for actions. Those, who know this fact, are the real knowers of sacrifice. When affinity for actions, is totally renounced, God is realized. Those who perform sacrifice, instead, for God-realization, for acquiring pleasure here as well as hereafter, do not know, the reality about sacrifice. It is desire for the perishable pleasures, which leads to bondage. The Lord declares, "Those who seek worldly enjoyment repeatedly go and return" (Gītā 9/21). Therefore, those who perform, even great sacrifices with worldly desires, have to follow the bondage, of birth and death.

An Important Fact

During sacrifice, oblation is offered into fire. The oblation has different shapes, It loses its identity and becomes one with the fire. Similarly, when all the means of God-realization, which have been described here as sacrifice, are offered to God, these lose their identity, and become one with God. If these retain their separate existence, it means, that they have not been offered, as sacrifice.

The Lord, started this topic of the reality of actions, (seeing inaction in action), from the sixteenth verse. The reality about actions is, that he who performs actions as sacrifice i.e., for the welfare of others, is not bound by them. As everything put into fire is burnt to ashes, so are actions, which are performed for the sake of sacrifice, dissolved entirely i.e., are reduced to nothing (Gītā 4/23).

Day to day actions, performed for the welfare of others, without any selfish motive, lead to God-realization. But, even virtuous

actions, performed with a selfish motive (with the expectation of their fruits) cannot lead to God-realization, because it is a desire for the perishable, which binds a man. So long as, he assumes his affinity for the world, in the form of its materials and actions, he has attachment to acquire something and to do something. This attachment, is called a desire to acquire and an 'urge to act'.

In fact, the real desire (need) of a man is, to attain God whose fragment, he is. But, he wants to satisfy this need by acquiring worldly objects because of his inclination for the world and disinclination for God. How can, the perishable objects satisfy the imperishable fragment (the self) of the Lord? So long as, he has an inclination for the world, he has a desire to acquire something or the other. In order to, acquire it, he has to act. Thus, so long as, he has a desire to acquire and an urge to act viz., he has affinity with materials and actions, he has to follow, the cycle of birth and death. How to get liberated from this cycle? One can be liberated from, this cycle of birth and death, when one performs actions for the welfare of others, without having any desire. This is called sacrifice or an ideal for others, or actions for the welfare of others.

When actions, are performed for the welfare of others, the affinity for the world is renounced, and a man gets detached from these. If actions are performed for the sake of the Lord, a striver's affinity, for the world is renounced, he gets detached from actions, and he attains devotion to God which is an uncommon trait, of a striver.

Appendix—Performance of actions without any selfish motive, only for the welfare of others is called 'yajña' (sacrifice). By sacrifice all actions are transformed into inaction viz., they don't lead to bondage. There is mention of twelve kinds of sacrifice from the twenty-fourth verse to the thirtieth verse and they are as follows—

(i) Brahmayajña—Realizing the doer, the action, the instrument and object etc., in every action as Brahma.

(ii) Bhagavadarpaṇarūpa yajña—Assuming all actions and objects only God's and only for Him.

(iii) Abhinnatārūpa yajña—Having total disinclination for the unreal, merger in God viz., having no independent existence of one's own apart from God.

[Kartavya-karmarūpa yajña—performance of all actions for the welfare of others.]

(iv) Saṁyamarūpa yajña—In loneliness not to allow the senses to incline mentally towards the sensual objects.

(v) Viṣaya-havanarūpa yajña—In day to day life to keep the senses free from attachment and aversion even when the senses come in contact with sense-objects (Gītā 2/64-65).

(vi) Samādhirūpa yajña—By restraining all the functions of the senses and breath to get established in trance kindled by knowledge.

(vii) Dravya yajña—Utilization of all materials for the service of others in a selfless spirit.

(viii) Tapoyajña—Facing difficulties happily while discharging one's duty.

(ix) Yogayajña—To remain equanimous in success and failure, in favourable and unfavourable circumstances.

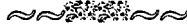
(x) Svādhyāyarūpa jñānayajña—Study of the sacred scriptures and chanting the Lord's holy names etc., for the good of others.

(xi) Prāṇāyāmarūpa yajña—Control of breaths by 'pūraka' (inhalation), 'Kumbhaka' (retention) and 'recaka' (exhalation).

(xii) Stambhavṛtti (fourth) prāṇāyāmarūpa yajña—By regulating the diet, suspension of the acts of inhalation and exhalation.

All these mean that all our actions should be performed

in the form of sacrifice and then our life will be successful. It means that we have to do nothing for ourselves. We have no affinity for actions and objects. We have relationship with God Who is devoid of actions and objects.



Link:—The Lord, from the twenty-fourth verse to the first half of the thirtieth verse, described twelve kinds of sacrifice, while in the second half of the thirtieth verse, He eulogized strivers who perform sacrifices. Now, He in the next verse, explains what is gained, through their performance and what is lost through their non-performance.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

yajñāśiṣṭāmṛtabhujo yānti brahma sanātanam
nāyaṁ loko'styayajñasya kuto'nyaḥ kurusattama

Those who partake sacred remnants after a sacrifice (yajña), attain to the eternal Absolute; even this world is not pleasant for him who performs no sacrifice; how then can he have happiness in any other world, O Best of the Kurus (Arjuna)? 31

Comment:—

'Yajñāśiṣṭāmṛtabhujo yānti brahma sanātanam'—Those, who realize equanimity, having performed sacrifice i.e., having performed duty without any selfish motive, are said to have taken the remnants of the sacrifice. Such people, are released from all sins, and attain to the eternal Absolute (Gītā 3/13).

A man (the self), is eternal. It is because of his attachment to the perishable, that he believes that he dies. When he, having utilized his so-called possessions, for the welfare of the world, gets detached from them, he realizes the fact, that he is eternal.

When action is performed as duty i.e., for the welfare of others without any selfish motive, it becomes a sacrifice (yajña).

Action performed, with a selfish motive leads to bondage. In a sacrifice all possessions offered to others; for his own-self, he performs only action, which is inevitable for the bare maintenance of body (Gītā 4/21). Such an action, is also included in sacrifice. This human body has been bestowed upon us, so that we may perform sacrifice. If we use it, in order to gain honour, praise, comforts and luxuries etc., it leads us to bondage. But, if with it, actions are performed only for the sake of sacrifice, it leads to liberation and one attains to the Eternal Absolute.

'Nāyaṁ loko'styaya jñāsyā kuto'nyaḥ kurusattama'—In the eighth verse of the third chapter, the Lord declared, "Even the maintenance of the body would not be possible by inaction." Similarly, here He declares, "This world is not felicitous for him who performs no sacrifice, how then can he have happiness in, any other world?" He, who performs actions, with a selfish motive disturbs peace, causes disorder and strife, and does not attain salvation.

A selfish member, who does not perform his duty, is not liked even by members of one's family. Non-performance of duty, causes quarrels, strifes and annoyance in the family. He who wants to lead a peaceful life in the family, should perform his duty by rendering service to other members of the family. By doing so, he becomes a source of inspiration for others and thus unity and peace prevail, in the family and in the world, here as well as hereafter. On the other hand, he who does not perform his duty scrupulously, does not lead a happy life, here as well as hereafter.



Link:—In the sixteenth verse of this chapter the Lord promised to explain the truth about actions. Having described it in detail now He concludes the topic.

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्बिद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

**evam̐ bahuvidhā yajñā vitatā brahmaṇo mukhe
karmajānviddhi tānsarvāṇevam̐ jñātvā vimokṣyase**

Thus, many forms of sacrifice have been described in detail in the Vedas. Know them all as born of action and having known these as such thou shalt be liberated from the bondage of action. 32

Comment:—

'Evaṁ bahuvidhā yajñā vitatā brahmaṇo mukhe'—Besides, the twelve forms of sacrifice, which have been described, from the twenty-fourth verse to the thirtieth verse, there are many other forms of sacrifice, which have been explained in detail, in the Vedas. The reason is, that according to their inclination, nature and faith, strivers, follow different spiritual disciplines.

In the Vedas, there is description of self-centred rituals which people perform, in order to reap their perishable fruit. So, they go to heaven and enjoy divine pleasures of the gods, there. But, having enjoyed them, when fruits of their virtuous deeds are exhausted, they return to the world of mortals, and these follow, the cycle of birth and death (Gītā 9/21). Self-centred rituals, are not enunciated here. But, here is an outline of selfless sacrifice, by performing which a striver attains to the Eternal Absolute (Gītā 4/31).

In the Vedas, there is not only the description of the means of enjoying heavenly pleasures, but there is also reference to spiritual practice, such as hearing of Vedic texts, cognition (reflection on what is heard), constant musing (constant and profound meditation), restraint of breath and trance (super conscious state), as the means of God-realization. These have been mentioned here, in this verse.

In the fourteenth and the fifteenth verses of the third chapter, the Lord declares, "Sacrifice is born of the Veda, and the omnipresent God, ever abides in sacrifice we should resort to such sacrifice, only for God-realization."

'Karmajānviddhi tānsarvān'—The expression, 'tānsarvān' (the all) has been used, for all the twelve sacrifices, described from the twenty-fourth to the thirtieth verse here, as well as, different forms of sacrifice described in the Vedas.

The expression 'Karmajānviddhi' (born of action) means, that all forms of sacrifice are born of actions. Activities undertaken with the body, words uttered with the mouth and thoughts of the mind, are all included, in actions. The Lord declares, "Whatever action a man performs, that is undertaken by the body, speech or mind" (Gītā 18/15).

Arjuna, wants to attain salvation, but he wants to renounce his duty of fighting, by regarding it, as a sin. Therefore, the Lord by using the expression 'Karmajānviddhi', explains to him, that whatever spiritual practice he will do by renouncing war, will also be, the performance of action. The Lord declares, that it is not action, but total renunciation of affinity for actions, which leads to salvation. Therefore, he should perform his duty of fighting, remaining detached from actions, in order to attain salvation, because it is not actions but it is attachment to them, which binds him (Gītā 6/4). It is also easy for him to perform the duty of fighting, because it is his natural or innate duty (specific duty).

'Evaṁ jñātvā vimokṣyase'—The Lord, in the fourteenth verse of this chapter, declared, "I have no desire for the fruit of actions. So actions do not bind me. He who knows Me thus, is not bound by actions." It means, that he who has learnt the art of remaining detached from actions, while performing these and translates it into practice, gets liberated from the bondage of actions. The same fact, has been pointed out by the Lord, in the fifteenth verse, when He declares, "Having known thus, the actions were performed by those ancient men, who sought liberation." In the sixteenth verse, He promised to explain the true nature of action and inaction, by knowing which, he would be

liberated from the cycle of birth and death. In the present verse, He concludes the topic, by declaring that, having known thus, he will be liberated. It means, that when a person performs his duty, only for the welfare of the world without expecting any fruit, he is liberated from the bondage of actions.

In the world, innumerable actions are performed, but a man is bound only by those with which he establishes his affinity. By having this affinity, he gets pleased or displeased, and thus he is bound by those actions. But when he renounces his affinity, for the body and actions, he is liberated, from the bondage of actions.



Link:—Having heard the description of sacrifice, a striver has a curiosity to know which one of the sacrifices is superior to the others. The Lord, answers the question, in the next verse.

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

śreyān-dravyamayādyajñājjñānayaajñāḥ parantapa
sarvaṁ karmākhilam pārtha jñāne parisamāpyate

Knowledge, as a sacrifice (yajña) is superior to any material sacrifice, O harasser of the foes (Arjuna). All actions and objects in their entirety, culminate in knowledge (jñāna). 33

Comment:—

'Śreyān-dravyamayādyajñājjñānayaajñāḥ parantapa'— Sacrifices, which require material objects and actions, are called 'Dravyamaya'. The suffix 'Maya' with the term 'Dravya', denotes large quantity. As with the preponderance of earth the earthenpot is called मृन्मय so with the preponderance of material the sacrifice is called material sacrifice. Knowledge as a sacrifice, is superior to any material sacrifice, because in knowledge-sacrifice, there is no need for material objects and actions.

The Lord, declares that all sacrifices are born of

action (4/32). But here He declares, that all actions culminate in knowledge i.e., knowledge as a sacrifice, is not born of actions but is born of discrimination. Therefore, knowledge, as a sacrifice, mentioned here, does not stand for knowledge, as sacrifice (described in 4/28). It stands for the process of acquiring knowledge from teachers, who are well-versed in the scriptures, as will be described in the thirty-fourth verse. Material sacrifice, described here, stands for the twelve forms of sacrifice already described. Having performed material sacrifice, the knowledge-sacrifice, is offered. If we consider minutely, we come to know that knowledge-sacrifice is also born of actions, but in knowledge-sacrifice, there is predominance of discrimination.

'Sarvaṁ karmākhilam pāṛtha jñāne parisamāpyate'—The terms 'sarvaṁ' and 'akhilam', both are synonyms. Therefore, the expression 'Sarvaṁ karma' should mean, all actions, while the word 'akhilam' would stand for, all material objects.

So long as, a man performs actions for himself, he has affinity for them, and consequently his mind remains impure. But, when he does not perform them for himself, his mind is purified.

The mind is tainted by three kinds of defects—sins, volatility of mind, and ignorance. When a striver performs actions, for the welfare of others without any selfish motive, his first two defects i.e., sins and volatility of mind, come to an end. In order to get rid of the third defect, having renounced actions, he goes to his preceptor, so that he may impart knowledge, to him. At that time, he does not aim at actions and material objects, but his aim is God-realization. This is known, as culmination of all actions and material objects, in knowledge i.e., God-realization through the attainment of true knowledge.

A Common Method to Attain Knowledge

In the scriptures, there are eight inward spiritual means to attain knowledge. These are —(1) Discrimination. (2) Dispassion.

(3) Six traits (Quietism, self-control, piety, indifference, endurance and composure). (4) Desire to attain salvation. (5) Listening to Vedantic texts. (6) Cognition. (7) Constant and deep meditation. (8) Self-realization.

Discrimination (viveka), consists in distinguishing, the real from the unreal. Renunciation of the unreal or having a disinclination for the world is called dispassion (vairāgya). Deviation of the mind from the sense object is quietism (śama). Control over the senses is 'dama'. Reverence for God and the scriptures is called 'piety' (Śraddhā). Total resignation from the world, is 'Uparati'. Forbearance in the pairs of opposites such as heat and cold, is endurance (Titikṣā). Freedom from doubt is composure (Samādhāna). The desire for salvation, is called 'Mumukṣutā'.

When desire for salvation, is aroused, a striver having renounced material objects and actions, goes to a learned God-realized preceptor. He hears the Vedantic texts, which remove his doubts, which is known as hearing (śravaṇa). Then, he thinks of the reality, about God which is known cognition (Manana). If he holds that the world is real and God does not exist— this is an opposite conception. Removal of this contrary conception, is called constant and profound meditation (Nididhyāsana). When, having renounced affinity for all material objects, one gets established in the self, it is called self-realization (tattvaṁ padārtha saṁśodhana).*

In fact, all these spiritual disciplines are practised, in order to renounce the affinity for the unreal. That which is renounced, is not for one's own self, but the result of renunciation (God-realization), is for one's own self.

Appendix—In 'Dravyamaya yajña' (material sacrifice), there is predominance of material objects and actions; therefore

* Those who hanker after worldly pleasures and prosperity hear the Vedantic texts, think over the sense-objects, have a constant and profound meditation on riches and attain pains and sorrows.

it is 'Karaṇa sāpekṣa' (dependent on sense & other organs). In Jñānayaज्ञा (Knowledge-sacrifice) there is predominance of discrimination. Therefore it is 'Karaṇa nirapekṣa (independent of sense and other organs). Therefore knowledge as sacrifice is superior to material sacrifice. In Jñānayaज्ञा, affinity for all actions and objects is renounced viz., after God-realization nothing remains to be done, to be known and to be attained because no other existence remains except God.



Link:—Arjuna wants to attain Self-realization. Therefore, the Lord, having described different methods as sacrifice for Self-realization, now explains, how to attain Self-realization, through the knowledge as sacrifice.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

tadviddhi praṇipātena paripraśnena sevayā
upadekṣyanti te jñānaṁ jñāninastattvadarśinaḥ

Learn that by your obeisance humble reverence, by questioning and by your service; the wise who have realized the truth, will instruct thee, in (that) knowledge (jñāna). 34

Comment:—

'Tadviddhi'—Arjuna, in the beginning declared, "I don't foresee any good by slaying my own people, in the fight" (Gītā 1/31) and "Only sin will accrue to us, if we kill these malignants" (Gītā 1/36). He also declared, "It is better to live in this world, even by begging, than to slay these honoured teachers" (Gītā 2/5). Thus, according to Arjuna, it is better to renounce fighting, which is his duty, rather than to fight. But, according to Lord Kṛṣṇa, it is not necessary to renounce actions in order to gain knowledge (wisdom) (Gītā 3/20; 4/15). Therefore, it seems that the Lord, warns Arjuna that if he, because of his

lack of faith in Him, does not believe in what He preaches, he should go to a wise preceptor, who has realized the truth and he would impart him the knowledge of self-realization, through the traditional practice of knowledge.*

The Lord further, in the thirty-eighth verse, declares, "Through the constant practice of the Discipline of Action, a striver without any other spiritual practice, attains the knowledge of the self. He needs no help from others.

'Pranipātena'—He should go to a teacher, with profound humility and perfect devotion, and through prostration surrender himself, his body and possessions etc., to him. He should be very submissive and very cautious, that in no way disrespect is meted out to a preceptor. He should keep his inquisitiveness always, awake.

'Sevayā'—He should render service to his preceptor, with his body and objects and try to please him, by carrying out his orders and acting, according to his wish.

A striver, renders the greatest service to the saints (great souls) by translating their principles into practice, because their principles are more dear to them, than even their bodies. They remain prepared to sacrifice their life, in order to protect their principles.

'Paripraśnena'—A striver, should ask questions of his preceptor, with inquisitiveness, simplicity and humility, in order to know the reality about God, rather than to display his own learning or to put his preceptor on test. He should put such

* First of all having performed his duty according to his caste and order of life scrupulously, a man having purified his mind should renounce the performance of actions. After that having possessed the traits such as quietism and self-control etc., he should go to the God-realized preceptor in order to attain the knowledge of Self-realization.

In order to gain that knowledge the inquisitive striver, having taken the fuel used in a sacrifice, with profound humility, should go to the God-realized preceptor who is well-versed in the scriptures.

questions, "Who am I?" What is the world? What is the cause of bondage? What is salvation? How can I realize God? What are the obstacles to my spiritual practice? How to do away, with these obstacles? Why am I unable to understand this topic of God-realization?" Thus, he should satisfy his curiosity and gain knowledge from his preceptor.

'Jñāninastattvadarśinaḥ'—The expression 'Tattvadarśinaḥ', stands for the seers of truth, who have realized God, while the term, 'Jñāninaḥ' stands for the wise, who are well-versed in the Vedas and the scriptures. A striver, should go to such a wise seer, and acquire knowledge from him.

In regard to, the purification of mind, there are three kinds of strivers, who are qualified to gain that knowledge—the superior, the mediocre and the inferior. The superior ones, are those who attain knowledge of the self, merely by listening to Vedantic texts.* The mediocre ones, attain this knowledge by hearing, cognition, constant and deep meditation. The inferior ones, have several doubts. In order to, clarify those doubts it is necessary, to possess knowledge of the Vedas and the scriptures. Without possessing knowledge, even such a preceptor who has realized the truth, cannot clarify the doubts of his disciples. Similarly, even a learned preceptor, who has not realized the truth, cannot lead his disciple, to Self-realization. Therefore, a preceptor should be, one who is wise and who has realized, the truth.

'Upadekṣyanti te jñānam'—By obeisance, by service and by asking questions with profound humility, a striver will be able to gain knowledge from the preceptor, as the latter is specially inspired, to impart true knowledge in view of the disciple's profound humility and perfect devotion. It does not mean, that a high-souled man, expects these, but without humility and devotion, the striver will not be able to gain that knowledge.

* The superior ones are those who have a burning desire to realize the Truth at once.

Here, the term 'Jñānam' stands for Truth-realization, or Self-realization. In fact a striver, does not gain knowledge about the self, but he gains it about the world. When a striver, comes to know the truth about the unreal world, his affinity for the world is renounced and he realizes the self, which is self-evident.

The term 'Upadekṣyanti' (instruct) means, that the great souls instruct a striver, but it is not necessary that he should attain self-realization. The reason is, that faith is a trait of the heart. A man may prostrate, question and serve, hypocritically. Further, in the thirty-ninth verse, He declares, "The man who has faith, gains knowledge (wisdom)". Therefore, here it is mentioned, that the wise will instruct him, in that knowledge, while in the thirty-ninth verse, it is mentioned that a man, who has faith, gains knowledge.



Link:—Having explained how to attain Self-realization through knowledge, as sacrifice the Lord, in the next three (thirty-fifth, thirty-sixth and thirty-seventh) verses, explains the real merit or glory of Self-realization.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

yajñātvā na punarmohamevaṁ yāsyasi pāṇḍava
yena bhūtānyaśeṣeṇa drakṣyasyātmanyatho mayi

Having known it, thou shalt not, O Arjuna, again get beguiled like this; and by that knowledge thou shalt see all beings, without exception in yourself and then in Me. 35

Comment:—

'Yajñātvā na punarmohamevaṁ yāsyasi pāṇḍava'—The Lord, in the preceding verse, said, 'The wise will instruct thee in (that) knowledge.' But, merely by listening, a man does not

realize, the self. The Lord declares, "Even after hearing, no one understands, the self" (Gītā 2/29) because, the self, is beyond the access of mind and speech etc. The self, can be realized by the self, when a striver attaches importance, to discrimination. When he attaches importance, to discrimination, ignorance totally perishes and discrimination changes, into self-realization. And affinity is totally renounced, for the insentient. Then one never gets deluded.

In the first chapter of the Gītā, Arjuna gets deluded, when he believes that if his kinsmen are killed in the battle, no one will remain alive to offer them water and rice offering. So, they would go to hell. Moreover, it would be difficult for living women and children, to earn their living, in order to maintain their bodies. Having realized the self, a striver does not get deluded like this, because his affinity for the world, is totally renounced.

'Yena bhūtānyaśeṣeṇa drakṣyasyātmani'— When he realizes the self, he sees all beings (infinite universes), in the self. As a person, having awoken from sleep sees the entire creation of his dream, in him, so does a striver, having realized the self, see all beings, in the self. The same fact, has been pointed out by the Lord, in the twenty-ninth verse of the sixth chapter, when He declares, "A Yogī sees all beings as assumed in the self."

'Atha mayi'—A striver, having gained knowledge of the self, by hearing, cognition constant and deep meditation etc., or from the preceptor, sees all beings in the self—this is the realization of 'Tvam' (self-realization). Then he sees all beings and the self in God—this is realization of 'Tat' (God-realization). Thus, he realizes the identity of the self with God, and, then nothing remains for him, except God. The trio, of the seer, the sight, and the seen, gets extinct. When this trio gets lost, there remains, no perceiver. Therefore, the expression, 'he perceives', refers to the feeling prevailing in the inner sense of that perfect soul.

The sea and its waves, may seem different but both of these

are, one and the same—both of these are nothing but water. The sea and the waves, are limited while the element, water, is unlimited. Therefore, he who sees water in both the sea and the waves, sees reality. As are the sea and its waves, so are the world and the body. As waves appear and disappear in the sea, so are bodies born and these perish, in the world. But, both of these have no independent existence of their own, only God has independent existence. In God, there is, neither world nor body. These seem to exist because of the existence of God. Both the body and the world because of their affinity for nature, are limited, while God is limitless. He who, instead of seeing the world and bodies, perceives the Supreme Lord existing equally in all beings, notices reality (Gītā 13/27).

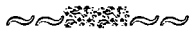
Appendix—Self-realization or destruction of ignorance takes place only once and forever. It means that there is no repetition of Self-realization. The self once realized is realized forever. The reason is that when ignorance has no independent existence, then how will ignorance prevail? We are freed from ignorance because we are ever free from it and the self is realized because it is ever realized.

The self is existence and knowledge itself. By disregarding Knowledge itself we have accepted the unreal and by accepting the unreal, indiscrimination overwhelms. It means that turning away from knowledge itself we accept the existence of the unreal and by accepting the existence of the unreal, discrimination is neglected. In fact knowledge itself has not been disrespected, but its disregard has been from time immemorial. If we assume that we have disrespected knowledge, it shows that first we had knowledge. Therefore if we respect it now, again it may be neglected. But the knowledge is attained only once and forever.

After self-realization one is never deluded because in fact delusion has no existence. Only the non-existent perishes and only the ever existent is attained.

The universe is within the sphere of the embodied self and the embodied self is within the sphere of the Supreme Soul, therefore a striver sees the universe in himself 'drakṣyasyātmani' and then he sees the self in God—'atho mayi'. In 'drakṣyasyātmani' there is Self-realization (Jñāna viz., knowledge) and in 'atho mayi' there is God-realization (Vijñāna). In Self-realization there is bliss of the self while in God-realization there is supreme bliss. By 'laukika niṣṭhā' (Karmayoga and Jñānayoga) the self is realized and by 'alaukika niṣṭhā' (Bhaktiyoga) God is realized.

"All is God"—Thus the knowledge of God in its entirety is God-realization. In Self-realization (salvation) there remains an iota of subtle ego because of which there is difference of opinion among philosophers and in their philosophical thoughts. If there is no iota of subtle ego, then how can there be difference in philosophical opinions? But by God-realization even an iota (trace) of subtle ego does not remain and all the philosophical differences come to an end. It means that as long as there is 'ātmani', there are philosophical differences. But when 'Vāsudevaḥ sarvaṁ' (all is God) is realized, all differences come to an end, 'atho mayi' expresses this God-realization. In such realization no existence apart from God is intuited.



अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ३६ ॥

api cedasi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ
sarvaṁ jñānaplavenaiva vṛjinaṁ santariṣyasi

Even if you are the most sinful of all sinners, you shall undoubtedly, cross all sins by the boat of knowledge (wisdom), alone. 36

Comment:—

'Api cedasi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ'—There

are, three categories of sinful persons—(1) The sinful. (2) The more sinful. (3) The most sinful. The Lord uses the superlative degree, to emphasize the fact, that even the most sinful of all sinners can cross the ocean of sin, by the boat of knowledge, of the self.

The Lord assures strivers that, not only the strivers who are engaged in spiritual practice, having renounced sins, even those, who have committed innumerable sins, need not lose heart, as far as attainment of salvation (God-realization) is concerned. Even the most sinful person, can attain salvation in this life, even immediately if he resolves, never to commit sin, but only to attain salvation or self-realization. The sins, of such a person of firm resolve, perish in no time.

As darkness of hundreds of years disappears, as soon as a lamp is lit, it does not take time, so do sins disappear, as soon as knowledge of the self is gained.

The Lord uses the term 'Cet' (if) to clarify the point, that generally sinners are not engaged in spiritual practice, but it does not mean that they cannot be engaged in it. If by coming into contact, with a great soul or by being influenced by an incident or circumstance or environment etc., they resolve, that they have to gain knowledge of the self, or God, they cross the ocean of sins, by the boat of knowledge, of the self.

The Lord, in the thirtieth and the thirty-first verses of the ninth chapter, declares, "Even if, a man of most vile conduct worships Me with exclusive devotion, he must be regarded as righteous, for he has rightly resolved and he attains to eternal peace very quickly."

'Sarvaṁ jñānaplavenaiva vṛjināṁ saṁtariṣyasi'—All the sins, are incurred when a man assumes his affinity for nature and its evolute, the body and the world. When he gains knowledge of all the self, his affinity for them is totally renounced, and he gets rid of sins.

When he gains knowledge of the self, it means that he acquired the boat of knowledge. Even the most sinful of all sinners crosses the ocean of sins, by the boat of knowledge of the self. This boat, is such as can neither be broken nor can a hole be made into it, nor be sunk. Through it, one can cross the ocean of sins.

This boat of knowledge of the self, can be gained through knowledge-sacrifice (4/33). Discrimination, occupies an important place, from the very beginning in the knowledge-sacrifice and attains perfection in the knowledge of the self. When this perfection is attained, sins perish totally.

Appendix—Here the Lord by the expression ‘pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ’ has mentioned the extreme limit of a sinner. Though the term ‘pāpebhyaḥ’ being used in plural number denotes all sinners, yet the Lord has used the term ‘sarvebhyaḥ’ with it. The term ‘sarvebhyaḥ’ also stands for ‘all’. Even by using these two terms the Lord has used the term ‘pāpakṛttamaḥ’ in the superlative degree which stands for the most sinful of all sinners. The term ‘pāpakṛt’ is in the positive degree, then ‘pāpakṛttara’ is in the comparative degree and ‘pāpakṛttama’ is in the superlative degree. It means that even the most sinful of all sinners can gain knowledge (wisdom). The reason is that the number of sins may be large but they are unreal, while knowledge (wisdom) is real. How can the unreal face the real? Sin is impure while knowledge is the purest among the pure (Gītā 4/38). How can an impure thing suppress the pure thing? Therefore sins have no power to suppress knowledge. The main obstacle to the attainment of wisdom is attachment to the perishable pleasure (Gītā 3/37—41). It is because of attachment to pleasure that a man has no relish for spirituality and without the taste for spirituality, it seems very difficult to gain knowledge.



यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

yathaidhāṁsi samiddho'gnirbhasmasātkurute'rjuna
jñānāgniḥ sarvakarmāṇi bhasmasātkurute tathā

As blazing fires burn fuel to ashes, O Arjuna, so, does the fire of knowledge, reduce all actions to ashes. 37

Comment:—

'Yathaidhāṁsi samiddho'gnirbhasmasātkurute'rjuna'— In the preceding verse, the Lord declared, "You can cross the ocean of sins, by the boat of the knowledge of the self." Now, the question arises, what will happen to the ocean of sins which still exists. The Lord clarifies the point, by giving another illustration. He declares, that the blazing fire reduces fuel to ashes, so does the fire of knowledge, reduce all actions (sins) to ashes, i.e., all sins perish.

'Jñānāgniḥ sarvakarmāṇi bhasmasātkurute tathā'— As blazing fire reduces fuel to ashes, so does the fire of knowledge, reduce the three kinds of actions (i.e.,)—prārabdha (in the form of fate), sañcita (accumulated actions) and Kriyamāṇa (the present actions), to ashes. It means, that when a man gains knowledge of the self, his affinity for the actions or the world is totally renounced. Consequently, the world loses its independent existence and there remains, only God.

In fact, all actions are performed by the modes of nature (Gītā 13/29). But a man is bound by these, when he thinks that he is a doer. An actions, such as circulation of blood, growth of the body, breathing and digestion etc., are performed by the modes of nature, so are eating, drinking, walking, sitting, seeing and speaking etc., undertaken. But when one holds, that he is the doer of those actions, these bind him. A sense of doership, changes activities into action, otherwise they are mere activities.

By knowledge of the self, the stock of accumulated actions,

is totally destroyed, because, all accumulated actions depend on ignorance. All present actions are destroyed i.e., change into inaction, because one has no sense of doership as they do not bear any fruit. As far as Prārabdha actions (Fate) are concerned, these produce favourable and unfavourable circumstances, but a man of knowledge, is not in the least affected by them. He remains equanimous, without feeling sad or happy. Thus, when he has no affinity for actions, in the least, all his actions are reduced to ashes i.e., and are changed into inaction.



Link:—The Lord, in the first half of the next verse, reveals the glory of knowledge, while in the second half, He glorifies Karmayoga (the Discipline of Action).

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

na hi jñānena sadṛśam pavitramiha vidyate
tatsvayaṁ yogasamsiddhaḥ kālenātmani vindati

Verily, nothing purifies in this world, like knowledge (jñāna). He who has been perfected in Yoga fully finds it automatically and positively in the self. 38

Comment:—

'Na hi jñānena sadṛśam pavitramiha vidyate'— Here the term, 'Iha' stands for the human world, because only human beings, are qualified to gain purity. Such opportunities are not available, in other species. All rights, in other species are acquired through a human body only.

The belief in the independent existence of the world, and the desire to derive pleasure out of it, give birth to all sins (Gītā 3/37). By the knowledge of the self, when the world ceases to have its independent existence, all sins are totally destroyed and a man becomes completely pure. Therefore, in the world, there

is no other means as capable of sanctifying as knowledge.

The means, such as performance of sacrifice, charity, penance, adoration, vows, fasts, chanting the Lord's name, meditation, breath-restraint, bath in sacred rivers, such as the Ganges, the Yamunā and the Godāvārī, destroy sins of a man and purify him. But none of these is as purifying as is knowledge of the self, because all of them are means, while knowledge, is the end.

God, is the purest among the pure (Viṣṇusahasra. 10). The knowledge of self, being conducive to the realization of God, Who is the purest (most sacred), is very pure.

'Yogasamsiddhaḥ'—'Yogasamsiddhaḥ' (perfected in Yoga) stands, for the great soul who has attained perfection, in Karmayoga. Such a great soul, in the fourth verse of the sixth chapter, has been called 'Yogārūḍha' (one who is enthroned or established in Yoga). This state is, the last stage of Karmayoga. When a striver attains this state, he realizes the self and his affinity for the world, is totally renounced.

In Karmayoga (the Discipline of Action), all actions are performed for the welfare of the world without any selfish motive and without a sense of doership. By doing so, a striver's affinity for the body and the world, which are evolutes of nature, is totally renounced. It means, that in that case, the world has no independent existence, only actions, are performed. This is known as perfection in Yoga.

When a man is attached to action, and its fruit, he does not realize 'Yoga' i.e., union with God. In fact, a man has no affinity for actions and material objects, because he (the self) is eternal, while these are transitory (perishable). What can the eternal (Imperishable) self, gain from perishable actions? The self can gain nothing by actions—this is called 'Karmavijñāna' (science of action). Having realized this science of action, a man has no desire to reap the fruit of actions, in the form of pleasure etc., and then he realizes his natural and eternal, union

with God, which is called 'Yogavijñāna' (Science of Yoga). This is called perfection in Yoga.

'Tatsvayam kālenātmam vindati'—The knowledge of the self, which reduces all actions to ashes, and like which, there is no purifier in this world, is found in the self immediately, when a Karmayogī becomes, perfect in Yoga.

In the thirty-fourth verse, the Lord said, that a striver should go to a wise preceptor, who would instruct him in (that) knowledge. But by doing so, it is not necessary that he would gain knowledge, of the self. But here, He declares that a Karmayogī having become perfected in Yoga, gains this knowledge, assuredly.

The term 'Kālena', used in this verse, needs special attention. The Lord, has used the third inflexion, which means that through the discipline of action, one certainly gains knowledge of the self or realizes God.*

The term 'Svayam', shows that a Karmayogī gains the knowledge of the self, while performing his duty, without the guidance of a preceptor, or the scriptures or any other means.

The expression 'Ātmam vindati' means, that a Karmayogī, in order to gain knowledge of the self, need not go anywhere else. When he becomes perfected in Yoga, he finds this knowledge, in the self.

As the Lord pervades everywhere, He also pervades the self. But, a person does not realize this fact, because of his inclination towards the world and disinclination for God. When he performs his duty scrupulously, for the welfare of others without any selfish motive, his affinity for the world is renounced i.e., his identity with the body, sense of meum and desire, for the world perish, and he finds this knowledge in the self easily. The Lord

* In the term 'Kālena' instead of the second inflexion Kālam, third inflexion has been used which shows that the fruit will be surely reaped i.e., through Karmayoga the striver will certainly find this knowledge in the self.

declares, "He who is free from dualities (the pairs of opposites), is released, easily from bondage" (Gītā 5/3).

This knowledge of the self, cannot be gained by the senses, mind, intellect and other means (instruments). One will find the knowledge of the self, in himself. The reason is, that the sentient self can't be known by the insentient senses, mind and intellect etc. The means such as, listening to Vedantic texts, cognition and constant and deep meditations etc., may help, in removing the obstacles such as notion of impossibility of gaining knowledge and contrary sentiments etc., but they cannot induce a man, to gain the knowledge of self. He can gain that knowledge, by renouncing his affinity for the insentient. As the world can be seen with an eye but an eye cannot be seen by itself, but it can be said, that the organ with which any object is seen, is the eye. So it can be said, that He who is the Knower of all persons and objects etc., and by Whom all objects etc., are known, is the self or God, Who is not known by any means (Bṛhadāraṇyaka. 2/4/4).

An Important Fact

Having studied, the verses from the thirty-third to the thirty-seventh, it seems that the Lord has glorified the Discipline of Knowledge (Jñānayoga). But if we give a serious thought to this, we come to know, that the Lord says, that knowledge of the self, which is so glorious and pure and for gaining which He is advising to go to preceptors, who are well-versed in the scriptures, and can be easily and certainly, gained through the Discipline of Action (Karmayoga). The Lord declares, "He who is perfected in Yoga, finds this knowledge of the self automatically, in himself" (Gītā 4/38). Thus, He has actually glorified, the Discipline of Action. He means to say, that the knowledge of the self, which we can gain from wise preceptors through obeisance, questioning and service and by carrying out their directions, practising cognition, and constant and deep meditation, can be gained also by performing one's duty of fighting. It is not certain, whether he will gain, the

knowledge of the Self from the preceptors, because they may themselves not have, realized the Truth. Besides, he may not have reverence for them. In this process, first he will see all beings in his self, and then in the Lord (Gītā 4/35). Thus, in this process of gaining knowledge, there is possibility of doubt and delay. Therefore, the Lord exhorts Arjuna, to follow the Discipline of Action (performance of duty) by which he will gain knowledge of the Self, certainly and immediately. So, He does not want to preach him the common method (of eight, inward spiritual means), to gain knowledge.

Lord Kṛṣṇa Himself, is the Lord of all the great souls. So, how can He order Arjuna to go to the wise, who have realized the Truth and learn knowledge from them? Further, in the forty-first verse of this chapter, the Lord eulogizes the Discipline of Action (Karmayoga), and clearly orders Arjuna, in the forty-second verse, to fight by being, fixed in equanimity.

Appendix—‘Pavitrāmiha’—affinity for the world causes impurity; on Self-realization, when the universe totally ceases to be, then there is no question of the persistence of impurity. Therefore in the knowledge (of the self) there is neither impurity nor inertness nor modifications.

The term ‘iha’ stands for ‘this world’. It means that Self-realization is worldly while God-realization is unworldly.



Link:— The Lord, in the next verse, explains, who is eligible to attain that knowledge.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

śraddhāvāllabhate jñānam tatparaḥ samyatendriyaḥ

jñānam labdhvā parāṁ śāntimacireṇādhigacchati

He who has faith and is devoted to it (i.e., knowledge) and who

controls his senses, gains knowledge (wisdom) and having gained knowledge he achieves the Supreme peace in no time. 39

Comment:—

'**Tatparaḥ saṁyatendriyaḥ**'—In this verse, it is mentioned that a man who is full of faith, gains knowledge. A man lacking faith, may think that he has faith. So the Lord, has used two adjectives 'saṁyatendriyaḥ' (who has subdued the senses) and 'tatparaḥ' (devoted), as the criteria of faith. The striver, who has subdued his senses, can be called, devoted to knowledge. If senses have not been subdued, and these hanker after sensual pleasures, it means, that the striver is not, fully devoted, to the knowledge of the Self.

'**Śraddhāvāllabhate jñānam**'—The esteemed belief in God, saints, righteousness and scriptures, is called 'Śraddhā' (faith).

So long as, a striver does not realize God, he should have as much faith in Him, as he has when he has seen something himself. God pervades everywhere, but He is not realized, because he believes that He is far away from him. When he thinks that He is in him, and his only aim is to realize Him, he gains knowledge of the Self or God.

The world being ever-changing has no existence of its own, but it seems to exist because of the existence of God. When a striver has this faith, he gains knowledge of the self immediately. It is only because of his lack of faith, that he does not gain this knowledge immediately.

So long as, senses are not subdued and a striver is not keen in his efforts, his faith may be regarded, as imperfect. If the senses are attracted towards their objects, there cannot be any concentration of effort. That results, in the dominance of something other than practice. Unless, there is exclusive devotion to practice, faith cannot mature. Because of immature faith, only realization of the truth (Self), is delayed, otherwise there is not at all, any cause for delay, in realizing, the Self that is ever

available and ever present.

A person through obeisance questioning and service, should gain knowledge from wise preceptors, as mentioned in the thirty-fourth verse. But, it is not certain, that he will acquire it because, he can prostrate, question and serve the preceptor, hypocritically, not from the heart. But, here in this verse, it is mentioned that he gains knowledge, certainly because he has faith, which is a trait of the heart (Gītā 17/3).

When a striver, has faith that he must gain knowledge of the self immediately, this is called 'Śraddhā'. God is ever-existent and 'I am also existent and I want to realize God.' Why then delay? Fully developed faith, immediately leads to God-realization.

An Important Fact

How surprising it is, that the changeful world attracts us, while the eternal Lord, does not attract us! The reason is, that we regard the transitory world, as permanent, and want to derive permanent joy out of it, which is impossible.

In fact, all the worldly objects, including the body, senses, mind etc., are perishing (decaying), while the Self is eternal. Had the self not been eternal, who might have seen the changes? If a man (the self) had identity with the body, he (the self) would have also died, with the death of a body. But it is not so. Thus, it is by error that he identifies the self with the body otherwise, the self is eternal, while the world, body, senses, mind etc., are transitory.

Secondly, in this verse, the term 'labhate', has been used. It means, the attainment of something, which is eternal or whichever exists. A thing, which has no pre-existence or which is created and compounded, its acquisition cannot be called 'labhate'. The reason is, that the thing which did not exist in the past, and will not exist in future, only appears in the interim, is not but acquired. To regard acquisition of such a thing appearing in the interim, is a disrespect to discrimination. The self existed before

the world was created, and It will exist after the destruction of the world. Actually, the world does not exist, it seems to exist. The unreal has no existence and the real never ceases to be. As soon as, we realize this fact, it means that we have faith which will inspire us, to gain knowledge of the self.

'Jñānam labdhvā parām śāntimacireṇādhigacchati'—The Lord, in the third verse of the ninth chapter, declared, in the negative, "Those have no faith in this Dharma (knowledge of the Self), return to the world of death, without attaining Me." The same fact, has been mentioned here, in a positive form, when the Lord declares, "He who has faith, attains to the supreme peace" i.e., is liberated, from the cycle of birth and death. Why does a man not attain, the supreme peace? The answer is, that a man seeks the supreme peace in the perishable world—persons and objects etc., by having a disinclination, for God. The supreme peace, abides in all beings naturally, but because a person seeks it in the perishable world, he cannot attain it. When he gains knowledge of the self, his affinity for the world, which is an abode of sorrow, is totally renounced and he attains the supreme peace, which is axiomatic (natural).

Appendix—'Śraddhāvāllabhate jñānam'—esteemed belief, faith and discrimination are necessary for all the strivers. Yes, in Karmayoga and Jñānayoga there is predominance of discrimination and in Bhaktiyoga there is predominance of belief-faith. At first the Self-realization is attainable—this faith a striver must have, then only he will strive for it.



Link:—In the next verse, the Lord speaks ill of the person, who lacks discrimination, who has no faith and who is of a doubtful disposition.

अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

**ajñāścāsraddadhānaśca saṁśayātmā vinaśyati
nāyaṁ loka'sti na paro na sukhaṁ saṁśayātmanah**

One who is devoid of discriminative insight, and has no faith, who is of a sceptical nature, perishes. For the sceptic, there is neither this world nor the world beyond, nor any happiness anywhere. 40

Comment:—

'Ajñāścāsraddadhānaśca saṁśayātmā vinaśyati'—The man, whose discrimination is not aroused, or the man whose discrimination is aroused but he does not attach importance to it, and who lacks faith, such a man of doubting nature, perishes i.e., is deprived of the spiritual path. Such a person of doubting nature, uses neither his own discrimination, nor listens to the teachings of others. So, how could his doubts be removed and how can he progress spiritually?

It is natural, for a striver who follows the spiritual path to be confronted with doubts, because his knowledge is imperfect, this is known as ignorance.* Therefore, the appearance of doubt is natural, and it is not very harmful. But it proves harmful, when a person does not make effort to remove it, and he rather wants, to maintain it. In such cases, the doubt becomes a principle for the person, and he holds that spiritual practice, is nothing but hypocrisy. So, he ceases to believe in God and the scriptures etc., and becomes an atheist. Consequently, it leads to his downfall. Therefore, a striver should try to remove his doubt. By doing so, he will gain knowledge. It is characteristic of a striver to investigate and discover.

*Ajñāna' (ignorance) does not mean total absence of knowledge but it means imperfect knowledge. A man (the self) being a fragment of God can't lack knowledge (discrimination) totally. But he attaches importance to the unreal by regarding as real. Moreover he has no disinclination for the unreal, even when he regards it as unreal. This is ignorance. If he makes the right use of his knowledge (discrimination), his ignorance will perish and discrimination will be revealed because ignorance has no independent existence.

A striver, should go on proceeding further to attain his aim. He should not be satisfied with, what he has known. He should have a burning desire to remove his doubts, and acquire knowledge. By adopting such an attitude, his doubts are removed by saints or scriptures or by other means. If there is, no one to remove his doubts, it is removed by God's grace.

An Important Fact

The soul, is a fragment of God (Gītā 15/7). Therefore, when It has a desire to attain God, and feels sad and uneasy without attaining Him, He cannot tolerate his sadness, and He satisfies his desire. Similarly, when a striver, gets uneasy or sad, in order to remove his doubts, the Lord Himself, removes his doubts and frees him from sadness, he has not to pray to Him even. An intense feeling of a person to have his doubt removed does reach God automatically.

The Lord, is a disinterested friend of all beings (Gītā 5/29). So, He ever remains prepared to do away with restlessness, sadness and doubts of a man, somehow or the other. One commits an error, that having known a little he feels that, he has attained perfect knowledge. This pride leads to his downfall.

'Nāyaṁ loko'sti na paro na sukhaṁ saṁśayātmanaḥ'—In this verse, there is description of such a man of suspicious nature, who is ignorant i.e., who lacks discrimination and who is faithless i.e., does not follow the preaching of others. Such a man, of sceptical nature, perishes. For him, there is neither this world, nor the world beyond, nor any happiness.

In practical life, a man of doubting nature, behaves badly towards others, because he suspects their integrity and actions etc. He also cannot attain salvation, because it requires a determinate intellect, or firm resolve and a man of doubting nature, cannot resolve, whether he should chant the Lord's name, study the scriptures, perform mundane actions or attain God-realization

and so on. Because of his doubting nature, he cannot attain happiness or peace. Therefore, a striver through discrimination and faith, must get rid of a doubt.

When a striver, comes across two contradictory statements, it leads to scepticism. Such scepticism can be removed, either by discrimination or through a reverential study of scriptures, or by following the advice of saints and holy men. Thus, if a sceptic is lacking in knowledge, he should acquire knowledge and wisdom. If he is wanting in faith, he should endeavour to gain faith. It is, because without especially enhancing either of these two, his scepticism cannot be removed.

Appendix—If a man has knowledge, his doubt is destroyed—‘Jñānasañchinnaśaṁsayam’ (Gītā 4/41) or if he has faith, then also his doubt can be wiped out—‘śraddhāvāllabhate jñānam’ (Gītā 4/40). If there is lack of both knowledge and faith, then doubt cannot be slashed. Therefore the sceptic who is devoid of knowledge (discrimination) and has no faith (belief) viz., he who neither knows himself nor follows the instructions of others (the wise), has a downfall or is ruined.



Link:— The Lord, having started the topic of the Discipline of Knowledge in the thirty-third verse, discussed the method of attaining knowledge and revealed its glory. Then, He declared, “Knowledge which can be gained through prostration and service etc., from the teacher, can be automatically gained by a man, who has attained perfection in Karmayoga.” After that He described the person who is eligible to attain this knowledge as also the person, who is ineligible for it. Thus, he concluded the topic.

Now the question arises, what should a Karmayogī do, in order to attain perfection in Yoga. The Lord, answers the question, in the next verse.

योगसन्न्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४१ ॥

**yogasannyastakarmāṇaṁ jñānasañchinnaśāmyam
ātmaśāntam na karmāṇi nibadhnanti dhanañjaya**

He, who has renounced all actions by Yoga, whose doubts have been destroyed by knowledge and who takes shelter in 'yoga', him, actions do not bind, O winner of wealth (Arjuna). 41

Comment:—

'Yogasannyastakarmāṇam'—All objects, such as body, senses, mind and the intellect etc., which seem ours, have been bestowed upon us, so that we may render service to others, with them, rather, than to lay a claim on these. Therefore, if these are utilized, in rendering service to others, by considering them as theirs, the flow of actions and objects is towards the world, and we realize equanimity, which is axiomatic. Thus, such a Karmayogī, who through equanimity has renounced his affinity for actions, is called 'Yogasannyastakarmā', (one who has renounced actions by Yoga).

When a Karmayogī sees, inaction in action, and action in inaction i.e., ever remains detached, during performance or non-performance of actions, he is really 'Yogasannyastakarmā'.

'Jñānasañchinnaśāmyam'—Generally, a man has doubts how he will be able to renounce his affinity for actions, while performing them, how he will attain salvation, if he does not work for himself, and so on. But when he knows the reality about actions, all his doubts are dispelled.* He comes to know very well, that actions and their fruits are transitory, while the self, ever remains uniform. Therefore, actions have their affinity for the world, rather than for the self. In this way when actions are performed with a selfish motive, a man is attached to these i.e., develops affinity for them. But, when they are performed for others, without any selfish motive, affinity for them is renounced.

*The reality about actions has been described from the sixteenth to the thirty-second verses of this chapter. Out of them the eighteenth verse is an important one.

It proves, that performance of action for others, not for one's own self, leads to salvation.

'Ātmavantam'—A Karmayogī, aims at Self-realization. So, he ever remains self-possessed. All his actions, including eating, drinking, sleeping and sitting etc., are performed for others (the world), because actions have an affinity for the world, not for the self.

'Na karmāṇi nibadhnanti'—When, a Karmayogī does not perform any action for himself, his affinity for actions is renounced and he gets liberated, from the worldly bondage forever (Gītā 4/23).

In fact, it is not actions which lead to bondage, but it is desire for fruit, sense of mine, attachment and the sense of doership for actions, which lead one to bondage.



Link:—In the preceding verse, the Lord declared, "Doubts are destroyed by knowledge, and affinity for actions, is renounced by equanimity." Now in the next verse, He orders Arjuna to resort to Yoga, having cut asunder his doubt.

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।

छित्त्वेन संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

tas mādajñānasambhūtaṁ hṛtsthaṁ jñānāsinātmanah
chittvainaṁ saṁśayaṁ yogamātiṣṭhottistha bhārata

Therefore, having cut asunder, with the sword of knowledge (jñāna), any doubt in thy heart, that is born of ignorance, while taking shelter in Yoga and then stand up (for the fight), O Bhārata (Arjuna). 42

Comment:—

'Tasmādajñānasambhūtaṁ hṛtsthaṁ jñānāsinātmanah chittvainaṁ saṁśayaṁ'—In the preceding verse, the Lord declared, "He who has renounced affinity for all actions by Yoga (equanimity), whose doubts have been dispelled by knowledge,

and who is self-possessed— actions do not bind him i.e., he is liberated from the bondage of birth and death. Therefore, He by using the term 'Tasmāt' (therefore), inspires Arjuna to perform his duty. Arjuna had a doubt how the cruel deed of fighting, would lead him to salvation. Moreover, he was in a dilemma, whether he should follow the Discipline of Action or that of Knowledge. So the Lord advises him, to remove his doubt, so that he may perform his duty scrupulously. A doubting soul, can, never perform his duty efficiently.

The expression 'ajñānasaṁbhūtam' (born of ignorance), means that all doubts are born out of ignorance i.e., when a man does not understand the true nature of actions and Yoga. Ignorance, consists in regarding actions and objects, as one's own and for one's own self. So long as, there is ignorance, doubt resides in the heart, because actions and objects are perishable, while the self is imperishable.

In the third chapter, emphasis has been laid on the performance (discharge) of duty, while in the fourth chapter, there is an emphasis on knowing the truth, about Karmayoga. The reason is, that action can be performed scrupulously, only when reality is known about it. Moreover, if the truth about actions is known, such actions, which bind a man, can liberate him from bondage (Gītā 4/16,32). Therefore, in this chapter, the Lord has laid special emphasis on, knowing the truth about actions.

In the preceding verse, also the Lord pointed out this fact, by the expression 'Jñānasañchinnaśāyāṁ' (whose doubts have been destroyed by knowledge). All the doubts of a man, who comes to know the skill of performance of actions, (duties) are destroyed. This art of action, consists in doing nothing, for one's own self.

'Yogamātiṣṭhottīṣṭha bhārata'—Arjuna had sunk into the seat of his chariot, casting away his bow and arrow (Gītā 1/47). He gave the Lord, a flat denial by declaring that he would not

fight (Gītā 2/9). Here, the Lord directs Arjuna to stand up, for a fight having resorted to Yoga. The same order was given to Arjuna, in the forty-eighth verse of the second chapter, when He said, "Perform action, being steadfast in Yoga." The term 'Yoga', stands for equanimity (evenness of mind). The Lord declares, "Evenness of mind is called, Yoga" (Gītā 2/48).

Arjuna thought, that sin would accrue to him by fighting (Gītā 1/36, 45). Therefore, Lord Kṛṣṇa orders him to fight by having evenness of mind; thus he would not incur sin (Gītā 2/38). In this way, we see that performance of duty by being equanimous, is a means to be liberated from, the bondage of actions.

In the world, innumerable actions are performed, but we remain free from their bondage, because we have neither attachment nor aversion for them. It is because of attachment or aversion, that we are linked with actions. When we become free, from attachment and aversion i.e., get established in equanimity, we are not connected with actions and thus become free, from the bondage of actions.

The self, ever remains equanimous and uniform, while actions and their fruits, always undergo changes. When actions are performed for others and objects are regarded as others' and for them, affinity for actions and objects, is totally renounced and equanimity, which is axiomatic, is automatically realized.



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः ॥ ४ ॥

*om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ
yogaśāstre śrīkṛṣṇārjunasaṁvāde jñānakarmasannyāsayogo
nāma caturtho'dhyāyaḥ*

Starting with Om, Tat, Sat, the names of the Lord, in the Upaniṣad of Bhagavadgītā, the knowledge of Brahma, the supreme, the scripture of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this is the fourth discourse so designated:

"The Yoga of Knowledge as well as the Discipline of Action and Knowledge."

This fourth chapter, is designated as 'Jñānakarmasannyāsa-yoga', because in this chapter there is the description of 'Karmayoga' (the Discipline of Action) and 'Sāṅkhyayoga' (the Discipline of Knowledge), in order to attain the Supreme Knowledge i.e., God-realization.

Words, letters and Uvāca in the Fourth Chapter

(1) In this chapter in 'Atha caturtho'dhyāyaḥ' there are three words, in 'Arjuna Uvāca' etc., there are six words, in verses there are five hundred and eleven words, and there are thirteen, concluding words. Thus the total number of the words, is five hundred and thirty-three.

(2) In this chapter in 'Atha caturtho'dhyāyaḥ' there are seven letters, in 'Arjuna Uvāca' etc., there are twenty letters, in verses, there are one thousand three hundred and forty-four letters, and there are fifty concluding letters. Thus the total number of the letters, is one thousand four hundred and twenty-one. Each of the verses of this chapter consists of thirty-two letters.

(3) In this chapter 'Uvāca' (said) has been used three times—Śrībhagavānuvāca' twice and 'Arjuna Uvāca' once.

Metres Used in the Fourth Chapter—

Out of the forty-two verses of this Chapter, in the first quarter of the thirty-first and thirty-eighth verses, and in the third quarter of the second, tenth, thirteenth and fortieth verses, 'na-gaṇa' being used there is 'na-vipulā' metre; in the first quarter of the sixth verse, 'ra-gaṇa' being used there, is 'ra-vipulā' metre; in the first quarter of the twenty-fourth verse and in the third quarter of the thirtieth verse, 'bha-gaṇa' being used there, is 'bha-vipulā' metre. The remaining thirty-three verses, possess the characteristics of right, 'pathyāvakra', anuṣṭup metre.



Fifth Chapter

INTRODUCTION

Lord Kṛṣṇa, in the fourth chapter, from the thirty-third to the thirty-seventh verse, praised the tradition of going to teachers, who have realized the Truth, having renounced actions and sense-objects and directed Arjuna to gain knowledge from them (Gītā 4/34). In this process of Self-realization, it is indispensable to meditate upon God in solitude by renouncing action. Arjuna did not want to fight, because he thought that he would incur sin, by fighting. He wanted to attain salvation. So Arjuna thought, that the Lord was asking him to gain knowledge, by renouncing actions.

Then the Lord, in the thirty-eighth verse of the fourth chapter, declared, "He who is perfect in Yoga, gains it (knowledge) in the Self." It means that a striver following the Discipline of a action, need not go to the great persons, who have realized truth nor has he to practise any other spiritual discipline, in order to gain knowledge. Thus Karmayoga (the Discipline of Action) as the means of Self-realization has been commended here.

Arjuna, in the thirty-third verse of the fourth chapter, heard the glory of the customary method of gaining knowledge and in the thirty-fourth verse by the term 'viddhi', he held it as the Lord's order for him to gain knowledge by that method. He heard the praise of Karmayoga (the discipline of action), in the thirty-eighth verse and the forty-first verse. In the forty-second verse, He ordered him to perform his duty of fighting. Thus, having heard the glory of 'Jñānayoga' and 'Karmayoga' both, and also His order to gain knowledge and to perform one's duty, Arjuna, could not decide which one of the two disciplines, was better. Therefore, in order to get his doubt cleared by Lord Kṛṣṇa, Arjuna puts a question.

अर्जुन उवाच

सन्न्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

arjuna uvāca

**sannyāsaṁ karmaṇāṁ kṛṣṇa punaryogaṁ ca śaṁsasi
yacchreya etayorekaṁ tanme brūhi suniścitaṁ**

Arjuna said:

O Kṛṣṇa thou praisest, the renunciation of actions externally (Sāṅkhyayoga) as well as their unselfish performance (Karmayoga), tell me, for certain, which one of the two is decidedly conducive to my good. 1

Comment:—

'Sannyāsaṁ karmaṇāṁ kṛṣṇa'—Arjuna, did not want to fight, because he did not want to kill his kinsmen. In order to support his stand, Arjuna put forward several arguments, as in the first chapter. He said, that fighting would incur sin (Gītā 1/45). According to him, it was better to live in the world even by begging than to fight (2/5) and he bluntly said to Kṛṣṇa, that he would not fight (2/9).

Generally, a listener interprets a preacher's word, according to his own views. Having seen his kith and kin, Arjuna, out of delusion, thought it proper, to abandon his duty of fighting. So, he interpreted the Lord's word, according to his view, that He was praising the attainment of Self-realization, by renouncing actions.

'Punaryogaṁ ca śaṁsasi'—The Lord, in the thirty-eighth verse of the fourth chapter, declared, "He who is perfected in Yoga, finds this knowledge (wisdom) of the Self, certainly without the aid of any other spiritual discipline." Keeping this fact in mind, Arjuna says to the Lord, that sometimes He praises the Discipline of Knowledge (4/33), while at other time He commands the Discipline of Action (4/41).

'Yacchreya etayorekaṁ tanme brūhi suniścitam'—This question, was put by Arjuna, in the seventh verse of the second chapter also. In response, the Lord, having explained Karmayoga, ordered Arjuna to perform action, being established in Yoga, (even-mindedness), in the forty-seventh and forty-eighth verses of the second chapter. Again, in the second verse of the third chapter, Arjuna asked the Lord, "Tell me decisively, the one way by which I may attain to the highest good, (bliss or salvation)." In response, the Lord, in the thirtieth verse of the third chapter, ordered him to fight, being free from desire, feeling of mineness and mental woe (grief) while, in the thirty-fifth verse He declared, "Better is one's own duty, though devoid of merit than the duty of another well discharged."

In this chapter also, the Lord clearly declares, "The unselfish performance of action, is better than the renunciation of action" (5/2); "a Karmayogī is easily set free, from bondage" (5/3); "renunciation is difficult to attain, without Yoga (Karmayoga) but a Karmayogī attains, quickly, the Absolute" (5/6). Thus, the Lord explains to Arjuna, that he should follow the Discipline of Action, by which he can attain to the Absolute, very quickly and easily.

Arjuna was, especially interested in attaining salvation. So, time and again, he asked Lord Kṛṣṇa, the way to attain salvation (2/7; 3/2; 5/1). A keen desire, plays an important role, in attaining salvation. Even without dispassion, a striver having a keen desire for salvation, can follow the Discipline of Action, in order to attain his aim of salvation. Arjuna was not totally dispassionate, but he had a keen desire to attain salvation, and so he was a deserving candidate.

The thirty-second verse of the first chapter and the eighth verse of the second chapter, reveal that, not to speak of the kingdom on earth, Arjuna does not even desire to attain, an unrivalled sovereignty, over the gods. But it does not mean that Arjuna had no desire to gain a kingdom and pleasures, because he said

that he longed neither for victory nor kingdom nor pleasures, by slaying his kinsmen. It means, that he was prepared to gain victory or kingdom, without slaying his kinsmen. Again, in the sixth verse of the second chapter, he said, "We don't know whether we shall conquer them, or they will conquer us, and we do not want to live by slaying them." It means, that if it was certain, that they would conquer the enemy and if they could get the kingdom without slaying them, they were prepared to gain it. Further, in the thirty-seventh verse of the second chapter, the Lord said to Arjuna, that he would be benefited in either case. If he was killed, he would go to heaven, and if he became victorious, he would enjoy the earth. Had Arjuna, no desire, in the least, to go to heaven and to enjoy the worldly pleasures, the Lord, perhaps, would not utter such words. It means, that Arjuna could not cultivate real dispassion, but he had a desire to attain salvation, which is also clear in this verse.



Link:—Now, the Lord answers Arjuna's question.

श्रीभगवानुवाच

सन्न्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसन्न्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

śrībhagavānurvāca

sannyāsaḥ karmayogaśca niḥśreyasakarāvubhau
tayostu karmasannyāsātkarmayogo viśiṣyate

The Blessed Lord said:

'Sannyāsa' (discipline of knowledge) and 'Karmayoga' (discipline of action) both lead to salvation. But of the two 'Karmayoga' is superior to 'Sāṅkhyayoga'. 2

Comment:—

[According to the principle of the Lord every person can

follow the Disciplines of Action and Knowledge, (Renunciation of Actions) of whatever caste, order of life and sect etc., he may be because His precept is not for the people of any particular caste, order of life or sect etc. In the first verse of this chapter Arjuna called the customary method of gaining knowledge by approaching enlightened soul having renounced actions as 'Karmasannyāsa' (Renunciation of Actions). But according to the Lord's precept a person can gain knowledge by following the Discipline of knowledge even without renouncing actions. Therefore, the Lord, supporting the customary principle of Arjuna, answers the question according to His own tenet.]

'Sannyāsa'—Here, this term, 'Sannyāsa' stands for 'Sāṅkhyayoga' (Discipline of Knowledge), rather than renunciation of actions. While answering Arjuna's question, the Lord discusses the path of 'Sāṅkhyayoga', in order to gain knowledge. Through that Sāṅkhyayoga, every man, while performing his duty, according to his caste, order of life and sect etc., in every circumstance, can gain knowledge, of the self i.e., attain salvation.

In the 'Sāṅkhyā' discipline, there is prominence given to discrimination. This discipline cannot be successful, without keen dispassion and discrimination. While following this discipline, a striver keeps his eye only on God, without accepting the independent existence of the world. So, the Lord declares, "The goal of the Unmanifested, is hard to reach by the embodied being" (Gītā 12/5). In the sixth verse of this chapter, also the Lord declares, that Sannyāsa is difficult to attain without Karmayoga, and Karmayoga is an easy means, to get detached from the world.

'Karmayoga'—Every human being, has been attached to the performance of actions, from time immemorial. In order to, do away with this attachment, performance of action, is indispensable (Gītā 6/3). Karmayoga, is the art of performing actions, in order to, get rid of this attachment. In Karmayoga, (Discipline of Action), every action, whether trivial or otherwise,

is not to be taken note of; but it has to be performed, for the welfare of others without any selfish motive, in order to get detached from it. So long as, actions are performed with a desire for their reward, one remains attached to these.

'Niḥśreyasakarāvubhau'—In response to Arjuna's question, which he put in the first verse, the Lord says, that both Sāṅkhyayoga and Karmayoga, lead to salvation, because the same equanimity is attained, through both of these. The same fact, has been clarified, in the fourth and the fifth verses of this chapter. It has also been pointed out by the Lord, in the twenty-fourth verse of the thirteenth chapter, when He declares, "Some attain knowledge, of the self by the path of knowledge, while others attain it by the path of action." Thus, both the paths of knowledge and action, are independent paths, to attain God (Gītā 3/3).

'Tayostu karmasannyāsāt'—Sāṅkhyayoga, is of two kinds—one has been described, in the thirty-fourth verse of the fourth chapter, in which there is physical renunciation of actions, while the other has been described, from the eleventh to the thirtieth verses of the second chapter, in which there is no renunciation of actions. Here the expression 'Karmasannyāsāt' stands, for the two kinds of Sāṅkhyayoga.

'Karmayogo viśiṣyate'—The Lord, in the third verse, explains that a Karmayogī should be regarded as a perpetual Sannyāsī, (with the spirit of renunciation), because he is easily released from worldly bondage. Again, in the sixth verse, He declares that renunciation is difficult to attain, without Karmayoga and a Karmayogī quickly attains to the Absolute. It means, that in Sāṅkhyayoga (Discipline of Knowledge), there is need of Karmayoga, while in Karmayoga, there is none for Sāṅkhyayoga. Thus, out of the two, which lead to salvation, the path of action, has been declared to be superior, by the Lord.

A Karmayogī, performs actions for the welfare of the world and also to set an example to the masses (Gītā 3/20), without any

selfish motive. This sort of action is called a sacrifice in Gītā. He, who performs actions for himself is bound (Gītā 3/9, 13). But a Karmayogī, who works only for the welfare of the world without any selfish motive, is liberated from the bondage of all actions (Gītā 4/23). Therefore, Karmayoga is better of the two.

The path of action, can be followed by all the people, of all castes, creeds and order of life etc., under all circumstances. But the Karmasannyāsa (renunciation), Arjuna talks about, can be followed, only under special circumstances (Gītā 4/34), because all the people cannot come across such great men, who have realized the truth. Moreover, they cannot have full faith, in those great souls and have an opportunity to live, in their company. Thus Karmayoga, is better of the two.

Karmayoga, consists in making proper use of available circumstances, even savage deeds of fighting. No one is incapable, and dependent on following this path of action, because in it, there is no desire to acquire anything. It is the desire, which makes a man incapable and dependent.

A sense of doership, and the desire to reap the fruit of actions, lead to bondage. A Sāṅkhyayogī and a Karmayogī both, have to renounce their affinity, for the world. A Sāṅkhyayogī, roots out a sense of doership through dispassion and discrimination, while a Karmayogī, discards it by performing actions, for the welfare of others, without any desire for the fruit of actions. Thus, the former is liberated by renouncing a sense of doership, while the latter is liberated, by renouncing desire to reap the fruit of action. If a striver, renounces the sense of doership, his desire for the fruit of action, is also renounced; and if he renounces the desire for the fruit of action, his sense of doership is renounced. A man, has a sense of doership, only when he has a desire, to acquire something or the other. When actions are performed without desire for fruit, these change, into inaction. Thus a Karmayogī is like an instrument, has no sense of doership.

A striver, tries to renounce his attachment to the worldly beings, objects and circumstances etc., because it leads him to bondage. In order to renounce it, he does not consider any being or object etc., as his own nor does he do and desire anything, for himself. All his actions are performed for the welfare of others, without any selfish motive. The desire for fruit of action causes a sense of doership and a sense of 'mine'. If he has no desire for the fruit of action, his sense of doership, comes to an end. It is not actions, but attachment to them and the desire for fruit, which lead to bondage. When one does not derive pleasure out of actions, nor does he desire fruit, how can a sense of doership remain? When he has no desire for the fruit of action, his sense of doership merges, in the aim (God) for which action is performed and then only God remains.

The 'egoism' of a Karmayogī, perishes quickly and easily, because he works for others. So his egoism is, also absorbed in rendering service to others. But the egoism of a Jñānayogī, (he who follows the path of knowledge) continues to exist, as he holds that he is a 'Mumukṣu' (seeker of salvation) and he works for his salvation. A Karmayogī, performs all activities for the good of others. Thus his ego subsides. On the other hand, a Jñānayogī practises discipline, for his well-being. His ego subsists, as he practises discipline, for himself.

A prominent feature of 'the Discipline of Knowledge', is the lack of independent existence of the world; while an important feature of 'the Discipline of Action', is lack of attachment. A striver, following the Discipline of Knowledge, through discrimination, wants to hold that there is no independent existence of the world but due to his attachment to the worldly objects, it is very difficult for him to hold this opinion, in his practical life. But a striver, following the Discipline of Action, gets rid of his attachment automatically, as his aim, is to render service to others, without any selfish motive. Moreover, it is easy for a Karmayogī, to

renounce objects, as these will be utilized by others; while it is difficult for a Jñānayogī to renounce them, by regarding these, as transitory and illusive, unless his dispassion, is very keen. Secondly, a Jñānayogī easily abandons objects of inferior quality, but these of superior quality which he considers useful for him, cannot be easily, abandoned. But a Karmayogī, may offer objects which are useful for him to others, easily, because he believes that these will be used by others. If there is, an extra slice of bread in a plate, we try to put away the one which is stale, spoiled and dry; but if we want to give a slice to anyone, we will give a good one, so that it may be used by him. So, the Discipline of Knowledge, is very difficult to practise, without renouncing attachment. It is because of attachment that a Jñānayogī, being entangled in worldly pleasures, may have a fall.

A man, cannot renounce attachment, merely by knowing the unreal, as unreal.* Though objects seen on a screen, in the cinema are unreal, yet a cinema-goer gets attached to the cinema and wastes his time, money, eyesight and character. It is attachment, rather than the object which bind a man. Thus, an object which may be either real or unreal, or it may transcend the two, but it binds a man if he is attached to it. So a striver, should try to root out this attachment.

Appendix—Though without ‘Yoga’ both ‘Karma’ and ‘Jñāna’ lead to bondage yet performance of actions does not lead to as much ruin as the bookish knowledge does. Mere bookish knowledge can lead to hells—

‘ajñasyārdhaprabuddhasya sarvaṁ brahmeti yo vadet
mahāniraya jāleṣu sa tena viniyojitaḥ
(Yogavāsiṣṭha sthiti 39)

* A man can renounce the unreal by regarding it as unreal by being established in the self. This establishment in the self does not depend on instruments such as the mind and intellect etc., because they themselves are unreal. How can we get rid of the unreal while our affinity of the unreal subsists and we depend upon it for realising the Real?

‘He, who preaches the gospel ‘all is Brahma’ to an ignorant man, condemns that man to the snare of fightful hells.”

Therefore the man who perform actions is superior to the man possessing bookish knowledge. Then what can be said about the superiority of the person who follows the Discipline of Action! A Jñānayogī is useful only for himself but a Karmayogī is useful for the entire universe. He, who is useful for the universe, is also useful for himself—this is the rule. Therefore a Karmayogī is superior to a Jñānayogī.

The Discipline of Action can be practised without the Discipline of Knowledge but the Discipline of Knowledge is difficult to attain without the Discipline of Action (Gītā 5/6). Therefore Karmayoga is superior to Sāṅkhyayoga, Discipline of Devotion is superior to Discipline of Action. Therefore in the Gītā there is description first of Sāṅkhyayoga, then of Karmayoga and afterwards of Bhaktiyoga.* In this order the Yogas have been discussed.

Karmayoga and Jñānayoga—both bear the same fruit (Gītā 5/4-5). In their practices ‘Karmayoga’ and ‘Bhaktiyoga’ are one—‘maitraḥ karuṇa eva ca’ (Gītā 12/13); because Karmayoga and Bhaktiyoga—in both, feeling of providing happiness to others reigns. In the performance of actions ‘Karmī’ (One who perform actions) and ‘Karmayogī’ (who without attachment acts for the welfare of others) are one (Gītā 3/25) and in the performance of actions, an enlightened soul and God are similar (one) (Gītā 3/22—26). In this way a Karmayogī becomes one with a Karmī,

* The same order has been followed in the Bhāgavata—

yogāstrayo mayā proktā nṛnām śreyovidhitasayā
jñānaṁ karma ca bhaktiśca nopāyo’nyo’si kutracit

(Śrīmadbhā. 11/20/6)

“I have mentioned three yogas for the men who want to attain salvation—Jñānayoga, Karmayoga and Bhaktiyoga. Besides these three there is no-other way for salvation.”

a Jñānayogī, a Bhaktiyogī and God, all the four—this is the special characteristic of Karmayoga.

In 'Sāṅkhyayoga' a subtle trace of ego may persist but in 'Karmayoga' because of the total detachment from actions and objects, no subtle trace of ego subsists. In Karmayoga, 'Akarma' remains (Gītā 4/18) while in Sāṅkhyayoga the soul (self) remains (Gītā 6/29).



Link:—Now, the Lord in the next verse, explains why Karmayoga is better of the two.

ज्ञेयः स नित्यसन्न्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

jñeyah sa nityasannyāsī yo na dveṣṭi na kāṅkṣati
nirdvandvo hi mahābāho sukhaṁ bandhātpramucyate

He who neither hates nor desires anything should be known as a Nitya Sannyāsī (ever a renouncer); for, free from dualities (pairs of opposites) he is liberated easily from bondage, O mighty-armed (Arjuna). 3

Comment:—

'Mahābāho'—The term 'Mahābāho', stands for one who is mighty-armed i.e., brave, and also for one, whose brothers and friends, are great men. Arjuna's friend, was Lord Kṛṣṇa, the disinterested friend of all beings, and his brother was Yudhiṣṭhira, the most righteous person, who had no enemy. By addressing Arjuna as 'Mahābāho', the Lord means to say, that he possesses the might to follow the path of action easily.

'Yo na dveṣṭi'—A Karmayogī, does not hate any being, object, circumstance or principle etc., but he renders selfless service to everyone. If he has the least, hatred for anyone, he cannot follow, the Discipline of Action, scrupulously. He should give priority, in rendering service, to a person for whom he bears, even a little

malice. The Lord, by using the expression 'Na dveṣṭi', first of all, wants to impress, that he who deems someone, as bad and wants to harm him, cannot grasp the secret of 'Karmayoga'.

A Vital Fact

For a Karmayogī, it is more significant to renounce evil, rather than to do good, for the welfare of others. Actions and objects are limited and, therefore, only limited service, can be rendered with such resources. But, when a man renounces evil, his unlimited inward feeling, is prominent. Secondly, by doing good to others, a person cultivates notion of pride, which is the root of all demoniac traits. Where there is imperfection, there is pride. On the contrary, where there is perfection, pride is out of the question.

If a serious thought is given, it becomes clear that no good can be done, without the help of perishable objects. In fact, those perishable objects are not ours, but they are of those, whose service is rendered with them. Then, if a man is proud of doing good, it is attachment to the perishable. So long as, a man is attached to the perishable, he cannot attain Yoga. The pride of doing good, is more disastrous, than other evils, because it settles, in the sense of 'Tness. Actions and their fruits disappear, but pride settled in the sense of 'Tness, never disappears. Secondly, an evil as an evil, can be easily renounced. But when an evil disguises itself as a virtue, it is difficult to renounce it. In the same way, we can easily discard iron hand cuffs, but we find it difficult to discard gold ones, because they look like ornaments. When evil is renounced, by a man, good to the entire world, is automatically done by him. A person, free from evil, does good to the entire universe, even while, leading a secluded life, in a Himalayan cave.

'Na kāṅkṣati'—Renunciation of desire, is very important, in Karmayoga. A Karmayogī does not desire, any being or object

or circumstance. Renunciation of desire, is very much connected with the welfare of others. By rendering service to others, we get the required strength to give up desire.

In Karmayoga, it is a doer who is desireless, not action. Being inert, actions are not desireless or otherwise. All actions, are dependent on the doer. A doer being desireless, his actions are called desireless. Those actions, without expectation of fruit, are called 'Karmayoga'. 'Karmayoga' and 'Niṣkāma-karma'—both are synonyms. 'Karmayoga' is never 'Sakāma' (with a selfish motive). The desireless doer, remains detached from the fruit of action.

When actions are performed without any selfish motive, it is called Karmayoga. When actions are performed in this way, the doer becomes detached, from the fruit of actions. But, when he performs actions by being attached to fruit of actions, he is bound (Gītā 5/12). When all actions are performed for the welfare of others, without any selfish motive, a striver is easily set free, from bondage. Therefore a doer should ever remain desireless. The more, selfless he is, the more efficient, the practice of the discipline. On being totally desireless, the Karmayogī reaches, consummation.

'Jñeyah sa nityasannyāsī'—Arjuna thought it better to live in the world even by begging, than to fight (Gītā 2/5). So in response to his statement, the Lord seems to clarify, that such renunciation apprehending the death of teachers is external (outwardly); but real renunciation consists, in being free from attachment and aversion, while performing action.

Further, in the first verse of the sixth chapter also, the Lord declares, "He who does not light the sacred fire, is not a Sannyāsī." It means, that a person who renounces all actions, such as sacrificial fire etc., is not a Sannyāsī. Sannyāsa (renunciation), is an inward attitude, by which a Karmayogī renounces his dependence, on the world. Such a Karmayogī is a real Sannyāsī (renouncer).

Sannyāsa (renunciation), consists in the performance of actions without being attached to them, in anyway. A striver, who has no affinity for actions, has never to reap its fruit (Gītā 18/12). Therefore, a Karmayogī, while performing actions sanctioned by the scriptures, is ever a Sannyāsi (renouncer).

It is difficult to follow, the Discipline of Knowledge, without following the Discipline of Action. Therefore, a striver who follows the Discipline of Knowledge, is first a Karmayogī and then a Sannyāsi (Sāṅkhyayogī). But, for a Karmayogī it is not necessary to follow the Discipline of Knowledge. So, a Karmayogī is a Sannyāsi (renouncer), from the very beginning.

He, who has renounced attachment and aversion, need not go to the renounced order. When a striver resolves, that any person, object, senses, mind and intellect, are neither his nor for him; and he has neither attachment nor aversion for them, he is, ever a renouncer. A Karmayogī, while performing either mundane or spiritual actions, ever remains detached. This detachment is real renunciation. Therefore, he should be known, as one who has ever the spirit of renunciation.

'Nirdvandvo hi.....sukhaṁ bandhātpramucyate'*—At the beginning of the spiritual discipline, a striver has opposite experiences in the form of attachment and aversion. He, through good company, study of scriptures and discrimination, decides on God-realization as his aim, but his so-called mind and senses, etc., are naturally, inclined towards pleasure and prosperity. Thus, sometimes he wants to attain God, while at other times, he hankers after worldly pleasures and prosperity. His inclination changes

* There is description of this sort of release from bondage in the Gītā in the following expressions:—'Shall cast off bondage of action' (2/39); 'protects one from great fear' (2/40); 'one casts off in this life both good and evil deeds' (2/50); 'shall be liberated from the evil' (4/16, 9/1); 'shall cross all sins' (4/36); 'having attained Me these great souls don't take birth here which is the place of pain and which is non-eternal' (9/28); and 'I straightway deliver from the ocean of death-bound existence' (12/7) and so on.

according to the company he keeps. But he cannot enjoy, the worldly pleasures undisturbed, because the latent impressions of good company etc., cause dispassion (disinclination for pleasures) in his mind. Thus, there is a duel between pleasure and spiritual practice. Egoism, hinges on this duel. When a striver, has a determinate intellect, only to realize God, rather than to hanker after worldly pleasures and prosperity, this duel comes to an end and his egoism, merges in God.

There is a struggle between, the pairs of opposites, so long as a man, derives pleasures out of the persons and objects etc. This inclination for pleasure does not let the determination for God-realization, become firm. So there is a struggle. When a striver has a determinate intellect, that he has to work for the welfare of others without hankering after worldly pleasures, he becomes free from the pairs of opposites.

By the expression 'Na dveṣṭi na kāṅkṣati', the Lord, advises strivers, that they should be free from antithetical feelings. Hate (aversion) and desire (attachment), are stumbling blocks to God-realization. A man, has to reap the fruit of his past actions, in the form of desirable and undesirable circumstances, whether he desires them or not. But, it is an error, that he is attached to desirable circumstances and has aversion for the undesirable ones. As soon as, this error is rectified through discrimination, he becomes free, from attachment and aversion.

Secondly, the self always exists independently, without the help of objects, persons and actions etc. A man, (the self) (the soul), has its existence, during sound sleep, also when he is oblivious of the entire world. In the wakeful and dreamy states, he can exist, even without any being and object. So, why should he have attachment or aversion for them? By thinking so, attachment and aversion, come to an end.

Attachment and aversion, are perishable, but a person being attached to persons and objects etc., wants to maintain these. As

far as desire for God-realization is concerned, it ever remains uniform, because the self is a fragment of God. But the desire seems to increase and decrease, because of his less and more attachment for the world, respectively. His desire to live, to know and to be happy, is in fact, the desire to attain the Truth, Knowledge and Bliss i.e., God. This desire, constantly prevails in a human being. When attachment to the world, is renounced and there is only one desire for God-realization, he becomes free, from the pair of opposites.

A striver, following anyone of the three paths—of action, of knowledge or of devotion, must be free from the pairs of opposites. So long as, there is delusion of the pairs of opposites, a man is not liberated from bondage (Gītā 7/27). Attachment and aversion, are enemies which are the stumbling blocks to God-realization (Gītā 3/34). When a striver, becomes free from dualities, (pairs of opposites), attachment and aversion perish, and then he attains, God easily.

It is because of attachment and aversion, that a man gets entangled in the worldly snare. All spiritual disciplines, are practised in order to, wipe out attachment and aversion.* When attachment and aversion are wiped out, the ever-present Lord is naturally attained without effort. The reason is, that He is not realized through unreal, but is realized, by renouncing the unreal. The unreal world seems to exist, because of attachment and aversion. It automatically goes, into extinction. So, if a striver is neither attached to nor has an aversion, for the perishable world, he will naturally attain salvation i.e., will be released, from bondage.

Appendix—Equanimity in favourable and unfavourable circumstances and freedom from the feeling of pleasure and pain is to be 'nirdvandva' viz., free from dualities (pairs of opposites).

* The only desired aim of all spiritual practices of Yogīs is to get rid of attachment to the entire world (Śrīmadbhāgavata 3/32/27).

In identification (of the self with the non-self), if there is predominance of the sentient, there is eagerness (curiosity) and if there is predominance of the insentient, there is desire. A man has the real hunger for the imperishable Divinity but he has the relish for the perishable because he wants to satisfy the hunger of the imperishable by the perishable. This duality between hunger and relish strengthens a man's worldly bondage. When his attachment and aversion to the world are wiped out, then his thirst for Self-realization is fulfilled and his desire is wiped out and he becomes free from dualities (pairs of opposites).



Link:—In the first half of the second verse of this chapter, the Lord declared, "Disciplines of Knowledge and Action—both lead to salvation." The Lord, explains the same point, in the next two verses.

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ ४ ॥

sāṅkhyayogau pṛthagbālāḥ pravadanti na paṇḍitāḥ
ekamapyāsthitaḥ samyagubhayorvindate phalam

The ignorant, not the wise, speak of the Discipline of Knowledge (Sāṅkhyayoga) and Discipline of Action (Karmayoga), as different. He, who is well established in one, gets the fruit of both. 4

Comment:—

'Sāṅkhyayogau pṛthagbālāḥ pravadanti na paṇḍitāḥ'—Arjuna, in the first verse of this chapter, called the method of gaining knowledge from the wise who have realized the Truth, having renounced actions, as Karmasannyāsa. In the second verse, the Lord, attaching importance to His principle, called it Sannyāsa and Karmasannyāsa. Now, the Lord calls it 'Sāṅkhya'. By Sāṅkhya, He means establishment in the self by discriminating, the self from the body. According to Him, 'Sannyāsa' and

'Sāṅkhya', are synonyms, in which there is no need of renouncing actions physically.

What Arjuna calls 'Karmasannyāsa' is undoubtedly, a kind of 'Sāṅkhya' mentioned by the Lord, because after receiving instruction from a preceptor a striver, comes to know reality, about the body and the soul.

The Lord, by the term 'Bālāḥ', means to convey that those, who say that Sāṅkhya (Discipline of Knowledge) and Karmayoga (Discipline of Action), produce different results, are children viz., and ignorant, even though, they may be aged and intellectual. But the wise, say that both of these produce the same result, though they may be different, as means. The Lord Himself, in the third verse of the third chapter, declared the twofold path—the path of knowledge and that of action—different as means, but the goal is one.

'Ekamapyāsthitaḥ samyagubhayorvindate phalam'—In the Gītā, time and again, it has been pointed out, that the result of the practice of Sāṅkhyayoga, (Discipline of Knowledge) and that of Karmayoga (Discipline of Action), is the same. In the twenty-fourth verse of the thirteenth chapter, the Lord declares that the self or God can be perceived, both through the path of knowledge and that of action. In the nineteenth verse of the third chapter, it has been mentioned, that a man reaches the Supreme, through the Discipline of Action, while in the fourth verse of the twelfth chapter and the thirty-fourth verse of the thirteenth chapter, it has been mentioned, that strivers reach the Supreme by following the Discipline of Knowledge. Thus according to the Lord, both of the paths lead to the same destination.

Appendix—He who knows the scriptural topics but does not know the reality about 'Sāṅkhyayoga' and 'Karmayoga' deeply, is indeed a child viz., is ignorant.

In whole of the Gītā the term 'phala' (fruit) for the imperishable reality has been used only in this verse. The term

‘phala’ means ‘result’. Karmayoga and Jñānayoga—the Lord’s purpose in calling the reality attained by these two disciplines as ‘phala’ is that in these two disciplines, a man’s effort is important. In Jñānayoga effort in the form of discrimination is important and in Karmayoga effort in the form of action for the welfare of others, is important. A striver’s own effort (labour) proves fruitful, so it has been called ‘phala’ (fruit). This fruit is not perishable. Karmayoga and Jñānayoga—both of them bear fruit in the form of Self-realization or attainment of the Absolute.

‘Performance of duty’ is Karmayoga and ‘Inclination to do nothing’ is Jñānayoga. The reality which is attained by doing nothing, is attained by discharging one’s duty. ‘Performance’ (to do) and ‘non-performance’ (not to do) are the means (spiritual disciplines) and the reality which is attained by these means is the end (goal).



यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

yatsāṅkhyaiḥ prāpyate sthānaṁ tadyogairapi gamyate
ekaṁ sāṅkhyam ca yogaṁ ca yaḥ paśyati sa paśyati

The supreme state, which is attained by the Sāṅkhyayogī is also reached by the Karmayogī. He, who sees that the ways (as result) of Sāṅkhyayoga and Karmayoga are one, perceives the reality. 5

Comment:—

‘Yatsāṅkhyaiḥ prāpyate sthānaṁ tadyogairapi gamyate’—In the second half of the preceding verse, the Lord declared, “He who is well established in Sāṅkhyayoga or Karmayoga (performance of action), gets the fruit of both i.e., attains God-realization.” The same fact, is being pointed out by the Lord here, in this verse by declaring, that the state which is attained by a Sāṅkhyayogī, is also attained by a Karmayogī.

The Lord, uses the term ‘api’ (also), here to remove the

doubt of those people, who think that God can be realized only by the Discipline of Knowledge, rather than by the Discipline of Action.

A striver, through both the disciplines, has to renounce his affinity for actions i.e., for active prakṛti (nature). A Karmayogī, in order to, distinguish the sentient from the insentient, has to use the discrimination of a Jñānayogī, even during spiritual practice. Similarly, a Jñānayogī (Sāṅkhyayogī), has to adopt the method of Karmayoga, of not performing action for himself. A Sāṅkhyayogī's discrimination, is to be utilized to distinguish the soul, from the body (world); and the actions of a Karmayogī are performed, in order to, render service to the world. When two strivers—one following the path of Sāṅkhyayoga and the other of Karmayoga—attain perfection, both of them reach the same destination i.e., have liberation (Gītā 3/3).

The world is uneven. The closest, worldly relationship is not free from this unevenness, while the Lord is even and uniform. So, He can be realized by renouncing affinity, for the world. There are two paths—of knowledge and of action, available to renounce, this affinity. Jñānayoga (the Discipline of Knowledge), consists in thinking that the real self lacks nothing, and so there is no question of any desire or attachment in the real self. By thinking so, a striver gets detached. In Karmayoga, a striver renders service to others, with those objects he is attached to and to those persons he is attached to, without any selfish motive. Thus in the Discipline of Knowledge, through discrimination, while in the Discipline of Action through service, affinity for the world is renounced.

'Ekaṁ sāṅkhyam ca yogam ca yaḥ paśyati sa paśyati'—In the first half of the preceding verse, the Lord declared by negative inference, "The ignorant, not the wise, speak of the Sāṅkhyayoga and the Karmayoga, as different." The same fact, is being pointed out here, by positive inference when the Lord declares, "He who

sees that the ways (as result) of Sāṅkhyayoga and Karmayoga, are one, he sees (truly)."

Thus the gist, of the fourth and the fifth verses, is that the Lord regards both the Disciplines of Knowledge and Action, as independent spiritual disciplines and the fruit of both is God-realization. Those who do not know this reality, are called ignorant, while those who know this reality, are designated wise, by the Lord.

An Important Fact

When a striver, attains perfection in anyone of the spiritual disciplines, he has neither a desire to live, nor fear of death, nor a desire to acquire anything, or do anything.

A perishable body, need not be afraid of death, because it is decaying all the time, while the self, need not have a desire to live, because it is eternal. Then, who is afraid of death and who has a desire to live? The answer is, that when the self identifies Itself with the body, it is afraid of death and it has a desire, to live. Both of these, (the desire to live and the fear of death) can be wiped out, by the Discipline of Knowledge (discrimination).

The self, lacks nothing; therefore, it has no desire to acquire anything, and so no desire to do any work. But when it identifies itself with a body, It feels the lack. Then, It has a desire to acquire, something or the other; and in order to acquire that, It has to act. The desire to acquire and to act, perishes through Karmayoga.

When either the Discipline of Knowledge or the Discipline of Action, attains perfection, the desires to live, to acquire and to act, and the fear of death, totally perish.

Appendix—Sāṅkhyayoga and Karmayoga—both disciplines being worldly are one and the same. In Sāṅkhyayoga a striver gets established in the self and being established in the self, matter (non-self) is renounced. In Karmayoga a striver renounces

matter and having renounced matter (non-self), he gets established in the self. In this way the result of both—Sāṅkhyayoga and Karmayoga is attainment of divinity (pure-consciousness) viz., Self-realization.

To apply the body in the service of the world is Karmayoga and to detach the self from the body is Jñānayoga. Either apply the body in the service of the world or get the self detached from the body—both will bear the same fruit viz., by both these disciplines, having renounced affinity for the world, one will get established in the self.

Here in the fourth and fifth verses the first half of the fourth verse has connection with the second half of the fifth verse and the first half of the fifth verse has connection with the second half of the fourth verse.

Karmayoga, Jñānayoga and Bhaktiyoga—out of these three disciplines, Jñānayoga and Bhaktiyoga are more popular but there is less popularity of Karmayoga. The Lord in the Gītā also declares, “This Karmayoga through long lapse of time is lost to the world” (Gītā 4/2). Therefore about Karmayoga, there is a general belief that this is not an independent means of God-realization and so a striver following the Discipline of Action afterwards either follows Jñānayoga or Bhaktiyoga as—

**tāvat karmāṇi kurvīta na nirvidyeta yāvātā
matkathāśravaṇāḍau vā śraddhā yāvanna jāyate**

(Śrīmadbhā. 11/20/9)

A person should perform actions by the time till he develops dispassion for pleasures (he becomes eligible for Jñānayoga) or he develops faith in listening to My pastime and life story (he becomes qualified for Bhaktiyoga).

But here the Lord declares that just like Jñānayoga, Karmayoga is also an independent discipline for God-realization. Besides these fourth and fifth verses in several other verses also the Lord has mentioned that Karmayoga is an independent means

to attain Self-realization or the Supreme peace or salvation or God-realization as—‘tatsvayaṁ yogasaṁsiddhaḥ kālenātmani vindati’ (4/38), ‘yogayukto munirbrahma nacireṇādhigacchati’ (5/6), ‘yajñāyācarataḥ karma samagraṁ pravilīyate’ (4/23), ‘jñānāgnidagdhakarmāṇaṁ tamāhuḥ paṇḍitaṁ budhāḥ’ (4/19); ‘yuktaḥ karmaphalaṁ tyaktvā śāntimāpnoti naiṣṭhikīm’ (5/12).

In Śrīmadbhāgavata also Karmayoga has been mentioned as an independent means for God-realization—

svadharmastho yajan yajñairanāśīḥ kāma uddhava
na yāti svarganarakau yadyanyanna samācaret
(11/20/10)

‘He, who being situated in his own ‘dharma’ (duty) and renouncing the desire for pleasure, worships God by the performance of his duty and does not do any action with an interested motive, has not to go to heaven or hell viz., he is freed from the bondage of actions.

asmiṁloke vartamānaḥ svadharmastho’naghaḥ śuciḥ
jñānaṁ viśuddhamāpnoti madbhaktiṁ vā yadṛcchayā
(11/20/11)

The Karmayogī being situated in his own dharma (duty) in spite of discharging all his duties in this world, being free from the fruit of sinful and virtuous actions, attains Self-realization or Supreme devotion (Parābhakti).

It means that Karmayoga (the Discipline of Action) makes a striver qualified for Jñānayoga (the Discipline of Knowledge) or Bhaktiyoga (the Discipline of Devotion) and also independently leads him to salvation. In other words it can be said that Karmayoga is a means for Jñānayoga or Bhaktiyoga and is also an end viz., it can lead to Self-realization or Supreme devotion.



Link:—In the second verse of this chapter, the Lord declared, the Discipline of Action to be better, than the Discipline of

stumbling blocks to spiritual progress (Gītā 2/44). When we feel happy, after seeing a man happy, our desire for pleasure perishes, because we have become happy without enjoying pleasure. Similarly, our desire for prosperity perishes, because we spend money (prosperity) and material, naturally according to our best capability to remove the suffering of a sad person, by being sad with him, as we identify ourselves with him. In such happiness or pity, there is an uncommon relish, which conduces a man to renounce affinity, for actions and objects, and then he (the self) realizes his identity with God.

'Yogayuktaḥ'—The Karmayogī, whose mind is pure, who has controlled the body, who has subdued his senses and whose self is the Self of all beings, is called 'Yogayuktaḥ' (devoted to the path of action).

A striver, is not naturally inclined towards spiritual discipline, because his aim and his inclination, are different. So long as, there is importance of the world in the mind, there is struggle between the aim and inclination. Generally, a striver's aim is to realize God, Who is imperishable while his inclination is towards perishable, worldly beings, objects and circumstances. When his aim and inclination, are identified, spiritual discipline is automatically practised, speedily. Here the term 'Yogayuktaḥ' (devoted to the path of action), has been used for such a Karmayogī, whose aim and inclination, have become one i.e., God-realization.

In Karmayoga, there is no desire in the least, for fruit of actions, but there is certainly an aim, to be achieved. The fruit and the aim, are different. An aim is one, which can be ever achieved by everyone. Thus, one's aim is God-realization and He can be realized, without any action and practice. The fruit is perishable, while God is eternal. A Karmayogī, does not desire the perishable, because this desire is an obstacle to God-realization. When a Karmayogī's, only aim is God-realization, he is called 'Yogayukta' (devoted to the path of action).

He, who has been called 'Yogayuktah' here, has been called 'Yogārūḍhaḥ' (one who has attained to Yoga), in the fourth verse of the sixth chapter.

'Kurvannapi na lipyate'—A Karmayogī, in spite of performing actions is not bound by actions. A sense of mine, for actions, desire for the fruit of actions, and for pleasure, and a sense of doership* bind a man, to actions. The gist is, that desire to acquire something or the other, leads, a man to bondage. As a Karmayogī, has no desire to acquire anything, he is not tainted (bound) i.e., his actions change into inaction.

A Sāṅkhyayogī, is not bound by actions, because he thinks that it is the modes which are acting on the modes (Gītā 3/28); while a Karmayogī is not bound, as he performs actions, for the welfare of others, without any selfish motive.

The term 'api' (even), shows that a Karmayogī remains untainted, not only during the performance of action but also during their non-performance (Gītā 4/18). He has no interest, in the performance or non-performance of actions (Gītā 3/18). He always remains, untainted.

It means that, a Sāṅkhyayogī having renounced his affinity for the insentient, identifies himself with the sentient, while a Karmayogī identifies his so-called body, mind, senses, objects and actions etc., with the world i.e., instead of regarding them as of his and for himself, he regards them as the world and for the world. With this attitude of mind, he cannot have any egoistic feeling, in providing comfort to others, doing good to them and performing righteous acts, for them. Therefore, while performing action, he has no sense of doership i.e., is not tainted by action.

* The Lord while describing Karmayoga, in the forty-seventh verse of the second chapter by the expression 'Mā karmaphalaheturbhūh' means to say that a striver should renounce the sense of mine, the desire for pleasure and the sense of doership while by the expression 'Mā phaleṣu kadācana' He exhorts him to renounce the desire for the fruit of action.

Appendix—When a Karmayogī having renounced affinity for the body, senses and mind (inner sense) realizes his identity with all beings, then in spite of performing actions, the egoistic notion does not persist in him. Being free from egoism, the actions performed by him don't lead to bondage (Gītā 18/17).



Link:—Having described the marks of a Karmayogī, the Lord in the next two verses, describes the attitude of a Sāṅkhyayogī, while undertaking activities, with the senses.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
 पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नाच्छन्स्वपञ्चसन् ॥ ८ ॥
 प्रलपन्विसृजन्गृह्णन्निषन्निमिषन्नपि ।
 इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

naiva kiñcitkaromīti yukto manyeta tattvavit
 paśyañśṛṇvanspṛśañjighrannaśnangacchansvapañśvasan
 pralapanvisṛjaṅgrṇannunmiṣannimiṣannapi
 indriyāṇindriyārtheṣu vartanta iti dhārayan

The Sāṅkhyayogī, who knows the truth, believes, even though seeing, hearing, touching, smelling, eating, walking, sleeping, breathing, speaking, emitting, grasping, opening and closing the eyes, that he does nothing; he holds that the senses move among the sense-objects. 8-9

Comment:—

'Tattvavit yuktaḥ'—Here, this expression, stands for the wise striver following the Discipline of Knowledge, who has realized the truth, that all actions are performed by prakṛti (nature) and he has no affinity for them, he is merely a witness, of the activities of senses.

A 'Tattvavit' (knower of the truth), is he who thinks, that he (the self) is not the doer; is different from the body, senses,

mind, intellect and life-breath, which perform the activities.

In fact, a man (the self) is a non-doer, but by an error he regards the self, as a doer (Gītā 3/27). Actually all the cosmic, as well as individual actions are performed by Nature. But a man, by identifying himself with the body, regards its action as his action. So long as, he has in the least a sense of doership, he is called a striver. But when he realizes, that the Self is not at all the doer, he is called a great soul, who knows the truth. As a person, having awakened from sleep, has nothing to do with a dream, so has a great soul, having known the truth, no affinity for actions performed by the body and the senses etc.

Such a great soul, knows the truth that the self is different from the modes of nature by which actions, are performed. The self, is the base and illuminator of all the objects and actions etc., It pervades everywhere, and does not undergo any change, while objects and actions, undergo. The same fact, of distinction between the nature (Kṣetra) and soul (Kṣetrajña), has been pointed out by the Lord, in the sixteenth verse of the second chapter, in the fourth and the fifth verses of the seventh chapter and in the second, the nineteenth, the twenty-third and the thirty-fourth verses, of the thirteenth chapter.

'Paśyañśṛṇvansprśaṇ.....unmiṣannimiṣannapi'—Here, the five actions—seeing, hearing, touching, smelling and eating, pertain to five senses (eye, ear, skin, nose and tongue), while walking, grasping, speaking and emitting, these four actions relate to the five organs of actions*—feet, hands, tongue, genital organ and anus. Sleeping, is an activity of the mind, breathing of life-breath, opening and closing the eyes, of the sub-life-breath named Kūrma.

Thus, by mentioning the above thirteen actions, the Lord has

* Here the description of the five organs of action has been included in four actions, i.e., within 'emitting' the actions of both the genital organ and the anus have been included.

described all possible actions performed by sense-organs, organs of action, mind, life-breath and sub-life-breath. It means that all actions are performed by the body, senses, mind, intellect and life-breath etc., the evolutes of nature, rather than by the self. Secondly, it also denotes that a Sāṅkhyayogī can also perform other acts, such as eating or drinking, business, preaching, writing, reading, hearing and thinking etc., and also other acts for maintaining the body according to caste, order of life, nature and circumstances etc.

A man, considers himself a doer of those acts, which he performs intentionally i.e., by applying his mind and intellect etc., such as reading, writing, thinking, seeing and eating etc. But there are several other activities, such as breathing, opening and closing the eyes, which are performed unintentionally. Then, why has the Lord mentioned, in this verse, that a man should not regard himself as a doer of these acts? The answer is, that breathing is a natural activity, yet in breath-restraint (prāṇāyāma) etc., breathing becomes an intentional activity. Similarly, eyes can also be opened and shut intentionally. So the Lord, has mentioned that a man should not hold, that he is a doer. Secondly, the Lord by mentioning, breathing, opening and closing the eyes, wants to convey, that as a man during these activities thinks that he does nothing, so should he consider himself a non-doer, while other activities are performed.

All the above-mentioned activities, cannot be performed, without a base and an illuminator. The Lord, mentions these activities, in order to draw the attention of the strivers, to the self, which in spite of being the base, and illuminator of all these activities, does nothing.

'Indriyāṇindriyārtheṣu vartanta iti dhārayan'—The question arises, how are actions performed, when there is no doership in the self. The Lord, answers the question, by declaring that actions are performed, when senses move among the sense-objects

i.e., the self remains the non-doer (untainted).

The term 'Indriyāṇi' (senses) includes the sense-organs, the organs of action, mind, life-breath and sub-life-breath etc. There are five objects of senses—sound, touch, sight, taste and smell. The senses move among these objects. All the senses and objects of senses, are the evolutes of nature. So all the actions are performed, by nature. The Lord declares:—

"All kinds of actions are done, by the modes of nature" (Gītā 3/27).

"All actions are performed by nature, alone" (Gītā 13/29).

The senses, and the sense-objects, being the evolutes of modes of nature, are called modes. So it is said, "It is the modes, which are acting on the modes" (Gītā 3/28). "There is no agent, other than the modes" (Gītā 14/19). It means, that when it is said that actions are performed by prakṛti (nature), or by modes of nature or by the senses—these three amount to one and the same.

Nature, always undergoes modifications, while the self never undergoes any, It ever remains free from a sense of doership. Nature can never be inactive, while in the self, no action is possible. The self is the illuminator of actions, while actions are subject to illumination.

'Naiva kiñcitkaromīti manyeta'—It means, that the self, was neither a doer in the past, nor is at present, or will be in future. Nature is ever active and all actions are performed by Nature, while the self, does nothing. But when the self identifies Itself with the evolute of Nature, and regards the activities of nature as Its activities, It becomes, a doer (Gītā 3/27).

As a man, sitting in the compartment of a moving train, does not move himself but he cannot remain without covering the distance covered by the train, while he is seated in a compartment. Similarly, when a man, assumes his affinity for the physical (gross), subtle or causal body, which are the evolutes of active Nature, he becomes a doer of actions performed by these.

A Sāṅkhyayogī, never assumes his affinity for the body, senses and mind etc., so he never regards himself, as a doer (Gītā 5/13). As actions, such as the growth of a boy from childhood to youth, changing of black hair into grey and white, digestion of food and weakening or strengthening of a body automatically take place, so does a Sāṅkhyayogī think, that all other activities are undertaken naturally and he is not their doer.

In the Gītā, a person who regards himself as a doer of actions, has been spoken of adversely. The Lord declares, "He whose mind is deluded by egoism, thinks that he is the doer" (3/27). "He who looks upon himself as the doer (agent), he of perverted mind and untrained understanding, does not see (truly)" (18/16). But the Lord praises a person, who sees the self as actionless, by declaring, "He who sees that all actions are performed by nature (prakṛti) alone, and likewise that the self is not the doer, he verily sees (13/29).

The Lord, uses the term 'eva' (even), in order to convey that a striver should never think, that he is a doer. By doing so, his sense of doership comes to an end and his actions change into inaction. The same idea, has been conveyed by the Lord, in the thirty-third verse of the third chapter, by the term 'Ceṣṭate', which means that his actions are nothing more than mere gestures, of actions.

The second interpretation of the term 'Eva', is that even when a man identifies himself with the body and considers himself the doer, he cannot be the doer. It is merely an assumption, which can never come true. The Lord, in the thirty-first verse of the thirteenth chapter, declares, "The imperishable supreme self, though dwelling in the body, neither acts nor is tainted." "The soul, residing in Nature experiences pleasure and pain" (Gītā 13/21). In spite of experiencing the modes born of nature, the man (self), ever remains the same. But he gets tainted, because he does not see, the self.

The Self, is sentient while the world, including the body, is insentient. So the self experiences pleasure and pain. Why? The reason is, that it identifies itself with the body (world) and experiences pleasure and pain. But if It knows, its true nature that It is imperishable, uniform and untainted, while nature in the form of the world, the body and pleasures and pains, is perishable, then it cannot be an experiencer, of pleasures and pains etc.

An Important Fact

The Lord, in the twenty-seventh verse of the third chapter, declared, "He whose mind is deluded by egoism, thinks that he is the doer." Here, in this verse also, the same fact has been pointed out by the Lord through a negative inference, when He declares, "The Sāṅkhyayogī who knows the truth realizes that he does nothing. Here the term, 'Manyeta' (think) does not mean, 'to assume' but 'to realize'. The self, remains a non-doer during the performance and non-performance of actions, equally. So, the great soul who has known the truth, realizes that the self ever remains the same, as a non-doer, either during the performance or non-performance of actions. The self, as the base and illuminator, never undergoes the least modification.

The self, never lacks anything, but when It identifies Itself with nature, It feels a deficiency in It, and so It desires objects, in order to make up. In order to fulfil that desire, It becomes a doer.

No action, can be performed without nature, because the instruments, such as the senses and the body etc., with which actions are performed, belong to nature. So a doer, has to depend on them. As a goldsmith howsoever an expert he may be, cannot prepare ornaments, without instruments, such as an anvil and a hammer etc. In the same way, a doer cannot perform action without instruments. Thus qualifications, ability and instruments—all the three belong to nature (prakṛti), but these appear to be in the

self, because of affinity for Nature. The instruments, undergo modifications while the self ever remains the same. Therefore, they have no affinity for the self.

A man (the self) thinks, that he is a doer by assuming his affinity for Nature, otherwise there is no doership, in him. As a Brāhmaṇa ever remains convinced that he is a Brāhmaṇa, so does a great soul, who knows the truth, believe that he is not a doer.

Appendix—A discriminating Jñānayogī by performing actions with senses of perception, organs of actions, mind (internal instrument) and life-breath first assumes ‘I myself do nothing’ and afterwards he realizes it. In fact in the Divine Existence neither an action is performed nor any activity happens. All actions performed in the gross, subtle and causal bodies actually take place in Prakṛti, not in the self. Therefore the self has no connection at all with any action.

Through ignorance a man by identifying ‘ego’ with the self, is deluded—‘ahaṅkāra vimūḍhātmā’ (Gītā 3/27); the same man by the use of discrimination by detaching the self from ego, becomes ‘tattvavit’ (an enlightened soul) viz., he has no sense of doership. He ever remains established in the divine self.

The self, being deluded by egoism by an error, thinks itself a doer and is thus bound by actions and their fruit and paves the way to eighty-four lac forms of lives. Now if a man regards himself as detached from egoism and does not consider himself a doer viz., realizes the self as it is, there is no surprise about his being an enlightened soul (liberated soul). It means that by assuming the unreal as real, unreal appears to be real, then what is the surprise, if by accepting the real as real, it is seen real?

In fact when a man assumes the self as a doer and an enjoyer, at that time also he is neither a doer nor an enjoyer—‘śarīra-stho’pi kaunteya na karoti na lipyate’ (Gītā 13/31). The reason is that the self is merely an Ever-Existent Reality. In that Reality

there is no ego and ego has no existence. Therefore 'I am a doer'—however firm this assumption may be but it is certainly an error. An error is wiped out as soon as it is realized that it is an error—this is the rule. A cave may have been dark for hundreds of years, but darkness disappears immediately as soon as there is light, it doesn't need years and months to disappear. Therefore a striver should firmly hold 'I am not a doer'. Then this assumption will no longer remain an assumption but it will be transformed into realization.

"In 'I' this is identification of both sentient and insentient." 'I' is used for matter (identified ego) and also for the sentient (self). For example—'I am a doer'—in it there is perception of insentient and 'I am not a doer'—in it (being negation of matter) the self is perceived. He, who has an eye on matter viz., regards ego as the self, is deluded—*ahamkāra vimūḍhātmā* and who has an eye on the sentient (the self free from ego) is an enlightened soul.

When a striver at present 'I myself do nothing'—thus endeavours to realize the self as a non-doer, he faces a serious problem. When he remembers virtuous actions done in the past, he gets pleased that he had done very good actions. When he remembers the forbidden actions done in the past, he becomes sad that he had done such a sinful act and he had committed such a blunder. Thus the impression of the past actions make him happy and sad. In this connection there is a vital point which needs attention. The self is never a doer—neither at present nor in the past nor in the future. Therefore a striver should perceive that as the self is a non-doer at present, so was it in the past. The reason is that the present has become the past. The self is merely an Ever Existent Entity in which no performance of action is possible. Actions are performed only by an ignorant man whose mind is deluded by egoism (*Gītā* 3/27). A striver feels happy and sad and is worried by remembering the past actions, that is also really because of egoism. At present being deluded by egoism

viz., by having affinity for egoism, a striver feels happy and sad. If we perceive from the cursory (gross) point of view, as the past has no existence now, so are the actions of the past clearly non-existent. If we perceive from the subtle point of view, we perceive that as in the past, the present was non-existent, so was the past also non-existent. Similarly as the past is non-existent now, so is the present non-existent now. But the entity (the self) ever exists. It means that the self is totally free from the limits of past, present and future time. The self transcends the limits of time. Therefore the self is never a doer. In that entity, which transcends time and state (condition), imposition of doership and enjoyership by connecting it with a particular time or situation, is ignorance. Therefore the memory of the actions performed in the past, is the memory of the person whose mind is deluded by egoism rather than of an enlightened soul.

‘Naiva kiñcitkaromi’ means that actions have no existence but the entity exists. Therefore a striver should have an eye on that entity. That entity being divine is ‘Knowledge personified’ and being immutable is ‘bliss personified’. This bliss is integral, quiet and immutable (uniform).

Because of the identification of the self with the body, in every action a man thinks that he himself is the doer as ‘I see, I hear etc.’ An action takes place in the body but a man assumes it in the self. In the self there is no action, the self is free from the performance or non-performance of actions (Gītā 3/18). Therefore even when the actions are performed by the body, a man should have an eye on the self and hold, “I do nothing at all.”



Link:—Having described, in the seventh verse, how a Karmayogī remains untainted by actions, and in the eighth and the ninth verses, how a Sāṅkhyayogī remains untainted, the Lord, in the next verse, describes how a Bhaktiyogī, remains untainted by actions.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

brahmaṇyādhāya karmāṇi saṅgam tyaktvā karoti yaḥ
lipyate na sa pāpena padmapatramivāmbhasā

He who performs actions, dedicated to God and abandoning all attachment, is not tainted by sin, just as a lotus-leaf is not moistened by water. 10

Comment:—

'Brahmaṇyādhāya karmāṇi'—A body, senses, mind, intellect and the life-breath bestowed by God, belong to Him. Therefore, how can a devotee, following the path of devotion, regard actions which are performed by body and senses etc., as his? He holds, that all actions are being performed by the Lord for Him; he is merely an instrument, in His hands.

The Lord, wants to convey that it is He, Who performs all actions with His senses. A striver, realizing this fact, should think that He is the doer, of all actions.

The worldly objects, such as the body etc., are not a person's own, these have been acquired, and these abandon him. So these should be utilized, in rendering service to others, as offerings to God. A person, cannot keep these as he wishes, neither can he change these, nor carry these with him, when he leaves his body. So, it is not honesty on his part, to regard these as his own. They are the Lord's, and so these should be, accepted as His.

A Karmayogī, offers all actions and objects, to the world, a Jñānayogī to nature, and a Bhaktiyogī, to God. God, is the master of both nature and the world, and so it is better to offer these to Him.

'Saṅgam tyaktvā karoti yaḥ'—A man, is said to have abandoned attachment, when he has not, the least, attachment or attraction for beings, objects, senses, mind, intellect, life-breath and actions, and has no sense of mine, or desire for them.

Besides ignorance, which has been called the cause of life and death, in the scriptures from the stand point of the spiritual discipline attachment to the modes, is the chief cause of an embodied soul's birth, in good and evil bodies (Gītā 13/21). Ignorance, is based on attachment, therefore, when attachment is renounced, ignorance also perishes. Desire springs, from attachment (Gītā 2/62), and is the root of all sins (Gītā 3/37). Thus here in this verse, it is mentioned, that attachment which is the root of sins, should be abandoned otherwise a man will go on committing sins. In its absence, he incurs no sin.

A man's, affinity for action, is not renounced, so long as, he derives pleasure by performing it, and remains attached to its fruit, it is rather enhanced. Attachment of a person does not consist in merely desire for fruit of action, but also in being called good by others. So, action should be performed, without the least desire for pleasure, comfort or honour etc. If there is desire for getting pleasure, anyhow in the least, then that action is for one's self.

'Lipyate na sa pāpena padmāpatramivāmbhasā'—A devotee, following the Discipline of Devotion, while living in the world and performing actions, in order to offer these to God, is not tainted, (bound) in the same way, as a lotus-leaf living in water is not soiled by water.

Desire for the world, and having a disinclination for God, is the root of all sins. Desire, springs from attachment. Where, there is no attachment, there is no desire and so sins cannot be committed, without attachment.

All undertakings are covered by defects (evils), as fire by smoke (Gītā 18/48). But, he who has renounced, hope, desire and attachment, becomes free from all defects. When actions are performed, in order to be offered to God, having abandoned attachment, a striver becomes free, from the accumulation of all sins (Gītā 9/27-28). Therefore, a Bhaktiyogī, totally becomes, free from sins.

Here, the term 'pāpena' (sin), stands for the fruit of past actions, in the form of virtue or vice, which cause the soul to be born in good and evil bodies. A Bhaktiyogī, is never tainted (bound) by that fruit, in the form of virtue and vice. The same fact, has been pointed out by the Lord, in the twenty-eighth verse of the ninth chapter, when He declares, "Thus, shalt thou be freed, from the bonds of actions, yielding good and evil fruits."

Appendix—Here God endowed with attributes has been called 'Brahma' (the Absolute). It means that God is all—He is endowed with attributes and is also attributeless; He is endowed with form and is also formless. In His entirety all characteristics are included (Gītā 7/29-30). In Śrīmadbhāgavata also Brahma (attributeless-formless), Paramātmā (with attributes and formless) and Bhagavān (endowed with attributes and form)—all the three have been mentioned as one.* It means that within 'Saguṇa' (God endowed with attributes) Brahma, Paramātmā and Bhagavān—all the three are included, but within 'Nirguṇa' (attributeless) only Brahma is included because in 'Nirguṇa' there is negation of attributes. Therefore 'Nirguṇa' is limited while 'Saguṇa' is entire.

'Vaiṣṇavas' (the devotees of Lord Viṣṇu) call the function of the Lord endowed with attributes and form 'Brahmotsava' (function of the Absolute). Arjuna has also addressed Lord Kṛṣṇa as 'Brahma'—'paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān' (Gītā 10/12). In the Gītā Brahma has been mentioned by three names—'Om', 'tat' and 'sat' (17/23). Because of the relationship between the name and the 'nāmī' (person having the name) He is proved to be 'saguṇa' (endowed with attributes).



Link:—In the next verse, the Lord explains, how Karmayogīs perform actions.

* vadanti	tattattvavidastattvaṁ	yajñānamadvayam
brahmeti	paramātmēti	bhagavāniti śabdyate

(1/2/11)

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्ध्ये ॥ ११ ॥

kāyena manasā buddhyā kevalairindriyairapi
yoginah karma kurvanti saṅgaṁ tyaktvātmaśuddhaye

The Yogīs, having discarded attachment, perform actions, merely with the body, mind, intellect and senses, for the purification of the self. 11

Comment:—

'Yoginah'—Here the term 'Yoginah', stands for Karmayogīs. The Yogīs, who perform actions, offering these to God, are called Bhaktiyogīs, while those, who perform these in order to render service to the world, without any selfish motive, are called, 'Karmayogīs'. A Karmayogī, while performing actions, regards his so-called body, senses and mind etc., as the worlds', and not his own, as they have their identity, with the world.

'Kāyena manasā buddhyā kevalairindriyairapi'—In fact, the body, senses, mind and intellect etc., which a common man regards as his own, are not his, because these have been acquired from the world and they will abandon him. So, it is an error on his part to assume, that these are his. All of these have their identity, with the world.

If we give a serious thought to it, we come to realise that the body etc., are not ours, in anyway. They belong either to God or to nature (prakṛti); or to the world. Thus, it is an error to regard these as ours, and to have a sense of mineness with them. The term 'Kevalaiḥ' (merely), has been used here to root out this sense of mineness with them.

Here, the term 'Kevalaiḥ', being plural, is an adjective, for senses. But, it does not mean that sense of mineness for mere senses, is to be renounced, it means that sense of mineness for the body, mind, intellect and the entire world, is to be abandoned, for which a person, has attachment. When a girl, is married

into a family, her relationship with her in-laws, is automatically established. In the same way, when a man is attached to any worldly object, he gets attached to the entire world. So the term 'Kevalaiḥ', should be taken as abandonment of sense of mineness for the body, senses, mind and intellect.

In fact, a doer (agent) himself, should become detached. By doing so, his attachment for body, senses, mind and intellect etc., is totally abandoned. The reason is, that the body, senses and mind etc., are, quite different from the self. A sense of mineness with these is merely assumed, it is not natural.

In the Discipline of Action, renunciation of the desire for fruit is important, (Gītā 5/12). Common people, perform actions in order to reap their fruit, but a Karmayogī performs these to root out attachment to the fruit. But a person, who regards the body, senses, mind, intellect and life-breath etc., as his own, cannot renounce, the desire for fruit,* as he assumes, that when the body etc., are his, he should also reap the fruit of actions, performed by him. Therefore, if a striver wants to wipe out the desire for fruit, it is indispensable for him, that he should, not regard the body etc., as his own.

When it rains, it is useful for crops and people etc., but, rain is not aware of the fact, that it is falling and doing good, to the world. Similarly, senses should not have a feeling of doership, when they render service to others. But, if some service is rendered by the senses, body, mind or intellect, and gives us a sensation of elation, it means that the service has not been performed with a feeling of detachment. On the contrary it is a sign of attachment and possession.

'Saṅgaṁ tyaktvātmaśuddhaye'—[Vide the explanation in the tenth verse, for the expression 'Saṅgaṁ tyaktvā.]

* If a person has no desire for the fruit but regards the body etc., as his own, the fruit of action becomes his motive which has been forbidden by the Lord by the declaration, "Let not the fruit of action be thy motive" (Gītā 2/47).

Generally, it is thought that a heart is purified when sins (accumulated sin), volatility of mind and ignorance, are removed. But, in fact, purification of the heart, consists in total renunciation of attachment, (or a sense of mine), with the body, senses, mind and intellect. The body, etc., never regards us as theirs but, we assume these, as ours. This assumption of mineness, is impurity. Saint Tulasīdāsa in the Rāmacaritamānasa declares, "Let the filth of the sense of mine, be burnt" (7/117 A). So, heart gets purified when there is total renunciation of affinity, of an egoistic notion and sense of mine etc.

The term 'Kevalaiḥ', denotes the aim of renunciation of the sense of 'mine', with the body, senses, mind and intellect, while the expression 'Ātmaśuddhaye', denotes total renunciation of a sense of 'mine'. When a striver's aim, is to renounce the sense of mine, yet this sense prevails, in its subtle form. When, this sense of mine in its subtle form, also perishes totally, it is known as a state of purification of the inner sense.

The sense of mine, also resides in egoism. When this sense of mine, is totally renounced, egoism also becomes free from this sense of mine, and the self (heart) is, totally purified.

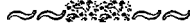
'Karma kurvanti'—A Karmayogī, performs actions to totally renounce, a sense of mine, in its subtle form, from the body, senses, mind and intellect etc.

So long as, a person has a desire for the fruit of action, and so long as, he assumes that the body, senses and mind etc., are his own, he cannot be liberated from, the bondage of actions. Therefore, a Karmayogī performs actions for the welfare of others, without having a desire for the fruit of actions, and without regarding the objects of action (body, senses, mind and intellect etc.,) as his own. For a sage, who wishes to attain to Yoga, action (for the welfare of others), is said to be, the means (Gītā 6/3). The more, he continues working for the welfare of others, the more his attachment and sense of mine, are renounced

and thus his self (heart) is purified.

Appendix—The heart is not purified by trying to purify it because it is not purified so long as we regard it as ours, since the assumption of mineness with it is the main impurity. Therefore in the Rāmacaritamānasa it has been declared, 'Let the filth of mineness be burnt!' (Mānasa, Uttara. 117 A). The Lord here also by using the term 'kevalaiḥ' has mentioned not to have the sense of mineness with the inner sense. Purification of the inner sense consists in total renunciation of the sense of mineness with the body, senses, mind and intellect. Therefore Karmayogīs act in a detached manner in order to wipe out the sense of mineness totally from the inner sense. They don't perform any action for their own Self. The reason is that so long as the sense of mine persists, mere actions are performed, but Karmayoga is not practised. When actions are not performed for one's own self, then Karmayoga proceeds towards Self-realization.

A Karmayogī first acts aiming at freedom from the sense of mineness, then his aim is achieved.



Link:—The Lord, in the next verse, explains the merit or glory of Karmayoga by positive, as well as negative inference.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

yuktaḥ karmaphalaṁ tyaktvā śāntimāpnoti naiṣṭhikīm
ayuktaḥ kāmakāreṇa phale sakto nibadhyate

The Karmayogī attains everlasting peace (God-realization), by abandoning attachment to the fruit of action; whereas he who acts with a selfish motive, being attached to the fruit of actions through desire acquires bondage. 12

Comment:—

'Yuktaḥ'—The meaning of this term, is taken according to the

context. In the eighth verse of this chapter, the term 'Yuktaḥ' has been used for the 'Sāṅkhyayogī', who does not regard himself, as a doer of actions, while here it has been used for the Karmayogī, who has renounced the fruit of action.

All strivers, whose aim is to attain equanimity, are 'Yuktaḥ' or 'Yogī. In the present verse, it has been used for a Karmayogī, who having a determinate intellect, has renounced worldly desires.

'Karmaphalam tyaktvā'—This expression, means the renunciation of desire for fruit and also, renunciation of attachment, because in fact it is not the fruit of actions which is renounced, it is desire for the fruit of actions, which is renounced. That fruit may be reaped, either immediately or in the future. When a striver, regards nothing as his, does nothing for him, desires nothing for him, it means that he has renounced, the desire for the fruit of actions.

A man's prārabdha (fate), is determined by the hoard of his past actions, and according to that he is born in good and evil wombs. In human life, actions which are performed, produce impressions that are added to the stock. But, when he renounces attachment to the fruit of actions, such actions cannot bear fruit, like roasted seed and these change, into inaction (Gītā 4/20). Because of the effect of actions, which are performed without desire for the fruit of actions, the latent impressions of the old actions, (accumulated of past actions), are reduced to nothing (Gītā 4/23). Thus, the cause of his rebirth, melts away.

Fruit of actions, is of four kinds:—

(1) Visible—The fruit of present actions, which is visible immediately, as satisfying one's hunger after having a meal, is a visible fruit.

(2) Unforeseen—Fruit, which will be reaped in future, in the form of favourable or unfavourable circumstances etc., here or hereafter. This fruit is unforeseen. At present the action goes to the accumulated stock of actions.

(3) Received as fruit of past actions:—The body (with its caste, order of life) wealth, property and favourable or unfavourable circumstances, which have been bestowed upon us, as a result of past deeds.

(4) Unreceived, fruits yet to be reaped in future:—Favourable and unfavourable circumstances, which we have to receive in future as ordained by destiny (prārabdha karma).

Out of the four kinds, of fruit of action, the visible and the unforeseen, depend on present actions, while the received and unreceived ones, depend on prārabdha karma. When a striver, does not desire the visible fruit, nor does he feel displeased or pleased, having received it; and does not expect the unforeseen one; nor is he attached to the received, fruit nor feels happy or sad having received it, and does not desire, the unreceived one, then, it is said that he has renounced, the fruit of action.

Common people, perform actions with a desire for the fruit of actions, and during performance, they go on thinking of that desire. As a businessman makes transactions for profit and goes on thinking about profit and feels happy with profit, and sad with loss; similarly, all people perform actions, having desire for favourable gains, such as wife, son, riches, honour and praise etc. But, a Karmayogī performs actions, by renouncing desire, for fruit.

Now a question arises, why should a man perform actions, if he has no desire? The answer is, that none can ever remain still for even a moment, without performing action (Gītā 3/5). Even if, it is accepted that a man can abandon actions, to a great degree, even then, so long as, he is attached to the world, he will think of sense-objects and that is also, an action. The thought, of sense-objects, finally leads him to ruin (Gītā 2/62-63). Therefore, so long as, a striver does not renounce attachment totally, he cannot be liberated, from the bondage of action. The old attachment, is wiped out by performance of action, while,

the new one does not arise, when actions are performed for the welfare of others, and without any selfish motive.

In fact, it is ignorance if actions are performed with desire for fruit, because firstly actions and their fruits are perishable, and secondly, these will bear fruit, according to fate whether desired or not. A man cannot have, increase or decrease in fruit, by mere desire.

When actions are performed for the welfare of others, without desire for fruit, affinity for these, is renounced. A Karmayogī, does not perform actions without an aim, like an insane man, but he performs these having a high aim of God-realization. To realize his aim, he works for the welfare of others. As he is not attached to the body, he performs actions, promptly and scrupulously, without such evils, as indolence and heedlessness.

A Vital Fact

If actions, which are performed, to acquire the worldly materials, are performed, for the welfare of the world, with the aim of God-realization, and without any selfish motive, these actions can lead a man to God-realization. In the, twentieth verse of the third chapter, it has been declared, "Janaka and others attained perfection, verily by action only," while in the third verse of the sixth chapter, it has been stated, "Action is said, to be the means with a sage, who wishes to attain to Yoga." These facts, reveal that God can be realized by actions. Pārvatī and Manu-Śatarūpā etc., also realized God, through performance of actions, in the form of penance. It is also mentioned in the scriptures, that He can be realized through chanting, meditation, good company, study of scriptures and cognition etc. On the contrary, it is also mentioned, that He cannot be realized, through actions, such as penance etc., (Gītā 11/53). How to reconcile the two?

The answer is, that in fact God is not attained through any action. He is also, not a fruit of action. God pervades everywhere,

everything, incident, circumstance and person etc., all the time. He is ever-attainable to everyone, and everyone abides in Him, only. No one can ever be separate, from Him. But, a man being attached to perishable body, senses, mind, intellect and objects etc., which are evolutes of insentient nature, has a disinclination for God, Who is his. Spiritual discipline, is to be practised, in order to wipe out this attachment or affinity.

Through the performance of penance etc., when this affinity for the insentient, is renounced, God, Who is ever-attainable, is attained. This affinity can be very easily renounced, when actions are performed for the welfare of the world, without any selfish motive.

The sentient and eternal Lord, cannot be bought, for all the wealth of the world. All the worldly objects, stand nowhere, when all of them are compared to the imperishable Lord. Moreover, a thing which is bought for a particular amount, is cheaper than that amount. Thus if God is realized by performing actions, it means, that He is cheaper than actions.

Here is a vital point, which calls for attention. Generally, strivers during spiritual practice depend on and have affinity for the body, senses, mind, intellect etc., with which, they perform that spiritual activity. So long as, they have affinity for these i.e., the insentient, they cannot realize God. As soon as, this affinity is renounced, God is realized. God-realization is not possible, through matter, rather it is by snapping our connection with it.

The body, senses, mind and intellect etc., belong to the same class, to which the world belongs. So these should be utilized, in rendering service to the world (this is Karmayoga). A striver, should not accept his affinity for these, nor should be depend on them, as he cannot get rid of the unreal, by having affinity for the unreal. Actions are performed, without any selfish motive, in order to renounce affinity, for the unreal. When this affinity is totally renounced, disinclination for God perishes, and ever-attained God, is realized.

'*Śāntimāpnoti naiṣṭhikīm*'—It has stood the test of experience, that when a person has neither desire, for the worldly objects, nor is attached to them, he attains peace. Even, during sound sleep when the world is forgotten, a man experiences peace. Similarly, one attains peace, when he completes any assignment or task, such as the marriage of his daughter. If he renounces his affinity, (desire and attachment) during wakefulness, he will attain peace. But if he enjoys this peace, he cannot attain everlasting peace or the supreme peace,* because this peace is not an end, but a means to attain the supreme peace, called Yoga (Gītā 6/3).

So long as, a striver remains attached to peace, which he attains by renouncing his affinity for the world, he is bound (Gītā 14/6) and he cannot attain, the supreme, uniform and eternal peace.

'*Ayuktaḥ kāmakāreṇa phale sakto nibadhyate*'—The term '*Ayuktaḥ*', has been used for a person, who works with a selfish motive. Such a person, because of his several desires, being attached to fruit of actions, has to follow, the cycle of birth and death. A person cannot acquire things etc., merely by having a desire. Secondly he cannot possess these forever, even if he has acquired them. So, it is futile to have a desire for acquiring objects etc., saint Tulasīdāsa in the Vinaya-Patrikā declares, "All worldly objects will abandon you, in the end; it is better, if you abandon, them right now" (198).

It does not mean, that their physical abandonment (renouncement) leads to salvation, or God-realization. Had it been so, all persons who left their bodies, (at the time of death) would have attained salvation. But, it is not so. In fact it is desire, a sense of mine and attachment to these which are to be renounced, because these lead to bondage i.e., end to the cycle

*This everlasting (supreme) peace is God-realization. It has been called 'eternal peace' (9/31), 'the supreme peace' (4/39; 18/62) and 'peace' (5/29, 2/70-71) in the Gītā.

of birth and death. When actions are performed, for the welfare of others, their flow is towards others, and any assumed affinity for them, is easily renounced.

Appendix—In fact practice of the spiritual discipline in order to attain salvation or God-realization is also attachment to the fruit of action. A man has formed the habit to do a piece of work with the desire for its fruit; therefore it is said that one should practise spiritual discipline for salvation or God-realization.

In fact spiritual practice is needed in order to wipe out attachment to the world; otherwise salvation is axiomatic. The Lord is ever attained. God-realization is not the fruit of an action. Therefore the yearning for the performance of action in order to attain God is also the desire for fruit.

A striver should not think that this spiritual practice will bear this fruit. Desiring the fruit is an attachment to the fruit which does not allow the spiritual discipline to be followed scrupulously. Therefore instead of thinking of the fruit, a striver should practise spiritual discipline promptly which will naturally lead him to divine perfection. If a striver goes on thinking for the fruit, he will not attain divine perfection.

We shall attain the transcendental state or the desireless state and then we shall be happy—in this way the desire to derive happiness or pleasure is also the desire for fruit which hinders a striver from becoming transcendental and desireless.



Link:—Having dwelt upon Karmayoga, the Lord now comments at length, upon Sāṅkhyayoga.

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

sarvakarmāṇi manasā sannyaśyāste sukhaṁ vaśī
navadvāre pure dehī naiva kurvanna kārayan

The embodied (soul) having controlled the senses, and having renounced the performance of all actions by discrimination, in the abode of nine gates, neither acting nor causing others to act, he rests happily in the self. 13

Comment:—

'*Vaśī dehī*'—When a man is attached, to the senses, mind and intellect etc., these control him, but when he renounces attachment to them, they remain under his control. A Sāṅkhyayogī being so, is called '*Vaśī*'.

So long as, a man has the least attachment for the evolutes of nature, (body, senses etc.,) he has to remain under the control of nature (Gītā 3/5). Prakṛti (nature), ever remains active. Therefore, a man cannot refrain himself, from performing actions, so long as he is, attached to Nature. But a Sāṅkhyayogī, who is not at all attached to the gross, subtle and causal bodies, the evolutes of Nature, do not become the performer of actions. Though such a Sāṅkhyayogī, has not the least attachment for the body, yet, he is called the embodied one, as he seems so, to the common people.

'*Navadvāre pure*'—Two ears, two eyes, two nostrils, a mouth—these seven, located in the upper part of the body, while the genital organ and the anus located in the lower part of the trunk, these nine openings, have been called, the nine gates. This body has been called the city of nine gates, in order to clarify the point, that as the abode and those who inhabit the abode, are different, so are a body and the soul. As a person, living in the city does not regard activities undertaken in the city, as his own, so does a Sāṅkhyayogī not regard activities of the body, as his own.

'*Sarvakarmāṇi manasā sannyasya*'—Here, the expression '*Sarvakarmāṇi*', stands for the thirteen types of actions performed, with the body, senses, mind, intellect and life-breath, as described in the eighth and ninth verses, of this chapter.

Here the expression '*Manasā sannyasya*' means 'renouncing

the doership in actions through discrimination'. If the meaning of the expression is taken as 'renouncing mental actions' only, it will not be proper, because according to the Gītā, 'renouncing mental action' mentally, is also an activity of the mind (Gītā 18/15). So, there is doership of this mental activity. Therefore the renouncement of actions mentally, means renouncing the affinity of doership through discrimination. A Sāṅkhyayogī does not regard himself, as the doer, he leaves the doership in the body.

'Naiva kurvanna kārayan'—A Sāṅkhyayogī becomes, neither a doer himself, nor does he make others, doers. As he is, not in the least attached to the body, senses, mind and intellect etc., he cannot regard actions performed by them, as his. In the eighth verse of this chapter also the Lord has pointed out the same fact, when He declares, "The man who knows the truth, thinks that he does nothing at all." In the thirty-first verse of the thirteenth chapter, also He declares, "The Supreme Self dwelling in the body, does not act."

Here a doubt arises, that it is true that the self does not perform actions, but it can inspire others to perform actions. The clarification is, that as with the rise of the sun, people are engaged in different activities, such as farming, study and business etc., even though the sun does not cause them to perform, either prescribed or prohibited actions. Had the sun, itself caused them to act, then it would have been responsible for their virtues and sins. Similarly, 'prakṛti', derives its existence and power, from God, but He never causes it, to act. This fact, has been described by the Lord by the expression 'Na kāryan', so does nature, having received power from God or Self, function, but the self does not inspire anyone to act.

'Āste sukham'—All human beings, dwell naturally, in the self. But they believe that they rest, in the body, senses, mind, intellect and life-breath. So they cannot realize the reality, that they rest in the Self. But a Sāṅkhyayogī, realizes that he rests in

the self, which is perfect and uniform, and this belief involves no labour. So, here the word 'Āste' (rests) has been used, while in the twenty-fourth verse of the fourteenth chapter, the term 'Svasthan' (dwells or rests in the self) has been, used.

The self, is the origin of all origins and it needs, no base. This state of 'resting in the self', has also been conveyed, in the twentieth verse, by the expression, "Such a knower of God, rests in God."

Appendix—'Naiva kurvanna kārayan'—The idea to do an action is an obstacle to Self-realization. The feeling of performing an action causes the sense of doership and the sense of doership leads to individuality. Performance of action is in Prakṛti, in the self there is actionlessness. Therefore performance of action connects us with Prakṛti and by non-performance of action we get established in the self. 'I have to do nothing'—this notion is also within the area of the performance of action. Therefore a striver should have nothing to do with the performance of an action or its non-performance—'naiva tasya kṛtenārtho nākṛteneha kaścana' (Gītā 3/18). The self is free from performance of an action or its non-performance viz., it is a transcendental entity.

'Vaśī'—By attachment to the modes of Prakṛti a man becomes 'avaśa' viz., helpless (Gītā 3/5). This helplessness is wiped out by Jñānayoga and the man becomes 'vaśī' viz., his life becomes independent and transcendental.



Link:—In the preceding verse, the Lord declared, "The embodied (soul) neither acts, nor does it cause others to act." Now, the question arises, whether God causes others to act? The Lord, answers the question, in the next verse.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

**na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuḥ
na karmaphalasamīyogaṁ svabhāvastu pravartate**

Neither the sense of doership nor the nature of actions does the Lord determine for the mankind, nor does He link actions with their fruits. But it is the personal nature alone, that impacts. 14

Comment:—

'Na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuḥ'—The term 'Prabhuḥ', has been used here, because the universe is created by the Lord, Who is endowed with attributes. He is omnipotent and He controls, the entire universe. Though, He conducts the activities of the entire universe, yet He remains, a non-doer (Gītā 4/13).

All actions, are performed by the modes of nature, but out of ignorance, a man identifies himself with nature and becomes a doer of actions, which are done by nature in fact (Gītā 3/27). God has not made man the doer. If He had made him the doer, the Lord, in the eighth verse of this chapter, would not have said—The man, who is united with the Divine, and knows the truth thinks, "I do nothing at all." It means, that this sense of doership is self-made, and so it can be renounced by the man, who has inculcated it.

The Lord, does not decree whether a person, will have to perform a particular virtuous or evil deed. Had it been so decreed by Him, the prescribed and prohibited actions mentioned by scriptures, preceptors etc., would have been of no avail, and a man would not have had to bear, the fruit of his actions. The expression 'Na karmāṇi', proves that a man is independent, in the performance of actions.

'Na karmaphalasamīyogaṁ'—A man, has to reap the fruit of actions, which he performs. Actions, being insentient cannot decide upon their result. So, it is ordained by God (Gītā 7/22). The Lord, awards the fruit of actions, but He does not bring

about union with fruit of actions. It is the man, who brings about this union. He, out of ignorance, having become a doer and having been attached to fruit of actions, has to feel happy, and sad. If he himself, does not get attached to fruit of actions, he can be free, from it. The term "Sannyāsinām" (renouncers), in the twelfth verse of the eighteenth chapter, has been used, for such persons who are not attached to the fruit of actions. They have not to reap the fruits of their actions, here or hereafter. If God had connected actions with their fruit, a man would have, never been liberated, from the fruit of actions.

In the, forty-seventh verse of the second chapter, the Lord declares, "Let the fruit of action, not be thy motive." It means, that it depends upon a man, whether he feels happy or sad and whether the fruit of action is his motive or not? If the Lord had ordained the fruit of action then a man would have never become even-minded in pleasure and pain, and he would have never performed actions having abandoned attachment, or the fruit of actions, which has been emphasized by the Lord, time and again in the Gītā (vide 4/20, 5/12, 14/24 etc.).

Question:—In the scriptures, it is mentioned that the Lord causes those, whom He wants to send to the higher worlds, to perform virtuous actions, while He causes those whom He wants to send to the lower worlds, to perform, evil actions. Thus the declaration, "Neither agency nor actions does the Lord create nor does, He connect actions, with their fruits," seems contrary to the ordinance of the scriptures.

Answer:—In fact, the scriptures do not mean, that the Lord sends them to the higher or lower worlds, by causing them to perform virtuous or evil actions, but these mean, that the Lord purifies them by enabling them to reap the fruit of their past actions by creating circumstances* so that, they may attain God or His love.

* Being overpowered by desire a man performs good (virtuous) and bad (evil), actions (Gītā 3/37) which lead him to the higher worlds (heaven etc.,)

If the scriptures are interpreted, in the way, that the Lord causes people to perform virtuous or evil actions, so that they may go to higher or lower worlds, then man, will become dependent, in performing actions. Prescription and prohibition by the scriptures and saints, and instruction of the preceptors, will prove to be futile. So this interpretation, does not seem to be justified.

'Svabhāvastu pravartate'—It is, because of his nature, that man becomes a doer, performs actions and connects actions, with their fruit. Man himself, is responsible, to form this nature. So long as, there are attachment and aversion in nature, it is not purified; and as long as nature, is not purified, a man is overpowered, by nature.

The Lord, mentions here the same fact, which he has already stated in the thirty-third verse of the third chapter, when He declared, "Beings follow their nature."

So long as, a man acts according to his nature, he will become a doer, will perform actions and will link actions, with their fruit. Thus, he will remain dependent, and this dependence is self-created. If man renounces doership, actions and association of actions, with fruit which he has made himself, he can realize that he is ever untainted (uncontaminated).

Appendix—The sense of doership, action and attachment to the fruit of action—it is not God's creation, but it is the man's (embodied soul's) own creation. Therefore the man is responsible for its renunciation also.

'Svabhāvastu pravartate'—In fact renunciation of affinity for the world is natural; but because of the perception of naturalness in unnaturalness, affinity for the world is seen natural. This individual nature is not natural and untainted but it is one's own creation.



and lower worlds (hells etc.). A man has desires by making a misuse of the freedom which has been bestowed upon him so that he may attain salvation.

Link:—When the Lord, neither creates agency (doership), nor does he force anyone to perform action, or bring about union of the actions and their fruit, how can He reap the fruit of action? The Lord, answers the question, in the next verse.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

**nādatte kasyacitpāpaṁ na caiva sukr̥taṁ vibhuḥ
ajñānenāvṛtaṁ jñānaṁ tena muhyanti jantavaḥ**

The All-pervading Lord, acquires neither sin nor the virtue of any; as knowledge, is enveloped by ignorance; therefore, beings get deluded. 15

Comment:—

'Nādatte kasyacitpāpaṁ na caiva sukr̥taṁ vibhuḥ'—The Lord, Who has been termed 'Prabhuh', in the preceding verse, has been called 'Vibhuḥ', here.

A man, can reap the fruit of action in two ways, by performing actions himself, or by causing others to perform actions. But, the Lord neither performs actions, nor does He cause others to perform these. So, He has not to reap their fruit.

The sun, provides light to the entire universe and men commit sins and also perform virtuous actions, but the sun has nothing to do, with those sinful or virtuous actions. Similarly, nature and the entire universe, receive power from God and with that power people perform virtuous and sinful actions. But, those actions performed by the people, have not the least connection, with God. The Lord, has given freedom to man, whether he connects actions with their fruits, or offers actions and their fruit, to God. He who, by misusing the freedom given by the Lord, becomes a doer and reaps the fruits of actions, is bound. The Lord, does not accept these actions and their fruit as His. But he, who by making right use of freedom, offers his actions

and their fruit to God, is liberated, and the Lord accepts such actions, and their fruits.

As, in the twenty-fifth verse of the seventh chapter, by the term 'sarvasya' (all), and, in the twenty-sixth verse of the same chapter, by the term 'Kaścana' (anyone), the Lord has talked about common people, so has He described by the term 'Kasyacit' common people, who regard themselves, as doers and enjoyers of fruits, rather than about devotees. As far as, devotees are concerned, the Lord accepts a leaf, a flower, a fruit or a little water, which is offered to Him, with devotion (Gītā 9/26-27).

'Ajñānenāvṛtaṁ jñānam'—The knowledge of the self, is self-evident to all the people, but this knowledge is enveloped in ignorance. It is because of this ignorance that beings are deluded. He, who thinks 'I am the doer', is deluded (Gītā 3/27). A man, can wipe out this delusion by discrimination, which has been bestowed upon him by God. Therefore, in the eighth verse of this chapter, it has been said, that a Sāṅkhyayogī should ever think, "I do nothing at all", while, in the thirteenth verse it has been said, that he should mentally renounce, all actions by discrimination.

All objects, such as a body etc., are constantly undergoing change, while the self, never experiences any change. When a man identifies the self, with kaleidoscopic objects, it means, that he is swayed by ignorance. But, when he realizes that the self is different, from the kaleidoscopic worldly materials, his ignorance is wiped out and the knowledge of the self, is illumined automatically. The reason is, that knowledge of the self is veiled, when one assumes affinity with the evolutes of Nature.

The term 'Ajñāna', does not mean total absence of knowledge, but it means imperfect knowledge, as there cannot be, total absence of knowledge. Knowledge of the senses and intellect, is also imperfect. When a person, attaches importance to this imperfect knowledge, and is influenced by it, he does not keep

an eye on real knowledge—this is known as 'enveloping of the knowledge, by ignorance'.

The knowledge of intellect, is more extensive, than that of senses, or that of the mind. The knowledge of intellect, illumines, the knowledge of the mind and senses, but it cannot illumine nature, whose evolute it is. When it cannot even illumine Nature, how can it illumine the sentient, which transcends Nature? Thus, the knowledge of intellect, is imperfect.

'Tena muhyanti jantavaḥ.'—The Lord, by using the term 'Jantavaḥ', has condemned human beings, by saying that those persons, who do not attach importance to discrimination, are in fact, animals, because without discrimination there is no difference, between the two.* A human being, is a human being not merely by virtue of human form, but because of his sense of discrimination. As far as sensual pleasures are concerned, even animals enjoy these. But, the aim of human life, is not to hanker after them instead, it is to realize, the self or God, Who is free from pleasure or pain. Those who know, what ought to be done and what ought not to be done, deserve to be called strivers.

He, who believes that he is a doer, and who having the motive of fruit of action, feels happy or sad—such a man, is said to be, deluded out of ignorance. We are forced to do virtuous and evil actions. How can we get rid of them? To be happy and to be sad, is the fruit of our actions. How can we rise above these? To have such conviction, is delusion.

Man, (self) is a non-doer, and is also, free from pleasures and pain. It is out of ignorance, that he becomes a doer and feels happy or sad, by bringing about union with fruit of actions. The term 'tena', stands for this delusion (ignorance). The ignorant, out of delusion feel happy and sad. The same fact, has been

* Food, sleep, fear and sex are common between men and animals. Men are superior to animals because of their sense of discrimination. Without discrimination they are just like animals (Cāṇakyanīti 17/17).

pointed out, by the expression 'tena muhyanti jantavaḥ' (by that, beings are deluded).

Appendix—As the dark has no power to cover the sun, so has ignorance no power to cover knowledge. The unnatural has been assumed as natural—this is ignorance by which a man is deluded. Therefore this is merely a notion, not a fact that knowledge is covered by ignorance. If a man so desires, then by attaching importance to his discrimination, he can destroy this delusion (ignorance) (Gītā 5/16).

In fact knowledge is not covered but intellect is covered. But to a man, knowledge appears to be covered; therefore here the term 'āvṛta' has been used. The same fact has been mentioned in the thirty-ninth verse of the third chapter by the expression 'āvṛtaṁ jñānametena' (Gītā 3/39). Ignorance is non-existent or a negation. It has no existence. A non-existent thing cannot veil the knowledge. Therefore opposite knowledge viz., perception of naturalness in unnaturalness is ignorance*. If the vision of unnaturalness is discarded, naturalness automatically reveals itself, then a man will realize his identity with omnipresent God. It is because of individuality that sins and virtues attach to us; therefore having realized identity with the omnipresent God viz., by the destruction of individuality, sins and virtues no more attach to us.

Because of ignorance viz., opposite knowledge (natural intellect in the unnatural) a man becomes 'jantu' (animal)—'tena muhyanti jantavaḥ.' Similarly the embodied soul because of its affinity for matter (non-self) becomes 'Jagat' (world) (matter) (Gītā 7/13).

We have regarded the Lord Who is ever identified with us (the self) as separate and we have assumed the body which is different from us as identified with us—this is ignorance.



* Anityāśuciduhkhānātmāsu nityāśucisukhātmakhyātiravidyā

(Yogadarśana 2/5)

Link:—In the preceding verse, the Lord declared, "Beings are deluded because knowledge is enveloped by ignorance." The Lord explains the glory of knowledge, in the next verse which is illumined, when ignorance is destroyed, through discrimination.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

jñānena tu tadajñānaṁ yeṣāṁ nāśitamātmanah
teṣāmādityavajjñānaṁ prakāśayati tatparam

But, to those whose ignorance is destroyed by knowledge (discrimination), such knowledge lights up the supreme self, like the sun. 16

Comment:—

'Jñānena tu tadajñānaṁ yeṣāṁ nāśitamātmanah'—The term 'Tu' (but), has been used to show that, in this verse there is description of something different, from the preceding verse.

Whatever, was called 'Ajñānena' in the preceding verse, has been called here 'tat ajñānam' (that ignorance).

Ignorance, consists in identifying the self with the body, while knowledge comprises in regarding these as two separate entities.

If we have an egoistic notion and a sense of mine with the body and the world—this is ignorance. The self, ever remains the same, while a sense of 'I' and the sense of 'mine', change. In the past, we were children and toys were very dear to us, but now we are young or old and regard, our wives, sons and riches etc., as ours. Thus, we see that the sense of 'I', and of 'mine', are undergoing change while the self, ever remains the same. That is knowledge, or discrimination.

The perception of the eternal in the transitory, of the pure in the impure, of pleasure in pain and of the self in the non-self is ignorance.

Thus a striver should realize this reality through discrimination, and renounce the sense of 'I' and that of 'mine'. This is called destruction of ignorance, by knowledge. A person, identifies the uniform self, with the kaleidoscopic world etc., because, he does not attach importance to discrimination. A striver, who having aroused this discrimination, renounces the sense of 'I' and that of 'mine' with the perishable world, his discrimination lights up the supreme self, i.e., he realizes God, who is Truth-Consciousness-Bliss consolidated.

'Teṣāmādityavajjñānaṁ prakāśayati tatparam'—When discrimination is fully aroused, a striver has no affinity, at all for the kaleidoscopic world. Then he realizes the self, and then the Supreme-Self is illumined i.e., the Self realizes Its identity with the Supreme-Self.

The word 'param', here as well as, in the fifty-ninth verse of the second chapter and the thirty-fourth verse of the thirteenth chapter, has been used for the Supreme (Supreme-Self or God).

The term 'prakāśayati', signifies that, as in the dark, objects are not seen, but these are noticed when the sun rises, so is the Supreme-Self, Who is ever-attained is not realized because of ignorance. As soon as ignorance is destroyed, the Supreme-Self, is realized.

Appendix—Ignorance is destroyed only by discrimination, not by effort—'yatanto'pyakṛtātmāno nainaṁ paśyantyacetasaḥ' (Gītā 15/11). The reason is that destruction of ignorance is not possible by the performance of action and by doing labour. By doing labour, affinity for the body persists because without having connection with the body, no labour is done. Secondly by making effort to wipe out ignorance, ignorance is strengthened, because an effort is made to wipe it out only when we accept its existence.

The opposite notion (ignorance) of naturalness in unnaturalness is self-made. By attaching importance to discrimination that ignorance is removed.



Link:—The Lord in the next verse explains how to reach the state from which there is no return.

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

**tadbuddhayastadātmanastanniṣṭhāstatparāyaṇāḥ
gacchantyapunarāvṛttiṁ jñānanirdhūtakalmaṣāḥ**

Those, whose mind and intellect are wholly absorbed in God, who remain constantly identified with Him, and having finally become one with Him, their sins having been wiped out by wisdom, they reach a state, from which there is no return. 17

Comment:—

[God can be realized by two means—first, He (the reality) can be realized by renouncing the unreal through discrimination, and secondly, by thirst for the real. The unreal can be attained through actions, rather than through thirst. How God can be realized through thirst, is explained in this verse.]

'Tadbuddhayāḥ'—A striver, through intellect should have a conviction, that the Lord pervades everywhere. He existed before the world was created, exists now and will also exist if the world is being destroyed. This is known as absorbing of the intellect in Him.

'Tadātmanāḥ'—Here the term 'Ātmā', stands, for the mind. When a striver resolves, that only the Lord pervades everywhere, his mind automatically thinks of Him only.

'Tanniṣṭhāḥ'—When the mind and the intellect of a striver, are absorbed in God, he realizes that he is naturally established in Him. But, so long as, the mind and the intellect do not get absorbed in God i.e., a striver, does not think and resolve, of His all-pervasive nature, he cannot realize, that he is naturally established, in Him.

'Tatparāyaṇāḥ'—Such strivers, instead of having a separate

entity, become one with God. Their identity is merged in God, and thus they become an embodiment of God.

Unless the striver, and the spiritual practice become one, the discipline is not continuous. But, when the striver loses his egoistic notions, his means merges in the end, because both of these are identical.

'Jñānanirdhūtakalmaṣāḥ'—Through discrimination (wisdom or knowledge), between the real and the unreal, a striver gets rid of the unreal. It is because of his affinity for the unreal, that he commits sins, and is bound. When his affinity for the unreal is totally renounced, his sins and virtues, are totally wiped out.

'Gacchantyapunarāvṛttim'—Attachment to the unreal, is the cause of rebirth. The Lord declares, "Attachment to the modes, is the cause of soul's birth, in good and evil wombs" (Gītā 13/21). When our attachment for the unreal is wiped out, there is no question of our return, to the mortal world.

A thing, which is finite, moves from one place to another, but one, which is all-pervasive, wherefrom is it to come and whither is it to go. God pervades all space, time, objects, circumstances, equally. He never moves, and so is the case with great souls, as they have identified themselves with Him. They also do not move. The scriptures declare— A God-realized soul, here and now, merges in God. His vital force, does not migrate (Bṛhadāraṇyaka 4/4/6).

Regarding his so-called body, it is said that he is not reborn. In fact, the term 'Gacchanti' (go) stands for acquiring the knowledge of the self, which immediately leads to realization of God who is ever-realized.

Appendix—When the notion of naturalness in unnaturalness is wiped out, then no other independent existence besides God persists and a striver becomes the embodiment of God which is really axiomatic. Therefore there is no question of his return

to the mortal world (worldly bondage)—‘sarge’pi nopajāyante pralaye na vyathanti ca’ (Gītā 14/2).



Link:—The Lord in the next verse describes the attitude (vision) of God-realized souls.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

vidyāvinayasampanne brāhmaṇe gavi hastini
śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ

Sages equate a learned and humble brāhmaṇa, a cow, an elephant or even a dog, or a lowly (outcaste), as these have a vision of God, in all of them. 18

Comment:—

‘Vidyāvinayasampanne brāhmaṇe gavi hastini śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ’—Here, two adjectives ‘learned’ and ‘humble’, have been used for Brāhmaṇa, in order to show his perfection, as generally a learned person is not humble, and he becomes proud of his learning.

Dealings of a sage with a learned brāhmaṇa, a pariah, a cow, an elephant and a dog would be different. Equal dealings are neither proper nor possible. The scriptures also support this view. A learned and humble brāhmaṇa, rather than a pariah is adored, milk is drunk of a cow, rather than of a bitch, while an elephant rather than a dog can be used for riding. When the Lord says, that sages see them with an equal eye, He means to say, that they behold the Lord, pervading everywhere. Therefore, they do not see with an unequal eye.

Here, a doubt may arise, how can their dealings be different, if they have an equal eye? The explanation is, that we see all the parts of our body (forehead, feet, hands and anus etc.,) with an equal eye and think of their welfare, yet our dealings with

these are different. When anyone is touched with our feet we feel sorry and beg his pardon, but we do not do so if he is touched with our arm. We show reverence for others, by bowing our head and folding hands, rather than feet. A hand has to be washed, if it touches anus, but it is not washed, if it touches a hand. Showing the forefinger and the thumb to someone, have different meanings, which are well-known to all. In this way, a man has different dealings with different parts of the body, but he loves them equally. He, is not indifferent to any afflicted limb. He, through the likeness of the self, sees equality everywhere, be it pleasure or pain (Gītā 6/32). In this way, the wise also have different dealings with different beings according to the difference in their food, qualities, conduct and caste etc., and it is proper also. They behold the Lord, pervading everywhere and so they love all beings and think of their welfare equally, without having any evil propensities, such as attachment, aversion, pride and partiality etc. They have an automatic inclination, to remove the sufferings of other beings and to console and comfort them, in the same way as a person tries to remove the pain of any limb of his body. So, it is said that they see everyone, with an equal eye. The Lord, has mentioned of this equality of vision or even-mindedness, several times in the Gītā as "He, who is equal-minded, excels" (6/9); "He sees the same, everywhere" (6/29); "He, through the likeness of the self, sees equality everywhere" (6/32); "Even-minded everywhere" (12/4); "He, who sees the supreme Lord abiding equally in all beings, never perishing when they perish, verily sees" (13/27); and "He sees the same Lord equally dwelling everywhere" (13/28).

Śrī Śaṅkarācārya declares:—

A man should be non-dual in feelings, rather than in dealings (Tattvopadeśa).

An Important Fact Pertaining to Equanimity

Now-a-days, people talk a lot, about equanimity. But it must

be understood in the right perspective.

Equanimity, is not child's play but an embodiment of God. The Lord declares, "Those, whose minds get rooted in equanimity, overcome the world (birth and death) and realize the Absolute (God)" (Gītā 5/19). This state of equanimity, is attained when others' pleasure and pain, become a striver's own pleasure and pain. The Lord declares, "O Arjuna, he who through the likeness of the self, sees equality (equanimity) everywhere, be it pleasure or pain, is considered a perfect Yogī" (Gītā 6/32).

A striver, attains equanimity when he is engaged in removing the suffering of others, in the same way, as he gets engaged promptly in removing his own suffering. Explaining the marks of a saint, Tulasīdāsa declares—

'Saints feel happy and sad in the happiness and sadness, of others' (Mānasa 7/38/1).

So long as, a man desires pleasure, he cannot attain equanimity, in spite of his best efforts. But, when he has a keen desire to provide comfort to others, to do good to them, and he thinks of their salvation, he becomes equanimous. A striver, should begin such activity, with his family. He should try his best to remove the suffering of his parents, wife, sons and other near and dear ones, even if he has himself to suffer. By doing so, he will attain peace. Similarly, he should try to remove the suffering of others. By doing so he will be thrilled with joy. We should serve, those to whom we are not attached or we should renounce our attachment for those, whom we serve—the result will be the same.

Saint Tulasīdāsa in the Mānasa declares, "Lakṣmaṇa serves Lord Rāma and Sītā with the same zeal, as that with which, an ignorant man serves his body" (2/142/1).

It is not wise to serve one's own body, because even an animal does so. A mother-monkey, loves its youngone so much, that it does not leave the youngone, even when the latter dies.

But, when someone gives it any eatable, it eats itself, without giving it to its youngone. Even if the youngone tries to eat, the mother scares the youngone away, as long as attachment is there, equanimity is out of the question.

We should serve others, in a disinterested manner. If anyone goes astray, we should guide him in a pleasant way to follow the right path. By doing so, we shall feel peace and happiness. If we do not guide him, we cannot experience peace. Let any one try this and see. Similarly, if we invite a thirsty person to have a drink of cold water, it gives us satisfaction, and peace of mind. This kind of happiness or peace leads us, to salvation while the desire to seek pleasure, leads us to degradation. In the same way, when religious discourses are arranged, we should politely request people to take comfortable seats, so that they may listen to the discourse properly, instead of commanding them, in an authoritative tone. By doing so, we shall derive satisfaction and peace. But, if we command them in an authoritative tone, it will reveal our pride which will prick others and we shall not be able to attain peace. By such behaviour, we can never attain equanimity.

Those, who are engrossed in the welfare of all beings attain the Lord (Gītā 12/4) because He is a disinterested friend, of all beings (Gītā 5/29). It is He, Who rears all beings, whether they are believers or non-believers. Water quenches the thirst, of both the staunch believer and non-believer, the sun, provides light to both, air helps everyone to breathe, and the earth provides room to everyone, without any distinction, whether they believe in God or not. Thus, everybody has an equal share in the things, created by God.

Equanimity or equality, does not mean that food should be eaten and marriages should be arranged without taking into consideration caste, creed or colour etc. Equality, in such dealings leads to degradation. It is, the god of death who has

equal dealings with all, because all the beings whether they are saints or householders, animals or gods, have to die.

Animals also have equality of dealings. A dog enters a brāhmaṇa's kitchen with unclean feet, in the same way as it enters the kitchen of a sweeper, because it does not distinguish between a brāhmaṇa and a sweeper. But the same behaviour on the part of a man cannot be ignored. Equanimity, consists in removing the suffering of others and in doing good to them. This equanimity, purifies him and his heart. But if one does not observe purity in food etc., his heart gets impure which leads to disquietude. Superficial equality, is against the ordinance of the scriptures and the decorum of society, and it causes conflict in society.

The scriptures do not support the view that the brāhmaṇas (priest class) are high by caste, while the śūdras (labour class) are low. The brāhmaṇas through preaching, the kṣatriyas (the warrior class) through protection (heroism), the vaiśyas (the trading class) through trade, and the śūdras (the labour class) through physical labour, should serve the members of all castes. But, it does not mean, that members of other castes should not do physical labour, while performing their duty. All of them should labour equally during the performance of their duty. Everyone should render service to others and co-operate with them with all the resources he possesses.

In the past, people followed the varṇa (caste) system and āśrama (order of life) system and led a happy and peaceful life. But today the Varṇāśrama system is being replaced by factions and groups. In villages people cannot even get water because the owners of the wells do not allow those people, who support the candidates of the rival parties, to draw water from their wells. Among the members of the same family also, there are feuds because they support different parties. How miserable is the condition!

If we want to attain equanimity, we should try to remove the sufferings of others whether they belong to our caste, order of life, religion or sect etc., or not, and should also do good to them. They may be, the devotees of Lord Rāma or Lord Kṛṣṇa or Lord Śiva or they may be muslims or christians etc., we should equally think of their welfare. We should never be partial to the people of our own caste or creed or group etc., nor should we feel happy and sad, when our own group or creed gain victory or suffer defeat over a rival group or creed etc. We should help them and satisfy their needs, to the best of our capacity and resources, without having feelings of envy, jealousy, hatred and pride etc., as upliftment is possible through righteous feelings, virtues and good conduct. Moreover, we should have the feelings that all beings should be happy, and free from disease and none should ever suffer, in the least. Having such feelings, we should do good to others—that is equanimity.

Appendix—A Brāhmaṇa, a pariah, a cow, an elephant and a dog—(the bodies of) all these are changing every moment and are going into non-existence but the reality ever abiding in them never changes, it ever remains the same. The wise perceive that reality only. As an ant extracts grains of sugar mixed with sand, in the same way the discerning eye of the wise perceives the real entity pervading the unreal world. It means that whether there is a Brāhmaṇa or a pariah, a cow or a dog, an elephant or an ant; in all these heterogeneous beings, the wise have an equal eye. In spite of inequality in their dealings, they have never an unequal eye.



Link:—In the next verse the Lord explains the glory of equanimity.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

**ihaiva tairjitaḥ sargo yeṣāṁ sāmye sthitaṁ manaḥ
nirdoṣaṁ hi samaṁ brahma tasmādbrahmaṇi te sthitāḥ**

Even here, the whole world is conquered by those whose minds are vested in equanimity. As God is flawless and equal, therefore, they become merged in God (Brahman). 19

Comment:—

'Yeṣāṁ sāmye sthitaṁ manaḥ'—When a person realizes, that he is established in God or Self, and when he renounces attachment, aversion, desire and unevenness of mind etc., his mind and intellect, naturally get established in equanimity. Though outwardly there is no obvious difference between the dealings of a great soul and a common man, yet inwardly there is a lot of difference. The mind of a great soul remains equanimous, flawless and quiet, while that of a common man, uneven, defective and disquiet.

In the morning, when the sun rises, it is not seen in the east if it is hidden behind high mountains, in that direction, but its light can be seen, on the top of a high mountain in the west. It shows, that the sun has risen, even if it is not visible, in the east. Similarly, those, whose minds and intellects remain untainted by honour and dishonour, praise and blame, pleasure and pain, etc., and are free from attachment, aversion, joy and sorrow, are naturally established, in the self. The reason is, that for a person without being established in the self, it is impossible to maintain evenness of mind and intellect.

'Ihaiva tairjitaḥ sargaḥ'—Here the plural has been used in the term 'taiḥ', (by those) by the Lord, to explain that all men can realize God and can conquer the entire world.

The expression 'Iha eva', means that even here, during a lifetime, in this world, they can conquer the world i.e., can be liberated from this world.

The body, senses, mind, intellect, beings, objects, incidents and circumstances etc., are all different from the self. He, who

depends on them, is dependent. He, who attaches importance to them, and desires them, remains dependent i.e., is defeated. But when he renounces attachment to them, and sincerely gives up desire for them, it means that he has overcome them. Till, slavery to desire persists, he is a vanquished, one.

Only, a defeated person wants to win over and subdue others. In fact no one can defeat others, without subduing himself. For example, if a king or a scholar, wants to defeat others, he will have to resort to his army, capability, learning, wisdom etc.

A man, becomes dependent as soon as his desire is born. This dependence remains, whether desire is satisfied or not. When the desire is not satisfied, a person remains dependent for want of the object of his desire. But, when that desire is satisfied, he depends upon the object, he has acquired, though he does not realize, this dependence because his intellect is veiled by ignorance. He, feels himself to be independent.

A wise man, becomes totally independent, because he has no desire at all, and such a man is victorious, though he has no desire to overcome, others. He needs nothing, in the world, while the world needs him.

Such an equanimous great soul, who has overcome the world, is not tempted by much mundane pleasure and is not shaken, even by the heaviest sorrow (Gītā 6/22). He has not the least desire for any beings, objects and circumstances etc. Though he knows of desirable and undesirable circumstances, and makes effort to be free from the undesirable ones, yet they have no effect on his mind.

'Nirdoṣaṁ hi samaṁ brahma'—All flaws and heterogeneity, are found in a man, because, of his affinity for nature. But, God is flawless, equanimous and unattached because, He has no affinity for nature.

'Tasmādbrahmaṇi te sthitāḥ'—God, is flawless and equanimous. Therefore, great souls, whose minds are flawless and equanimous, are established in God.

When a man is attached, to the kaleidoscopic and unreal world, all flaws and heterogeneity are born. As great souls, do not attach any importance to the unreal, they remain flawless and equal and so they remain established in God. As, where there is smoke there must be a fire, because without fire, smoke is not possible; so are those, whose minds are established in equality, established in God, because without being established in God, full equanimity (equality) is not possible.

When a man himself gets established in God, his mind is also established in equanimity. It is only when, they have attained the state of equanimity, that great souls are said to have attained, God-realization or equanimity. This equanimity, has been called Yoga in the Gītā (2/48). According to the Gītā, this attainment of equanimity, is regarded as perfection of human life.

The topic of Jñānayoga (the Discipline of Knowledge), was started in the thirteenth verse. The term 'Jantavaḥ' (beings or animals), used in the plural number in the fifteenth verse, continued upto this nineteenth verse. The Lord, by using the plural number, means to explain that all those people who are deluded, can attain God-realization. But, in the present verse the term, 'Brahmaṇi' has been used in the singular, which indicates that all people attain the same God. Every person, whether he is a brāhmaṇa (member of the priest class) or a pariah, attains the same Lord, Who was attained by great sages such as Sanaka etc.

Appendix—Here the term 'mana' should be interpreted as intellect because it is not the mind which gets established in equanimity but it is intellect which gets established. Mind is concentrated in meditation. This is the topic of steadfast intellect. Steadfastness of the mind persists only in meditation, not while engaged in dealings but steadfastness of intellect persists constantly. It is not the steadfastness of mind but the steadfastness of intellect which leads to salvation. Steadfastness of mind brings about 'Siddhis' (mysterious accomplishments). Therefore steadfastness

of the mind is not of so much value as is the steadfastness of intellect. The Lord in the second chapter also has glorified a man of steadfast wisdom (intellect). In the next verse also the Lord has mentioned that an undeluded person with a firm intellect becomes one with Brahma (God)—‘sthirabuddhirasammūḍho brahmavid brahmaṇi sthitaḥ’.

By error a striver may not think himself to be an enlightened soul, therefore this mark has been mentioned that if there is no equanimity in intellect, one should understand that he has not attained Self-realization, this is merely his misconception. The mark of equanimity in intellect is—freedom from attachment and aversion, pleasure and pain etc. Having realized the self, equanimity ever persists in intellect. Intellect never deviates or stirs from this equanimity.

Those, whose intellect is established in equanimity, become free from attachment and aversion. Their equanimous intellect naturally remains firm in the fact that all is God. When there is no other entity besides God then who should have aversion and towards whom? When only that one ever-existent entity is realized, then no desire persists, and no disquietude remains.



Link:—The Lord, in the next verse, explains how to get established in God (the Absolute), and what are the marks of such a sage, who gets established in Him.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ २० ॥

na prahr̥ṣyetpriyaṁ prāpya nodvijetprāpya cāpriyam
sthirabuddhirasammūḍho brahmavid brahmaṇi sthitaḥ

He, who neither rejoices on obtaining what is pleasant, nor grieves on receiving what is unpleasant and who, is of firm understanding and unbewildered, such a knower of God vests in God. 20

Comment:—

'Na prahr̥ṣyetpriyaṁ prāpya nodvijetprāpya cāpriyam'—To get agreeable beings, objects, incidents and circumstances, appealing to the body, senses, mind, principles, caste, creed and scriptures, is called acquisition of 'priya' (agreeable) and what is contrary to it is 'apriya' (disagreeable). When, a striver obtains pleasant (desirable) beings, objects, and circumstances etc., according to his desire, he should not feel happy. Similarly, when he meets with unpleasant ones, he should not be sad. He knows the desirable and the undesirable ones, but he is neither attached to the desirable nor has an aversion for, the undesirable. Mere knowledge of the agreeable and disagreeable, is not a flaw, if one remains free from joy or grief.

The mind, knows the desirable (pleasant) and the undesirable (unpleasant), while the doer becomes happy and sad. Though all actions, are performed by the modes of nature, yet he whose mind is deluded, by egoism thinks, "I am the doer," feels happy and sad. But, he who knows the true character of the self (soul) and the modes of nature, understands, that it is the modes, which are acting on the modes (Gītā 3/28). So he knows, that he is not the doer and thus there is no question for him (the self) to be happy or sad.

'Sthirabuddhiḥ'—The self, can be known by the self, without the help of the instruments, such as the body, senses, mind and intellect etc. The knowledge, which is acquired with mind and intellect etc., is imperfect, as it is neither permanent nor certain (doubtless). But, the knowledge of the self by the self is permanent, uniform and certain. A great soul, who has realized this knowledge of the self, by the self has such a balanced and firm mind, that there remains, neither any doubt nor option nor contrary feelings in it. So, he is called 'sthira-buddhiḥ' (one with firm intellect or understanding).

'Asammūḍhaḥ'—Commonly, deluded people, do not behold

the omnipresent Lord, ever-pervading everywhere, they believe that the world (which is really transitory and unreal), is real. But, the undeluded, are those who are completely free from such belief.

'Brahmavit'—God, cannot be realized by a person, who does not identify himself with Him. But, when he identifies himself with Him, without having any separate entity, he realizes Him. In God-realization, the liberated soul, the means and God, all the three, become one. There remains no trio, only realization is left. In fact, who has realized God—this cannot be explained. The reason is, that such a liberated soul, becomes one with God (Brahma), and he has not the least pride of his achievement, that he has realized God.

'Brahmaṇi sthitah'—In fact, all beings are essentially and constantly established in Brahma (God), but by an error they assume that they are established in body, senses, mind and intellect etc. So they cannot realize the truth, that they are established in Him. But a great soul, in all circumstances, realizes that he is established in Him, naturally and constantly.

An object may be established in another object, but establishment in God, is distinct from it. When a great soul identifies himself with God, only God remains, he completely loses his separate entity. So long as, he thinks that he is established in Him, it means that he has not fully identified himself with Him, and he still has finiteness.

Appendix—In sound sleep and in a swoon a man's affinity for the body is renounced involuntarily viz., due to ignorance the mind merges in ignorance. Therefore in these states a man does not feel pleasant and unpleasant and also bodily pain etc. But a liberated exalted soul renounces his affinity for the body discriminately. Therefore he knows the pleasant and the unpleasant and also bodily pain etc., but he does not feel rejoiced and agitated, happy and sad in them. His dependence on the body,

senses, mind and intellect is wiped out.

Knowing Brahma and getting established in Him—both are one and the same.



Link:—A person is naturally established in God. The Lord, in the next verse, describes the means of attaining that state.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥

**bāhyasparśeṣvasaktātmā vindatyātmani yatsukham
sa brahmayogayuktātmā sukhamakṣayamaśnute**

When a person is no longer attached to external sense-objects, he finds happiness in the self. Having completely merged himself with Brahma (God), he enjoys eternal bliss. 21

Comment:—

'Bāhyasparśeṣvasaktātmā—He, who, instead of being attached to the body, senses, mind, intellect, life-breath etc., as well as, to objects of senses, such as sound and touch etc., is attached, only to God, is known as, unattached to external contacts. A striver whose attachment has not been totally wiped out, but whose aim has been to wipe it out, should also be included among those strivers, who have renounced attachment, as they quickly get rid of it because of their firm resolve.

This detachment is necessary, in order to attain the state mentioned in the preceding verse, in which a striver neither rejoices on obtaining, what is pleasant, nor grieves on getting what is unpleasant.

So long as, a man is attached to sense-objects etc., internally or externally, he cannot realize the self. All these objects are transitory and constantly undergo change, but because of attachment to them a man has not an eye on their kaleidoscopic nature and derives pleasure out of them. But in fact they cannot provide

pleasure; it is renunciation of affinity for them, which provides pleasures. Therefore, a man feels pleasure in sound sleep when he forgets his affinity for sense-objects.

A man, has a wrong notion that he cannot live without external contacts, but in fact, he cannot live with constant external contacts. To forget, all external contacts he sleeps. Thus he regains freshness, vitality and health, which he can never get, in the wakeful state. Therefore, he considers sleep very essential. Energy, is gained through dissociation, with objects.

When a man goes to bed, he means to renounce his affinity for external objects, as also, to work after waking from sleep. As he attaches more importance to work, he does not pay attention to the renunciation of his affinity, for objects. He sleeps and awakes having affinity for objects.

It is very surprising that if a person who was our relative dies, our affinity, for him continues. The reason is, that the assumed affinity can be wiped out only, when the person who has assumed it, renounces it. As soon as, he renounces it, he attains salvation, which is natural.

The affinity with external objects is unreal, while our affinity with God is real. A man, assumes his affinity with external objects, in order to derive pleasure out of them. But it results in sufferings (Gītā 5/22). By realizing this fact, attachment to external objects is destroyed.

'Vindatyātmani yatsukham'—When attachment to the external objects is wiped out, a striver finds Sāttvika happiness. Happiness derived out of the affinity, for the external objects, is Rajas (of the mode of passion). A person goes on enjoying this rājasa (of the mode of passion) happiness, so long as he does not gain sāttvika (of the mode of goodness), happiness. When he ceases attachment to the rājasa happiness he gains sāttvika happiness.

'Sa brahmayogayuktātma'—As soon as attachment for the world is lost, a striver identifies himself, with Brahma (God). As

with the disappearance of darkness, light is revealed, so when attachment to the world is erased, the striver is identified with Brahma. Both, happen simultaneously. Yet disappearance of darkness, is prior to illumination of light—it is deemed so. Similar, is the case with effacement of attachment and establishment in God. In the first verse of the thirteenth chapter, it is described, that the knower of the field (the self), is different from the field (body), while in the second verse it is said, that the self has Its identity with the Supreme Self. Similarly, in this verse by the expression 'bāhyasparśeṣvasaktātmā' (with the self unattached to external contact), it is explained that the self is different from the body and the world, this expression 'Brahmayogayuktātmā', elucidates the identity of the self with God.

Having become detached from pleasure and having found sāttvika happiness, a striver may have a subtle egoistic notion, by thinking 'I am happy', 'I am wise', 'I am flawless', 'I have no duty to perform' and so on. In order to get rid of this subtle egoistic notion, it is necessary that a striver, should identify himself with God totally, otherwise he cannot remain totally free, from the sense of individuality.

'Sukhamakṣayamaśnute'—So long as, a striver goes on enjoying sāttvika pleasure, he has egoism (attachment), in subtle form. But, when he ceases to enjoy this sāttvika happiness, his egoism perishes totally and he realizes God, Who is sentient, uniform and imperishable. This is known, as eternal bliss. This is also called infinite bliss (6/21; 6/28), absolute bliss (14/27) and so on. Having attained this eternal bliss, there is natural attraction for God, and this attraction is known as supreme devotion (Gītā 18/54). This devotion ever-increases i.e., the Lord, seems to be revealed in new forms, to such a devotee. In this connection, there is a point which needs attention. If a striver, thinks that his devotion was imperfect in the past, but now it has attained perfection, it means that the striver has not attained perfection,

as he is an aspirant still. But, if in spite of perceiving novelty in the Lord, he feels that his devotion was supreme in the past also, it means that he has attained perfection.



Link:—In the preceding verse, the Lord declared, "When a person is not attached to external contacts, he attains eternal bliss." In the next verse, He explains how to renounce attachment for sense-objects.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

ye hi saṁsparśajā bhogā duḥkhaṇaya eva te
ādyantavantaḥ kaunteya na teṣu ramate budhaḥ

The pleasures that are born of attachment (with objects), are only sources of pain, these have a beginning and an end, O son of Kuntī (Arjuna), no wise man finds happiness in them. 22

Comment:—

'Ye hi saṁsparśajā bhogāḥ'—Pleasure is derived from the contact of senses, with their objects—sound, touch, colour, taste and smell. A man, also derives pleasure out of honour, praise, beings, objects, circumstances etc. Man is not free in acquiring sense-objects. If somebody, eulogizes the doctrines we respect, we feel happy—that is also a sort of enjoyment. It means, to derive pleasure through beings, objects, circumstances and states by body, senses and mind is known, as 'bhoga' (enjoyment).

Not only the forbidden pleasure, but also those which are sanctioned by the scriptures, must also be renounced, because these are obstacles, to God-realization. Pleasure can be derived, only by having affinity for insentient (matter), while it is a must to renounce affinity, for the insentient (matter), to attain God-realization.

'Ādyantavantaḥ'—All the pleasures have a beginning and

an end, these are impermanent, kaleidoscopic (Gītā 2/14) and insentient, while the self is permanent, unchanging and sentient. The sense-objects never identify with the self, therefore, the self cannot gain happiness from pleasure. The self, is a fragment of God (Gītā 15/7), therefore, it can attain eternal bliss from God (Gītā 5/21) alone.

As soon as, a person realizes, that these pleasures have a beginning and an end, are transitory, and fleeting, the effect of pleasure and pain, is lessened for him. Therefore, the expression 'ādyantavantah', is a panacea, to root out the effect of pleasure.

'Duhkhaṇyaya eva te'—All the pleasures born of contacts, are only sources of pain. Pleasure is born of pain and ends in pain. A man feels happy having acquired a thing, in the same proportion as its lacking was causing pain to him, and again feels sad having lost it.

A libertine cannot escape pains or sorrows, because sensual pleasures can be enjoyed by having affinity for the insentient (matter); and this affinity, for the insentient is the cause of great suffering, in the form of birth and death.

In the 'Pātāñjalayogadarśana', it is stated, "A wise man does not indulge in pleasures, because these result in three kinds of pains. These pains are called 'pariṇāmaduḥkha' (pain as a result), 'tāpaduḥkha' (affliction) and 'saṁskāraduḥkha'. Moreover, contradictions in the modes of nature, also result in pain.

Sensual pleasures, which appear like nectar at first, are like poison in the end (Gītā 18/38), because in enjoying these, energy and objects are lost. So the result is pain. This is 'pariṇāmaduḥkha.'

When a person, beholds others enjoying those pleasures which he cannot enjoy, because he does not possess those objects, or when he is afraid to lose them or when he is incapable of enjoying these in spite of his attachment for them, he is filled with grief, in spite of the fact, that the objects are available to him. This is 'tāpaduḥkha'. He remembers the lost pleasures—this is pain, in the

form of latent impressions. This is called 'saṃskāraduḥkha'.

A person, wants to enjoy pleasure because of his inclination to them, but his discrimination checks him from enjoying them. Similarly, while listening to divine discourses, because of the mode of ignorance, he feels sleepy he wants to derive pleasure, from sleep. But because of the mode of goodness, he thinks that he should avail himself of such golden opportunities, which are very rare. Thus there is a contradiction or say tussel in the modes of nature and this internal fight is very painful for strivers.

In the enjoyment of pleasure, a person is dependent because these can be enjoyed according to one's fate, while he is independent in God-realization, as this human body has been bestowed upon him, only to attain Him. Pleasure cannot be enjoyed equally, even by two persons, while God can be realized by everyone, even in this Kali-age, as He was realized in the Satya-age, by great sages. Pleasures cannot be enjoyed forever, by all persons, while God can be realized forever, by everybody. It means, that there is a difference in acquiring pleasure i.e., all people cannot acquire these. But, there is no difference, as for as renunciation of pleasures is concerned, all can renounce pleasure.

The word 'eva' means that pleasure is, doubtlessly and certainly, a source of pain. There seems to be happiness, in them but in reality, there is none in the least.

'Na teṣu ramate budhaḥ'—A wise man, unlike a common man does not delight in pleasure, because he regards these as sources of pain. He, does not become a slave to them.

A wise man, knows that all the sorrow, suffering, sin and hell etc., depend, on a desire for pleasure. Therefore, he who attaches importance, to this knowledge, is wise. He, who knows that pleasures are sources of pain, yet, desire them and delight in them, does not deserve to be called, wise as a wise man, neither desire nor takes delight in them.

Appendix—The pleasure derived from contact with objects,

persons and actions, is the root of sorrows. He, who enjoys pleasures, has to suffer pain—it is the rule. In fact the hope, the desire for pleasures and taking enjoyments, don't provide happiness but they provide sadness. The union of pleasures is transient and their disunion is eternal. A man by attaching importance to the transient feels sad. He should think whether the desire for pleasure will provide pleasure and end his sufferings. The desire for pleasure neither provides pleasure nor ends sufferings. The desire for pleasure in order to wipe out pain, is the root of pain.

One is—'suffering pain' and one is—'effect of the pain'. When a man suffers pain, then he has a desire for pleasure; and when he has the effect of pain, then the desire for pleasure is wiped out and he has a distaste for pleasure. By suffering pain, a man feels sad and by the effect of pain, he rises above pain. Because of the effect of pain, instead of being engrossed in pain, he thinks of its reason why he has to suffer pain. By reflecting upon it, he comes to know that except attachment to pleasure, there neither is, nor was, nor will be, nor can be any other reason. Any circumstances are also not the reason because the circumstances do not stay even for a moment. No person can cause us pain because he destroys our old sins and enables us to progress further. The world is also not the cause of pain because whatever change takes place, is not to provide us pain but it is to enable us to progress. If there is no change, how will development take place? Without change how will a seed grow into a tree? How will Ovum-Semen make a body? How will a baby become a youth? How will a fool become learned? How will a patient become healthy? It means that natural change leads to development. In the world, change is the quintessence of progress. Without change, the world would have become static and motionless like picture. Therefore change is not to be blamed but the desire to derive pleasure from this change is to be blamed. God is also not the cause of pain because He is the abode of

bliss, in Him there is not even an iota (trace) of pain.

‘Na teṣu ramate budhaḥ’—A wise (discriminating) man does not delight in pleasures because the desire for pleasure is the constant enemy of the wise ‘jñānino nityavairiṇā’ (Gītā 3/39). An ignorant person likes pleasures because vices appear as virtues because of indiscrimination. All pleasures are born of evils. If there is no blemish in the inner sense, there cannot be any pleasure taking. Only a wise person can perceive his flaws. Therefore he does not take delight in pleasures viz., does not enjoy pleasures.

A wise (discriminating) man has no desire for the thing which does not stay with him forever. By using his discrimination he accepts the truth, “Anything, person, ability and power which acquired, are neither mine nor for me. Not only this but in infinite universes, there is not anything which is mine and which is for me. Even the most loving thing is not mine forever and will not stay with me forever.” Therefore a wise man determines that he can live happily forever without the objects and persons that are not likely to stay with him forever.



Link:—In the preceding verse, the Lord declared, "pleasures born of contacts, are only sources of pain." Then the question arises, who is happy? The Lord, answers the question, in the next verse.

शक्रोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

śaknotihaiva yaḥ soḍhum prākśarīravimokṣaṇāt
kāmakrodhodbhavaṁ vegaṁ sa yuktaḥ sa sukhī naraḥ

He, who is able to resist the impulses born out of desire and anger, and overcomes these before he gives up his body, is a Yogī (liberated person) and he is indeed a happy man. 23

Comment:—

'Śaknotihaiva yaḥ soḍhum prākṣarīravimokṣaṇāt kāmakrodhbhavaṁ vegam'—Every being, possesses unusual discrimination but it remains latent in birds and beasts etc., who know only how to maintain their body. In the life of gods etc., this discrimination remains concealed because these bodies are for the enjoyment of pleasures. In human life also, the discrimination of those, who hanker after pleasure and prosperity, remains veiled, but time and again, their sense of discrimination, makes them realise that pleasure and prosperity, result in pain and sin. A person, remains entangled in them, because he does not attach importance to discrimination. Therefore, a person by attaching importance to discrimination, should make it a permanent feature; and he has no restriction in doing so. By that he can be free from evil propensities, such as attachment, aversion, desire, anger etc. Therefore, by using the term 'Iha' (here) in this world the Lord exhorts human beings to resist the impulses of desire and anger, so that they may be happy forever, by controlling them.

This human body, has been bestowed upon us, so that having controlled the impulse of desire and anger, we may attain salvation. Every human being, without any distinction of caste, colour or creed etc., is qualified and deserving in controlling these impulses.

A man could die at any moment. So he should be ever cautious, not to be swayed by desire and anger, and he should control these, here in this life, before giving up the body. Secondly, it can also be interpreted that before the body starts functioning under their sway, these should be controlled.

As soon as, the thought of hankering after pleasure comes to the mind, a striver, should become alert, that he is a striver and so it is not proper for him to get entangled in pleasure. He should immediately renounce such thoughts.

It is because of attachment to objects—believing that these

are beautiful and give pleasure, that—such thoughts crop up. Such thoughts, give rise to desire to acquire them and we get angry with persons, who create obstacles, in their acquisition.

As soon as thoughts of desire and anger come to mind, these should be renounced otherwise, later it becomes very difficult to control these urges. As soon as, a thought arises, there is disquietude, excitement and struggle etc., in the mind. So such a man cannot be happy. But when he resists these impulses, he becomes happy. Sometimes, a person can control these impulses out of fear, in the presence of another man who may be more powerful, than he. Similarly, he can control these out of greed, in business etc., in order to earn money. But, this control cannot make him happy, because in such cases, instead of getting entangled in desire and anger, he gets caught in fear and greed. Moreover, a person, who resists impulses of desire and anger, has been called a Yogī. But, no one becomes a Yogī, who has not renounced thoughts (Gītā 6/2). Therefore, for a striver it is better to renounce thought, as soon as, it comes to the mind, rather than to resist the impulses of desire and anger.

A striver, can control desire and anger by realizing the fact that these are not inherent in him, as the self is permanent, while they are transitory. Secondly, how can these be in him, when he knows that he is different from them? Thirdly, a person can be free from desire and anger (Gītā 5/26; 16/22) it means that only he who is in reality free from them, can be free. Fourthly, the Lord has called desire and anger (the gross forms of attachment and aversion), the modification of nature (Gītā 13/6). So they remain in nature (prakṛti), not in the self, as the self does not undergo any modification. Thus, desire and anger do not abide in the self. He who considers them abiding in the self, invites them to overcome him.

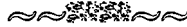
'Sa yuktaḥ naraḥ'—The Lord, in the fifteenth verse of this chapter, has called such persons, 'Jantavaḥ' (animals), whose

knowledge is veiled by ignorance. Here, He has called a person, who controls the impulses of desire and anger, 'narah' (a man). It means, that only he who has controlled these urges, deserves to be called, a man, otherwise, he is just like an animal.

He, who remains established in equanimity, is called a Yogī. He, who by attaching importance to discrimination is not swayed by desire and anger, is established in equanimity (even-mindedness).

'Sa sukhī'—Not to talk of men, even birds and beasts cannot lead a happy and peaceful life, if they are swayed by desire and anger. So, only a man, who has controlled these impulses is happy, otherwise evils such as disquietude, volatility and struggles are born and a man cannot be happy. A person, who depends on perishable persons and objects etc., and who, wants to derive pleasure, out of them by having affinity for them, can never be happy—this is a rule.

Appendix—In the mind first 'sphuraṇā' an idea (a thought which flashes on the mind) flashes. If a thought is accompanied with the feeling of reality for it, attachment to it and insistence on it, it is linked to us and it is transformed into a Saṅkalpa. This Saṅkalpa gives birth to contemplation which in its turn gives an impetus to evil propensities such as desire and anger etc., (Gītā 2/62-63). The topmost priority of a striver should be not to let the impetus (impulse) be born viz., he should not allow it to develop into a Saṅkalpa. Secondly if the impetus however is born, he should not act according to it.



Link:—Having described the sad plight of a person, who is swayed by desire and anger, the Lord, in the next verse, explains the glory of a person, who is happy within himself.

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

**yo'ntaḥsukho'ntarārāmastathāntarjyotireva yaḥ
sa yogī brahmanirvāṇaṁ brahmabhūto'dhigacchati**

One who is happy in God, rejoices in God and is illumined in God, that Yogī (Sāṅkhyayogī) identified with Brahma, attains to the beatitude of God (Brahma nirvāṇa). 24

Comment:—

'Yo'ntaḥsukho'ntarārāmastathāntarjyotireva yaḥ'—'Antaḥ sukhaḥ' (one who is happy within himself), is he, who instead of being happy in possessing the worldly objects, is happy only in God. Besides God, none is his object of happiness. He constantly enjoys God.

He, constantly remains happy within himself and so he needs no outward (external) objects etc. He remains happy within himself, because the self cannot inflict pain upon the self, and the self, cannot have disinclination, for the self.

The outwardly or external objects etc., cannot be acquired, by everyone forever, while the internal self can be attained by everyone forever.

'Antarārāmaḥ'—(One who rejoices within himself), is he who instead of rejoicing in external pleasure, rejoices in the self or in God, during spiritual practice, as well as in practical life.

The Lord, is the illuminator and base of all the mundane knowledge of senses and intellect etc., 'antarjyotiḥ' is a striver who ever remains illumined.

Mundane knowledge, has a beginning and an end, while the knowledge of God constantly, remains the same without undergoing any change at all. A Sāṅkhyayogī, naturally possesses knowledge, that only God pervades everywhere.

'Sa yogī brahmanirvāṇaṁ brahmabhūto'dhigacchati'—A striver, following the path of Sāṅkhya (knowledge), realizes that he is established in Brahma (God), which shows his egoistic thinking as he believes 'I am liberated', 'I am established

in Brahma (God).' So long as this egoistic notion prevails, it means, that he is not a God-realized soul i.e., he has not attained perfection. So, such a striver should not be satisfied, with this state.

The expression 'Brahmanirvāṇam', means the attainment of Eternal Peace, without the least disquietude.

When a Sāṅkhyayogī, identifies himself with God, only God remains, he does not retain his separate entity, in the least, he attains perfection, or God-realization. In 'Brahma bhūta' state, a striver realizes that he is identified with Brahma. But, when his egoistic notion (individuality) perishes, none remains to realize this identification. He himself becoming Brahma (God), attains to Brahma (God).

Appendix—Here the term 'antaḥ' should mean God rather than 'antaḥ karaṇa' (internal organ). The reason is that he who is happy within the internal organ, who rejoices within the internal organ and who is tranquilly illumined within the internal organ, can't attain Brahma (God). Brahma is attained having renounced affinity for the internal organ.



Link:—In the preceding verse, the Lord explained the glory of a Sāṅkhyayogī who remains happy within himself. In the next verse, He explains the state of the Sāṅkhyayogīs, who are actively engaged in the welfare of all beings.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

labhante brahmanirvāṇamṛṣayaḥ kṣīṇakalmaṣāḥ
chinnadvaidhā yatātmānaḥ sarvabhūtahite ratāḥ

Those holy men whose sins are destroyed, whose doubts (dualities) are annihilated, whose minds are disciplined and who are devoted to the welfare of all beings, attain the beatitude of God. 25

Comment:—

'Yatātmānaḥ'—The strivers, whose aim is God-realization, have not to control their minds, bodies, senses and intellects, but they are instinctively and easily controlled. When, they are controlled, strivers become free from evils, such as attachment and aversion, and all their activities are for the welfare of others.

So long as, a striver regards the body, senses, mind and intellect as his, and for him, these are not controlled by him; and they have such evils as attachment, aversion, desire and anger etc. So a striver is controlled by them. Therefore, a striver should not regard these as his, and for him. By doing so, they come under his control. Here the expression 'Yatātmānaḥ', has been used, for those cautious and alert strivers, who do not regard the body, senses, mind and intellect as theirs, and who consider these as different from the self.

'Sarvabhūtahite ratāḥ'—Egoistic ideas are the main stumbling block for a striver following Sāṅkhyayoga, in the way of God-realization. By effacing egoism, in order to realize the automatic identity with God, it is necessary to have sentiments of the welfare, of all beings. Those, who rejoice in the welfare of all beings, can easily wipe out their egoistic thoughts.

He, who wants to identify himself with the all-pervading Lord, must remain careful about the welfare of all beings. As a person, is careful about the welfare of all the parts of his body, which have different shapes, names and functions, so does a striver, think and work for the welfare of all beings, without any distinction of caste, creed, colour, order of life and spiritual practice etc. He beholds the Lord, pervading every being, equally. Therefore, when a person gets engrossed in the welfare of all beings, his selfishness easily comes to an end, and he realizes his identity with God.

'Chinnadvaidhā'—So long as, a striver does not have a firm resolve to realize God, he has duality, in his mind. But when

he has a firm resolve, his doubt or duality disappears, and he is promptly engaged in spiritual practice.

'Kṣīnakalmaṣāḥ'—Affinity for nature (prakṛti) is the root, of all sins and evils. When a striver realizes, that he (the self) is different from nature and its evolutes, such as body, senses, mind and intellect etc., he accordingly becomes free from all sins and evils.

'Rṣayah'—The term 'Rṣ', means knowledge. He who attaches importance to knowledge (discrimination), is a 'Rṣi' (sage or holy man). In the olden days, sages attained God-realization, by leading a householder's life. In this verse also, there is a description of those strivers, who practise spiritual discipline with discrimination, in order to realize God while performing mundane duties. Therefore, strivers who attach importance to their discrimination, are also sages (holy men).

'Labhante brahmanirvāṇam'—In fact, Brahma (God) is attainable by all human beings. But having identified himself with the kaleidoscopic body etc., a person has a disinclination for God. When his affinity for the perishable objects, such as the body etc., is renounced, all sins, evils and doubts are destroyed, and he attains Brahma (God), Who pervades everywhere.

The Lord, explains by the word 'Labhante' (attains), that a Sāṅkhyayogī merges in Brahma (God), in the same way as waves merge in sea. As waves, are not different from the sea, as both of them are one and the same, in the same way, the soul and the supreme soul, are one and the same.

Appendix—From the view-point of the people a Jñānayogī is seen to be devoted to the welfare of others (sarvabhūtahite ratāḥ) but in fact he does not do good to others but good (welfare) to others is naturally done by him.



Link:—In the twenty-fourth and twenty-fifth verses, the

Lord explained, how a striver following the path of Sāṅkhya (knowledge), can attain God. The Lord, in the next verse, explains the excellence of such God-realized souls.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम्।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

**kāmakrodhaviyuktānām yatīnām yatacetasām
abhito brahmanirvāṇam vartate viditātmanām**

To those wise, who are freed from desire and anger, who have subdued their minds and who have realized the self for them the beatitude of God (Brahmic bliss) pervades on all sides. 26

Comment:—

'Kāmakrodhaviyuktānām yatīnām'—The Lord declares, that in the God-realized souls, there remains no trace of evil propensities, such as desire and anger etc. Those evil propensities are born, when man has affinity for the unreal perishable objects (body, senses, mind and intellect etc.). But when he realizes his identity with God, he has no attraction at all for the entire world, including his body and mind etc. So, there is no question of the birth of evils, such as desire and anger, in him. If a striver has desire and anger even in subtle forms, he should not consider himself, a liberated soul.

Desire for perishable objects, is 'Kāma'. A man, has a desire only when he lacks something. In Asat (unreal) always there is deficiency or lacking, while the real self is not wanting in anything. But, when he (the self) identifies himself with the unreal, he feels something lacking in him. This want, gives birth to desire. If desire is not satisfied, anger is born. Thus, there is no desire in the self, but when It identifies Itself with the unreal, It seems to have a desire. So how can those, who have no identity with the unreal and who have realized the self, experience privation?

Strivers, feel that they are not swayed so much by desire

and anger now, because of their spiritual practice as they were influenced in the past, without spiritual practice. It shows, that these feelings have lessened through spiritual practice. It means, that they can be wiped out also, by spiritual practices.

Strivers realize (i) desire and anger are not so frequent as they were in the past, (ii) they are not so strong as they were, in the past, (iii) their duration is not so long as, it was in the past. But, sometimes a striver feels otherwise i.e., he feels that they are more forceful now, than they were in the past. The reasons for that are (i) through spiritual practice, attachment for pleasures is perishing, but perfection is not attained, (ii) because of the purity of heart and mind, a little desire or anger, seems too much to a striver, (iii) a striver, feels bad, if anything goes against his wish but he does not care about it. But this feeling accumulates. At last, the accumulated feelings blow up, even at the slightest provocation. Other people, are also surprised why he lost his temper, so easily.

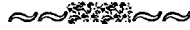
Sometimes, a striver judges himself by his inclinations, and holds that he has attained perfection. But, in fact so long as, he realizes that he has attained perfection, it means that still he has some trace of egoism left (individuality) and he has not attained perfection.

'Yatacetasām'—The mind, is not subdued, so long as, a man is attached to the unreal. But when great souls renounce this attachment to the unreal, their minds are subdued.

'Abhito brahmanirvāṇaṁ vartate viditātmanām'—Those great souls, who have realized the self, which is the aim of human life, are called 'Viditātmanām'.

Such great souls, here as well as hereafter, remain established, in Brahma (God), the abode of eternal peace. As a common man, while performing different activities, remains established in his body constantly, so does a great soul remain established in Brahma constantly, while undertaking different activities, because

he has nothing to do with that non-Self (Asat).



*Link:—The Lord, in the next two verses, explains that God, Who can be realized through the paths of Action and Knowledge, can also be realized through the path of meditation.**

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
 प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥
 यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
 विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

sparsāṅkṛtvā bahirbāhyānścakṣuścaivāntare bhruvoh
 prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau
 yatendriyamanobuddhirmunirmokṣaparāyaṇaḥ
 vigatecchābhayakrodho yaḥ sadā mukta eva saḥ

Shutting out all external objects, fixing the vision between the eyebrows, making the inward and the outward breaths move within the nostrils evenly the sage, who has controlled the senses, mind and intellect, who is bent on liberation, who has cast away desire, fear and anger, is ever liberated. 27-28

Comment:—

'Sparsāṅkṛtvā bahirbāhyān'—All objects, except God are external. 'Shutting out external object' means, that external objects should not be thought of.

The affinity for the external objects, is renounced in the path of Action, through service, while in the path of knowledge through discrimination. Here, the Lord declares that this affinity can be renounced, through meditation. In meditation, when a striver meditates only on God, he has a disinclination for external

*The path of meditation is an independent means for a striver to realize God and it can also be used by the strivers following the paths of Action, Knowledge and Devotion. Chanting the Lord's names, meditation, good company and study of the scriptures are useful and necessary for every striver.

objects. It is not the external objects, but his assumed affinity (attachment) for them, which is an obstacle to God-realization.

'Cakṣuṣcaivāntare bhruvoḥ'—Here the expression 'Bhruvoḥ antare', may stand for, fixing vision between the eyebrows as well as, for fixing it at the tip of the nose (Gītā 6/13).

During meditation, if the eyes are completely shut, a striver may feel sleepy and if these are completely open, the scene and objects which are before his eyes, may draw his attention and create an obstacle. In order to, remove these distractions, it has been said that with half-closed eyes, the gaze should be fixed, between one's eyebrows.

'Prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau'—The breath exhaled, is 'prāṇa' while the breath inhaled is 'apāna'. The speed of 'prāṇa breath' is fast, while the speed of 'Apāna breath' is slow. In order to, regulate the process of exhalation and inhalation, so that both of these may take equal time, first, the apāna breath is inhaled, through the left nostril, and then the prāṇa breath is exhaled, through the right nostril. Then, the apāna breath is inhaled through the right nostril and the prāṇa breath is exhaled, through the left nostril. This process of exhalation and inhalation, should take equal time. Through constant practice the flow of the prāṇa and the apāna breath, becomes even, gentle and subtle (thin). When, there is no sensation of air inside or outside the nostril and in the throat etc., it should be understood, that the flow of the prāṇa breath and apāna breath, has become even. When this flow becomes even, (because of the aim of God-realization), the mind starts meditating on God. This control of the breathing process, has been described here, because it plays an important role, in the path of meditation.

'Yatendriyamanobuddhiḥ'—There are two sources of knowledge—senses and intellect. In between the two, the mind has its place. A man, is to be cautious, whether his mind is under the influence of senses or intellect or both senses and

intellect. Senses, tempt the mind towards sense-objects, while intellect guides it to think of the consequences. Those people, whose minds are swayed by senses, indulge in worldly sensual pleasures, while those, whose minds are guided by intellect, do not rejoice in pleasures born of contact (Gītā 5/22).

Generally, strivers' minds are controlled, both by senses and intellect. A sort of struggle goes on, in their minds. They, neither attach full importance to their discrimination, nor do they enjoy, worldly pleasures. This dualism (struggle) is an obstacle to meditation. Therefore, the Lord means to say, that the mind should be controlled by intellect (discrimination), rather than by senses.

'Munirmokṣaparāyaṇaḥ'—A striver, whose aim is God-realization, has been called here, 'Mokṣaparāyaṇaḥ'. As the Lord, pervades everywhere all the time, He is attainable to all. But He is not quickly attained, by people, because they have not a firm resolve. As soon as they have a firm resolve, He will be realized. In fact, the aim (resolve) is pre-determined, because this human body has been bestowed upon human beings, so that they may attain God. But, they forget this aim. So they have to realize this aim. When they realize this aim, they will have a desire for God-realization. This desire, wipes out all the worldly desires and leads strivers, to God-realization. The Lord, has used this expression 'Mokṣaparāyaṇaḥ', so that a striver may realize, that his aim is God-realization.

In all the spiritual disciplines—of Action, of Meditation, of Devotion and of Knowledge etc., a firm resolve, (aim) plays a very important role. How can a striver attain perfection or God-realization, if he has not a firm resolve (aim) to attain Him? So emphasis has been laid here on a firm resolve by the expression, 'Mokṣaparāyaṇaḥ', in the path of meditation.

'Vigatecchābhayakrodho yaḥ'—We are angry with a man, who is a stumbling block to the satisfaction of our desires, if

he is weaker than us. But we are afraid, if he is stronger than us. Similarly, we are afraid of death, if we have a desire to live and are angry with those, who do not let us fulfil our desires. Therefore, desire is the root of fear and anger. If a man has only the aim of God-realization, he can be free from fear, anger and desires. As soon as, he is free from desires, he attains liberation (salvation), as it is the desire to acquire objects and to be alive, which leads him, to the bondage of birth and death. A striver should think seriously, whether he can acquire objects and be alive, by escaping death merely by having desires. If it is not so, he should have a firm resolve that he has to realize God only. By doing so, he can be immediately liberated. But, if he has a desire to acquire objects and to live, the desire will never be fulfilled and he cannot be free, from the fear of death as also from anger. Therefore, it is necessary to be desireless, in order to be liberated.

Things are not acquired by mere desires. To get a thing or not to get a thing, does not depend upon mere desire, but it is God's dispensation. Then, what is the difficulty in discarding desires when they cannot procure us objects? No one, can escape death and acquire things by desiring. But if desires are renounced, life can be blissful. If a person has no desire to live, even death will provide him joy. Life becomes sad, when he has desires and these are not satisfied; and death appears horrifying, when he has a desire to live. Therefore, he who has renounced the desire to acquire things, as well as to live is liberated, even during this life and he becomes immortal.

'Sadā mukta eva sah'—The assumption of affinity for the perishable objects, is bondage while renunciation of this assumed affinity, is liberation. He, who is liberated is not at all influenced, by any incident, circumstance, praise, blame, favour, disfavour, life and death etc.

The expression 'Sadā mukta eva', shows that in fact, a striver

(the self) is ever liberated, but he cannot realize the reality, because of his assumed affinity (attachment) for the perishable world. As soon as, this assumed affinity is renounced, he realizes his natural state of liberation or salvation.

Appendix—‘Shutting out external objects’ means to detach the self from the body “I am not the body; the body is not mine and the body is not for me.” Every striver will have to accept these three facts whichever spiritual discipline he may follow. If we don’t accept our affinity for the body, salvation is axiomatic.

In the twenty-fourth verse the term ‘antaḥ’ was used, therefore here the term ‘bāhya’ (external) has been used. In fact there is nothing external but it is merely an inclination. The term ‘bāhya’ is used when we assume that there is another entity but in fact there is only one entity. Therefore the expression ‘sparśānkrtvā bahirbāhyān’ means there should not be the assumption at all of any other existence besides the Divinity.



Link:—Having described the paths of Action and of Knowledge, the Lord explained the path of meditation, which is useful for both the paths. Now, in the next verse, He describes the path of devotion, which easily leads to salvation (peace).

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

**bhoktāraṁ yajñatapasāṁ sarvalokamaheśvaram
suhṛdaṁ sarvabhūtānāṁ jñātvā māṁ śāntimṛcchati**

Having realised Me, as the enjoyer of all sacrifices (yajña) and austerities (tap), the Great Lord of all the worlds and the unselfish friend of all creation, he attains peace. 29

Comment:—

‘Bhoktāraṁ yajñatapasāṁ’—When a person, performs any good action, he regards the body, senses, mind, intellect and

objects etc., with which he performs actions, as his own; and he regards the person, for whom good action is performed, as the enjoyer. If he worships a god, he considers, the god as enjoyer, and if one renders service to a hungry man by offering him food, he considers that hungry man, as the enjoyer of food. In order to dispel this misunderstanding, the Lord declares that only God is the enjoyer of all good actions, because He is seated in the hearts of all.* Therefore, the Lord should be considered the enjoyer of all virtuous actions, such as adoration and offering food and water etc., to anyone. A striver, should aim at the Lord, rather than at beings.

In the twenty-fourth verse of the ninth chapter, also the Lord declares, "I alone am the enjoyer of all sacrifices (yajñas)."

Secondly, the body, senses, mind, intellect and objects etc., with which virtuous actions are performed, are not a person's own, these belong to God. By an error, he regards them as his own; and by regarding them as his own, and performing actions for himself with them, he becomes an enjoyer of those actions. Therefore, the Lord exhorts him, to perform all actions only for Him. By doing so, those actions will not bear fruit for him, and his affinity for actions will be renounced.

It is desire, which influences a man to perform evil actions. When he, having renounced desire, performs all actions only for God, he cannot perform evil actions; and his affinity for virtuous actions, is also renounced, by performing actions only for Him. Thus, having renounced affinity for all actions totally, he attains the Supreme Peace.

'Sarvalokamaheśvaram'—There may be different lords, in different worlds, but all of them are governed by God. So He is the Supreme Lord of the lords, of all the worlds. It means that only God is the Lord of the entire creation. So, how can an

* "He is seated in the hearts of all" (Gītā 13/17); "I am seated in the hearts of all" (Gītā 15/15); "The Lord abides in the hearts of all beings" (Gītā 18/61).

honest man regard anything of the world, as his own?

Generally, people regard, the bodies, senses, minds, intellects, life-breaths, families, riches and property etc., as their own, but they say that God is the Lord of the entire universe. Now the question arises, whether it is wise to say so. No, when people regard, themselves as an owner of every person and object etc., what remains there is whose lord He is? Therefore, only he who regards nothing as his, can call, God as the Lord of the entire universe.

A man is free to make the right use of objects, such as body etc., but he is not free to regard these as his own. If he, instead of regarding these as his own, offers them to God, by regarding them as His, he attains Supreme Peace.

'Suhṛdaṁ sarvabhūtānāṁ jñātvā mām śāntimṛcchati'—Those, who know* that God, Who is the Lord of the lords of all the worlds, is a disinterested friend of all beings; and no one else does them so much good as He, and no one preserves them and loves them so much as He, they attain Supreme Peace. Why should we be full of fear, worry, disturbance and disquietude etc., when the omnipotent Lord is the disinterested friend, of all of us?

Only God and his devotees, are interested in the welfare of living creatures, in a selfless manner. There is nothing unattained that should be attained (Gītā 3/22) by Him; therefore, He is naturally a disinterested friend of all. A devotee, also thinks of the welfare of all beings and does good to them (Śrīmadbhāgavata 3/25/21). The disinterested nature of devotees, has descended upon them, only from God.

God is the Enjoyer of all sacrifice and austerities. He is the great Lord of all the worlds, and He is the most disinterested friend, of all beings. Out of these three facts if strivers accept just

* Here 'knowing' stands for assumption. Firm assumption is in no way less than knowledge.

one, they attain Supreme Peace in the form of God-realization. If they accept all the three, God, is realized instantaneously.

'Desire', 'a sense of mine for worldly objects' and 'disinclination for God', are the three stumbling blocks to God-realization. The Lord, by the expression 'Bhoktāraṁ yajñatapasām', means to say, that a striver should have no desire and should do nothing for himself. By the expression 'Sarvalokamaheśvaram' He means to say, that he should regard nothing as his i.e., he should renounce the desire for pleasure, and should not lay claim to objects and persons. By the expression 'Suhṛdaṁ sarvabhūtānām', He says that he should regard only God as his. If he accepts one of these facts the remaining two are automatically translated into practice by him, and he realizes God.

A man, can renounce desire for pleasure, only if he does not regard any being or object as his. If he has a sense of possession over them, he will expect some reward or the other, from them. When a striver renounces the desire for pleasure, his sense of mine, is renounced; and if he renounces the sense of mine, his desire for pleasure is renounced. When he renounces his senses of mine for all objects and persons, only God remains his, and he realizes his real affinity, for Him. As soon as, the desire for pleasures is renounced, or the sense of 'mine' is renounced, or the striver realizes his real affinity for God, he attains Supreme Peace, because if he translates anyone of these into practice, the remaining two, are automatically translated into practice.

A man, should perform action and also know the art of their performance. He cannot perform actions properly and scrupulously, without either of the two. Therefore, in the third chapter, the Lord has laid special emphasis on the performance of actions, but has also said, that a striver should know what action is; in the fourth chapter He has laid special emphasis on the knowledge of the true nature of action, and also mentioned the necessity of performing action. In the fifth chapter, the Lord

has described both the paths of Knowledge (Sāṅkhyayoga) and of Action (Karmayoga), as means of God-realization, yet He has declared, that the path of Action is superior, to that of Knowledge. In this chapter, the Lord having systematically described the paths of Action and Knowledge, in answer to Arjuna's question has dealt with the path of meditation, in brief and of his own accord described the path of Devotion, in the last thereby expressing his aim that every striver should follow this path which is the best of all.



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे कर्मसन्न्यासयोगो नाम पञ्चमोऽध्यायः ॥ ५ ॥

om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ
yogaśāstre śrīkṛṣṇārjunasaṁvāde karmasannyāsayogo
nāma pañcamo'dhyāyaḥ

Thus, with the words Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the Supreme, the scripture of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this is the fifth designated discourse: "The Yoga of Action and Knowledge."

This fifth chapter is designated, as 'Karmasannyāsayoga' (The Yoga of Action and Knowledge), because in it there is description, of both the paths of action and of knowledge.

Words, letters and Uvāca (said) in the Fifth Chapter

(1) In this chapter in 'Atha pañcamo'dhyāyaḥ' there are three words, in 'Arjuna Uvāca' etc., there are four words, in verses there are three hundred and fifty-two words, and there are thirteen, concluding words. Thus the total number of the words, is three hundred and seventy-two.

(2) In this chapter in 'Atha pañcamo'dhyāyaḥ', there are seven letters, in 'Arjuna Uvāca' etc., there are thirteen letters, in verses, there are nine hundred and twenty-eight letters, and

there are forty-eight concluding letters. Thus, the total number of letters is nine hundred and ninety-six. Each of the verses of this chapter, consists of thirty-two letters.

(3) In this chapter Uvāca (said) has been used twice, 'Arjuna Uvāca' once and 'Śrībhagavānuvāca' once.

Metres Used in the Fifth Chapter—

Out of the twenty-nine verses, of this chapter in the first quarter of the thirteenth and twenty-ninth verses na-gaṇa' being used there is 'na-vipulā' metre; in the third quarter of the twenty-second verse 'ma-gaṇa' being used there, is 'ma-vipulā' metre. The remaining twenty-six verses, are possessed of the characteristics of right 'pathyāvakra' Anuṣṭup metre.



Sixth Chapter

INTRODUCTION

In the beginning of the fifth chapter, Arjuna asked Lord Kṛṣṇa, which of the two, the Discipline of Knowledge or the Discipline of Disinterested Action, is better. Lord Kṛṣṇa replied, "Both of them lead to supreme bliss, but Yoga of action is superior to the Yoga of knowledge (5/2)."

Lord Kṛṣṇa described, upto the twenty-sixth verse of the fifth chapter, how these lead to supreme bliss. Then, He described in brief the Discipline of Meditation, in two verses, which is helpful in the Discipline of Knowledge as well as Action and it leads to supreme bliss, independently. Then, He concluded the fifth chapter, by explaining the glory of devotion towards Him out of His own will.

Lord Kṛṣṇa in the sixth chapter further explains, the superiority of the Discipline of Disinterested Action.

श्रीभगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स सन्न्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥

śrībhagavān uvāca

anāśritaḥ karmaphalaṁ kāryaṁ karma karoti yaḥ

sa sannyāsī ca yogī ca na niragnirna cākriyaḥ

The Blessed Lord said:

He who undertakes action without desiring its fruit, is both a Sannyāsī (Sāṅkhyayogī) and a Yogī (Karmayogī). He is not a Sannyāsī (renouncer), one who has merely renounced the sacred fire (ritual) and is not a Karmayogī, who has merely stopped all actions. (1)

Comment:—

'Anāśritaḥ karmaphalam'—Lord Kṛṣṇa, appears to say, that a

man should not depend on men, things, incidents, circumstances and actions etc., because they are all perishable and kaleidoscopic, and he himself, being a fragment of God, is imperishable and constant. So, how can the perishable, satisfy the imperishable? Man thus feels a void. Moreover, he gets attached to them and that attachment is the cause of his birth in good and evil bodies (Gītā 13/21). If he renounces this attachment, he may realize emancipation which is axiomatic. In fact, he is naturally emancipated. But, it is because of attachment that he cannot realize this emancipation. Therefore the Lord declares, that a person should discharge his duty for duty's sake, without having any attachment to the fruit of action. Abandoning the fruit of action, a Yogī attains peace in the form of God-realization; whereas, he who works with a selfish motive, being attached to the fruit of action, is bound (Gītā 5/12).

A man, without depending on anyone of the three bodies—physical, subtle and causal, which are the fruits of actions, should use them in the welfare of all beings. He should, render selfless service to others, with the physical body, think of the welfare and salvation of others with the subtle-body, and offer stability (trance) acquired through the causal body, for the welfare of the world. These bodies belong to the world, not to us and so, they are for the service of the world, not for us. They have their identity with the world, while they are distinct from the self. Not to depend on these bodies means, 'not to expect the fruit of action', and to work for the welfare of the world means, 'to discharge one's duty'. One who, discharges one's duty for duty's sake, without expecting its fruit viz., serves the world, with worldly things. Being a Karmayogī, is extolled as a Sannyāsī in this verse, and one who renounces mineness from the worldly things, is a Tyāgī i.e., Yogī.

The result, of discharging duty without expecting its fruit, will be that he will not develop new attachment, as he does not

perform actions for himself; and old attachment will perish, by doing good to others. By performing actions, his impulse for actions will also disappear. Thus renunciation of attachment, will spontaneously lead to salvation. The desire, to get hold of the perishable is bondage, and to renounce this desire is, emancipation. The method to attain emancipation, is that one should not depend on the perishable viz., should not have any affinity for it.

'Kāryam karma karoti yaḥ'—'Kāryam' and 'duty' are synonyms. What can be easily performed, is a must, and what can never and be forsaken, is called a duty. Discharge of duty is not impossible, not even hard. What ought not to be done, is not duty, it is 'Akartavya' (that should not be done). Activities, which ought not to be done are of two types. (1) Those that are beyond our capacity. (2) Those which are forbidden by scriptures and traditions. Such activities, are never to be done. The gist is, that we should resort to prescribed duties without expecting any return, with a detached spirit, for the welfare of others. One should, discharge one's duty, in accordance with the ordinance of scriptures, for the welfare of others and without expecting its fruit, in order to do away with attachment for action, as well as its fruit.

Actions, are performed, with two attitudes of mind—for obtaining worldly things and for wiping out attachment for actions and their fruits. The inspiration to perform actions, with the latter attitude, is given here.

'Sa sannyāsī ca yogī ca'—He who, discharges his duty in the above mentioned way, is a Sannyāsī and a Yogī. He is a Sannyāsī, because he discharges his duty without attachment for action and its fruit and is a Yogī, because he remains equanimous in pleasure and pain, while discharging his duty.

His sense, of doership and enjoyership, is destroyed by doing actions without expecting any reward. Thus all his links with

actions, and the fruits are, totally cut asunder. Therefore, that Karmayogī has been called a 'Sannyāsī.'

Arjuna thought it better to renounce the physical performance of actions and thus be a Sannyāsī. So, in 2/5, Arjuna said, that it was better to live on alms, than to wage war. So Lord Kṛṣṇa, says to Arjuna, "O Arjuna, the conception you have about a Sannyāsī is not right. He, who discharges his duty for duty's sake, without being attached to the fruit of action, is a real Sannyāsī."

'Na niragñiḥ'—By forgoing household fire viz., 'Havana' and sense-objects etc., a person, is not a Sannyāsī in the real sense. Till he has importance and attraction for material objects, he cannot be a real Sannyāsī.

'Na akriyāḥ'—Generally, people think that a Yogī, is he who abandons all things and actions, and leads a secluded life in a state of trance. But, Lord Kṛṣṇa wants to say, that a Yogī, is he who discharges his duty, by ceasing to depend on the perishable viz., without expecting any fruit from action. A secluded life, with senses under control, may inspire man to attain some accomplishments (Siddhi), but it cannot lead him to God-realization. By merely discarding actions physically, he cannot be called, a Karmayogī. A Yogī, in the real sense, is he who performs his duty and having no dependence at all, on perishable objects.

A man, has an instinct for action. So sometimes, it is observed that good strivers who attempted to devote themselves to adoration and meditation in solitude, had to engage themselves in performing actions, for the welfare of others, by giving up their secluded life. The momentum of the impulse for action, is pacified, only when actions are performed selflessly solely for the welfare of others. In that case, equanimity is attained and that equanimity leads to God-realization.

An Exceptional Fact

The feelings, of egoism (I'ness) and attachment or Mineness,

are man-made. First, a man accepts that he is a householder, but when he becomes a Sādhū, he says that he is a Sādhū. Thus his egoism changes. Similarly, he has attachment for a thing which he possesses. But, when he gives it to someone, permanently, he has no attachment left for it. It proves, that feelings of egoism and attachment, are not real but are only assumed. Had they been real, these might not have ceased to be, because 'The real, never ceases to be' and if it ceases to be, it means that it is not real, but is unreal, as 'The unreal has no existence' (Gītā 2/16).

The Self (soul), which is the base of egoism and attachment, is a fragment of God and is ever-existent and has identity with God, Who pervades everywhere. In the self, there is neither egoism nor attachment, but man by identifying himself with the body and the worldly things, accepts these as in him. Actually, he is free and capable of identifying himself with them. But, it is upto him, whether he accepts this identification or does not. It is not so, that he is not free or capable to breaking off, this identification. It is, he himself who has accepted this affinity with the body and the world, and not otherwise. Therefore, he who can assume this connection, can also snap it. Every human being, is free to accept that he is a householder or a Sādhū. Similarly he can accept things as his own or not his. He accepts, that he is a baby, a boy, a youth and an old man at different stages of life. Similarly, he accepts toys as his own in babyhood or boyhood while in youth and old age he accepts money and property etc., as his own. Thus, he can accept an affinity or renounce it. This affinity, can be renounced easily, because it is based on mere assumption.

The Self is eternal while the body and the world, are transient. Therefore, affinity between the eternal and the transient cannot be everlasting. When the self accepts this affinity, it seems that egoism and attachment are part and parcel of the self and it is difficult to renounce them. But it is wrong. This affinity is not

real, it is only an assumed one. Because the self is the illuminator and the onlooker, while the body is an object to be illumined and looked on; the Self is beyond space, while a body is confined to space. The self is sentient, while the body is insentient; the self is the knower, while the body is to be known. The Self is the knower, till relation with the body is there. In the absence of this relation, the Self is Knowledge-incarnate. In that knowledge, there is neither 'I', nor 'mine'. There is total negation of egoism and mineness. Thus, they are poles apart. The self, actually is none else, but the Absolute, Who neither has, nor had, nor will have egoism and attachment, or mineness in the least.

Appendix—The entire universe from an ant upto the abode of Brahmā, is the fruit of action. The world is formed of objects, persons and actions. Everything is acquired and is lost, there is union and disunion of every person, and every action begins and ends. The man, who having renounced dependence on the three—things, persons and actions, discharges his duty, is a true Sannyāsī and a Yogī. He who, without renouncing the desire for the fruit of action, renounces mere sacred fire, is not a true sannyāsī and he, who renounces performance of actions, is not a true Yogī. The reason is that a man gets bound by desire for the fruit of actions, not by fire or actions.

In the third verse of the third chapter the Lord mentioned the two fold path—the path of knowledge and the path of action. Then in the fourth and the fifth verses of the fifth chapter the Lord mentioned that both Sāṅkhyayoga and Karmayoga bear the same fruit. Now the Lord with the same notion declares that he who has renounced the desire for the fruit of action, is a real Sāṅkhyayogī and a real Karmayogī. It means that by mere cessation of the functions of the mind a man does not become a Yogī. He becomes a Yogī only when he renounces the desire for the fruit of actions. The reason is that so long as the the desire for the fruit of actions persists, by cessation of the functions

of mind 'Siddhis' (occult powers or accomplishments) can be achieved, but salvation can not be attained.



Link:—In the preceding verse, it is mentioned that he, who is a Sannyāsī is a Yogī. So, in the next verse, Lord Kṛṣṇa explains the relationship between Karma Sannyāsa (Discipline of Knowledge) and Karmayoga (Discipline of Action).

यं सन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यसन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ २ ॥

yaṁ sannyāsamiti prāhuryogaṁ taṁ viddhi pāṇḍava
na hyasannyastasaṅkalpo yogī bhavati kaścana

O Pāṇḍava, what they speak of as Sannyāsa, know that to be the same as Karma Yoga; for none becomes a Yogī without renouncing thought of the world. 2

Comment:—

'Yaṁ sannyāsamiti prāhuryogaṁ taṁ viddhi pāṇḍava'—In the beginning of the fifth chapter, Lord Kṛṣṇa explained, that the Yoga of Knowledge and the Yoga of Action, both lead to Supreme Bliss (5/2), and the supreme state, is attained equally by both the means (5/5) viz., both of them are the same. Similarly, here He points out, that as a Sannyāsī is a renouncer, a Karmayogī, is also a renouncer.

In the ninth verse of the eighteenth chapter also, Lord Kṛṣṇa says, "An action which is performed as a duty, giving up attachment and fruit, is regarded as 'Sāttvika' form of renunciation." By this renunciation, a man becomes a renouncer, or a Yogī, as he totally gets detached, from objects and actions. Similarly, a Sannyāsī renounces doership, and is thus a renouncer. It means, that there is no difference between a Yogī and a Sannyāsī viz., both are the same. Therefore, Lord Kṛṣṇa, in the third verse of the fifth chapter, said, "The Karmayogī should ever be considered

a Sannyāsī (renouncer), for he has transcended the pairs of opposites, such as attachment and aversion."

'Na hyasannyastasaṅkalpo yogī bhavati kaścana'—Different thoughts come into the mind. The thought for which there is attachment or aversion of the mind, becomes a 'saṅkalpa' (pursuit of the mind). Without renouncing that pursuit, no one can become a Yogī (Sāṅkhyayogī or Karmayogī), but he is a voluptuary, because union (affinity) for God is 'Yoga', and one who has a desire for pleasure, is a voluptuary, not a 'Yogī', because instead of attachment for God, he is attached to pleasure. But, when he renounces, the desire for the unreal, he becomes a renouncer and realizes his eternal union, with God. As men are sensual, so are birds and animals, because they have also, not renounced pursuits of the mind.

It means, that so long as there is the least affinity for the unreal, a man cannot become a 'Yogī', in spite of a lot of practice, trance and a secluded life, according to the gospel of the Gītā.

Though the process of Discipline of Sannyāsa, and that of Yoga, are different, yet as far as renunciation of the pursuits of the mind is concerned, both are, one and the same.



Link:—In the next verse, Lord Kṛṣṇa explains how to attain that 'Yoga', which has been praised, in the previous verse.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

ārurukṣormuneryogaṁ karma kāraṇamucyate
yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate

To the contemplative soul (muni) who desires to attain to the height of Karmayoga (in the form of equanimity), action without motive, is said to be the means. For the same person when he masters Yoga, serenity (tranquillity of mind) is said to be the means, to God-realization. 3

Comment:—

'Āruruḥṣormuneryogaṁ karma kāraṇamucyate'—He, who desires to rise to the heights of Yoga (equanimity), action without motive, is spoken of as the means. Every human being, who is born, nourished and is living his life has been dependent on others. All his possessions, body, senses, mind, intellect and ego all are evolutes of nature. Therefore, till he through these does not render service to others, he will not rise to the height of Karmayoga, or in other words, he will not attain equanimity. It means, that a man should discharge his duty, by rendering service to others with all his means, because whatever means (including his body, senses, mind, intellect and ego) he possesses, belong to society; and all the things have identity with the world, not with the self. By rendering service to others, the flow of actions, will be directed towards the world, and man himself will attain equanimity. The same fact, has been explained, by Lord Kṛṣṇa (in Gītā 4/23), "He, who performs actions, for the welfare of others, his actions melt away viz., do not lead him to bondage." And, in Gītā 3/9 He declares, "Man is bound by actions, other than those performed for the sake of sacrifice viz., he is bound, when he performs these with a selfish motive."

How is action without motive, the means to rise to the heights of Karmayoga (equanimity)? The answer is, that our equanimity will be judged, only when we perform actions. While performing actions if we aim to remain equanimous, in pleasure and pain, it means that our action, is the means to rise to the height of Yoga, otherwise not.

'Yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate'—Affinity for the unreal, causes disquietude, because the Self is eternal and permanent, while all the worldly objects such as bodies etc., are transient and kaleidoscopic. But when the Self accepts his affinity with them and foresees their destruction or they actually perish, he becomes disquiet. But, if he utilizes them in rendering

service to others, his affinity breaks off, he rises to heights of Yoga and attains, tranquillity. If he enjoys that tranquillity, it will delay his progress. But, if he does not get attached to it, and does not enjoy it, that tranquillity becomes the means of his God-realization.

Appendix—The striver who desires to attain to the height of Karmayoga (equanimity), action without motive is said to be the means; and the serenity thus attained, is the means to God-realization. It means that an action is not the means to attain God but serenity attained by renouncing affinity for actions, is the reason. This serenity is a means rather than an end.

When actions are performed discriminately, attachment (impetus) to actions is wiped out, because actions have no power to wipe out attachment but through discrimination it is possible. He, who desires to attain to the height of Karmayoga, performs all actions discriminately. When discrimination develops, then a striver realizes helplessness in the fulfilment of his desire and feels a lack (shortage) in its unfulfilment. No one wants dependence and shortage but a man does not get rid of these two by having a desire.

Having attained to the height of Karmayoga, a striver should not be pleased because this pleasure will arrest his progress and so God-realization will be delayed (Gītā 14/6). As a boy takes interest in games and sports, but when he grows up, he starts taking interest in earning money, then his taste for play is naturally wiped out. Similarly until God is realized, a striver relishes serenity. But if he does not relish that serenity and becomes indifferent to it, his relish is naturally wiped out and very soon he realizes God.

To attain to the height of yoga, action is the means viz., while performing actions for the welfare of others without any selfish motive, a striver gets detached from all actions etc., then he attains to the height of yoga. Actions come to an end but

yoga (equanimity) ever persists.

A Karmī (Bhogī) performs actions and a Karmayogī also performs actions but there is a vast difference in their aims. The former performs actions to satisfy his desire, while the latter performs actions in order to renounce attachment. A 'Bhogī' (pleasure-seeker) works for himself while a Karmayogī works for others. Therefore though both are equal as far as performance of actions with attachment is concerned, yet the striver who works for others in order to renounce attachment, attains to the height of yoga. A yogī's equanimity will be judged only when he performs actions without attachment 'vṛddhā nārī pativrata' (an old woman is chaste).

What has been called 'Śama' (serenity)) here, the same has been called 'prasāda' (placidity or purity of mind) (Gītā 2/64). If a striver does not take delight in this serenity, he attains everlasting peace (Supreme Bliss) (Gītā 6/15). Renunciation of the fruit of action leads to supreme peace (Gītā 12/12). If a striver does not take delight in peace (serenity), he attains uninterrupted relish (Self-realization) and if he is not satisfied with 'akhaṇḍa rasa' (unbroken relish), he attains infinite Bliss (supreme love).



Link:—What are the marks of a Yogī who has risen to the heights of Karmayoga? The explanation, comes in the next verse.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसङ्कल्पसन्न्यासी योगारूढस्तदोच्यते ॥ ४ ॥

yadā hi nendriyārtheṣu na karmasvanuṣajjate
sarvasaṅkalpasannyāsī yogārūḍhastadocyate

When a man ceases to have any attachment, either for the objects of senses or for actions (Karma) and has renounced all thoughts of the world, he is said to have attained Yoga and is called Yogārūḍha. 4

Comment:—

'Yadā hi nendriyārtheṣu na karmasvanuṣajjate'—Firstly, a striver should not be attached to objects of five senses—sound, touch, colour, taste, smell; to favourable circumstances, incidents, men, comfort, respect and praise etc. He should not enjoy them, and should not be pleased with them. He should remain detached, by thinking that all of these are transient and perishable.

The means to get detached from the objects of senses, is not to derive pleasure out of fulfilment of desires. One should not be pleased with desirable objects, circumstances, incidents and persons etc. If he derives pleasure out of sense-objects, these enhance attachment. Therefore, a striver should, neither desire favourable circumstances, nor derive pleasure out of them. In this way, his senses will not get attached, to sense-objects.

Secondly, a man feels absence of favourable objects etc., without acquiring these and having acquired them, he becomes a slave to them. Actually, he is a slave in both the cases. First, he was a slave because he wanted to acquire them, and then he became a slave, lest they should slip away. But in the second case, he does not realize his servility. He rather feels, that with their acquisition he is free. This is mere deception. Similarly, deriving pleasure out of favourable circumstances, is a deception, as such pleasure, spoils his nature and gives birth to desire, to enjoy pleasure, again and again. This desire for pleasure, misleads him to the shackles of birth and death. To desire, and to expect favourable circumstances, and then to feel happy on their acquisition is the root of all miseries and sins. If this desire is discarded, a man attains equanimity.

Thirdly, whatever extra money and objects, besides our necessities, we possess are not ours, they are of the poor and the needy. So, we should hand these over to the poor and the needy people, and should think that by doing so, we are free from debt. Thus, we shall not get attached, to objects and riches etc.

'Na karmasvanuṣajjate'*—As a striver, should not be attached to objects of sense, he should also not be attached, to actions and their fruits. If action is performed well, it gives pleasure, but if it is not, it gives pain. This pleasure or pain, is attachment by action. So a striver, should perform actions carefully and efficiently without being attached to them, because they are transient, while his self, is eternal. So how can they have any effect on him? He is affected only, when he is attached to them, and that attachment misleads him to the cycle of birth and death. So, he should not be attached either to objects of senses or to actions. By doing so, he becomes completely detached from nature, which consists of only actions and objects. Thus he attains Yoga.

Here a point needs attention that generally there is attachment to actions for their fruits and the fruits are the pleasures. So, if this attachment for pleasure perishes, attachment to actions will also perish. Then, why has Lord Kṛṣṇa mentioned cessation of attachment to actions? The reason is, that there is an independent attachment for actions also. Even without a desire for fruit, there is a momentum of impulse for actions; so a man wants to perform an action. A man, ceases to have that attachment by performing actions, either for others or for God. So, Lord Kṛṣṇa, in the twelfth chapter, first exhorted Arjuna to seek to attain Him, through Yoga (Discipline) of practice. But, if he was unable to practice, Lord Kṛṣṇa asked him, to be intent on performing actions for Him (12/10). It means, that a striver who cannot concentrate his mind, on God and if there is an inner urge for actions, he should perform actions, only for God. Thus, the attachment of a striver, who follows the Discipline of Devotion,

* Here the term 'Karmasu' has been used in the plural number which shows that the man who is attached to actions has a desire to perform several actions and reap their fruits. But in the forty-fifth verse of the eighteenth chapter the term 'Karmanī' has been used in the singular number in order to show that a man free from attachment performs several actions with one intellect that he has to perform his duty.

will be blotted out. Similar, will be the result, in case of a striver who follows the Discipline of Action, if he performs actions, for the welfare of others.

As there is, attachment for action, there is also attachment, for inaction. A striver, should have no attachment for inaction also, because inaction causes idleness and laziness, which are 'Tāmasika' traits; while attachment to action, misleads to futile pursuits with 'Rājasika' traits.

How long will a striver take, to rise to the height of Yoga? To answer this question, Lord Kṛṣṇa has used the terms 'Yadā' and 'Tadā' viz., 'when' and 'then'. It means, that as soon as, he ceases to have any attachment for the objects of senses, and for actions, he attains Yoga.

Man himself, being a fragment of God, is eternal and free but he gets attached to the perishable worldly bodies and objects, the evolutes of nature and this attachment leads him to bondage. If he has a firm determination, not to enjoy worldly objects and actions today, he will at once attain Yoga, because Yoga (equanimity) is axiomatic. We do not realize it (the real), because we are attached to the unreal.

'Sarvasaṅkalpasannyāsī'—Out of all 'sphuraṇās', the 'sphuraṇā', which is pleasing and to which we are attached, becomes a 'saṅkalpa'.

This 'saṅkalpa' proves to be pleasant or unpleasant, because of favourable or unfavourable circumstances. A man, has attachment to favourable circumstances, while he has aversion for the unfavourable ones. Thus, this 'saṅkalpa' being always harmful leads to nothing but bondage. It is conducive, neither to Self-realization, nor to selfless service or to devotion to God or for good relations, with the family. Thus, a striver should renounce, this 'Saṅkalpa', by thinking that it involves neither one's own welfare nor of the world, it is conducive neither to the service of the family nor to God-realization (Self-realization). So, a striver

should be free, from all 'saṅkalpas' (thoughts of the world).

If a striver, does not get attached to the thought, it is a 'sphuraṇā'. If a 'sphuraṇā' does not assume the shape of a 'saṅkalpa', it vanishes naturally. This 'sphuraṇā', should also be renounced, because it wastes time though it does not cause much harm and a downfall. But a striver must renounce 'saṅkalpas', because without renouncing them, he does not attain Yoga; and without attaining Yoga he does not realize God. Something remains to be done by him and his human life is not successful. He does not develop devotion to God and he does not, become totally free from sufferings.

In the second verse of this chapter, the Lord declares, by a negative inference, that none becomes a Yogī without renouncing thoughts of the world, while in this verse He declares more positively that a man attains Yoga, by renouncing thoughts of the world. It means, that a striver should have no thought of the world in the least.

Methods to Renounce, All Thoughts of the World

(i) God has bestowed this human birth, the last of all births upon us, by His grace for our salvation. So, we have not to waste this valuable time of human life, in futile thought of the world. By thinking so, the pursuit of mind, can be renounced.

(ii) A striver, following the Discipline of Action, has to discharge his duty, without attachment (Gītā 3/19) at present, while the thoughts that come to his mind, are either of the past or the future. So a striver, should not be entangled in them.

(iii) A striver, following the Discipline of Devotion, should think that God is existent here and now, He is his and is in him, while the thoughts that come to the mind, are either of the past or the future. So, it is a blunder to think of the pursuits, which do not exist now, but not to think of God, Who has His existence now. By thinking so, a striver should renounce all thoughts of the world.

'Yogārūḍhastadocyate'—Equanimity, in success and failure, is called Yoga (Gītā 2/48). Attainment of equanimity is attainment of Yoga. Equanimity leads to God-realization. In the second verse of this chapter, Lord Kṛṣṇa declared, that none becomes a Yogī without renouncing the thoughts of the world, and here, He has declared that by renouncing all thoughts of the world, a man is said to have attained Yoga. It proves, that all the Disciplines as that of Knowledge, or that of Action, lead to attainment of Yoga (Gītā 5/5) as both disciplines culminate in the renunciation of all thoughts of the world.

Appendix—What is the mark of the yogī who has attained to the height of Karmayoga? For this the Lord has mentioned three factors—not to be attached to objects (things and persons), not to get attached to actions; and to renounce all thoughts of the world viz., to renounce one's own will. It means that he should not be attached to sensual pleasures and actions and should not insist from within that it should occur and it should not occur. He, who is neither attached to objects nor to the lack of objects; is neither attached to actions nor to the lack of actions and who has no 'Saṅkalpa' (projection of the mind), is said to attain to the height of Karmayoga. It means that he should not insist on availability or non-availability of objects, union or disunion of persons and performance or non-performance of actions (Gītā 3/18).

A striver should reflect upon whether there is anything which will ever stay with us and with which we shall ever stay. Is there any person who will ever live with us and with whom we shall ever live? Is there any action which we shall ever go on performing and which will ever be performed by us? Neither a thing nor a person nor an action will ever stay with us. One day we shall be devoid of a thing, a person and an action. If we accept their disunion at present and get detached from them, then freedom from the bondage of worldly life is axiomatic. It

means that the union with things, persons and actions is transient but their disunion is eternal. By accepting the eternal fact, the eternal divinity is attained and no lack remains.

Detachment from sense-objects and actions means—freedom from desire and from the sense of doership. If a striver is not attached to pleasures and objects, he becomes free from desires; and if he is not attached to actions, he becomes free from the sense of doership. Being free from desire and from the sense of doership, he naturally gets established in the self. In fact he does not get established but he is already established but he does not realize it because of his desire and the sense of doership. If there is absence of desire and the sense of doership, the striver realizes his self-evident abode in the self.

As while writing, we use a pen and we put the pen in its original position as soon as the writing is over, similarly a striver should use the body, while working and put (leave) it in its original position as soon as the work is over viz., should get detached from it; then after every action he will be established in yoga (equanimity). If he is totally detached from actions, he will attain to the height of yoga.

Attachment to Kriyā (pleasure) and objects (prosperity) leads to ruin (downfall) (Gītā 2/44), therefore a striver should neither be attached to actions nor to the fruit of actions (Gītā 2/47, 5/12). He should not enjoy pleasure born of his resolve viz., he should not derive pleasure from the fulfilment of his resolve. He should not resolve even for his salvation because the resolve for salvation strengthens (the existence of) bondage. Therefore renouncing all worldly thoughts he should remain quite indifferent.



Link:—In the previous verse, Lord Kṛṣṇa explained the marks of a Yogī and by giving the terms 'Yadā' (When) and 'Tadā', (Then) explained, that man is free in attaining Yoga viz., in

attaining Self-realization. So, Lord Kṛṣṇa inspires every human being to uplift himself by his own self.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

uddharedātmanātmānam nātmānamavasādayet
ātmaiva hyātmano bandhurātmaiva ripurātmanaḥ

Let a man emancipate himself by his own self; and not degrade himself; for he himself is his friend as well as his enemy. 5

Comment:—

'Uddharedātmanātmānam'—A man should lift himself by his own self. It means, that he should lift himself, above the body, senses, mind, intellect and life-breath, because all of these belong to matter (nature) and have identity with matter, while his self, is a fragment of God and has identity with Him. It also means, that he should lift himself from the limited 'I', to the unlimited 'Self'. So, for God-realization, there is no need to depend, on the insentient, the unreal, because attachment for the unreal, or dependence on the unreal, is the main obstacle to God-realization. There is no need of the body, senses, mind and intellect, to attain God Who is one's own. He, is in him, exists now and here, because the real cannot be attained by the unreal, the real, can be attained by renouncing connection with the unreal.

Secondly, as it was explained in the previous verse, a man should cease to have any attachment for objects, actions and thoughts, and raise himself above them. It is everyone's experience, that objects, actions and thoughts, have a beginning and an end. They are born and decay; are united and disunited, but his self remains the same, without the least modification. Therefore; detachment from these means, lifting himself by his own self.

Man possesses discrimination, by utilizing which, a striver

can lift himself and can realize God. A striver, by following the Discipline of Knowledge, can discriminate between the real and the unreal, and thus get established in his own self. A striver, following the Discipline of Devotion, accepts that he is God's and God is his, and this feeling leads him to God-realization. A striver, following the Discipline of Action, by using discrimination, utilizes the so-called body, senses, mind and intellect in rendering service to others and thus by breaking off his affinity with them, gets established, in his own self. Thus, his discrimination leads him to God-realization, whatever discipline, he may follow.

An Exceptional Fact About God-realization

Think of—'I am not body', because the body changes, while I remain the same; 'This body is not mine', because I cannot keep this body healthy, and in my possession, as long as I wish; 'This body is not for me', because if it had been for me, I might have not had any other desire. Secondly, this body is changeful, while I am eternal. How can this kaleidoscopic body, be of any use to the eternal 'Self'? Thirdly, if it had been for me, it would have lived with me forever, but it does not live. Therefore, if a man thinks seriously, and sticks to the thought, 'I am not body', 'The body is not mine' and 'The body is not for me', he will realize God spontaneously.

Now, a question arises, why Lord Kṛṣṇa has said, that a man should lift himself by his own self, when God, preceptors, saints and scriptures, also lead a man to God-realization. The answer is, that all of them will lead us to God-realization, only if we have faith in them; and it depends upon us, whether we have faith or we do not. It is, because of the lack of faith and desire, that several incarnations of the Lord, and many saints and liberated souls, could not enable us to realize God. But, those who had faith in them, realized Him. Therefore, a striver by having faith in them and by obeying them should realize God. It

is an unique opportunity for us, that this human body has been bestowed upon us in this Kali-Age, so that we may realize God, not only once, but several times during this life. But, we can realize Him, only when we ourselves want to do so.

Secondly, man has degraded himself, as he has accepted his affinity for the world, the world has not accepted that affinity, which breaks off, every moment. If one does not accept any new affinity, he may realize God.

'Nātmānamavasādayet'—He, should not degrade himself. It means that he himself being uniform and sentient, should not enslave himself, by having dependence on the transient and insentient worldly objects, such as riches, ranks etc. By virtue of his riches and ranks, he assumes himself to be elevated. This elevation, is of his virtues rather than his own. This dependence amounts to his degradation. But, how shocking and surprising it is, that he regards this degradation as promotion, and dependence as independence!

'Ātmaiva hyātmano bandhuḥ'—A man, himself is his friend, when he accepts that there is no need for mundane things, such as body, senses, mind, intellect etc., in God-realization. Secondly, he should have faith in his guide, in God, saints and scriptures. They will lead him to God-realization. By having this faith, he himself is his friend.

'Ātmaiva ripurātmanah'—He himself, is his enemy, when he accepts his affinity with the worldly body, senses and mind etc.

In the second line of the verse, the term 'Eva' (only), has been used twice, to emphasize the fact, that he and only he himself, is his friend and foe; anyone else, neither is, nor can be his friend and foe. By accepting his affinity with the world, he is his enemy and by accepting no affinity in the least, with the world, he is his friend.

Appendix—A man himself, rather than anybody else, is

responsible for his salvation (God-realization) or for his downfall. God has bestowed upon us this human body and he has also gifted us with all the requisites. Therefore for salvation no other person is needed, similarly no one else is responsible for our fall. The person himself by becoming attached to the modes, takes repeated birth and death (Gītā 13/21).

Preceptor (spiritual guides), saints and God lead a man to salvation when a man himself has faith and belief in them, accepts them, has an inclination towards them, takes refuge in them and carries out their orders. If he does not accept them as their own, how will they lead him to salvation? They can't. If he does not become a disciple, what will the 'guru' (spiritual guide) do? As other persons will provide food to a (hungry) man but the hunger should be his own. If he has no hunger of his own, what is the use of the food provided to him by others? Similarly if a striver is not sincerely devoted to his aim, what is the utility of the gospel preached by the spiritual guide, saints and exalted souls?

There is never lack of spiritual guides, saints and God. There have been many great saints, preceptors and incarnations, but we have not attained salvation. It proves that we have not accepted them. Therefore we ourselves are responsible for our salvation and ruin. He, who thinks others responsible for his salvation and fall, can never attain salvation.

In fact God is present, the preceptor is present, the supreme truth is present and ability and strength in a striver are also present. The only obstacle to their revelation, is the attachment to the perishable pleasures. The responsibility to wipe out this attachment to pleasures, goes to the striver because he himself has been attached to them.

Initiation (initiating or being initiated) is not the principle of the Gītā. A man is his own preceptor, therefore he has to preach the gospel to his own self. When all is God (Vāsudevah sarvam),

then who except God is a preceptor and who will preach the gospel and to whom will he preach it? Therefore the expression 'uddharedātmanātmānam' means that instead of perceiving defects in others, a man should perceive defects in his own self and try to get rid of them and preach the gospel to himself. He himself should become his preceptor, he himself should become his leader and he himself should become his ruler.



Link:—In the preceding verse, Lord Kṛṣṇa declared that a man himself is his friend and he himself is his enemy. How is he himself, his friend or enemy? The Lord, provides an answer, in the verse that follows.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

**bandhurātmātmanastasya yenātmaivātmanā jitaḥ
anātmānastu śatrutve vartetātmaiva śatruvat**

To him, who has conquered his self by himself, his own self is a friend; but to him who has not conquered the self, his own self acts as his foe. 6

Comment:—

'Bandhurātmātmanastasya yenātmaivātmanā jitaḥ'—Nothing resides, in a man except, the pure self. He does not at all depend, on the lower self viz., body, senses, mind and intellect etc. He renounces his dependence on these altogether, and gets established in his own self. He is the one, who has conquered himself.

How to know, that a man is established in his own self? When his mind is set well in equanimity, it means that he is established in his own self, because the Absolute is, free from blemish and is equanimous (Gītā 5/19). It means that by being established in the Absolute he has conquered himself by his own self. Actually he was already established in the Absolute,

but he could not realize it, as he had assumed his body, mind and intellect etc., as his.

In this world, a man cannot defeat anyone without the help of others, and this help of others, means his own defeat. How? For example, if you want to defeat others, either with arms or with arguments, you have to depend on arms or arguments, then only, you can defeat others. It means that you are first defeated, by arms or arguments. Thus one cannot conquer others, without his own defeat. But, one who has no need of others, in the least, conquers himself by his own self, and he himself, is his friend.

'Anātmanastu śatrutve vartetātmaiva śatruvat'—He, who thinks, that the body, senses, mind, intellect, riches and prosperity etc., are necessary, for him and who depends on them, is his own foe. He thinks, that by accepting these as his own, he has controlled them and conquered them. But, the fact is, that he has been defeated by them. When he takes his defeat as victory, it means that his own self, is his foe.

The term 'Śatrutve', means that a man by depending on worldly things, and by accepting his affinity with them, works as a foe for himself, as he himself, is sentient, but he attaches importance to the insentient and depends on them. The more claim, he lays on material objects, the more he becomes, a slave to them. Further, he harbours desire for respect, honour and fame, that lead to his fall. He concedes, that he is elevating himself but actually it is the reverse. This proves, that he himself, is his own enemy, in disguise.

How surprising it is, that a man by attaching importance to matter, by forgetting God-realization, as the real aim of human life, wants to maintain the memory of his so-called body, and name by his photos and statues, during the lifetime, as well as after death! Thus, he in spite of being sentient (self), gets entangled in the slavery of matter, (non-self) and acts as his foe.

By using the term 'Śatruvat', Lord Kṛṣṇa means to explain,

that a man by accepting his affinity with the body, senses, mind and intellect etc., thinks that he has become their master but actually he is their slave. Though, he does not think of harm to himself, yet the consequences are harmful and ruinous, and so Lord Kṛṣṇa has declared, that his own self acts as his foe, because, dependence on the mundane, finally misleads a man, to the cycle of birth and death.

Appendix—If a man has not the sense of ‘I’ and ‘mine’ in respect of his body, he himself is his friend and if he has the sense of ‘I’ and ‘mine’ in the body, he himself is like an enemy to himself viz., by giving existence to the non-self, he acts like an enemy to himself. ‘Śatruvat’—Whatever loss an enemy causes, the same loss he himself incurs. In fact as much loss a voluptuary does to himself, so much loss can’t be done even by an enemy. If we perceive in the right perspective, we come to know that an enemy does only good to us. He cannot do evil to us. The reason is that he can have an access only to objects, he can’t reach the self. Therefore what more can he do than to destroy the perishable? The destruction of the perishable will do us good only. In fact we sustain loss only, if we nurse ill-feelings.



Link:—What happens to the man, who has conquered the self by the self, has been described, in the next three verses.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

**jitātmanah praśāntasya paramātmā samāhitah
śītoṣṇasukhaduḥkheṣu tathā mānāpamānayoh**

The self-conquered one whose mind is perfectly calm, in the midst of antithetical pairs, such as cold and heat, favourable and unfavourable, joy and sorrow, honour and dishonour, is in constant communion with, the Supreme-Spirit. 7

Comment:—

[In the sixth verse, the term 'Anātmanah' (of unconquered self), and the term 'Jitātmanah' (of the self-controlled), have been used. It means that man who accepts his affinity of 'Tness and 'Mineness', with the body etc., his own self, acts as the foe. But a self-controlled person, who does not accept his affinity, with mundane objects, such as body etc., as his own self is his friend. In this way, the man of unconquered self, ruins himself, while a self-controlled man, remains in communion with the Supreme-Spirit.]

'Jitātmanah'—One, who has not the least, affinity with the mundane, such as body, senses, mind and intellect etc., is self-disciplined or self-controlled. Such a self-controlled man, does good to himself, as well as to the world.

'Śītoṣṇasukhaduḥkheṣu praśāntasya'—Here, 'Śīta' and 'Uṣṇa' do not denote only cold and heat, 'Śīta' and 'Uṣṇa' are merely, objects of touch. A self-controlled person, is really he who controls all senses, from sense-objects. Therefore, 'Śīta' and 'Uṣṇa', cannot be taken in a limited sense. They denote, favourable and unfavourable circumstances. It means, that one should not be pleased with favourable circumstances and incidents etc., or displeased with unfavourable circumstances and incidents etc., but remain perfectly calm, in the midst of the two.

In favourable circumstances, a man feels a sort of, coolness, while in unfavourable circumstances he feels a kind of warmth. A striver, should be cautious that his permanent peace is not disturbed, by this seemingly cold and heat. He should not be happy and sad, with favourable and unfavourable circumstances.

Now let us try to understand what 'Joy', and 'Sorrow', imply:

(i) Generally, people think that a person who lives in luxury is joyful, but one who cannot enjoy luxuries, is sorrowful.

(ii) A man, does not possess even the bare necessities of

life, but is satisfied with what he possesses, and is joyful, while the man who leads a life of luxury is worried at heart, lest the luxuries should be lost and is sad or sorrowful.

In the Gītā, 'sukha' and 'duḥkha', have been described, in two ways. The favourable circumstances and pleasure derived out of these is called 'sukha'. Similarly, unfavourable circumstances and sorrow derived from these is called 'duḥkha'. Where in the Gītā it is said, 'samaduḥkhasukhaḥ' (12/13; 14/24), 'śītoṣṇasukhaduḥkheṣu samaḥ' (12/18), it means, that he remains evenminded in 'sukha', and 'duḥkha'. But where the Gītā says, 'Dvandvairvimuktāḥ sukhaduḥkhasañjñaiḥ', there, it refers to the void of 'sukha' (pleasure) and 'duḥkha' (pain). In the former case, 'sukha' and 'duḥkha', have their entities but one remains equanimous, without being affected by them. In the latter case, there is no entity of either 'sukha' or 'duḥkha'. In sum total, both lead to the same goal.

Now, a question rises, why Lord Kṛṣṇa, has used two pairs of opposites 'Śīta and Uṣṇa' (cold and heat) and 'Sukhaduḥkha' (joy and sorrow), when 'cold' and 'heat' also stand for favourable and unfavourable circumstances. The explanation, is that past-actions result in favourable and unfavourable circumstances, while actions of the present, result in success and failure, (joy and sorrow). But a self-controlled man, remains perfectly calm and serene, in both states.

This explanation, seems to fit the context, because the expression 'Nendriyārtheṣu anuṣajjate', used in the fourth verse of this chapter, has been referred to here, by the expression 'Śīta-Uṣṇa', while the expression 'Na karmasu anuṣajjate' used there has been specified by the expression 'Sukha-Duḥkha'. It means, that where it is mentioned that he remains detached in favourable and unfavourable circumstances as a result of the fruit of past actions, while in success and failure, as the fruit of present actions. Here, it is mentioned that he remains calm, in both cases.

'Tathā mānāpamānayoḥ'—He is perfectly calm in honour and dishonour also. Now, a question arises, that honour or dishonour, is also a result of actions of the past, and therefore, is included in favourable and unfavourable circumstances. The explanation, is that in favourable and unfavourable circumstances, no one else, becomes an instrument, while in honour and dishonour (including praise and censure), someone else, becomes the instrument. But, the self-controlled man remains calm, whether he is honoured or dishonoured, by others.

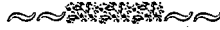
How to Remain Calm in Honour and Dishonour?

In honour, a striver should not think that it is the result of his virtuous or good actions, but he should consider it, a virtue of the person who has shown honour to him. While, he should think of dishonour, as a result of his past actions, and feel obliged to the other person, who has purged him of his sins, by becoming an instrument of dishonour. Thus a striver, will become calm in honour and dishonour.

'Paramātmā samāhitaḥ'—Equanimity, in cold and heat, joy and sorrow, honour and dishonour, proves that he has attained God-realization, because without internal bliss, a man cannot remain calm, in both favourable and the unfavourable circumstances, success and failure or honour and dishonour. Therefore, Lord Kṛṣṇa, in the Gītā has declared in 5/19, "Men whose mind is established in equanimity, have conquered, the mortal plane"; and in 6/22, He declares, "Getting into the infinite beatitude of the Self, he does not reckon any other gain greater than that, and wherein established he is not moved, even by the heaviest affliction" and so on.

Appendix—He, whose own self is like a friend viz., who has not the sense of 'I' and 'mine' in the body, remains equanimous and unaffected in favourable and unfavourable circumstances, pleasure and pain, honour and dishonour. Such a man is an

enlightened Karmayogī viz., he has realized God—this should be recognised. The reason is that favourable and unfavourable circumstances, pleasure and pain, honour and dishonour are fleeting but God ever remains the same.



ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

jñānavijñānatṛptātmā kūṭastho vijitendriyaḥ
yukta ityucyate yogī samaloṣṭāśmakāñcanaḥ

The Yogī whose mind is satiated with 'Jñāna' (knowledge) and 'Vijñāna' (equanimity), who remains unshaken ever, whose senses are compliant, to whom a clod, a stone and a piece of gold, are the same, is spoken of, as one who has attained God-realisation. 8

Comment:—

'Jñānavijñānatṛptātmā'—It is in the context of the, Discipline of Action. So here, the knowledge how to perform an action is 'Jñāna', and equanimity in success and failure is, 'Vijñāna'.

Action, thought and trance, performed respectively with the physical, subtle and causal body, for one's own self, is not knowledge (Jñāna), because it and its fruits have a beginning and an end. But himself being a fragment of God, is eternal. So, how can the transient and insentient, satisfy the eternal and sentient? This knowledge, that actions and their fruits cannot satisfy his own self, is knowledge (Jñāna). By having this knowledge, when a person remains equanimous in success and failure, that is called 'Vijñāna'. He himself gets satisfied with 'Jñāna' and 'Vijñāna'. Thus for him nothing remains to be done, to be known and to be achieved.

'Kūṭasthaḥ'—'Kūṭa', is a block of iron on which things made of iron, silver and gold etc., are hammered into different shapes, by smiths, but it remains the same. Similarly, the self-disciplined

man, remains unshaken, in all circumstances.

'Vijitendriyaḥ'—A striver, following the Discipline of Action, has to conquer the senses, because while performing actions, he may have attachment and aversion. Therefore, Lord Kṛṣṇa in 12/11 has said, 'Subduing your mind, senses etc., relinquish the fruit of all actions.' It means, that in abandoning the fruit of action, senses have to be subdued. Thus a striver who, while following the spiritual discipline remains careful in subduing his senses, his senses, are finally conquered when he realizes God.

'Samaloṣṭāsmakāñcanaḥ'—To a Yogī, a clod, a stone and a piece of gold, are the same. In dealings, he knows the value of each one of them. So, he keeps gold in the shelf, while lets a clod and a stone, lie outside. But he remains equanimous, in gain and loss. He views all the things of the world, with an equal eye, because he knows that all of these, are transient. He remains established in God, Who pervades everywhere equally, and His axiomatic equanimity, abides in him.

'Yukta ityucyate yogī'—Such a Karmayogī, satisfied with 'Jñāna' (knowledge), and 'Vijñāna' (equanimity), unshaken in all circumstances, with senses subdued, and equanimous, is spoken of as a Yogī viz., one who has attained Yoga or equanimity.



सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

suhṛnmitrāryudāsīnamadhyasthadveṣyabandhuṣu
sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate

He, who regards well-wishers, friends, foes, neutrals, mediators, the hateful, the relatives, saints and sinners, all alike, stands out supreme. 9

Comment:—

[In the eighth verse, there is description of equanimity in

objects, while here there is description of equanimity, in persons. The objects, cannot perform any action, while persons perform actions for themselves as also, for others. So, it is difficult for them to have equanimity in them. Therefore, the person who has a benevolent and impartial, attitude to all and regards them alike, even after noticing differences, in their conduct stands out supreme.]

'Suhṛnmitrāryudāsīnamadhyasthadveṣyabandhuṣu'—One, who is engrossed in the welfare of others, like a mother, without any selfish motive, is called 'Suhṛd' (disinterested friend), while one who returns good for good, is a friend.

The foe, is he who does evil to others without any cause, but the hateful is one, who does evil to others, having some selfish motive or any other cause.

The neutral, is he who remains indifferent, to two groups or men, if they are fighting and the mediator, is one who desires compromise, for the welfare of both.

He has a benevolent and impartial attitude, towards his relatives, as well as those hostile, to him.

'Sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate'—His dealing, with saints and sinners, is different but he thinks about the welfare of both of them, and also does good to them equally, because according to him all persons, are different manifestations of the same Divinity. As the Lord, is a disinterested friend, of all beings (Gītā 5/29), the Yogī is also a disinterested friend, of all beings, (Śrīmadbhāgavata 3/25/21).

Here, Lord Kṛṣṇa, by using the phrase 'Sādhuṣvapi ca pāpeṣu', means that if he regards saints and sinners alike, he will regard all people alike, because men are judged by their actions. The Lord, also lays emphasis on conduct (actions), by declaring, "Whatever a great man does, the same is done by others" (Gītā 3/21). If he regards men who perform virtuous actions,

and also those who perform evil actions alike, it means, that he stands supreme, because it is difficult to have a benign and equanimous attitude for the sinners.

In the world, people generally have a tendency to observe actions of others. By doing so, they cannot observe their real self, that remains the same, while actions always undergo changes. Secondly, they specially observe, evil actions of others which mislead observers to degradation, because, by doing so, they attach much importance, to those evil actions. Therefore, Lord Kṛṣṇa in this verse, has explained that a Yogī regards saints and sinners alike, because he believes that God alone, creates the phenomenon and so, all that is God. Thus, the Yogī stands supreme.

An Exceptional Fact

According to the gospel of Gītā, 'Equanimity is called Yoga' (2/48). One who attains equanimity does not need any other virtue, for God-realization. He becomes wholly virtuous spontaneously, and he conquers the mortal plane (5/19). In Viṣṇu Purāṇa, Prahlāda has said, that equanimity is God's adoration (1/17/90). We can attain, such a significant equanimity, by being free from evil. The means to be free from evils, are (i) Do not regard anyone as evil. (ii) Do not do any harm to anyone. (iii) Do not think ill of anyone. (iv) Do not perceive evils in others. (v) Do not hear evil of others. (vi) Do not speak ill, of others. By following these six rules, we shall be free from evil. As soon as, we are free from evil, we shall become virtuous, because virtue is our real nature.

We make efforts, and follow the spiritual discipline, in order to, become virtuous. But, we do not become virtuous, because we do not renounce evil, altogether and even a fragment of an evil, arouses pride of having virtue, which leads us to several other evils. But when evil are rooted out, we become virtuous,

spontaneously. When we become virtuous, we automatically, do good to others. By doing so, all the world provides us the necessities of life, without our asking and without working hard. Thus, we cease our dependence, on the world. This freedom from dependence, on the world, enables us to attain equanimity, which is axiomatic and then we have nothing to do, we become liberated souls.

Appendix—The sphere of evenness (equanimity) is different from that of inequality. God is equanimous (equal) and the world is uneven. An enlightened Karmayogī remains equanimous, even having different dealings with different persons. He regards a clod, a stone, a piece of gold, a well-wisher, a friend, an enemy, a neutral, a mediator, the hateful, a saint and a sinner alike, though dealings with them can neither be the same, nor should be the same and cannot be done the same. The reason is that he has realized, ‘there is nothing else besides God’.

If there is an idol of Lord Viṣṇu made of gold and there is toy-dog made of gold, both having the same weight will also cost the same. Lord Viṣṇu is the best and most venerable Deity while the dog is a mean and untouchable animal, in outward dealings there is a vast difference between the two but as far as the metal, gold is concerned, there is no difference between the two. Similarly in the world there is outward diversity among people as a friend, a foe, an exalted soul, a wicked person; good, bad, gentle, vile, virtuous, sinful, righteous, immoral, learned and foolish etc., but in essence all of them are only the manifestation of God. Only God has revealed Himself in different forms. He who knows this fact recognizes Him, others don’t recognize Him.

While bathing, when soap is applied to the body, if the body is seen in a mirror, it looks bad and clumsy. At certain parts, marks like blisters appear, somewhere lines appear. But the person does not feel sad that he is suffering from a disease.

The reason is that he knows that these marks will be rubbed off when the body is washed in water. Similarly all beings are the manifestations of God but outwardly they appear different because of difference in bodies and their nature. In fact in spite of their different appearance, they are the manifestations of God but it is because of our attachment and aversion that they appear different.

The fact which was mentioned in the second verse of the fifth chapter by the expression 'Karmayoga Viśiṣyate' (Karmayoga is superior to Sāṅkhyayoga), the same fact has been mentioned here by the expression 'samabuddhirviśiṣyate'. An equanimous person remains untainted. Untaintedness leads to yoga while taintedness leads to 'bhoga'. There is equanimity in the three yogas but it is specially important in Karmayoga, because Karmayoga being the worldly spiritual discipline, a Karmayogī faces more oddities in life than other yogīs.



Link:—Equanimity (evenness of mind), which is attained by the Discipline of Action, is also attained by the Discipline of Meditation. So Lord Kṛṣṇa, while starting the subject of meditation, gives inspiration for meditation.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

yogī yuñjīta satatamātmānaṁ rahasi sthitaḥ
ekākī yatacittātmā nirāśīraparigrahaḥ

A Dhyānayogī, should constantly engage in meditation, living alone in seclusion, having subdued his mind and body, and having got rid of bonds of desires and possessions for enjoyment. 10

Comment:—

[Here Lord Kṛṣṇa is describing in detail, the Discipline of Meditation, which was referred to in brief, in the twenty-seventh

and twenty-eighth verses of the fifth chapter. Here, the word 'Yoga', which has been derived, from the root 'Yuj samādhau' means, controlling the activities of the mind.]

'Aparigrahaḥ'—Meditation, is practised by disinclination for the world, and inclination for God. For its practice, the first means to be adopted, is 'Aparigrahaḥ'. 'Aparigrahaḥ' means freedom from accumulation of possessions. Nothing, should be accumulated for one's pleasures, because mind is attracted towards possessions and pleasures, and so it cannot be engaged in meditation.

'Nirāśiḥ'—It means, that a striver should not be free from outward prosperity and pleasures only, but also should get rid of desires and hopes for prosperity and pleasures, because these are all obstacles to God-realization. Therefore, a striver should always be aware of these desires and hopes.

'Yatacittātmā'—Even, by renouncing pleasures and prosperity, and also desire for them, there is possibility of attachment. Therefore, a striver should keep his body and mind under control. By controlling them, new attachment will not be aroused. The means to control them, is that no action should be performed being attached to it, because attachment leads a body to laziness and idleness, and senses, to pleasures, and mind, to the thought of pleasures and futile thinking.

'Yogī'—A Yogī, is one who is devoted to meditation, whose aim is only God-realization, rather than enjoyment and accomplishment.

'Ekāki'—A striver, should live alone, without any assistant, because in company he is likely to be engaged in conversation. In the absence of company because of attachment to him he is likely to be haunted by that. Thus he will not be able to meditate on God.

'Rahasi sthitaḥ'—A striver, should live in seclusion, on the banks of a river, or in a forest, or a temple, or a lonely room, meant for adoration and meditation only. The atmosphere, should

be such, that there is no hindrance in meditation.

'Ātmānam satatam yuñjīta'—Thus a striver, living alone in seclusion, as mentioned above, should concentrate his mind on God, with a firm determination to be engaged only, in meditation without having the least thought, of worldly affairs, whatsoever might happen. He, should be on the alert, because alertness is spiritual discipline.

A striver, should think of God, not only at the time of meditation, but also while performing other actions, without any attachment to these, because the thought of God, helps in meditation, while the thought of God in meditation, helps a striver in thinking of Him, during his mundane affairs. It means, that a striver should always remember that he is a striver viz., he should always remember God, and think of Him, even when he performs worldly actions. He should harbour, no thought of any worldly transaction, otherwise it will be a hindrance, in his meditation. Therefore, while sitting for meditation, he should have a firm resolve, that he has to meditate only on God, whatever may happen. By this resolve, it will be easy for him to meditate on God.

A striver has a complaint, that he cannot concentrate his mind, on God. The reason, is that he wants to concentrate his mind on God, without breaking off his affinity, for the world. Therefore, a striver should break off his affinity, for the world as it is this affinity or attachment, or a sense of mine, which influences the mind. Therefore, a striver can concentrate his mind and engage in meditation, by only having the aim of God-realization and being detached from all persons and things etc. If such detachment is not there, these will haunt his memory.

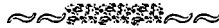
An Exceptional Fact

Initially, Arjuna was prepared to wage the war and he also got prepared at last. But, in between he thought that to wage

war was a sin. Thus, it was a question, of performing an action or not to perform it. So, it arose in the context of the Discipline of Action. But how other disciplines, such as of Knowledge, Devotion and Meditation were explained, in Gītā.

Arjuna retreats from the war, because he thinks that sin, would accrue to him, by killing his kinsmen. So he requests Lord Kṛṣṇa, to tell him what was good for him (2/7; 3/2; 5/1). Therefore, Lord Kṛṣṇa explains to him, the different means including gifts, rituals, penances, study of the Vedas and different kinds of disciplines leading to God-realisation. But, in all the means, Lord Kṛṣṇa has emphasized the fact that the aim to attain perishable things, is the main obstacle, to God-realization. If a striver, has only the aim of God-realization, and performs actions with equanimity those actions, would lead him to salvation or God-realization.

Appendix—Karmayoga,* Jñānayoga and Bhaktiyoga are the Karaṇanirapekṣa disciplines (independent of sense and other organs) but Dhyānayoga (the Discipline of Meditation) is a Karaṇasāpekṣa discipline (dependent on sense and other organs). Now the Lord starts the description of Dhyānayoga.



Link:—In the previous verse, Lord Kṛṣṇa offered inspiration for meditation. Now, in the next three verses, He explains what sort of setting, one should have and what process he should undergo.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

**śucau deśe pratiṣṭhāpya sthīramāsanamātmanah
nātyucchritam nātinīcam cailājīnakuśottaram**

* In Karmayoga (Path of Action) 'Karma' (action) is Karaṇasāpekṣa (dependent on instruments) but 'Yoga' (equanimity) is Karaṇanirapekṣa (independent of instruments).

Having well arranged his seat (āsana) in a clean and unpolluted place covered by Kuśa-grass, a deer-skin and a cloth, one over the other, neither too high, nor too low. 11

Comment:—

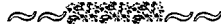
'Śucau deśe'—The place, is pure in two ways—(i) A naturally pure place such as the bank of the Ganges, a forest and the place near a holy basil, myrobalan (Āmvalā), Pīpala tree etc. (ii) Place cleaned with cow-dung and by sprinkling water, or by removing two inches of soil from the surface. A clean place of natural beauty, invigorates and elevates the mind.

'Cailājinakuśottaram'—According to the text a Kuśa-grassmat, a deer-skin, and a cloth, should be spread one over the other* yet there should be spread a Kuśa mat below, a deer-skin in the middle and a cloth at the top. The deer-skin should be of a deer, which is not killed, but which is dead, in the natural way, as the skin of deer, which is killed is regarded, as impure. If a deer-skin, is not available, a rug can be spread. Over the rug, soft cotton cloth should be spread. Kuśa-grass, is supposed to be made from the hair of, boar-incarnation of the Lord and thus is considered holy. Deer-skin is spread over a Kuśa-grass mat, so that Kuśa-grass may not prick the skin and an electric current of a body, may not pass through the Kuśa-grass, to the earth, as a deer-skin is a bad conductor, of electric current. A soft cotton cloth is spread over the deer-skin, so that the bristles of deer-skin, may not stick into the body and the striver feels comfortable.

'Nātyucchritam nātinīcam'—The seat of the plank-bed, should neither be too high, nor too low, because if it is too high, a striver while meditating may doze off, fall down and be injured; but if it is too low, creeping insects, may disturb him in his meditation.

* The order of the text does not seem reasonable and proper because Kuśa-grass pricks the body. Therefore, it should be interpreted as a Kuśa-grassmat below, a deer-skin in the middle and a cloth at the top, because the order of the meaning is more forceful than the order of the text.

'Pratiṣṭhāpya sthiramāsanamātmanah'—The platform or the plank-bed, should be fixed firmly. Moreover it should belong to him and be used by him only, because there may be bacilli in it, of others, if it is used by them. Similarly, a striver should have his own rosary, a bag for the rosary, and a spoon, used in religious ceremonies etc. Not only this, but according to the ordinance of scriptures, a striver should not use the seat, shoes and shirts etc., of others, otherwise he has to be a sharer in their virtues and sins. One should not sit, on the seat of saints and ascetics because, it is a dishonour to them. If one touches their seats and clothes etc., with feet, then it is also, a sin.



तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युज्याद्योगमात्मविशुद्ध्ये ॥ १२ ॥

tatraikāgraṁ manaḥ kṛtvā yatacittendriyakriyaḥ
upaviśyāsane yuñjyādyogamātmaviśuddhaye

While seated on his seat, concentrating the mind and controlling the thinking faculty (citta) and the senses, he should practise Yoga, for self-purification. 12

Comment:—

[After explaining the kind of a seat, now Lord Kṛṣṇa, in the twelfth and thirteenth verses, explains the process, how one should practise meditation.]

'Tatra āsane'—This phrase, has been used for the seat with a Kuśa-grassmat, a deer-skin and a cloth, described in the previous verse.

'Upaviśya'—He should sit still on the seat, in a comfortable posture, as 'Siddhāsana', 'Padmāsana' or 'Sukhāsana', etc., without moving the body. It is said, about the posture that a striver should be able to sit in that posture continuously for three hours, without moving the body. By doing so, the mind and life-breath

naturally become calm, and free from volatility. Volatility of mind, does not allow the body to remain motionless. The motion of the body and urge for action do not allow the mind, to remain steady and calm. Therefore, it is very essential that the body should remain motionless.

'Yatacittendriyakriyaḥ'—While seated, the mind and the senses should be kept under control. A striver should control his body, senses and mind, even in practical life, otherwise they cannot be controlled easily, while he meditates. It means, that he should lead a regulated and disciplined life, as has also been pointed out, in the sixteenth and seventeenth verses of this chapter.

'Ekāgraṃ manaḥ kṛtvā'—While meditating, he should make a firm resolve, that he has to engage himself only in meditation. If however, worldly thoughts crop up, he should think, that it is time only for meditation and not for worldly thoughts. If time passes in worldly thoughts, no useful purpose will be served, and he will be a loser, both ways. Thus, he should concentrate his mind, on God, without having any thought of mundane affairs. Even then, if a worldly thought comes to the mind, he should neither support it nor oppose it. By doing so, the thought will disappear as it is transitory. The thought, affects him, only if he accepts his affinity with it, but if he remains indifferent to it will automatically perish, because it is perishable and transient. In the world, there are good and bad actions. If we do not have any affinity with them, they would not affect us. Similarly during meditation, if we do not have any affinity, with thoughts, our mind will not get tainted. It will remain calm and composed.

'Yuñjyādyogamātmaviśuddhaye'—One should practise the Yoga of meditation for self-purification. Desire for worldly things, pleasures, honour, praise, name and fame etc., is impurity of the self, and by renouncing all the desires, to have the only aim of God-realization, is self-purification.

Yoga, is a power which can be used either for accomplishing

worldly pleasures, or for God-realization. If it is used for worldly accomplishments, it cannot be helpful in self-purification or God-realization. But if it is used for God-realization, it will be conducive to God-realization.



समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

samaṁ kāyaśirogrīvaṁ dhārayannacalaṁ sthiraḥ
sampirekṣya nāsikāgraṁ svaṁ diśaścānavalokayan

Let him hold the trunk, head and neck straight and steady, gazing at the tip of his nose, without looking around. 13

Comment:—

'Samaṁ kāyaśirogrīvaṁ dhārayannacalam'—The portion of the body from the neck to waist, is called 'Kāya' (trunk), while the portion from neck to top is called, head. All postures are useful, from meditation and health point of view. Out of those postures, Lord Kṛṣṇa has taken the essential feature, necessary for meditation, i.e., to keep neck, back and head in a straight position. While meditating, the trunk, head and neck should be held straight, so that the spinal cord may remain vertical. In this posture, the mind becomes calm and concentrated quickly. If one bends forward, he feels drowsy, if he bends backward, there is stupor and if he bends sideways, he becomes capricious. If he feels drowsy, he should walk a little, and then again with a firm determination, should repractice meditation by holding the trunk, head and neck straight.

'Diśaścānavalokayan'—He should not look in any direction, because by looking here and there, the neck will bend, which will disturb his meditation. So the neck should be held straight.

'Sampirekṣya nāsikāgraṁ svam'—He should look at the tip of his nose, with his half-closed eyes. If he closes his eyes, he

may feel sleepy. But if the eyes are open, he is likely to look at the other objects within sight and so there may be distraction in meditation. Thus, Lord Kṛṣṇa means to say, that he should keep his eyes half-closed, because by doing so, the eye-balls assume steadiness and seem as if they are looking at the tip of the nose.

'Sthirah'—He should sit steady, without any activity of the body or senses, just like a statue continuously for three hours. Moreover, there should not be any activity of the mind also. By doing so, he will overcome the strain of the posture and will become 'Jitāsana' (conqueror of the posture).

Appendix—Here gazing at the tip of the nose is not important but concentration of the mind is important.



Link:—Blissful meditation (Yoga) on God, (endowed with attributes and form) and the good flowing out of it, have been explained, in the next two verses.

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥ १४ ॥

**praśāntātmā vigatabhīrbrahmacārivrate sthitaḥ
manaḥ saṁyamya maccitto yukta āsīt matparaḥ**

Serene and fearless, firm in the vow of celibacy, with mind controlled, the vigilant Yogī should sit meditating on Me and having Me alone, as the Supreme Goal. 14

Comment:—

'Praśāntātmā'—Serene-minded, is he who is free from attachment and aversion. Attachment and aversion of the striver, whose aim is only God-realization, without having any worldly desire, (by becoming languid) perish, and with the disappearance of attachment and aversion, a striver attains peace, which is spontaneous. It means, that attachment and aversion, born of

the affinity for the world, disturb serenity or peace. One, who attains this peace, is serene-minded.

'Vigatabhīḥ'—Fear of disease, censure, dishonour and death arise, only because man accepts the affinity of 'Tness and Mineness, with the body. But when he abandons this affinity, he becomes free from all fears, because he thinks that even if the body perishes, it will make no difference as his mind dedicated to God, he will attain salvation, the ultimate goal of life.

'Brahmacārivrate sthitaḥ'—Here, it does not mean only vow of continence, but also includes that a celibate should lead a disciplined and controlled life, according to the order of his preceptor, free from sensual pleasures, honour, praise and comforts etc. He should not in the least, enjoy worldly things in any state, under any circumstance, either during meditation, or in practical life, but use them only as necessities of life.

'Manah saṁyamya maccittaḥ'—Having controlled the mind of all worldly affairs, he should think of God's form, play, virtues, glory and excellence etc. It means, that by shutting out all worldly thoughts, he should devote his mind to God only. The thoughts that come to mind, are either of the past or the present. So he should neglect them, by thinking that these have no existence at present. Moreover, the world actually does not exist, it merely seems to exist, while God existed in the past, exists now and will also exist, in future. So, he should think of Him, instead of thinking about the world.

'Yuktaḥ'—He should remain vigilant, in diverting his mind from worldly affairs and concentrate it on God, even while engaged in worldly affairs, because vigilance during engagement in worldly affairs, will help him in meditation, and that awareness during meditation will be helpful to him, in his practical life.

'Āsīta matparaḥ'—While sitting, he should have the only aim of God-realization, without having any other desire, or lust or attachment or mineness, in the least, as has also been pointed

out, in the tenth verse of this chapter.

Appendix—To consider any special trait as one's own is to invite demoniac nature in oneself. Therefore the Lord by the term 'matparaḥ' mentions that the striver following the path of meditation should depend on Him. By depending on God, evils (flaws) are quickly removed and the striver is not proud of his speciality. This is the special trait of devotion.

In this verse 'mana' and 'citta'—these are two terms which are synonyms have been used. With 'mana' anything is reflected upon time and again and with 'citta' only one thing is thought of. Therefore here the expression 'manaḥ saṁnyamya maccitaḥ' means that the world should not be reflected upon viz., detach 'mana' from the world and with 'citta' he should think of God viz., concentrate 'citta' on God.



युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

yuñjannevaṁ sadātmānaṁ yogī niyatamānaśaḥ
śāntiṁ nirvāṇaparamāṁ matsaṁsthāmadhigacchati

Thus, constantly meditating on Me, the Yogī of controlled mind attains everlasting peace, (Supreme Bliss) abiding in Me (Nirvāṇa). 15

Comment:—

'Yogī niyatamānaśaḥ'—One, who has controlled his mind is called 'Niyatamānaśaḥ'. A Yogī's mind, can be subdued, only if his exclusive aim is God-realization, without having any affinity for the world. Affinity for the world, does not allow the mind to be subdued.

A striver commits an error, if he thinks that he is a householder, having some caste, creed and colour etc. Thus he cannot meditate. A striver, should think that he is a striver,

whose only aim is to meditate on God. His aim is not to attain, mystic power. Thus, by changing his 'T'ness, he will be able to concentrate his mind, on God. With the change of 'T' sense, the inner sense would automatically change.

'Yūñjannevaṁ sadātmānam'—The word 'Evam' (thus), has been used for meditation and concentration of mind, described from the tenth to the fourteenth verses.

'Yūñjan ātmānam' means, that a striver should concentrate his mind on God, diverting it from the world. 'Sadā' means that he should practise meditation regularly, in seclusion and daily life, always having the aim of God-realization. Such practice, leads to an early success.

'Śāntim nirvāṇaparamāṁ matsamsthāmadhigacchati'—This is a state, when established, nothing further remains to be attained. This state, is called Supreme-Peace or Supreme-Bliss or emancipation or salvation. A striver, attains peace by breaking off affinity with the world, while he attains Supreme-Peace, by attaining God-realization. The process of meditation, culminates in 'Nirvikalpa sthiti', (state of mind where there is absence of all thoughts). But, this is also a state, as it does not remain constant, as there is deviation from it, at times. This is not God-realization. Further to it, there is 'Nirvikalpa bodha', which is Self-realization (God-realization). This is called Supreme-Peace. The same Supreme-Peace (in 5/12) has been called, 'Naiṣṭhikīm Śāntim' (final peace) and (in 9/31) 'Śāśvacchānti' (Eternal Peace).



Link:—In the next two verses, there is the description of the regulations, that a Yogī has to observe, in his earthly life.

नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्रतः ।

न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

**nātyaśnatastu yogo'sti na caikāntamanaśnataḥ
na cāti svapnaśīlasya jāgrato naiva cārjuna**

Yoga is not successful for him who eats too much, nor for one, who does not eat at all; or for him who sleeps too much, nor too little. 16

Comment:—

'Nātyaśnatastu yogo'sti'—Yoga is not possible, for him who eats too much.* Too much eating, causes thirst for water. So he has to drink much water. Too much water, makes the stomach heavy and the body too. If he overeats, he becomes dull and lazy, and may suffer from indigestion, which causes disease in the body. So he cannot concentrate his mind, in adoration and spiritual practice etc. So how can Yoga be possible for him?

'Na caikāntamanaśnataḥ'—Yoga, is also not possible, for him who eats too little. If he is underfed, he will feel hungry, think of food again and again, and become weak. His body, will languish and life will become hard to live. He will be inclined to keep lying down. It will be hard, to sit for meditation. Thus he cannot concentrate his mind, on God. So how is Yoga possible for him?

'Na cāti svapnaśīlasya'—Oversleep, makes a striver idle, lazy and inert. In oversleep, the striver cannot sleep soundly, and so different thoughts come to the mind. Thus, oversleep is a hindrance to the practice of meditation.

'Jāgrato naiva cārjuna'—This Yoga is not possible for him, who sleeps too little. By keeping aware he feels drowsy, and cannot practise meditation.

Men, of sāttvika disposition, while having spiritual discussions, narrating and listening to lives of saints, devotees and incarnations of God, have so much joy and get so much engrossed in them, that they do not feel drowsy, at all even by remaining awake,

* If a person's food is less than that of others but is more than his appetite, it is known as too much.

throughout a night. This wakefulness helps them reach a state, which transcends the three modes of Nature (prakṛti).

Similarly, devotees in adoration, loud chanting and constant remembrance of God, are so much engrossed, that they do not feel hungry. This cannot be said as 'not eating' (अनश्नतः) because all doings by men while devoted to God, become 'Sat'.



युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

yuktāhāravihārasya yuktaceṣṭasya karmasu
yuktasvapnāvabodhasya yoga bhavati duḥkhahā

Yoga which brings out the cessation of the travails of the world is accomplished only by him, who is moderate in diet and recreation, temperate in action and regulated in sleep, and wakefulness. 17

Comment:—

'Yuktāhāravihārasya'—Food (livelihood) should be earned, by honest means, it should be pure, easily digestible, light, a bit less than necessary and items of food must be in accordance with, the ordinance of scriptures and Āyurveda. Recreation, such as physical exercise and walking etc., should be resorted to, moderately.

'Yuktaceṣṭasya karmasu'—All actions, should be performed, according to one's caste, creed, country, condition and capacity, following the ordinance of the scriptures, and happily for the welfare of others.

'Yuktasvapnāvabodhasya'—One, should be moderate in sleep. He should remain awake in the day, go to bed early at night, and rise early in the morning. Here, the term 'Avabodhasya', (wakefulness) has a special meaning, that a striver should be spiritually aroused, as this human life has been bestowed upon him, to attain salvation. The term 'Yukta' (moderate), means, that

similar rules do not apply to all the persons for diet, recreations, actions, sleep and wakefulness. But, everyone should be moderate in them, according to circumstances he is in.

'Yogo bhavati duḥkhaḥ'—Thus, the Yoga of a Yogī, who is moderate in diet, recreation etc., brings about a cessation of the toil and troubles of the world.

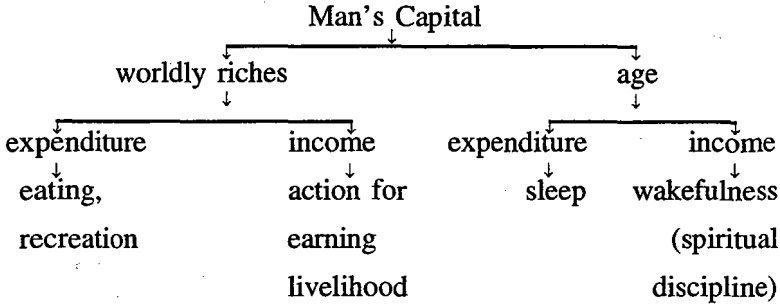
There is an exceptional difference between, yoga (meditation) and bhoga (pleasure). In 'yoga' there is abnegation of 'bhoga'. In 'bhoga' there is not total negation of 'yoga'. In 'bhoga', what happiness a man derives, is a result of disconnection of the contact with the unreal. But, man does not pay attention to this fact, and thinks that there is pleasure in contact, with worldly things. So, he gets attached to sense-objects. He cannot experience yoga, which brings about the cessation of miseries, of the world. In this Yoga, there is total negation, of worldly enjoyment.

An Exceptional Fact

This verse on meditation, is useful for all strivers. By following it, they may attain salvation. There are, four factors described in it—(1) moderate in diet and recreation, (2) moderate in action, (3) moderate in sleep and (4) moderate in wakefulness.

We have twenty-four hours, at our disposal. If twenty-four hours are divided say into four parts, we get six hours for each of the above activities (i) six hours for eating, recreation and physical exercise etc., (ii) six hours for actions for earning livelihood viz., farming, business and service etc., (iii) six hours for sleep and (iv) six hours for wakefulness viz., meditation, adoration, constant remembrance and loud chanting etc., for God-realization.

These can also be divided into two parts (i) Income and (ii) Expenditure. Actions and wakefulness, are the means of income, while eating, recreation and sleep involve expenditure. For income and expenditure, we have two kinds of capital—(i) worldly riches (capital) and (ii) age.

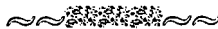


Let us first think about worldly capital (worldly riches). If a person earns more, it is alright, but if his expenses are more than income, it will not be good, it will ruin him. If a person, devotes only four hours to eating and recreation etc., he may devote eight hours to his profession, earning his livelihood.

Now, let us think about age. If he gets refreshed by four hours' sleep, he should devote eight hours to worship, meditation and spiritual discipline. This spiritual discipline, should be enhanced everyday because we have come to be born for God-realization, not for accumulation of mundane wealth etc.

Secondly, we should remember God, while earning our livelihood and also, while we go to bed. At bed time, a striver should think that he has to devote time to devotion and adoration, while lying in the bed. While lying down if he sleeps, it is alright but he should not aim at sleeping. Again, when he wakes after sleep, he should be engaged in adoration, meditation, devotion and study of scriptures etc. While discharging his duty, or performing actions, he should always remember, God. Thus each and every activity of his life would become part and parcel of one's worship.

Appendix—The verses sixteen and seventeen are certainly useful for the strivers following the path of meditation but they are also very useful for strivers following other paths.



Link:—In the preceding two verses, regulations that a Yogī has to observe, in his earthly life, have been described. Now, in the next verse, Lord Kṛṣṇa explains, when a striver, is said to be established in Yoga.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

yadā viniyataṁ cittamātmanyevāvaṭiṣṭhate
niḥspṛhaḥ sarvakāmebhyo yukta ityucyate tadā

When the perfectly controlled mind is fixed on the self (ātman) alone, free from desires for enjoyments, then the person is said to be, an achiever of Yoga. 18

Comment:—

[In this chapter, from the tenth to the thirteenth verses, there is description of the seat and posture suited to meditation. In fourteenth and fifteenth verses, there is description of meditation on God (with attributes and form), with its fruit. In, sixteenth and seventeenth verses, there is mention of regulations for all strivers of meditation. In the verses, from the eighteenth to the twenty-third, there is description of meditation of the self with its result.]

'Yadā viniyataṁ cittamātmanyevāvaṭiṣṭhate'—'When a well disciplined mind,* free from the thought of the world, gets established in the self, whichever remains the same, without any modification.' In the self, there is enjoyment or bliss which does not, let the mind deviate from it and thus the mind by having this relish, gets engrossed in it.

*The five stages of the mind are—'Mūḍha', 'Kṣipta', 'Vikṣipta' (confused), 'Ekāgra' (concentrated) and 'Niruddha' (tied up). In the first two stages a striver is not entitled for Yoga. The person with a Vikṣipta (confused) mind is entitled for Yoga, his mind sometimes rests but sometimes does not rest in the self. When the mind is concentrated, that is called 'Savikalpa samādhi'. But the next stage is when the mind is completely settled then that is called 'Nirvikalpa samādhi' or Yoga. Here in 'Viniyataṁ cittam' as well as in the fifteenth verse of this chapter, there is the hint of 'Savikalpa samādhi'.

'Niḥspṛhaḥ sarvakāmebhyo yukta ityucyate tadā'—When one is completely free, from desires for all objects and pleasures, here, as well as hereafter, he is called a Yogī.

The terms 'yadā' (when) and 'tadā' (then), denote that as soon as, a person with disciplined mind, rests in the self alone, free from desires for enjoyments, he becomes a Yogī.

An Exceptional Fact

In this verse, there are two important aspects—one is, that the mind should rest in the self, and the other is, that it should be free from desires, for all objects etc. It means, that when the mind gets focussed in self, it does not think of any objects, persons or circumstances etc., as it gets engrossed in the self. Similarly, if mind rests in the self, the Yogī, becomes completely free from all desires, lust and aspiration, etc. Not only this but he has no desire, even to have the bare necessities of life, and then he is a yogī, in the true sense of the term.

The same state, has been hinted at, in the fourth verse of this chapter, for a Karmayogī, when the Lord declares, "When a man ceases, to have attachment for sense-objects, or for actions and renounces all thoughts of the world, he is said to have attained, Yoga (6/4). The difference is, that a Karmayogī performs actions, for others only. So, he gets totally detached, from actions and objects. Then, he attains Yoga. A Dhyānayogī concentrates his mind on the self, and when the mind gets established in the self, he has no desire for actions and objects, not even, for the bare necessities of life. It means, that a Karmayogī's desires, are first wiped out and then he attains Yoga, while a Dhyānayogī's mind, first gets established in the self, and then his desires are wiped out. Thus, a Karmayogī applies his mind to the service of the world and gets established in the self, while along with the mind Dhyānayogī himself gets established in the self.



यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

yathā dīpo nivāstho neṅgate sopamā smṛtā
yogino yatacittasya yuñjato yogamātmanah

'As a lamp in a windless place, does not flicker', this is the simile used to describe the disciplined mind of a Yogī, practising meditation, on the Self. 19

Comment:—

'Yathā dīpo nivāstho neṅgate sopamā smṛtā, yogino yatacittasya yuñjato yogamātmanah'—As a flame of a lamp, in a place perfectly sheltered against wind, does not flicker, but remains steady, in the same way when the mind of a striver, rests in the Self alone, it becomes free, from all desires.

The Yogī, who has subdued his mind, is called 'Yatacittasya'. In the preceding verse, such controlled mind has been described as 'Viniyata'.

There is no place without wind, which exists everywhere. Somewhere, it is in its active form, while at other places, it is inactive. Here, the term 'Nivāsthaḥ', does not refer to total lack of wind, it rather refers, to the absence of its active state.

Now, a question may arise, why the mind has been compared, to the flame of a lamp which may flicker, and not to a mountain which neither flickers nor shakes. The answer is, that unlike a mountain, the mind does flicker like a flame. It is very difficult, to keep a flickering item steady. So, it has been compared to a flame. Secondly, as there is light in a flame, there is awareness of God, in the mind. Though, in sound sleep and a trance, there is an equal forgetfulness, of the world, yet, in sound sleep mind merges in ignorance, and so there is no awareness, of the self. In a trance the mind remains conscious of the Self. Due to these reasons, an illustration of the flame has been given, here. This fact, has also been pointed out, in the twenty-seventh verse of

the fourth chapter, by 'jñānadīpīte'.



Link:—The state, in which perfection is attained, is described in the next verse.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

yatroparamate cittam niruddham yogasevayā
yatra caivātmanātmānam paśyannātmani tuṣyati

When the mind, disciplined by the practice of Yoga becomes tranquil and when the Yogī beholding the Self (Ātman) by his Self, he is contented in the self. 20

Comment:—

'Yatroparamate cittam niruddham yogasevayā, yatra caivātmanātmānam paśyannātmani tuṣyati'—The determination to practise meditation on the self is 'Dhāraṇā', while the continuous flow of the mind, towards the self, disregarding other thoughts, is called 'Dhyāna' (meditation). Meditation, has three aspects, the meditative, (one who meditates), the act of meditation and the aim to be achieved viz., self. So long as, there is knowledge about the three, it is meditation. But, when the mind gets so much engrossed, in the aim, that nothing remains except the aim, that state is called 'Samādhi' (trance). This is called 'Saṁprajñāta samādhi'. After practising it for a long time, it changes into 'Asaṁprajñāta samādhi'. The distinction between the two, is that in the former, consciousness of the trio, regarding by way of the object and its name and the relation between the name and the object of meditation, persists. But in the latter, only the object of meditation remains, by becoming oblivious of the two. The former, is also called 'ekāgra' (concentration of mind), while the latter 'niruddha' (tied up state).

The 'samādhi' (trance), of 'niruddha' state, (tied up state)

is also of two types—'sabīja' (with seed) and 'nirbīja' (without seed). In the former, because of subtle desire 'Siddhiyān', (accomplishments) appear. These accomplishments, are in the form of worldly riches, which are obstacles to God-realization or Self-realization. Therefore, regarding these as meaningless, a Yogī, becomes quite indifferent to them, and then he rises to the height of 'Nirbīja samādhi' (trance without seed), which in this verse has been referred to as 'Niruddham' (tied up state of trance).

In meditation, while having disinclination for the mundane, a striver gets joy or peace, which is far superior, to mundane pleasures. This joy, enhances as a striver rises to the higher states of trance, by practising meditation. While progressing he reaches the stage of 'Nirbīja samādhi' (trance without seed). If he does not enjoy ever that state of joy, then he is satisfied in the self by the self.

'Upamāte' (attains quietness) means, that mind, being insentient cannot catch the self, which is sentient. So, it becomes quiet and at that moment, a Yogī ceases all affinity for the mind.

'Tuṣyati' means, that he is not satisfied with anything, else, except the self.

The gist, of this verse is, that a Yogī realizes the self in him, by his own self, as the Self ever remains, the same. Our affinity, with the world, is the only obstacle to realize it. When by meditation the mind becomes tranquil a Yogī's affinity with the mind, and the world, is renounced and he realizes, the Self in his own self.

An Exceptional Fact

The aim of human life, can be achieved by, both the Discipline of Meditation, as well as the Discipline of Action. But, there is a little difference between the two. In meditation, when the mind

of a striver becomes peaceful, and does not enjoy the state of trance, he is satisfied, in the self by the self. In the Discipline of Action, when a striver abandons all desires of the mind, he is satisfied in the self by the self (Gītā 2/55).

In the Discipline of Meditation, when the mind is absorbed in the Self, a Yogī experiences, trance. When he does not enjoy that state, his affinity with the mind is broken off, and he is satisfied in the self.

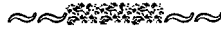
In the Discipline of Action, when there is tendency of all the actions, senses, mind, intellect and body etc., for the welfare of others, all desires, are abandoned. As soon as, desires are abandoned, the Yogī's affinity, with the mind is broken off, and he is satisfied in the self.

Appendix—The mind is not concentrated on the self, it can't reach the self but it becomes indifferent. The reason is that the mind belongs to a different class from that of the self. The mind is lower (insentient) nature and the self is higher (sentient) nature. Therefore the self rests in the self—'ātmanātmānaṁ paśyannātmānaṁ tuṣyati'.

'Beholding the self by the self' means that the self cannot be perceived by senses but it can be perceived only by the self. Whatever is thought of with the mind, that is only of sense-objects (the non-self), rather than of God. Whatever is determined with the intellect, is of the objects of the intellect, not of God. Whatever is described with the tongue, is of the objects of the tongue, not of God. It means that with the mind, intellect and tongue there is reflection, determination and description which are the evolutes of Prakṛti (non-self). But God is realized by having dissociation with the mind, intellect and tongue viz., by renouncing affinity with them.*

* If there is the only aim of God-realization, then reflection, determination and description with the mind, intellect and tongue are not improper, but they became the means to the end. But if a striver gets satisfied in them and thinks that he has attained perfection, then that satiation becomes obstacle to his aim.

Here the Self-realization which is attained by the Discipline of meditation, the same is attained by Karmayoga (path of action) (Gītā 2/55). The difference is that 'Dhyānayoga' (Discipline of Meditation) is dependent on instruments (Karaṇasāpekṣa) while Karmayoga is a 'Karaṇanirapekṣa' (independent of instruments) discipline. In 'Karaṇasāpekṣa' discipline, renunciation of affinity for Matter (non-self) is delayed and there is possibility of a striver's deviation or downfall from Yoga.



Link:—What happens, after the Yogī is satisfied in the self by the self, is described in the next verse.

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

sukhamātyantikam yattadbuddhigrāhyamatīndriyam
veti yatra na caivāyam sthitaścalati tattvataḥ

When he feels that supreme and transcendental bliss while his discrimination remains fully awakened, and wherein established, the said Yogī, never moves away from reality (tattva). 21

Comment:—

'Sukhamātyantikam yat'—The bliss which a Yogī feels, is infinite and there cannot be any bliss greater than this because it transcends the three attributes (modes) and is axiomatic. This bliss, has been called an imperishable bliss (5/21), infinite bliss (6/28) and absolute bliss (14/27).

This bliss, has been called infinite here, because, it is superior to Sāttvika joy, which is born of placidity of mind by meditation, on God. This infinite bliss, is not born, but it is unborn and axiomatic.

'Atīndriyam'—This supreme bliss, transcends sensual pleasures. It means, that it is superior to rājasika joy, which is derived from the contact of senses with their objects. It is beyond our

power, to obtain rājasika joy because it is beyond our power to obtain individual's desired sense-objects. So, we are dependent to obtain these, while there is no such dependence in attaining infinite bliss. That can be felt in the self by one's own self. In attaining it you don't require any individual, any sense-object and even your mind and senses. You are quite free in having it by your own self.

'Buddhigrāhyam'—It means, that it is superior to the tāmasika joy, which arises from sleep, indolence and carelessness. A man derives joy from sound sleep, but in sound sleep, his mind is merged. Joy is also derived from indolence and heedlessness but at that time mind is not awake and discrimination is lost. But in infinite bliss, the mind is not merged, nor is discrimination lost. It is beyond the access of intellect, being an evolute of matter, while bliss, is the characteristic of the Self, which is beyond matter.

Thus in this verse, it has been explained that the supreme bliss, is far superior to the sāttvika, rājasika and tāmasika joy, and it transcends all the three modes.

'Vetti yatra na caivāyam sthitaścalati tattvataḥ'—A Yogī feels bliss in his own self, and established there, he does not move from reality viz., this bliss continues endlessly and spontaneously. When, the muslims imprisoned Śivājī's son, Sambhājī, made him blind and removed his skin off, to force him to embrace their religion, but he did not do so and thus he did not go astray and discard his religion. It means, that nothing can force a person to move away from his beliefs. When no force, makes a person to change his beliefs, how can anyone force a Yogī to deviate from supreme bliss, or how can he himself abandon that supreme bliss? He cannot.

It means, that a man never moves from Supreme Bliss, because it is a characteristic of the Self (Soul). He changes only, when there is the least affinity with matter. Thus, by affinity for

matter, a man may have a fall, even from a trance. So long as, he has affinity for matter, his self cannot merge, in the Cosmic Self, because matter is always active.

Appendix—Having realized the self, a Dhyānayogī feels imperishable and integral bliss which is ātyantika (infinite) (supreme) viz., it is superior to Sāttvika joy; ‘atīndriyam’ viz., it is superior to Rājasika joy and ‘buddhigrāhya’ viz., it is superior to Tāmasika joy.

When the Lord declares the imperishable bliss as ‘buddhigrāhya’ He does not mean that it can be intuited (attained) by intellect. The reason is that intellect is the evolute of Prakṛti, then how can it have an access to the bliss which transcends Prakṛti? Therefore the purpose in declaring it as ‘buddhigrāhya’ is that it is superior to Tāmasa joy. The joy, which is derived from sleep, indolence and carelessness, is Tāmasa (Gītā 18/39). In sound sleep intellect merges in ignorance; and in indolence and heedlessness, intellect does not remain fully awake. But in self-evident imperishable bliss, intellect does not merge in ignorance but remains fully awake—jñānadīpita’ (Gītā 4/27). Therefore it has been called ‘buddhigrāhya’ because intellect remains awake but intellect has no access to it.

As in a mirror there is reflection of the sun, the sun is not there, similarly in the intellect there is reflection of that bliss, the bliss is not there; therefore it is called ‘buddhigrāhya’.

It means that the integral bliss is far superior to Sāttvika, Rājasa and Tāmasa joy, it transcends them. In spite of being called as ‘buddhigrāhya’, it totally transcends intellect.

The self associated with the intellect (Prakṛti) is ‘buddhigrāhya’, not the pure Self. In fact the self cannot be attached to Prakṛti but he (self) assumes his attachment to Prakṛti—‘yayedam dhāryate jagat’ (Gītā 7/5).



Link:—Why a Yogī, does not move from Reality, is described in the next verse.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥

yam labdhvā cāparam lābham manyate nādhikam tataḥ
yasminsthito na duḥkhena guruṇāpi vicālyate

And, having gained which state he does not reckon any other gain greater than that, and wherein established, he is not shaken even by the greatest affliction. 22

Comment:—

'Yam labdhvā cāparam lābham manyate nādhikam tataḥ'—When a person, expects more happiness in something else, than what he possesses, there is every possibility of his reverting to that. A man, wants to attain Supreme Bliss, or infinite bliss, and he runs after sleep, indolence and heedlessness, the tāmāsika joys. But he abandons these, because he feels that the joy derived from the contact of the senses with their objects is more pleasant than this one. He abandons it, also when he feels that Sāttvika joy which is born by placidity of mind, by meditation on God, is superior to it. He abandons it too, when he feels, the Supreme Bliss. There is no greater bliss than this. By gaining this, he has nothing else to seek, because there is no gain, greater than this.

'Yasminsthito na duḥkhena guruṇāpi vicālyate'—A man, may also abandon something, if it results in affliction in spite of its gain. A man, may abandon an attempt to achieve a goal, if he feels that there is some danger. But here Lord Kṛṣṇa, says that a Yogī having been established in the Supreme Bliss, cannot be shaken even by the greatest suffering. If he is hanged or his limbs are broken to pieces, or his body, is ground to powder between mill-stones or his skin is stripped off his body, or, his body is put into boiling oil, yet he is not shaken.

Why is he not shaken even by the greatest punishment? The reason, is that a Yogī established in the Supreme Bliss, has no body consciousness. So the harm inflicted on the body, does not affect him. He feels pain or affliction, only if he identifies himself with matter (Gītā 13/21). But, when he by breaking off his affinity, with matter, is established in the Supreme Bliss, of the self, afflictions or sufferings cannot have any access to him, and so he is not shaken even by the heaviest suffering.

Appendix—This verse is the touchstone for all disciplines. A striver following any discipline—Karmayoga, Jñānayoga, Dhyānayoga and Bhaktiyoga etc., should test himself on this touchstone. In order to know his state this verse is very useful for a striver. Every being has an aim to wipe out sufferings and to attain bliss. Therefore every striver should attain the state described in this verse. If this state has not been attained, it means that his spiritual discipline has not attained perfection. A striver may not discontinue his practice or he may regard his imperfection as perfection, so this verse should be the criterion.

A man can attain such a rare state—in which there is endless gain and there is not an iota of suffering but by indulging in accumulation and enjoyments he causes limitless harm to himself.



Link:—Now in the next verse Lord Kṛṣṇa gives inspiration to gain that Supreme Bliss.

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

taṁ vidyādduḥkhasaṁyogaviyogaṁ yogasañjñitam
sa niścayena yuktavyo yogo'nirviṇṇacetasā

This separation from the assumed union with pain, (travails of worldly life) is called Yoga. This Yoga, (which aims at union with

God or at equanimity), should be practised with determination and without a tired and inattentive mind. 23

Comment:—

'*Tam vidyāduḥkhasaṁyogavīyogaṁ yogasañjñitam*'— Our union with pain and birth is the result of accepting our affinity with the world, and this affinity is merely assumed not real. We can be delinked from this union, because it is merely assumed, and is not natural. However, strong, our assumption may be, and it may be for a long time, we can cut it asunder, as it is impermanent. As soon as, we are disconnected from this union, with pain (body and world) we attain Yoga i.e., we feel our union with the Self, which is constant, eternal and spontaneous. But we forget this latter union, because of our accepting affinity, with the world. By breaking off this affinity, our memory is revived. Therefore, Arjuna in the seventy-third verse of the eighteenth chapter, says that he has regained his memory. It means, that Arjuna has not gained anything new, but he has regained his memory, that he has a constant union with God (Self).

Here in this verse, Lord Kṛṣṇa has defined Yoga, as disconnection of union with pain, while in 2/48, he has defined it as equanimity in pleasure and pain. In fact, both, the definitions are one and the same, because equanimity in pleasure and pain, turns into a state of separation from union, with pain.

Patañjali has defined Yoga, as the control of mind (Yogadarśana 1/2) and when the mind is controlled, one rests in the Self (1/3). But in the Gītā, Lord Kṛṣṇa has defined Yoga, as in this verse, one's union with the self, which is axiomatic.

The term 'tam' (that), has been used for a state of a Yogī of disciplined mind. This state has been hinted at, by the term 'Yatra' (where), in the first half of the twentieth verse of this chapter, where it has been mentioned that the mind attains quietude. In the second half of the twentieth verse, where it is mentioned that a Yogī gets established in the self. In the first line of the

twenty-first verse, He explained the importance of supreme bliss, by using the term 'yat' (which), while in the second line, by using the term 'Yatra' (where), He explained the state of a Yogī. In the twenty-second verse, He explained gain by the term 'Yam' (which), and 'yasmin' (in which). Thus, Lord Kṛṣṇa by using the term 'Yat*', six times from the twentieth verse to the twenty-second verse, has explained the singular state of a Yogī. The same state, has been glorified here, by the term 'tam' (that).

'Sa niścayena yuktavyo yogo'nirvīṇacetasā'—This Yoga of meditation, should be practised by a striver, by having the aim of attaining Yoga (equanimity) with determination and with an undistracted mind, as has been described from the eighteenth verse to the twentieth verse of this chapter. In order to, realize this state of equanimity, a striver should have a fixed mind, that he has to attain Yoga (equanimity), even in the face of all temptations and afflictions.

'Anirvīṇacetasā' means, that a striver should not feel despondent and distracted in attaining that Yoga, in spite of obstacles and afflictions. He should think, that he has to realize God, perfection or equanimity even if, he has to spend years and births together, and even if he has to face most serious afflictions. He should think, that he has wasted innumerable births and suffered tortures in hell, but has not attained his aim of God-realization, though his past sins have been destroyed. So, he should devote his full time (span of his present life), power and resources to, realize Him.

Appendix—The division of worldly union viz., Saṁyoga is different from that of Yoga. There is 'Saṁyoga' with that object (or person) or action with which we can't stay forever and which can't stay with us forever. There is 'Yoga' with that with whom we can stay forever and who can stay with us forever. Therefore in the world there is 'Saṁyoga' with one another and with God

* 'Yatra', 'Yam' and 'Yasmin' are the words formed from the word 'Yat'.

there is yoga. In fact there is no union with the world and no disunion from God viz., whatever we gain in the world is not permanent hence it is no gain at all and God is never separate from us. The assumption of the union with the world and disunion from God is ignorance and it is the greatest blunder of a man. Certainly there is disunion from the worldly union but there is no disconnection at all from the union with God.

A man wants union (with worldly things) but he has to face disunion, therefore the world is said to be the abode of sorrows—*duḥkhālayamaśāśvatam* (Gītā 8/15). A desire leads to the union with pain (sufferings). If a striver is free from desires, there is no union with sufferings and there is union with God.

The union of an embodied being with God is eternal. This axiomatic eternal union is called 'Yoga'. This eternal union prevails in all places, all the time, in all actions, in all things, in all persons, in all states, in all circumstances and in all incidents. It means that there has neither been, nor is, nor will be nor can be any disunion from this eternal union. But by assuming connection with the unreal (body) the eternal union is not realized. As soon as there is separation (renunciation of connection) from the assumed union with the unreal in the form of pain, the eternal union is realized. This is the chief Yoga of the Gītā and in order to realize this yoga there is description of Karmayoga, Jñānayoga, Dhyānayoga and Bhaktiyoga etc. But these disciplines (paths) will be called 'Yoga' only when there is total renunciation of affinity with the unreal and there is realization of eternal union with God.

The Lord has defined Yoga in two ways—

(i) Equanimity is called Yoga—*'samatvaṁ yoga ucyate'* (Gītā 2/48).

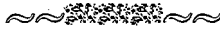
(ii) Termination of union with pain in the shape of the worldly transmigration (travails of worldly life)—*'taṁ vidyād-duḥkhasaṁyogaviyogaṁ yogasañjñitam'* (Gītā 6/23).

Either call it equanimity or call it disconnection of union with pain in the form of the world—both are one and the same. It means that by getting established in equanimity, there will be disunion from the union with the world, and by the disunion of the union with the world, a striver will get established in equanimity. By anyone of these two, the eternal union with God will be realized. If we see from the subtle point of view that ‘*taṁ vidyāduḥkhasaṁyogaviyogaṁ yogasañjñitam*’ is the first stage and ‘*samatvaṁ yoga ucyate*’ is the later stage in which there is attainment of ‘*naiṣṭhikiśānti*’ (everlasting peace), ‘*paramaśānti*’ (supreme peace) or ‘*ātyantika sukha*’ (eternal bliss).

Equanimity is being attained naturally and sufferings are also disappearing naturally. Only that is attained who is ever attained and only that is renounced which is ever renounced. The attainment of the ever attained is called Yoga and renunciation of the ever renounced is also called yoga. The pleasures that are derived from the contact with sense-objects, persons and actions are only sources of pain viz., they cause sufferings (Gītā 5/22). Therefore union with the world rather than disunion causes sufferings. There is no disunion of the joy (bliss) which is attained by disunion (renunciation of affinity) from the world because it is eternal. When there is disunion in both union and also disunion, it means that disunion is eternal. This eternal disunion is called ‘Yoga’ in the Gītā.

God being ever-existent is called ‘Is’ and the world being never really existent is called ‘Not’. A vital fact is that while we try to perceive ‘Is’ then pure ‘Is’ is not perceived but if we observe ‘Not’ as negation, pure ‘Is’ is intuited. The reason is that while we perceive ‘Is’ we make such perception through the mind, intellect and other such ‘Vṛttis’ then ‘Is’ to be perceived. ‘Is’ associated with such ‘Vṛttis’, but while we perceive ‘Not’ then our ‘Vṛttis’ themselves being ‘Not’ will be also shunned and pure ‘Is’ will be intuited. As while removing rubbish, the

broom is also discarded after removing rubbish as it is also rubbish and the (clean) house remains. It means that 'God pervades everywhere'—by reflecting upon it with the mind and by determining it with intellect, our connection with 'Vṛtti' will persist. But 'the world is separating from us every moment'—thus by perceiving the world as non-existent, our affinity with the world and the 'Vṛtti' will be renounced and pure Supreme Reality (God) will remain.



Link:—In the next verse, Lord Kṛṣṇa explains the topic of meditation on God, Who is without attribute and formless, in order to attain Yoga (equanimity).

सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

**saṅkalpaprabhavāṅkāmaṁstyaktvā sarvānaśeṣataḥ
manasaivendriyagrāmaṁ viniyamya samantataḥ**

Completely giving up all desires arising from thoughts of the world, and restraining the senses, from all sides, by the mind. 24

Comment:—

[The state, which is attained by disinterested action (6/1—9), is attained by meditation on God with attributes and form (6/14-15), as by meditation on the self (6/18—23), is also attained by meditation on the Absolute, Who is formless and attributeless, which is described here.]

'Saṅkalpaprabhavāṅkāmaṁstyaktvā sarvānaśeṣataḥ'—Thoughts of worldly things, persons and incidents etc., come to the mind, when the man is either attached to or hateful for these and, it becomes a 'Saṅkalpa' (pursuit of the mind). This seed of pursuit, sprouts and grows into a plant of desire. It should happen and it should not happen—this is desire. Thus desire born of thought, should be completely abandoned.

The term 'Kāmān' (desires), which is itself plural, yet to emphasize that all the desires of different kinds, should be abandoned another term 'Sarvān' has also been given here.

'Aśeṣataḥ' means, that the seed of desires should be completely destroyed, otherwise it may sprout and grow into a forest of desires stretching for miles and miles.

'Manasaivendriyagrāmaṁ viniyamya samantataḥ'—Objects of five senses—sound, touch, colour, taste and smell, should be fully restrained by the mind. 'Samantataḥ' means, that the mind also should not think of sensual pleasures, and in the mind there should not be any temptation for worldly praise, honour and comfort etc., in the least. One, who practises meditation should resolve, to renounce affinity for all material objects.

Appendix—First there is 'Sphuraṇā' (mere flash of thought) and then it is changed into 'Saṅkalpa' (pursuit of the mind). When we take 'Sphuraṇā' as existent and get attached to it and further we insist on its implementation then it changes into a 'Saṅkalpa'. 'Sphuraṇā' is like the glass of a mirror in which no photograph of a man is taken but 'Saṅkalpa' is like the film of a camera which immediately catches the impression.



Link:—In the next verse, Lord Kṛṣṇa explains what should be done, to give up all desires and to restrain the senses.

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥

śanaiḥ śanairuparamedbuddhyā dhṛtigṛhītayā
ātmasaṁsthaṁ manaḥ kṛtvā na kiñcidapi cintayet

One's intellect (mind) fixed firmly, he should gradually attain tranquillity; with the mind centred on God, and he should not think of anything else. 25

Comment:—

'**Buddhyā dhr̥tighīṭayā**'—A striver, should not feel dejected and disappointed, that he has not been successful, in meditation on God, after practising for a long time. He should have patience and determination, that he has to attain God, whatever may happen,* because there is no gain better than this. Thus, he should control his intellect, without caring for worldly pleasures, praise, honour and comfort etc.

'**Śanaiḥ śanairuparamed**'—In being indifferent, to worldly pleasures, he should not make haste, but he should become indifferent gradually, and finally achieve quietude. He should have neither attachment nor aversion, for pursuits of the mind. If we abandon a thing there is a possibility of a feeling of aversion persisting for it but there should not remain even a trace of the feeling of aversion for any object of the world. It is said that we should become indifferent to it. Here, attainment of an attitude of indifference has also been mentioned, because God, the sentient is beyond the access of mind, being as evolute of matter; which is insentient. As a lamp, which receives light from the sun cannot illumine the sun, so mind, which receives energy from God, cannot have access to Him but can be indifferent to the world. Secondly, in the world, there is nothing but affliction, therefore, it is futile to think of the world. So, one should become quiet, tranquil and indifferent.

'**Ātmasaṁsthaṁ manañ kṛtvā**'—God pervades everywhere, even in thoughts, so thoughts are nothing, except God, who is their base and illuminator. Secondly, God is eternal and always the same, without any modification, while persons, things and circumstances etc., are born and they decay viz., and have no existence. So fixing the mind on God, and having a firm

* He should have an iron determination that he will not leave his seat without realizing God even though his body may get parched and even his skin, flesh and bones may decay.

determination of the existence of God, alone he should not think at all.

'Na kiñcidapi cintayet'—It has already been said, that he should not think of the world. God is all-pervasive, he should also not think so. By that, his affinity with the mind, will persist. A meditator, and the mind, will have their existence, so having resolved, that God pervades everywhere, he should not think of anything else. Thus by becoming tranquil, he will realize the ever-existent self which has already been described in the twenty-second verse.

An Exceptional Fact in Connection with Meditation

The most important fact, is that God (manifest or unmanifest), pervades everywhere—in all persons, things, incidents, circumstances and actions and there is never any modification in Him, while matter always undergoes modifications. As a diver dives, into an ocean and perceives water all-around, similarly, a striver, should feel God all-around and also, in him. The only aim of mankind, is to realize God, Who is ever realizable, but He is not felt, because we divert our attention towards perishable things.

If we had an exclusive devotion to attain Him, our mind would be automatically concentrated, on Him. Ether is around us and so is God, but we do not pay attention to it. Therefore, a striver abandoning all thoughts of the world, should be indifferent and quiet. He, while concentrating his mind on God, commits an error, that he opposes a thought that comes to the mind, and then has affinity for it. Similarly, he has affinity for a thought, if he is attached to it. Therefore, a striver should neither oppose any thought nor support it, he should only remain indifferent and attain tranquillity or quietude.

All projections and distractions of the mind, are transient, so if these are born, they would decay, certainly. We should not

accept our affinity for them. We should accept our affinity for God, who pervades everywhere. When, we confine ourselves to a body, our separate entity, comes into existence that, 'I am'. This individuality is also encompassed by God, who is limitless, even, tranquil and also truth, knowledge and bliss as well as, the illuminator of all things and actions. All objects and actions are illumined by one light. This light, has a relation either with all objects, actions and persons, or with none. This light, remains as it is. Similarly, God as light, has no relation with objects and actions etc., these objects and actions are transitory, while the Lord is without origin. Being established in Him, one should not think of anything.

One, 'Cintana' (thinking), is done, while the other is automatic. We should not resort to it (thinking). If some thought crops up, we should remain neutral and indifferent. An ice-cube (block of ice), dropped into water is water, and is also surrounded by water. Similarly, all projections and distractions are within God, and God is in them.

Moreover, when a striver meditates upon, the memory past incidents etc., comes to mind, which have no current existence. But, a striver by accepting their existence, strengthens them. So, he should remain indifferent to them, without having attachment or aversion for them. They will perish, in the same way as, they are born. We have a constant affinity, with God, we are His, and He is ours. So, a striver by accepting the fact, that he is always established in Him, should sit quietly without thinking of anything else. He should not accept his affinity with a thought, that comes to his mind itself. By doing so, the thought will perish, and he will be fixed in God, because he always remains fixed on Him.

Waves rise in a sea, but in water there is neither, sea nor waves. Similarly in God, there is neither world nor thoughts. Only He pervades, equally everywhere. Clouds appear and disappear

in the sky, but the sky remains, the same. Similarly, while meditating, thoughts come to mind and slip away while God who is everywhere, remains the same. God is all-around, inside as well as, outside. Everything, sentient or insentient, animate or inanimate, is God Himself. He is both at hand and far away. He is incomprehensible, because of His subtlety (Gītā 13/15). He is All Truth, All Knowledge and All Bliss. Everywhere, there is bliss, bliss and only bliss.

While, discharging duties and performing actions, we should accept that God is all-pervading and undivided. It will help us in meditating, on God, while meditation on God will be helpful to us in our practical life, viz., in remembering Him, when we perform our duties. Therefore, a striver while meditating in seclusion or performing actions in society, should always accept that God pervades everywhere, in all, the time, persons, things, incidents and actions etc. So, we should always remain established in Him, without thinking of anything else.

Appendix—The Discipline of Meditation is of two types— (i) to concentrate the mind (ii) to renounce affinity for the mind by discrimination. Renunciation of affinity by using discrimination immediately leads to salvation. In the world so many virtuous and sinful actions are done but we have no connection with them, similarly we have no connection with the body, senses, mind and intellect. This is known as ‘uparati’ (indifference). We should have no connection with the ‘Vṛtti’. In ‘Śrīmadbhāgavata’ is mentioned—

**sarvaṁ brahmātmakaṁ tasya vidyayā'tmamanīṣayā
paripaśyannuparamet sarvato muktasamīśayaḥ**

(11/29/18)

The devotee who follows the above-mentioned discipline (worship of God with all actions of mind, tongue (speech) and body) has the determination, “All is God”. Then by this spiritual knowledge, being free from all kinds of doubts, perceiving God

pervading everywhere, he should become 'uparāma' (indifferent) viz., 'All is God'—even this should not be thought of but God should be seen face to face.

God as in the form of eternal-existence pervades all places, time, actions, objects, states, circumstances, incidents etc., equally. Places and time etc., have no existence but God ever exists. So first a striver should have the determination with the mind and intellect 'God exists'. Then he should give up this determination also and be quiet viz., he should think of nothing. He should think neither of the self nor of non-self, nor of God, nor of the world, nor of union, nor of disunion. If he thinks of anything, the matter (inert) will be thought of. The reason is that if he thinks of anything, 'Citta' (mind) will accompany him. If an instrument (Citta) accompanies him, the world will not be renounced because an instrument is also a part of the world. Therefore in 'na kiñcidapi cintayet' there is disconnection from 'Citta' (the instrument) because when an instrument is not with him, then there will be real meditation. Even in the most subtle reflection, 'Vṛtti' persists. But when there is no reflection, the 'Vṛtti' disappears. Therefore a striver should be indifferent to reflection even. As the soil mixed with water slowly settles down naturally when the water is still, similarly all evils (flaws) by keeping quiet slowly calm down naturally, ego melts and the real self (the Reality) (free from egoism) is realized.

Here the terms 'śanaḥ śanaḥ' have been used for giving up 'Vṛtti'. By using the words 'śanaḥ śanaḥ' the Lord means to say that the striver in order to be indifferent, should not apply force, should not make haste because the impression gathered through life after life, are not wiped out hastily. Haste makes volatility firm and permanent but 'śanaḥ śanaḥ' (gradual effort) destroys volatility.

Without connection with Prakṛti, there can't be any 'cintana', 'manana' (reflection) etc. If a striver thinks of the Supreme Reality,

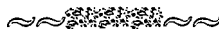
the mind will be used; if he determines, intellect will be used; if he sees, the eyes will be used; if he hears, the ears will be used and if he says anything, the tongue will be used. Similarly if he assumes 'Is', then assumption and he who assumes will persist, and if he negates 'not', he who negates will remain. If he renounces the sense of doership, "I am not a doer" this subtle ego will persist viz., by renunciation, the thing renounced and he who renounces will remain. Therefore a striver should become 'uparāma' (indifferent) viz., he should neither assume nor negate nor receive nor renounce but should accept the self evident and natural Divinity and become quiet from within and from without. 'I have to keep quiet'—this insistence (pursuit of the mind) should also not be maintained, otherwise he will have the sense of doership. 'Quietude' is self-evident or automatic (it requires no initiative).

A striver should give up these four—'I', 'thou (you)', 'this' and 'that', and then only 'Is' (Reality) remains. He should accept that self-evident 'Is' and should not think of anything. If a thought comes to the mind, he should have neither attachment nor aversion to it, he should neither be pleased nor displeased with it, he should consider it neither good nor bad nor he should accept it in him. He should not think of anything but if a thought crops up, that is not harmful. Air blows, sometimes it is hot, sometimes cold, it rains—we are not to be blamed for these occurrences because we have no connection with them. We are blamed if we are connected with matter. Therefore if any thought crops up, be indifferent to it, don't get mixed with it viz., we should not hold, "I think or 'thinking' is done in me." But we should hold, "Thoughts come to the mind and I (self) have no connection with the mind."

In the expression 'ātmasaṁsthaṁ manaḥ kṛtvā' the term 'manaḥ' stands for intellect because volatility is the trait of mind and steadfastness is the trait of intellect. Therefore the

term ‘ātmasaṁstham’ means that instead of volatility, there should be steadfastness. As ‘This is a particular village’—when this assumption becomes firm, we have not to think of it again and again, similarly ‘God exists’—if this assumption is firmly rooted, then we’ll have not to think of His existence repeatedly. Therefore whatever is self-evident, what is the need to think of it? So by thinking of the self, the self is not realized because by thinking of the self, the thinker remains and existence of the non-self persists. When we assume the existence of the non-self, then we’ll renounce the none-self and think of the self.

‘Na kiñcidapi cintayet’—this is also known as ‘Cupa Sādhana’, ‘mūka satsaṅga’, and ‘acintya kā dhyāna’. In it there is neither ‘an action’ through the physical body nor there is ‘thinking’ through the subtle body nor ‘constancy’ (trance) through the causal body. In it senses are inactive, mind is also composed, intellect is also silent viz., there is no activity of the body, senses, mind and intellect. All are silent, no one speaks. Whatever was to be seen, has been seen; whatever was to be heard, has been heard, whatever was to be spoken, has been spoken; and whatever had to be done, has been done; now there is no interest (taste) in seeing, hearing, speaking and doing etc.,—in such a state ‘Cupa Sādhana’ (silent discipline) is practised. This discipline is superior even to trance because in it affinity for intellect and ego is renounced. In ‘samādhi’ (trance), ‘laya’, ‘vikṣepa’, ‘kaṣāya’ and ‘rasāsvāda’—these four flaws (obstacles) persist but ‘Cupa Sādhana’ is free from these flaws. ‘Cupa Sādhana’ (silent discipline) is devoid of Vṛtti.



Link:—What course a striver should adopt, if he is unable to attain tranquillity; is explained, in the next verse.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

**yato yato niścarati manaścañcalamasthiram
tatastato niyamyaitadātmanyeva vaśam nayet**

By whatever cause, the restless and unsteady mind wanders away, he should restrain it and continually concentrate it, on God.* 26

Comment:—

'Yato yato niścarati manaścañcalamasthiram tatastato niyamyaitadātmanyeva vaśam nayet'—Mind does not remain steady, in the aim fixed by a striver. So it is called unsteady. It thinks of worldly pleasures, and objects so it is called, restless. It means, that it neither is fixed on God, nor renounces the world. Therefore, a striver should restrain the mind from worldly objects and thoughts, with discrimination, and place safely it at the feet of the Lord. He should be cautious in subduing the fickle and unsteady mind. He should, not be lax in it. It means, that a striver should understand, that the base and illuminator of those objects and thoughts, is only God. This is concentration on God.

Means to Concentrate the Mind on God

(i) A striver, should restrain the mind when it is diverted to persons, things and circumstances etc., and concentrate it, again and again, on God.

(ii) All the beings and things, in this universe are manifestations of God. So he should understand, that whatever thought comes to his mind, is nothing but God. Thus, he should concentrate his mind, on God.

(iii) Mental rubbish stored inside the mind begins to come out at the time of meditation, because when one was busy with other activities, it could not find an outlet. By thinking thus, a striver should not be perturbed. He should, rather continue his efforts to concentrate, his mind.

* In the whole of Gītā emphasis on practice has been laid only in this verse.

(iv) A striver cannot meditate on God, because he meditates on Him, by accepting himself as of the world, while really he is God's. Therefore, he should accept the reality, "I am only God's, and only God is mine. I am not of the body and the world, and the body and the world, are not mine." By accepting affinity for God, which is a reality the mind will automatically be concentrated on Him.

(v) A striver, should not leave any part of work, pending. He should, either do the work first, or remove its thought from his mind, and then start meditation on God, with a calm mind.

(vi) He should do away with all pursuits and distractions of the mind, by offering these as an oblation to the fire-god.

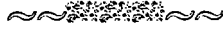
(vii) He should, wink his eyes several times and then shut these. By winking, as the outward scene is cut off, so are the pursuits and distractions of the mind, eliminated.

(viii) He should exhale air forcibly from his lungs two or three times, and then hold his breath as long as he can. Then, he should start breathing slowly and come to a natural state of breathing. By doing so, pursuits and distractions of the mind, disappear.

Appendix—If according to the preceding verse, a striver may not practise silent discipline, then he should restrain the mind from worldly objects and thoughts, and concentrate it on God. An excellent means to fix the mind on God is that wherever the mind wanders, there he should perceive (see) God and whatever thoughts come to the mind, they should be regarded as the manifestation of God.

There is a vital point that so long as a striver assumes any other entity besides God, his mind cannot be totally restrained. The reason is that so long as we recognize any other entity, attachment can't be totally wiped out and without total destruction of attachment, mind can't be totally controlled. If attachment persists, mind can be restrained to a certain extent by which worldly 'siddhis'—accomplishments are achieved but Divinity

is not attained. If any other entity is assumed, then the mind is controlled for sometime and then there is deviation viz., there are two states—trance and relapse. The reason is that without assuming the other entity, two states are not possible. Therefore the mind can be totally restrained by assuming that there is no any other entity besides God.



Link:—The result of concentration of mind on God, is explained, in the next two verses.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

praśāntamanasaṁ hyenaṁ yoginaṁ sukhamuttamam
upaiti śāntarajasaṁ brahmabhūtamakalmaṣam

Great sāttvika happiness, truly comes to the Yogī, whose mind is calm, whose passions are subdued, and who is without sin. 27

Comment:—

'Praśāntamanasaṁ hyenaṁ yoginaṁ sukhamuttamam, upaiti śāntarajasaṁ brahmabhūtamakalmaṣam'—'Akalmaṣam' (sinless), is he, who is free from tamas disposition, such as obtuseness, inactivity, heedlessness and delusion (14/13).

'Śāntarajasaṁ' (whose passions are subdued), is he, whose rajas propensities, of greed, activity, undertaking of actions with a selfish motive, restlessness and a thirst for enjoyment, are subdued.

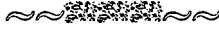
'Praśāntamanasaṁ' (one of peaceful mind), is he, whose mind, becomes calm because he renounces all tāmasika and rājasika passions, and is free from mundane pursuits and distractions. Here, the term 'Praśānta' means, that a Yogī, does not accept the mind as his own and so his mind, becomes free from attachment and aversion. Thus, his mind becomes calm, naturally.

'Enam' (this), has been used for the Yogī who attains

tranquillity, as explained in the twenty-fifth verse. Such a Yogī, attains sāttvika happiness.

In the second half of the twenty-third verse, the Lord offers an inspiration to practise the Yoga of meditation, with determination. He, who practises this Yoga, verily attains sāttvika happiness. The term 'hi' used here denotes this certainty.

'Sukhamupaiti'—It means, that a Yogī has not to make effort to attain that Supreme Bliss, but it verily comes to him.



युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

yuñjannevaṁ sadātmānaṁ yogī vigatakalmaṣaḥ
sukhena brahmasaṁsparśamatyantam sukhamaśnute

The sinless Yogī thus, submerging his self always in God, easily enjoys, the infinite bliss of oneness with the Brahma (the Absolute). 28

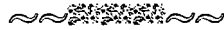
Comment:—

'Yuñjannevaṁ sadātmānaṁ yogī vigatakalmaṣaḥ'—Here the term 'Yuñjan' does not mean, to fix the mind on God through practice. It signifies one's identity, with God. This identification is not through mental pursuits. A Yogī constantly unites his self with God, and thus becomes free from the feelings of egoism, and mineness. This freedom from mineness and egoism, means freedom from sins, as affinity of egoism and mineness, with the world is the root of sins.

The phrase 'Yuñjannevam', in the fifteenth verse, has been used for the Lord with attributes, while here it has been used for the Absolute viz., the Lord without attributes. Similarly, in the fifteenth verse, emphasis has been laid to fix the mind on God, through practice, by the term 'Niyatamānaṣaḥ', while here by the expression 'Vigatakalmaṣaḥ', emphasis has been laid on

renouncement of affinity, with, non-self. There, the mind by meditating on God, is absorbed in Him and thus the world is renounced, while here by renouncing affinity with the world, the Yogī gets established in God. Thus, the result of both, is the same.

'Sukhena brahmasaṁsparśamatyantam sukhamāśnute'—In unity with God, the feeling of 'I' does not exist, nor does there remain its least impression. Infinite bliss is the state, in which a Yogī is immersed in God, and loses his identity. A Yogī attains this bliss, which has been named 'Imperishable Bliss' (5/21) and 'Supreme Bliss' (6/21), all these names denote the same, Divine Bliss.



Link:—Now, in the next verse, Lord Kṛṣṇa explains the change of vision, that takes place in the Yogī.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

sarvabhūtasthamātmānaṁ sarvabhūtāni cātmani
īkṣate yogayuktātmā sarvatra samadarśanaḥ

The Yogī, whose mind is steeped in Yoga, looks on all with an equal eye, sees his self present, in all beings and all beings mere as appearance within his self. 29

Comment:—

'Īkṣate yogayuktātmā sarvatra samadarśanaḥ'—The Yogī sees the same divinity in all. As toys made of sugar in the shape of various birds, animals and men are of the same stuff, sugar; various arms and weapons of iron; various toys made of clay and various ornaments of gold, likewise it is the self, that has assumed various forms in the universe. So, a Yogī sees the self, in all objects and beings.

'Yogayuktātmā'—It means, that the mind of the Yogī, by constant practice of meditation is absorbed in the self,

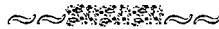
and then his affinity, with the mind breaks off, which has been indicated by the expression, "Sarvabhūta-sthamātmānam sarvabhūtāni cātmani."

'Sarvabhūta-sthamātmānam'—As a worldly person, sees himself in all his limbs, a Yogī, sees his self, in all the creatures. As in a dream, different persons, animals and objects are a man's own creation, and they all disappear when he awakes, similarly a Yogī, sees his own Self, in all beings because there is no such existence of the world, as in a dream, it is transient and kaleidoscopic. It means, that whatever he sees, is his Self.

'Sarvabhūtāni cātmani'—He sees all beings, as assumed in the self. As different colours, are born of light and are seen only in light, and as different objects born of the sun, are seen only in the light of the sun; so does a Yogī, see that all beings are born of the self, merge in the self and are perceived, as assumed ones, in the self. It means, that one sees the entire creation, as a manifestation of the self, only.

In this verse, it is mentioned that a Yogī sees the Self present in all beings, but it is not said that he sees all beings, present in the Self. The reason is, that the Self exists in all the creatures, but the creatures do not have their existence, in the Self, because they are born and decay, while the Self ever remains the same.

His dealings may differ, with different creatures, but he sees all, with an equal eye, as he sees the same divinity, in all.



Link:—Lord Kṛṣṇa, in the next verse, explains how a devotee (Dhyānayoḡī), described in the fourteenth and fifteenth verses, sees God, everywhere.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

**yo mām paśyati sarvatra sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati**

He, who sees Me (the universal Self) present in all creatures, and sees all beings existing in Me, I am never out of sight for him, nor is he ever out of My sight. 30

Comment:—

'Yo mām paśyati sarvatra'—A devotee, sees Me in all persons, animals, birds, gods, demons, things, incidents and circumstances. When Brahmājī, stole cowherds and calves, Lord Kṛṣṇa Himself assumed the form of cowherds and calves with their flutes, clothes and ornaments etc.* This drama of His manifestation, continued for one year, but nobody could know it. One day, Balarāma, the elder brother of Kṛṣṇa, saw cows, leaving their young calves who were left at home, run towards the big calves. Then, by intuition he realized, that Lord Kṛṣṇa had manifested Himself, as those calves. Thus, a devotee sees God, pervading, everywhere.

'Sarvaṁ ca mayi paśyati'—He sees, all beings existing in Me. As Lord Kṛṣṇa shows Arjuna His divine form, He asks him to behold the entire creation, both animate and inanimate in His one limb (11/7). Arjuna also says, "O Lord, I behold in Your body all gods and multitude of different beings" (11/15). Sañjaya also says, "Arjuna then saw the whole universe, with its many divisions within His body" (11/13). Thus, a devotee sees the whole creation existing, in Him.

'Tasyāhaṁ na praṇaśyāmi'—When a devotee sees everywhere Me in each and every object, how can I be out of sight for him? I always, remain within his sight.

* Lord Kṛṣṇa assumed the forms of cowherds and cows, the same, in number, bodies, limbs, sticks, horns, flutes, leaves, nets made of strings and the ornaments. Their age, habits, nature, names, behaviour and states were all the same, as those of original ones. At that time, the voice of the Vedas, that the whole is the form of Lord Viṣṇu, embodied itself (Śrīmadbhā. 10/13/19).

'Sa ca me na prapaśyati'—When a devotee sees God everywhere, God also sees him everywhere, because Lord Kṛṣṇa declares, "However, men approach Me, so do I seek them (viz., carry out their desires)" (Gītā 4/11). It means, that when a devotee identifies himself with God, God in His Universal Self, sees him everywhere. Thus, he is never out of His sight.

Now, a question arises, why Lord Kṛṣṇa says, that the devotee only is never out of His sight when He declares, that none is out of my sight, "I know the beings of the past, the present and the future" (7/26). The answer is, that though none is out of sight of the Lord, the Lord, sees him everywhere, who sees the Lord everywhere. But, for those who have a disinclination for God, and are attached to the world, He is not manifest (Gītā 7/25). Because of his disinclination for Him, he also remains out of His sight, Lord Kṛṣṇa declares, in the twenty-ninth verse of the ninth chapter, "I am equally present in all beings; there is none hateful or dear to Me. But they who worship Me with devotion, are in Me and I also am, in them."

Appendix—In the preceding verse the Lord mentioned the soul (self) but now he mentions the Supreme Soul (God). A striver following the discipline of meditation because of the past impression of knowledge, has predominance of discrimination; while the other striver, having the impression of devotion, has predominance of faith and belief. Therefore the 'Dhyānayogī' with the latent impression of knowledge discriminately sees the self present in all beings 'sarvabhūtasthamātmānaṁ sarvabhūtāni cātmani' (Gītā 6/29). While the 'Dhyānayogī' having the latent impression of devotion with faith and belief sees God everywhere—'yo māṁ paśyati sarvatra sarvaṁ ca mayi paśyati'.

The expression 'yo māṁ paśyati sarvatra' means that he sees Me in others and also in himself. The expression 'sarvaṁ ca mayi paśyati' means that he sees others in Me and also sees himself in Me.

As snow is lying everywhere, then how will it hide? If snow is put behind that snow, then also snow will be seen. Similarly when God manifests Himself in all forms, then how can He hide, where can He hide and behind whom can He hide? The reason is that there is no other entity except God. In the supreme soul (God) there is no division of the body and the self, the real and the unreal, the insentient and the sentient, God and the world, 'saṅga' (with attributes) and 'nirgaṅga' (without attributes), 'sākāra' (with form) and 'nirākāra' (without form) etc. In Him only, there are several divisions and in several divisions only He prevails. He is not an object to be known by discrimination but He can be known by faith and belief. Therefore "All is God"—a striver should assume it, he should accept it with faith and belief. If he accepts this truth firmly, he will realize the same truth.

A striver first sees God far away, then he sees Him nearby, after it he sees Him in himself and finally he sees only God. A Karmayogī sees God nearby, a Jñānayogī sees Him in himself and a Bhaktiyogī sees God pervading everywhere.



Link:—The relationship between a devotee and the Lord, is further elucidated.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

sarvabhūta-sthitaṁ yo māṁ bhajatyekatvamāsthitaḥ
sarvathā vartamāno'pi sa yogī mayi vartate

He, who established in union with Me, worships Me as abiding in all beings, though engaged in all forms of activities, dwells in Me. 31

Comment:—

'Ekatvamāsthitaḥ'—In the previous verse, Lord Kṛṣṇa explained that He is never out of sight of a devotee, nor is he

ever out of sight of Him. Why? Because a devotee identifies himself with God, who abides in all beings viz., he develops intense love, for Him.

In accordance with non-dualistic principle, a devotee has no identity of his own, his identity is merged in the Lord, while, in dualistic tenets the Lord and the devotee assume separate entities outwardly, though inwardly they are one and the same* just as a husband and a wife possessing two different bodies regard, themselves as one, and so two friends, who deem themselves as one. Due to intense love, duality does not exist. A devotee, who worships God, with wholehearted devotion, gets established in communion with Him. This oneness and the sameness of a devotee and God, is called 'Ekatvamāsthitaḥ'.

'Sarvabhūtaasthitam yo mām bhajati'—God pervades everywhere in all persons, things, incidents and circumstances etc., viz., all is God, He puts on the appearance of the entire phenomenon, (7/19)—this is his worship, to God.

'Sarvabhūtaasthitam'—By this phrase, it seems as if God abides only in beings, but actually it is not so, He abides, in each and every particle of the universe. In ornaments made of gold there is nothing, but gold. When ornaments were not made, there was gold, even now gold exists in them and there will remain gold even when the ornaments are broken or spoiled. But, it does not mean that there is gold only in those ornaments, not anywhere else. Similarly, God existed, before the creation of the world, He exists now, and He will exist at the end of the creation. But, to explain the fact that all beings are just like ornaments, and God is like gold, it is said that only God abides, in all beings and He also abides, at all places.

* In the Discipline of Knowledge the devotee identifies himself with God and loses his identity, while in the Discipline of Devotion to exchange and enhance true (spiritual) love, the Lord and the devotee like Śrī Kṛṣṇa and Rādhājī, being one and the same become two.

'Sarvathā vartamāno'pi sa yogī mayi vartate'—He, while discharging his duties, according to the ordinance of the scriptures abides in Me, because in his view there is no independent entity, except Me.

In the thirteenth chapter, in the context of the Discipline of Knowledge, Lord Kṛṣṇa announced, "Even though engaged in all sorts of activities, he is not born again" (13/23); while here, He says, "Though engaged in all sorts of activities, he dwells in Me." 'He is not born again,' means that he is emancipated, 'He dwells in Me' means, that the devotee, by becoming one with God, has a unique relish of spiritual love, which is infinite and which ever enhances.

Here, Lord Kṛṣṇa says, that that devotee dwells in Him. Here a question arises, whether other creatures don't dwell in Him. The answer is, that all creatures dwell in Him, but by attaching importance to the world, they neither know, nor accept that they dwell in Him. They, because of egoism and mineness, uphold this universe (Gītā 7/5). They don't regard the world, as manifestation of God, but regard it as a separate entity and attach importance to it by declaring, 'We are worldly people,' while a devotee realizes, that it is God Who manifests Himself, as multitudinous beings viz., so all is God, and so a devotee always dwells in Him.

Appendix—A devotee sees the entire universe as the manifestation of God. From his view-point besides God no other entity exists. For him the seer (onlooker), the seen and 'that act of seeing'—all the three are only the manifestation of God—'Vāsudevaḥ sarvam' (Gītā 7/19). As the Ganges is worshipped with the water of the Ganges, similarly a devotee's all dealings are focussed on God. As a person who has identified himself with the body, while performing all actions, dwells in the body, similarly such a devotee while discharging his duties, abides in God.

In the thirteenth chapter the Lord declares—‘sarvathā vartamāno’pi na sa bhūyo’bhijāyate’ (13/23)—a Jñānayogī performing duties in everyway is not born again and here he declares for a devotee ‘sarvathā vartamāno’pi sa yogī mayi vartate’ viz., ‘a devotee engaged in all forms of activities, dwells in Me’. It means that by the path of knowledge a striver is freed from the cycle of birth and death and he attains salvation; but by the path of devotion, he is freed from the cycle of birth and death, attains oneness with God and develops intimate kinship with Him. The same idea has been expressed in the Gītā in the following ways—‘tasyāhaṁ na pranaśyāmi sa ca me na pranaśyati’ (6/30), ‘priyo hi jñānino’tyarthamaharṁ sa ca mama priyaḥ’ (7/17), ‘jñāni tvātmaiva me matam’ (7/18), ‘ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaham’ (9/29). In the Discipline of knowledge because of the presence of an iota (trace) of subtle ego there can be philosophical differences but in the Discipline of Devotion because of oneness with God, not even an iota of subtle ego and the philosophical differences caused by that ego remain. In ‘na sa bhūyo’bhijāyate’ a striver having realized the self gets established in the self, the self remains, while in ‘sa yogī mayi vartate’ only God remains, the Yogī does not remain as a Yogī but he becomes an embodiment of God.



Link:—Now Lord Kṛṣṇa explains, the merit of an enlightened Yogī (who believes in God, Who is without form and attributes).

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

ātmaupamyena sarvatra samam paśyati yo'rjuna
sukhaṁ vā yadi vā duḥkhaṁ sa yogī paramo mataḥ

That Yogī, O Arjuna, is regarded as supreme, who looks on

all as one, like his own body and who sees the pleasure and pain of all, with a similar eye. 32

Comment:—

[What has been mentioned, as 'Identified with Brahma (the Absolute)' or 'Attainment of Infinite Bliss', in the twenty-seventh and twenty-eighth verses respectively, in this verse, Lord Kṛṣṇa explains the behaviour of such an enlightened Yogī towards others. "Such a Yogī is devoted to the welfare of all beings" (5/25, 12/4).]

'Ātmaupamyena sarvatra samam paśyati yo'rjuna'—An ordinary person, regards the injury of any of his limbs as his own, because according to him he and his limbs are one and the same. But a Yogī regards others as his own Self and thinks of their harm as his own harm. If any afflicted person comes before him then that Yogī tries to alleviate the suffering of that man in the same way as he attempts to alleviate the suffering of any limb of his own body. Meaning thereby that as an ordinary man is engaged in providing comfort to his body. So too the Yogī is automatically engaged in making others happy.

'Sarvatra' (everywhere), means that he is engaged in promoting the welfare, of all beings without any distinction of caste, creed and colour and does good, even to animals, birds, trees and plants etc. By him, efforts are automatically made to alleviate, their suffering.

He knows, that limbs have different shapes and functions, yet he makes efforts to soothe the afflicted limbs, equally. Hands cannot be used, as feet. If by chance, a hand is touched by another hand, we do not wash it. But, if it touches a foot, it is to be washed. When an organ of excretion is cleaned by a hand, we wash the hand, with clay. Thus, one observes, touchability and untouchability with others, also in accordance with the ordinance of scriptures. But, it does not mean, that he hates them. He loves all of them and does good to them, as he does to his own limbs.

'Sukham vā yadi vā duḥkham'—To feel happy and sad, on the analogy of his body does not mean, that if a person is injured, this enlightened soul, feels that injury in his body. If it were taken as such, the affliction of the enlightened soul, would be enormous, because the world is full of afflicted persons. It means, that as an ordinary and ignorant person attached to his body, makes efforts to relieve bodily pain promptly, an enlightened soul does the same, to others; and as an ignorant man is not proud of such actions performed for his body, an enlightened one is also not proud of performing these for others. He is naturally engrossed in the welfare of others. Moreover, an enlightened soul, can bear his bodily pain and remain indifferent to it, but he cannot bear the pain of others, and so always remains prepared to relieve their suffering. So he thinks that he has the power to bear the pain, as he knows that he himself is different from his body, while the ignorant people have no power to bear the pain, as they identify themselves with their bodies. Indra, the king of the gods, beheaded sage Dadhīci—though the latter had caused no offence to the former. Dadhīci was brought to life, by Aśvinī-kumāras, the twin sons of the sun who are supposed to be the physicians of the gods. But, when Indra demanded bones of Dadhīci, to make a thunderbolt, Dadhīci offered him his bones, by abandoning his body.

Here a question arises, that an enlightened soul, is prepared to remove the pain of others, while he shows indifference to his own bodily pain, and suggests it, that he lacks equanimity. The answer is, that this attitude is superior to equanimity, because it becomes his nature, without having the least unevenness of mind.

'Sa yogī paramo mataḥ'—That Yogī, is regarded as supreme, because he sees nothing but God pervading everywhere, all the time and remains established in union with Him.

An Exceptional Fact

- (i) For a Yogī of meditation, it has been said, "He looks

on all as one, on the analogy of his own self." For a Yogī of Discipline of Action, it has been said, "He identifies his self, with the self of all beings" (5/7). For a Yogī of the Discipline of Knowledge, it has been said, "He is devoted to the welfare of all" (5/25, 12/4). But in the Discipline of Devotion, a devotee sees the Lord (the universal self) present, in all beings (6/30) and he worships Him through the performance of his own duty (18/46). It means, that a striver, following the Discipline of Action as well as Knowledge, should see his own self in all beings, while a striver following the Discipline of Devotion, should see the Lord, his beloved Deity, present in all beings.

(ii) A feeling of brotherhood is an excellent one. But, when self, interest comes in, as in the case of the Kauravas and Pāṇḍavas, this feeling of brotherhood changes into enmity. But he who looks on all alike, on the analogy of his own body, cannot have feelings of enmity, for anyone. For example, no one gets angry with the teeth or pulls them out, if they accidentally happen to bite the tongue or lips. Similarly, an enlightened Yogī, has no enmity for anyone, he takes joys and sorrows of others, as his own. Superior to this feeling, is one that God is present in all beings. Thus a devotee sees his favourite Lord, everywhere. So, Lord Kṛṣṇa declares him to be superior to others. He says, "He is considered by Me to be, the best Yogī" (6/47), "I consider them to be the best Yogīs" (12/2), "Those devotees are extremely dear, to Me" (12/20) and so on.

Appendix—A common man sees the self in the body. He does not want pain in any organ, does not have aversion to any organ but regards all the organs as his own equally. Similarly a devotee beholds God in all beings and tries to alleviate their sufferings and to comfort them equally. He regards the objects, ability and power etc., not as his own but as God's. As the Ganges is worshipped with the water of the Ganges and the sun is worshipped with an earthen lamp, similarly a devotee offers

the Lord's things in rendering service to Him—'tvadīyaṁ vastu govinda tubhyameva samarpaye'.

As having proper dealings with different organs of the body, a common man regards them as the self and tries to alleviate their pain and to comfort them equally. Similarly according to the saying 'as a deity, so the worship', dealings with a Brāhmaṇa and a pariah, with a sage and a butcher, with a cow and a dog will be different according to the ordinance of the scriptures but the devotee beholds God in all of them and so he tries to alleviate their sufferings and to comfort them equally without any distinction.

As a devotee assumes the identity of God with the soul of all beings (Gītā 6/31), similarly he assumes the identity of all bodies with his own body. Therefore he feels happy with the happiness of others and sad with the sadness of others—'para dukha dukha, sukha sukha dekhe para' (Mānasa, Uttara. 38/1). He like the joys and sorrows of his own body, takes the joys and sorrows of others as his own. 'To feel sad with the sadness of others' means to make efforts to alleviate the sorrows of others, rather than to become sad seeing them sad, similarly in order to be happy himself, he has not to alleviate the sorrows of others, but being compassionate he has to make efforts to make others happy. It means that he has not to enjoy happiness himself but he has to feel happy by seeing that the other person has got rid of sorrows and has become happy.

There is so much difference between the eyes and the feet that we see with eyes and we walk with feet, the eye is the sense of perception while the foot is the organ of action. In spite of so much difference, there is so much identity that a thorn runs into the foot and the eyes are filled with tears; dust falls into the eyes and the feet totter. It means that we can't separate the body from the world and can't separate the world from the body. Therefore if we take care of own body, similarly we should

take care of the world; and if we are indifferent to the world, we should be indifferent to our body. Accept anyone of these two—this is honesty.



Link:—Lord Kṛṣṇa explained the Discipline of Meditation, as a means to attain equanimity, from the tenth verse to the thirty-second verse. A doubt arises in Arjuna's mind, and he puts it before Lord Kṛṣṇa, in the next two verses.

अर्जुन उवाच

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ३३ ॥

arjuna uvāca

yo'yaṁ yogastvayā proktaḥ sāmyena madhusūdana
etasyāhaṁ na paśyāmi cañcalatvāsthitim sthirām

Arjuna said:

O Kṛṣṇa, this Yoga of equanimity has been preached by You but I do not perceive its stability, due to restlessness of mind. 33

Comment:—

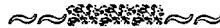
[Lord Kṛṣṇa, in the gospel of Gītā, has laid great emphasis on equanimity, in success and failure etc. This equanimity, leads a man to salvation. Arjuna was afraid of sins by waging war. So Lord Kṛṣṇa, exhorted him, "Treating alike pleasure and pain, gain and loss, victory and defeat, engage yourself in the battle. Thus you will incur no sin" (2/38). In this world, people incur so many sins, but we are not held responsible for these, because we are equanimous. Similarly, while performing actions and discharging our duty, if we remain equanimous, those actions do not lead us to bondage. Therefore, Lord Kṛṣṇa in the beginning of this chapter said, "He who discharges his duty, without expecting the fruit of actions, is a Sannyāsī and a Yogī." The result of renouncing

the fruit of actions is equanimity. Lord Kṛṣṇa described, the Discipline of Meditation, as a means of attaining equanimity, from the tenth to the thirty-second verses. Keeping this equanimity in mind Arjuna puts forth his doubt before Lord Kṛṣṇa.]

'Yo'yaṁ yogastvayā proktaḥ sām्यena madhusūdana'—Here the doubt which Arjuna conveys to, Lord Kṛṣṇa, is not about the thirty-second verse, but about meditation, because in the thirty-second verse there is reference to an enlightened soul who is always equanimous. Therefore, here the word 'Yah' (which) denotes, Yoga (equanimity) and 'Ayam' (this) denotes meditation, detailed from the tenth verse to the twenty-eighth verse.

'Etasyāhaṁ na paśyāmi cañcalatvātsthitim sthirām'—Here, Arjuna seems to mean, that equanimity can be easily attained, by the Discipline of Action, but it is difficult by the Discipline of Meditation, owing to restlessness of mind.

It means, that a striver cannot concentrate his mind on God, so long as the mind is restless, and without concentration of mind, equanimity cannot be attained.



Link:—In the next verse, Arjuna describes the restless nature of mind, with the help of an illustration.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavaddṛḍham
tasyāhaṁ nigrahaṁ manye vāyoriva suduṣkaram

The mind, verily is, O Kṛṣṇa, restless, turbulent, obstinate powerful therefore, I consider it as difficult to control, as the wind. 34

Comment:—

'Cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavaddṛḍham'—Arjuna addresses the Lord as Kṛṣṇa, because He has the power of

attraction. So, He should attract his mind and concentrate it on Him, because it is very difficult for him to control it, as it is unsteady and restless. Besides being restless, it is turbulent, it distracts a striver from the right course. Moreover, it is obstinate and strong.

According to Lord Kṛṣṇa, "Desire has five locals:—the senses, mind, intellect, sense-objects and self" (Gītā 3/40, 3/34, 2/59). Actually desire (Kāma) vests, in the embodied Self, but it seems to reside, in senses, mind and intellect etc. Unless it is removed from the self, it appears in the senses and mind etc., from time to time. But, when it is destroyed from the self, it does not appear anywhere. This proves, that so long as desire subsists in the self, the mind torments a striver. Therefore, the mind has been called turbulent. Similarly, the senses torment the mind, of a striver. So, the mind has been called turbulent, in the sixtieth verse of the second chapter. It means that when desire appears in the mind and senses, it torments the striver and does not allow him to remain established, in the self.

Because of the desire inhering in the self the mind is attracted intensely towards objects etc., and does not abandon them, in anyway. So it is called obstinate. This obstinacy of the mind is very strong, and so the mind is called strong. It forcibly distracts a striver, from his course and leads him to sensual pleasures. So it has been mentioned in scriptures, "Mind leads a man to emancipation, and bondage." But the mind, remains turbulent, obstinate and strong, so long as desire rests, in the self. When a striver himself, becomes free from desires, objects and senses do not affect him at all, and turbulence, obstinacy and strength of the mind, perish.

Restlessness of the mind, is an obstacle so long as, desire resides in the self. But when desire is rooted out, it is not an obstacle in the least. It is mentioned in the scriptures—

"When the feeling of egoism (I'ness with matter) is rooted

out, and one realizes God, one's mind perceives God, everywhere viz., one attains by constant trance (natural trance)."

'Tasyā'haṁ nigrahaṁ manye vāyoriva suduṣkaram'—It is difficult to control, this restless, turbulent, strong and obstinate mind. As one cannot catch hold of wind, in the same way, mind cannot be controlled easily, it is very difficult to control it.

Appendix—The Lord in the twenty-ninth verse mentioned the experience of the striver who meditates on the self, while from the thirtieth to the thirty-second verses he mentioned the experience of the striver who meditates on God endowed with attributes and form. In these verses the Lord means that the final result of the discipline of meditation is to see the self or to see God in all. The Dhyānayogī, having the impression (latency) of knowledge, sees the self in all; while the Dhyānayogī, having the impression of devotion, sees God in all. To see the self in all is 'ātmajñāna' (Self-realization) and to see God in all is 'God-realization'. In Self-realization there is predominance of discrimination, in God-realization there is predominance of belief and faith, not the predominance of the steadiness of mind. But in Arjuna's mind the impression of the discipline of meditation mentioned from the tenth to the twenty-eighth verses was lingering. Therefore he regarded fickleness of the mind as an obstacle to Self-realization or to God-realization. He didn't pay attention towards the impression of knowledge or devotion but he thought of the volatility of mind. Therefore he thought that volatility of mind was the obstacle to Self-realization or God-realization.



Link:—In the next verse, Lord Kṛṣṇa by supporting Arjuna's statement, explains the way of controlling the mind.

श्रीभगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

śrībhagavān uvāca

**asamśayaṁ mahābāho mano durnigrahaṁ calam
abhyāseṇa tu kaunteya vairāgyeṇa ca grhyate**

The Blessed Lord said:

Doubtless, O mighty-armed, the mind is restless and hard to control; but by practice and by dispassion O son of Kuntī, it can be done. 35

Comment:—

'Asamśayaṁ mahābāho mano durnigrahaṁ calam'—Lord Kṛṣṇa addresses him as 'Mahābāho' viz., mighty-armed, to tell him that he is brave, so he should maintain patience and courage and not lose heart. Moreover, He supports his statement, that undoubtedly mind, is restless and hard to control.

'Abhyāseṇa tu kaunteya vairāgyeṇa ca grhyate'—Arjuna's mother, Kuntī possessed discrimination and dispassion. She had demanded a boon of adversity, from Lord Kṛṣṇa.* Such cases are rare in history. So Lord Kṛṣṇa, wants to remind Arjuna, that he is the son of such a dispassionate mother. Being dispassionate, he should concentrate his mind, on God.

An earnest, regular and persistent attempt, to concentrate the mind on God, is called practice. This practice should be done with respect and adoration, for God by attaching importance to Him. This practice is of two kinds:—

(i) A striver should concentrate his mind on the target and being indifferent to thoughts, that come to mind.

(ii) A striver, should concentrate on his deity, wherever the mind wanders.

There are some other ways also, of concentrating the mind on God.

* O preceptor of the world, grant us adversity so that we may have your rare vision which may enable us not to be reborn.

(1) A striver should exhale air two or three times, and then think that he has discarded the world of his mind, and so whatever thoughts will come to mind, will be a manifestation of God only—this is 'Vāsudevaḥ sarvam'.

(2) Recite the name of the Lord, and listen to it. There should not be any time-lag between the recitation of one name, and the next.

(3) Recite Gods name and count the number through the mind, without using fingers or a rosary of beads, to count.

(4) Recite, one, name of the Lord, as 'Rāma' (with the voice) and remember another name, as 'Kṛṣṇa' (within the mind).

(5) Chant the name within the mind.

(6) Think of a form of the Lord, from top to toe and from toe to top.

(7) Think that the Lord is standing before you. Think of His form. Write mentally, on His toes, five names, on the lower part of the leg, three names, a little above it, two names, a little above it three names, below and above the knee, one name each, on the thigh, three names, on the righthand side of the waist, two names, on the rib, three names, on the shoulder, two names, on the upper part of the arm, three names, above and below the elbow, two names in the form of a ring, on the five fingers five names, round the throat, four names as half of a garland, in the ear, two names as an earring, on the righthand side of the crown, six names, by making three rings.

Thus, by writing fifty-four names, on the righthand side and fifty-four names on the lefthand side, we think of all the limbs of the Lord and count the hundred and eight beads of a rosary. We can do this once or twice a day.

Thus, there are different methods of concentrating ones mind on God. A striver can also think of other means himself.

This practice of concentration, needs dispassion because the

more dispassionate a man is, the easier it will be for him to concentrate his mind, on God. If he has no attachment for the world, he will not think of the world. If a thought, because of past influences, comes to his mind, he should become indifferent to it, without having any attachment or aversion. By doing so, the thought perishes. Thus by practice and dispassion, a mind can be controlled.

The Methods to Develop Dispassion

1. The world is kaleidoscopic, while the self never changes, in the least. We cannot live with the world and the world cannot live with us. Our babyhood, boyhood and youth, have passed. Similar, is the case with circumstances. By thinking of reality, we can become dispassionate.

2. We should satisfy, the just desires of our family and relations, according to our power, ability and resources, without hope of reward. Thus, old attachment is wiped out, and new attachment is not born.

3. We should think that all sins, crimes and pains, are the fruits of attachment, while peace and bliss, are the fruits of dispassion. By thinking so, we can develop dispassion.



Link:—In the next verse, Lord Kṛṣṇa explains, for whom this Yoga of meditation is possible, and for whom it is not possible.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवासुमुपायतः ॥ ३६ ॥

asamyatātmanā yogo duṣprāpa iti me matiḥ
vaśyātmanā tu yatatā śakyo'vāptumupāyataḥ

Yoga is hard to realise by one whose mind is not completely subdued but it can easily be achieved by him, who has controlled

his mind and who strives ceaselessly; such is My conviction. 36

Comment:—

'Asaṁyatātmanā yogo duṣprāpa'—It is my opinion, that Yoga is hard to attain, for one whose mind is not subdued, because restlessness of mind is not such a great obstacle, to attain Yoga as is the uncontrolled mind. As a chaste wife controls her mind but she does not concentrate. So too, a striver should control his mind. By controlling the mind, a striver, can concentrate on God.

Generally, strivers have a tendency to be engaged in spiritual discipline with faith, but they do not make persistent efforts, with the result, that their mind and senses, are not controlled and thus Yoga is difficult to attain. That is why even ever and everywhere present God is not easily attained.

Strivers have no disinclination for pleasures, as they have for the forbidden food, such as meat etc. Eating forbidden food, causes degradation. But enjoyment of sense-objects with attachment, causes much more degradation. In eating meat, strivers have a notion, that this is a prohibited item, but while enjoying sense-objects, they do not have this thought. Worldly pleasures leave their influence, which continues for ages and which induces them to incur sins. Due to this inclination for pleasures, they are unable to control their mind and senses, and so they find it difficult to attain Yoga.

'Vaśyātmanā tu yatatā śakyo'vāptumupāyataḥ'—Yoga can be attained, by him who has controlled his mind and who strives ceaselessly viz., one who is regulated in diet and recreation, sleep and wakefulness—such is My conviction.

A striver, who wants to control his mind, should understand that he is a devotee and a striver, not sensual, he is God's and so, he should take refuge in Him; he is a seeker after knowledge, and so he should obtain it; he is a servant and so he has to serve others, without having any desire. Thus, if a striver changes his

ego, (Tness), the mind can easily be and quickly, controlled.

When mind is purified, it is controlled spontaneously. Attachment of mind for the perishable, is its impurity. When the striver has an exclusive aim, of God-realization, his attachment is renounced, and his mind becomes pure.

A striver should always be careful, he should never have, a claim on others' things etc., because by laying such a claim his mind becomes impure. In business, service or other transactions, he should never adopt foul means, he should never try to take the share of others, but he should give a part of his own share, to them. By doing so, his mind is purified.

A Vital Fact

In the Discipline of Meditation, Arjuna said, "Mind is restless, therefore, I consider it as difficult to control, as the wind." In response to this problem Lord Kṛṣṇa, offered a solution, by saying, "It can be controlled by practice and dispassion." Out of these two, for meditation, practice is more significant (Gītā 6/26), while in the Discipline of Knowledge, dispassion is more important. Though dispassion is helpful, in the Discipline of Meditation, yet in this discipline, mind can be controlled, even when attachment persists. According to the philosophy of Patañjali, one's mind can be controlled by practice. If dispassion is the cause of concentration, how can one gain accomplishments, or worldly fruits, by the concentration of mind? How concentration of mind could result in getting occult powers or worldly fruits unless one had a desire for them. If these were obtained as a result of concentration of mind, it proves that concentration can be had with desires subsisting in the mind. But when the aim is to realize God, concentration of the mind and a trance, are helpful in God-realization.

The next stage, after concentration of the mind, is trance. There is a minor deviation from the state of trance also. It means,

that in that state there lingers affinity for matter. When this affinity breaks off, a striver realizes the Self, from where there is no deviation. Lord Kṛṣṇa, in the gospel of Gītā, did not talk much, about the concentration of the mind, because it was not His aim. Concentration of mind according to Him, is only a means to achieve an end, either mundane or spiritual, while attachment for the world, is the main obstacle to God-realization. Therefore, a striver should renounce his affinity for matter. First, a striver may have attraction for a trance, but when he attains a state of trance, he has no attraction for it, he becomes indifferent, to it. As soon as, he becomes indifferent to it, he gets established in the self, which is called the attainment of Yoga. This Yoga, (unity), is constant and eternal.

Appendix—In fact in order to attain perfection by the discipline of meditation, restraint of the mind is not so necessary as is its purification. ‘Purification of the mind’ means not to be attached to the sense-objects. He who has purified his mind, attains perfection by the discipline of meditation by making efforts.

Whatever the Lord said in the thirty-first verse by the expression ‘sarvabhūta-sthitaḥ yo mān bhajatyekatvamāsthitaḥ’ in that the main obstacle is not to behold God in all beings and everywhere; and whatever the Lord declared in the thirty-second verse by the expression ‘ātmaupamyena sarvatra samān paśyati yo’rjuna’—the main obstacle is attachment and aversion. But Arjuna by an error thought the volatility of mind as an obstacle. In fact volatility of mind is ‘not an obstacle but not to behold God in all beings and everywhere’ and ‘attachment-aversion’ are obstacles. So long as attachment and aversion persist, a striver can’t behold God in all beings and everywhere and as long as he does not behold God in all beings and everywhere viz., he has the assumption of any other entity besides God, the mind can’t be totally restrained.

When a ‘Vṛtti’ is restrained, it means that there is existence

of the 'Vṛtti'. Because we accept its existence that is why we think restraining it. In the self there is no 'Vṛtti'. Therefore if we restrain the 'Vṛtti' the mind will be restrained for sometime and again there will be relapse (deviation). If we don't assume any other entity besides God, then there is no question of relapse. The reason is that if there is no other entity, there is no question at all of the existence of mind even.



Link:—In the preceding verse, Lord Kṛṣṇa said, that Yoga is hard to attain for one whose mind is not completely subdued and who does not strive ceaselessly. So Arjuna, in the next two verses, puts question, about the fate of such an imperfect Yogī.

अर्जुन उवाच

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥

arjuna uvāca

ayatiḥ śraddhayopeto yogāccalitamānasah
apṛāpya yogasamsiddhiṁ kām gatiṁ kṛṣṇa gacchati

Arjuna said:

O Kṛṣṇa, he who, though of faith, is lax in his striving and whose mind deviates from Yoga, having failed to attain perfection in it, what end does he meet? 37

Comment:—

'Ayatiḥ śraddhayopeto yogāccalitamānasah'—One is imbued with the faith, that Yoga leads to perfection. So he performs adoration and meditation, with devotion and faith. But he does not strive ceaselessly, because he has not subdued his passions and controlled his mind. He, thinking of the sensual pleasures due to attachment for them, has not been able to attain, the goal of Yoga. What happens to such a striver, at the time of death?

'Aprāpya yogasānsiddhiṁ kām gatiṁ kṛṣṇa gacchati'—What fate will the striver meet, whose mind has deviated from Yoga, and who has not realized God?

It means, that he did not incur sin, so he cannot go to hell. He cannot go to heaven either, because he has no desire for heaven. He cannot be reborn, because he performed worship and meditation, with interest and faith. But at the time of death other thought comes to his mind, and so he cannot think of God. What will happen to him?

By addressing the Lord as Kṛṣṇa, Arjuna means to say, that He who attracts all creatures is the controller of their destiny. Therefore, he asks Him in which direction, he will attract him and what fate he will meet with.

Appendix—In 'karaṇasāpekṣa' discipline (discipline dependent on instruments), a striver with mind, gets established in the self—'yadā viniyataṁ cittamātmānye vāvatiṣṭhate' (Gītā 6/18). Therefore by having connection with the mind, his mind deviates and so there is possibility of his falling from yoga. When a striver regards 'karaṇa' (instruments) as his own, then he practises 'karaṇasāpekṣa' discipline (discipline dependent on instruments). A Dhyānayogī by regarding the mind (karaṇa) as his own concentrates it on God. By fixing the mind, he falls from Yoga. Therefore the reason for his falling (deviating) from Yoga is dependence on instruments. This 'karaṇasāpekṣatā' (dependence on instruments) is not required in the three disciplines—Karmayoga, Jñānayoga and Bhaktiyoga.

A Dhyānayogī is reborn because of the deviation of the mind viz., by falling from His discipline; but a Karmayogī or a Jñānayogī is reborn because of the worldly attachment.

In Bhaktiyoga there is dependence on God, so He provides special protection to his devotee—'yogakṣemaṁ vahāmyaham' (Gītā 9/22), 'maccittaḥ sarvadurgāṇi matprasādāttariṣyasi' (Gītā 18/58).



कच्चिन्नोभयविभ्रष्टाश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥

kaccinnobhayavibhraṣṭaśchinnābhramiva naśyati
apraṭiṣṭho mahābāho vimūḍho brahmaṇaḥ pathi

O mighty-armed, the deluded and fallen in the path of God, without any hold, upon the world does he not perish like a broken cloud, deprived of both God-realization and worldly enjoyment? 38

Comment:—

[Arjuna seeks clarification, about the fate of a striver who has failed to attain perfection in Yoga.]

'Apratiṣṭho mahābāho vimūḍho brahmaṇaḥ pathi'—He renounces the desire, for worldly pleasures, honour and praise etc., and follows a spiritual discipline. But, he is not able to realize God, and at the time of death deviates, from Yoga viz., does not think of God.

'Kaccinnobhayavibhraṣṭaśchinnābhramiva naśyati'—Does he not perish like a broken cloud, deprived of both God-realization and worldly enjoyments? A split cloud does not descend on earth as rain, is separated from the main body and cannot join the other parts. Thus it is shattered. In similar the fate of a striver who renounces his dependence on the world, but at the same time fails to realize God? Does he meet with damnation?

Here, the illustration of a cloud is not quite apt, because a part of a cloud and the main body of clouds and the part to which it was going to rejoin—all the three belong to the same class, they are matter. But in the case of a striver, the world is matter (insentient), while he himself and God, are sentient. Thus they do not belong, to the same category.

In this verse, Arjuna means to say, that the soul being a fragment of God, is imperishable. If it has the aim to attain heaven, it might have gone to heaven or hell or the other lower births

of beasts and birds, but still would have remained in the world. What is the fate of a striver, who has renounced dependence on the world with the aim of attaining God, but could not realize the same and at the time of death, could not think of God?

An Exceptional Fact

Here failing in both does not mean that he has fallen from Yoga as well as God-realization. A striver cannot have a downfall, if he has attained God-realization. Here the illustration of a cloud, with a part separated from the main body and not joining the other clouds and is scattered in between the two, is not very apt, as a striver, who has not yet realized. God cannot be said, to have fallen from God-realization. Moreover, once God-realization is attained, there is no question of being detached from it. Thus, if a person fails to think of God at the last moment, he may be said to have failed in attaining God, but he cannot be said to have failed in both i.e., Yoga and God-realization. Therefore fallen from both here means that he is deprived of both God-realization and worldly enjoyments. Arjuna has also dwelt upon the same point, in the thirty-seventh verse. Thus a striver can deviate from Yoga, only if he has not realized God. After God-realization, there is no question of deviation or downfall from Yoga.



Link:—In the next verse, Arjuna prays to Lord Kṛṣṇa to dispel his doubt, expressed in the previous verse.

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

etanme saṁśayaṁ kṛṣṇa chettumarhasyaśeṣataḥ
tvadanyaḥ saṁśayasyāśya chettā na hyupapadyate

O Kṛṣṇa, please dispel this doubt of mine completely; for who other than Yourself, can do so? 39

Comment:—

'*Etanme saṁśayaṁ kṛṣṇa chettumarhasyaśeṣataḥ*'—A striver having the aim of God-realization, becomes free from sins, and so cannot go to hell. He cannot go to heaven, because he has no such aim. He cannot be reborn as a man, because this is also not the aim of his life. He deviates from the path of God-realization. Does such a striver not perish like a broken cloud?

'*Tvadanyaḥ saṁśayasyāśya chettā na hyupapadyate*'—No one can dispel this doubt completely. This puzzle of the scriptures, can be solved by scholars, possessing knowledge. A Yogī, who has attained this state by practice, can know the solution to a certain extent. But You are omniscient, You know the fate and end of all creatures.* So You can dispel this doubt of mine, completely says Arjuna.

Appendix—Arjuna believed that Śrī Kṛṣṇa was an incarnation of God, so here he puts the question to Him about the Dhyānayogī, what fate he meets if his mind deviates from Yoga and also tells him that no one else can dispel this doubt besides Him. It is because of his belief that Śrī Kṛṣṇa was God that he shunning the Lord's Nārāyaṇī army well-equipped with arms and ammunition consisting of 109350 foot soldiers, 65610 horses, 21870 chariots and 21870 elephants welcomed unarmed Lord Kṛṣṇa on his side.

Link:—In the next verse, Lord Kṛṣṇa clears the doubt, raised by Arjuna.

श्रीभगवानुवाच

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिदुर्गतिं तात गच्छति ॥ ४० ॥

* Bhagavān (God) is He Who knows about birth and death, good-fate and ill-fate, knowledge and ignorance of all creatures.

(Viṣṇu Purāṇa 6/5/78; Nārada Purāṇa, Pūrva. 46/21)

śrībhagavānuvāca

**pārtha naiveha nāmutra vināśastasya vidyate
na hi kalyāṇakṛtkaściddurgatiṁ tāta gacchati**

The Blessed Lord said:

O Pārtha, there is no fall for him, either here or hereafter; for none who works for self-redemption, meets with an evil end. 40

Comment:—

[Arjuna is much anxious, to know the end of a striver, who has failed to attain perfection, in Yoga. Lord Kṛṣṇa knows Arjuna's anxiety and so He removes it.]

'Pārtha naiveha nāmutra vināśastasya vidyate'—O son of Pṛthā, a striver who deviates from Yoga, never falls (Gītā 6/41—45). It means that he does not go to a state, inferior to what he has already attained. His spiritual practice, and aim go with him, to his next birth and he will not take birth, again and again.

Sage Bharata, by renouncing his kingdom observed penance, in seclusion. There, out of pity, he was attached to a young deer, with the result that he had to get birth, as a deer. But he did not fall to a state inferior to what he had already attained, even in the life of a deer. In that life also, it remembered its past (Śrīmadbhāgavata Section V, Chapter VII, VIII). Similarly, one who practises Yoga, but fails to attain perfection, may get birth even as an animal, but does not fall to a state inferior to what he has already attained, as he retains the spiritual propensities, stored up in the previous birth. This draws him towards God. I myself have observed a dog sitting with devotees, listening to religious discourses and moving about, with a group of devotees, who were chanting, the Lord's name loudly.

'Na hi kalyāṇakṛtkaściddurgatiṁ tāta gacchati'—Here 'tāta', a word of endearment, has been used. In the whole Gītā, this word has been used only once. It shows Lord Kṛṣṇa's great affection and grace, for Arjuna. The pronouncement of the Lord, is a

great assurance for all strivers, "The doer of good never comes to grief", or 'One who works for self-redemption, never meets with an evil fate'. It means, that a striver who, without being attached to pleasure and prosperity, and engaged, in spiritual discipline to attain God-realization, has no fall, because He is his saviour.

One, who is engrossed in the welfare of all creatures, and thinks of God-realization, is the most loving to Him, because he is His fragment. So he has a real affinity for Him. How can he meet with ill fate? Sometimes, it may seem, that he had fallen to a state inferior to what he had already attained. But it so happens, because of his pride. The Lord, gives him a warning, so that he may be aware of his state and turn towards Him again with zeal. Lord Kṛṣṇa disappeared during His drama (pastime) of human life, from the midst of the Gopīs. At that time, they were very much perturbed and were at their wits end. Then He reappeared again and said to them, that He had disappeared adoring them (Śrīmadbhā. 10/32/21). Their welfare and memory were lingering, in Him. When a person is inclined towards Him, he is most loving to Him because He thinks that after having lost his way for long however he has started following the right way. God, like a mother, always promotes the welfare of a devotee.

It means that feelings of spirituality once germinated, cannot be wiped out, because whatever is done for God, becomes real (Gītā 17/27) viz., the real never ceases to be (Gītā 2/16). Therefore, Lord Kṛṣṇa says, that one who works for self-redemption never meets with an evil destiny, because the impressions of the past, always inspire him towards spirituality. Even, if one goes to lower births, his nature will be superior, to that of other members of his class.*

Though Arjuna puts the question, "What end, does a striver

* One whose nature has been good cannot take birth as a harmful poisonous creature such as a snake or a scorpion etc.

meet, at the time of death?" Yet Lord Kṛṣṇa answers, that there is no fall for him, here or hereafter. Now a question arises, why Ajāmila and Bilvamaṅgala, were overpowered by prostitutes, and why there was a fall for them. The answer is, that people thought that they had a fall, but actually it was not so. After leaving the body, Ajāmila was escorted by courtiers of the Lord; and Bilvamaṅgala, became a devotee of God. A devotee, following spiritual discipline, may seem to have been degraded sometimes, because of his carelessness. But, he never falls to a state inferior to what he has already attained. If he happens to have association, with the good or misfortune befalls him, he again starts following the spiritual path, speedily.* But delay in God-realization is indeed, a kind of downfall for him. Bad company etc., are decidedly obstacles for a striver, to spiritual progress. So he should always beware of bad company, and should never be overpowered by sensual pleasures and lust etc.



Link:—In the previous verse, Lord Kṛṣṇa assured Arjuna, that there is no fall for a striver, either here or hereafter, and he never meets with an evil destiny. Now, Lord Kṛṣṇa in the next verse, answers the question put by Arjuna, in the thirty-seventh verse, about a striver who has failed to attain perfection, in Yoga.

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

prāpya puṇyakṛtāṁ lokānuṣitvā śāśvatīḥ samāḥ
śucināṁ śrīmatāṁ gehe yogabhraṣṭo'bhiajāyate

The fallen Yogī having attained to the world of the righteous

* If such a person by accident falls into bad company, he does not abandon his virtues as a snake does not abandon the jewel which exists in its head (Mānasa 1/3/5).

and having lived there for countless years, is reborn in the house of the pious and prosperous. 41

Comment:—

'Prāpya puṇyākr̥tām lokān'—Those people, who make offerings etc., in accordance with the ordinance of scriptures, attain the worlds of the righteous viz., heaven. It means, that the righteous not the sinners, attain heaven. But strivers who have no desire to reap the fruit of their virtuous actions, attain heaven without much effort, while people who perform oblation, attain heaven by making efforts. Moreover, in heaven also, their subtle passion lingers, because their aim is to enjoy pleasure. Those, who at the time of death, deviate from Yoga, attain heaven, but they become indifferent to pleasures, as their aim is not to enjoy pleasure. They have to go to heaven, because of their subtle desire, which is an obstacle to God-realization.

'Uṣṭvā śāśvatīḥ samāḥ'—Heaven, is attained, both by those who perform penances and actions with some interested motive, as also, by those whose aim is to realize God, but deviate from Yoga. However there is a vast difference, between the two. The former, having enjoyed heavenly pleasures, return to this world of mortals on the exhaustion of their merit, and thus they can stay there for a limited period only, while the latter, can stay for an unlimited period, because their aim has been God-realization. Because of having a latent desire they go to heaven, but they cannot be entangled in pleasure there. And their spiritual development is not affected. The reason is, when even a seeker of the Yoga, transcends the fruit of actions (6/44), how can one, who has deviated from Yoga, get entangled?

'Śucināri śrīmatām gehe yogabhraṣṭo'bhijāyate'—The devotee, who has deviated from Yoga after enjoying celestial pleasures, ceases to have any taste in them and is reborn in the house of the pure and prosperous, as a result of his sacred and spiritual pursuits. There he, though subject to senses, feels drawn towards

God, by force of his prenatal habit (6/44).

The pious and prosperous, are those who earn their livelihood by honest means, who never have a claim on other's things, whose conduct and feelings are pure, who do not attach importance, to worldly pleasures and who regard all the resources, as means to attain God; while those who regard themselves, as master of riches and lay claim to them, are not indeed pious and prosperous, but are their slaves.



Link:—In the next verse, Lord Kṛṣṇa of His own accord, describes the destiny of other strivers, who fall from Yoga.

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

athavā yogināmeva kule bhavati dhīmatām
etaddhi durlabhataram loke janma yadīdṛśam

Or (if he has developed dispassion) he is born in a family of enlightened Yogīs; but this kind of birth is very difficult to have in this world. 42

Comment:—

[There are two kinds of strivers—with having subtle desires, and without such desires. The striver, whose aim is to realize God and is interested in spirituality, but his desires have not been wiped out completely, after living for countless years in heaven, is reborn in the house of the pious and prosperous. This type of striver, has already been described in the previous verse. In this verse, there is a description of the striver, who is free from desire, has developed dispassion, has only, the aim of God-realization and practises Yoga, but has not attained perfection and deviated from Yoga. Such a striver, instead of going to heaven, directly takes birth in a family of enlightened Yogīs.]

'Athavā'—I have answered your question, about a striver who deviates from Yoga, at the time of death. Now I want to tell you about a dispassionate striver, who has disinclination for the world, and is interested in spiritual perfection, but at the time of death however if he deviates from Yoga.

'Yogināmeva kule bhavati dhīmatām'—The dispassionate striver, is born in the family of the enlightened Yogīs, who have realized God and whose intellects are fixed in Him. It is mentioned in the scriptures that the beings born in the family of the enlightened Yogīs must get enlightenment (Muṇḍaka. 3/2/9).

'Etaddhi durlabhataram loke janma yadīdṛśam'—Such a birth, is very difficult to obtain in this world. In the family of enlightened Yogīs strivers get a favourable environment, which draws out the latent Yoga element in them, and leads them rapidly towards their goal.

An Exceptional Fact

In the verse 'Etat' refers to a striver born in the family of the enlightened Yogīs, while 'īdṛśam' means that he has got a chance to have company of the enlightened Yogīs. In the world, there are two kinds of people 'Binduja' and 'Nādaja'. Those who are born of ovum and sperm of parents are called 'Binduja', while those who start following the spiritual path by the preaching of great souls, are 'Nādaja'. Here, he who is born in a family of enlightened Yogīs after falling from Yoga, is 'Binduja' while the striver who gets an opportunity to have the company of liberated souls, is 'Nādaja'.

In the scriptures, it is mentioned that it is difficult to obtain human life, but it is even more difficult to have company of great souls. Nāradaḥ, has also written in his book 'Bhaktisūtra' that

the company of great souls, is very difficult, inaccessible and infallible. The reason is, that great souls are very rare, and if by God's grace one gets their company,* it is difficult to recognise them. But the company of great souls, never goes in vain.



Link:—In the above verse, Lord Kṛṣṇa stated that a dispassionate striver, takes birth in the family of enlightened Yogīs. In the next verse, He explains what happens to him after his birth, there.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

tatra taṁ buddhisamyogaṁ labhate paurvadehikam
yatate ca tato bhūyaḥ saṁsiddhau kurunandana

There he regains knowledge of the previous birth and he strives more than ever before for perfection, O joy of the Kurus. 43

Comment:—

'Tatra taṁ buddhisamyogaṁ labhate paurvadehikam'—The term 'Tatra' (there) has been used to describe the condition of the dispassionate striver after his birth in the family of the enlightened souls.

'Paurvadehikam'—(Acquired in the former body) and 'Buddhisamyogaṁ' (spiritual discernment) phrases mean, that the dispassionate striver, does not go to heaven, but is born in a family of enlightened Yogīs, where he regains knowledge of the previous birth, and is naturally drawn towards God, because of the impressions and latencies of the previous birth and continues to practise Yoga. A traveller, while travelling on foot feels tired, and sleeps on one side of a footpath. But, when he awakes, he has not to cover the distance, which he has already covered. Similarly a striver, regains the knowledge of the previous birth. He is like a student, who goes through old lessons and grasps

these immediately. Thus, favourable impressions of the previous birth, are aroused in him.

'Yatate ca tato bhūyaḥ saṁsiddhau'—In favourable surroundings, a striver tries harder, than before, for perfection.

If we interpret, that both kinds of strivers, who deviate from Yoga, go to heaven, and out of them, the one who has desire for pleasure is born, in the house of pious and prosperous, while the other who has no lust is born in a family of enlightened Yogīs, will it make any difference? Yes, it will. We cannot call the striver, 'Paurvadehika' (of the former body) if he is reborn after going to heaven, because the duration of his stay in heaven, will come in between the two births. Moreover, in heaven he cannot have union with knowledge, because there is abundance of pleasure, in heaven.

There is one more point, which needs attention. A striver, having lust goes to heaven. But why should a striver who is free from passion and lust, go to heaven? It is a kind of punishment to send, such a striver to heaven, which is fully unjustified.

Appendix—The spiritual progress pertains to the self and the mundane progress pertains to the non-self. Therefore the worldly wealth gets destroyed but the spiritual wealth is not destroyed even by falling (deviating) from Yoga. The spiritual progress can be veiled but cannot be destroyed and is revealed at times.

The impressions of the spiritual practice of the previous life that are settled (left) in a striver's intellect, have been called here 'buddhisamyoga'.



Link:—In the previous verse, Lord Kṛṣṇa explained that a striver who is born in a family of enlightened Yogīs regains, knowledge of the previous birth and strives more than before, for perfection. Now he describes the striver who deviates from Yoga, and is born in the house of the pious and prosperous.

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

pūrvābhyāsenā tenaiva hriyate hyavaśo'pi saḥ
jijñāsuraḥ pi yogasya śabdabrahmātivartate

One who takes birth in the house of the prosperous, though subject to the senses, is drawn towards God because of the former practice; as even seeker of the Yoga of equanimity also transcends the fruit of Vedic rituals performed with some motive. 44

Comment:—

'Pūrvābhyāsenā tenaiva hriyate hyavaśo'pi saḥ'—A striver, who is born in the house of the pious and prosperous, does not get such a favourable environment and company, as the one who is born in the house of enlightened Yogīs, yet because of sacred and spiritual propensity stored up in the previous birth, he is drawn towards God, in spite of his attachment to pleasures.

'Avaśo'pi' means, that though he has lived in heaven for countless years and enjoyed pleasure there, and in the house of the prosperous also, there are pleasures in abundance, he is overpowered by his senses. In spite of all this, he is drawn towards God, by force of the practice of the previous births. The reason is, that the passion for pleasure is unreal, while the influence of the spiritual life, is real. So the real influence draws the striver, who deviates from Yoga, towards God.

'Jijñāsuraḥ pi yogasya śabdabrahmātivartate'—In this verse, Lord Kṛṣṇa explains the importance of a seeker of Yoga, in order to describe the importance of the Yogī. When the seeker of Yoga, transcends actions and their fruits as laid down in the Vedas, how can he having a firm determination for God-realization, have a fall? He will surely, attain salvation or God-realization.

The seeker of Yoga is he who attaches more importance to Yoga than pleasures and prosperity but his desire for pleasures and prosperity has not been wiped out. He has not

attained perfection (to Yoga) and is a seeker of Yoga. Even such a seeker transcends the actions and their fruits. Then the striver who has deviated from Yoga is far superior to the seeker. The same fact has been explained by Lord Kṛṣṇa in the fortieth verse of the second chapter when He declares, "In this path of Yoga (equanimity) there is no loss of effort and even a little practice of this discipline protects one from great fear (of birth and death) viz., leads him to salvation." Thus the one who practises Yoga cannot have a fall, he will undoubtedly attain perfection or salvation.

An Exceptional Fact

(i) Such strivers who practise Yoga but deviate from it are very rare. Among thousands of people scarcely one strives for perfection (Gītā 7/3) and it is he who deviates from Yoga. There is great glory of such strivers. Even the seeker of the Yoga transcends the fruits of actions viz., he develops disinclination even for the highest level of celestial existence, the Brahmaloka (the abode of Brahmā), because all the worlds including that of Brahmā involve return and rebirth while he does not want rebirth. When there is so much glory of the seeker of Yoga, how far superior should the striver who practises Yoga, be? The reason is that his aim has been to attain Yoga (equanimity) though at the time of death he has deviated from Yoga.

Therefore, if a striver has an exclusive aim to attain God-realization, he will transcend the fruits of actions, performed with some motive as laid down in the Vedas.

(ii) Even if a striver fails to attain equanimity, he should have it as his aim. As Tulasīdāsaṁ has said in the Rāmacaritamānasa about himself that he is a man of the meaner sort but his ambition is very high, he wants to get nectar though even butter milk is not available to him (1/8/4). It means that the striver should have a lofty aim and he should have a keen desire to achieve

that aim. It is God's nature that He does not mind the error of action of the striver but He notices what he wants, feels, aims and remembers hundreds of times what he has in his heart and is pleased with it (1/29/2-3).

A blind saint went to a temple to behold the Lord. One day a person asked him why he had gone to the temple when he was unable to see the Lord. The saint replied, "It is true that I am unable to see Him. But is He also unable to see me? My purpose is served when He beholds me."

Similarly, we may not attain equanimity but we should have an aim to attain it. By doing so our purpose will be served because God is omniscient and He knows what a striver has in his heart.

Appendix—The worldly virtues (such as feeding poor etc., with desire for fruit) are virtues contrary to sins but the divine virtues inculcated through association with God are extraordinary. Therefore the worldly virtues do not draw a man towards God; but the virtues pertaining to God, draw man towards God. These virtues are not dissipated by bearing fruit (Gītā 2/40). Renunciation of worldly desires and inclination towards God—these two are virtues pertaining to God.

‘Pūrvābhyāsenā tenaiva’—This expression means that though in the present life the striver does not get an opportunity of good company and good discussion pertaining to God, yet because of the past latencies he is drawn towards God. In this past practice there is no action (pravṛtti) but there is (automatic progress) ‘gati’.* In ‘jijñāsurapi yogasya śabdabrahmātivartate’ also there is no practice of action but there is progress as ‘gati’. It means that in this practice there is no effort and there is no doership

* In order to know the distinction between ‘Pravṛtti’ and ‘Gati’ vide appendix to the sixth verse of the fifteenth chapter (6/45).

but there is 'gati' (automatic elevation). In 'gati' there is the power of attracting a striver towards God. An endeavour for spiritual gain is an action while 'gati' automatically goes on (due to past latencies).



Link:—Now Lord Kṛṣṇa in the next verse describes the condition of the striver who having deviated from Yoga and taken birth in the house of the pious and prosperous, is drawn towards God.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

prayatnādyatamānastu yogī saṁśuddhakilbiṣaḥ
anekajanmasaṁsiddhastato yāti parāṁ gatim

A Yogī who strives painstakingly, and purified from sins and perfected through more than one birth, reaches the Supreme state. 45

Comment:—

[A dispassionate striver who deviates from Yoga by taking birth in the family of enlightened Yogīs and striving more than before attains perfection or God-realization. But how the striver taking birth in the house of the pious and prosperous realizes God, is elucidated in this verse.]

'Tu'—It means when the seeker of the Yoga of equanimity transcends the fruit of actions performed with some motive as laid down in the Vedas, why the Yogī who strives with assiduity should not transcend the fruit of actions and attain perfection. He will attain the Supreme Goal without doubt.

'Yogī'—Yogī is he who wants to attain equanimity or God-realization and who does not get entangled in the pairs of opposites such as attachment and aversion, pleasures and pain etc.

'Prayatnādyatamānaḥ'—It means that he very assiduously and promptly strives for perfection and his spirituality progresses steadily. He remains constantly conscious that he has to follow this path.

The striver deviating from Yoga takes birth in the house of the pious and prosperous and is drawn on one side towards God by force of the former practice, while on the other side towards the world because of the worldly temptation. If he by diligent efforts and manly behaviour renounces worldly pleasures, he will realize God. The reason is that when even a seeker of Yoga transcends the fruit of action, why will a Yogī who strives with assiduity not realize God? As a person engaged in forbidden action after getting a shock, deviates from it and strives more for God-realization, a striver by taking birth in the house of the pious and prosperous strives hard for God-realization.

'Saṁsuddhakilbiṣaḥ'—By striving for God-realization, he is purged of all sins viz., his desire for pleasures, prosperity, praise and honour etc., is completely wiped out. His diligent efforts reveal that he is purged of all sins.

'Anekajanmasamsiddhaḥ'*—Spirituality has enhanced in him through successive births. He has been purified from sins in the human birth by practising Yoga, in the second birth in heaven by having disinclination for pleasures, and in the third birth in the house of the pious and prosperous by striving assiduously for God-realization. Thus he is purified from sins through many births.† Here many births denote these three births.

* 'Anekajanma' (many births) means more than one birth.

† Similarly, a dispassionate striver who has deviated from Yoga is purged of sins first by being dispassionate and secondly by striving promptly for God-realization by getting birth in the family of the Yogī. Thus these two births are many births for him.

'Tato yāti parām gatim'—Therefore, he reaches the supreme state. It means that he attains the Supreme Bliss, by gaining which he does not reckon any other gain greater than that, and wherein established he is not moved even by the heaviest affliction (Gītā 6/22).

A Vital Fact

In fact every human being has passed through many births already. Therefore he has been called 'Aneka-janma-saṁsiddha'. In heaven he enjoyed the fruit of his virtuous actions and thus was purged of virtues. In hells by suffering tortures he was purged of sins. Similarly, in the eighty-four lac forms of lives by getting the fruit of his sinful actions he was purged of sins.* Thus by being purified from virtues and sins he has perfected himself.

Secondly, a human being by striving assiduously can attain the Supreme State or Supreme Goal because the Lord by His grace has bestowed upon him this human birth, the very last of all births so that he may attain the Supreme Bliss. Therefore, every person should strive assiduously to attain perfection or the Supreme Bliss.



Link:—In the next verse Lord Kṛṣṇa describes glory of Yoga.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

tapasvibhyo'dhiko yogī jñānibhyo'pi mato'dhikah
karmibhyaścādhiko yogī tasmādyogī bhavārjuna

The Yogī is superior to ascetics (not devoid of desires), superior

* A man becomes impure by misusing this human life meant for salvation by doing sins and injustice. In heaven, hell and other births he is only purified.

to men of learning (Śāstras); and also superior to the ritualists. Therefore, Arjuna, do be a Yogī. 46

Comment:—

'**Tapasvibhyo'dhiko yogī**'—An ascetic, is one who bears hardships voluntarily, in order to obtain power and enjoyment, here and hereafter. A Yogī, is deemed superior to such ascetics, because he through desirelessness, attains the Supreme Goal.

'**Jñānibhyo'pi mato'dhikaḥ**'—'**Jñānī**' (men of learning), in this context are those, who possess knowledge of scriptures, such as the knowledge of the Disciplines of Knowledge, Action and Devotion etc., and deliver discourses, but whose aim, is to enjoy pleasure and prosperity. A Yogī, is superior to such men of learning.

'**Karmibhyaścādhiko yogī**'—A Yogī, is superior to those ritualists, who perform elaborate rituals, such as sacrifice, charity, and pilgrimage etc., in order to, obtain pleasure and prosperity etc., here and hereafter, because the Yogī's aim is to realize God, while the ritualists has a desire, for worldly enjoyments etc.

Thus a Yogī, is superior to ascetics, also men of learning and ritualists, because his aim is to attain God-realization, while others' aim, is to enjoy worldly pleasure and prosperity etc. Ascetics, men of learning and ritualists—all the three, are engaged in activities. Forbearance in ascetics, learning in Jñānīs, and rituals, in ritualists are special characteristics of the three. All the three, having selfish interests, are not Yogīs but Bhogīs (sensuous). If they had been selfless Yogīs, God would have neither compared them with a Yogī, nor would He have declared, a Yogī superior to them.

'**Tasmādyogī bhavārjuna**'—Therefore, Arjuna, be a Yogī free from attachment and aversion viz., remain detached just like a lotus leaf which though constantly in touch with water, does not

permit being wetted with it. The same fact, has been explained by Lord Kṛṣṇa when He declares, "Be established in Yoga, O Arjuna" (Gītā 8/27).

In the beginning of the fifth chapter, Arjuna asked Lord Kṛṣṇa, "Which of the two renunciation of action (Sāṅkhyayoga), or performance of action (Karmayoga), is better?" In response to his question Lord Kṛṣṇa explained Sāṅkhyayoga (the Discipline of Knowledge), Karmayoga (the Discipline of Action) and Dhyānayoga (the Discipline of Meditation). But He, before this verse, did not advise him to be a Yogī. It is only here that He directs him to be a Yogī, because it is decidedly good for him.

Appendix—There are two different spheres—one for 'Bhogīs' (voluptuary) and the other for 'Yogīs'. A 'Bhogī' is not a 'Yogī' and a 'Yogī' is not a 'Bhogī'. Those who work with an interested motive are 'Bhogīs'; while those who work in a disinterested manner are 'Yogīs'. Therefore a Yogī, who has no desire for fruit, is superior to ascetics, men of learning and ritualists who have selfish motives.



Link:—In the previous verse, Lord Kṛṣṇa praised a Yogī and, ordered Arjuna to be a Yogī. But Lord Kṛṣṇa, did not explain which Yogī—of Action or Knowledge or Meditation or Devotion, he should be. Therefore, Lord Kṛṣṇa, in the next verse orders him to be a Yogī of Devotion.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

yogināmapī sarveṣāṁ madgatenāntarātmanā
śraddhāvānbhajate yo māṁ sa me yuktatamo mataḥ

Of all Yogīs, he who devoutly worships Me, with his mind focussed on Me, is considered by Me to be the most superior Yogī

or the most devout one. 47

Comment:—

'Yogināmapī sarveṣām'—Those Yogīs, who want to break off their affinity for Matter and practise the Disciplines of Action, Knowledge and Meditation etc., are superior to ascetics, and ritualists etc. But he who devoutly worships Me, is the best of all.

'Yaḥ śraddhāvān'—He, who has faith only in Me, and My glory, and existence, worships Me, with his mind focussed on Me.

'Madgatenāntarātmanā mān bhajate'—When a striver, accepts the affinity that he is God's and God is his, his mind gets engrossed, in God automatically. As the mind of a girl after her marriage is absorbed in the affairs of the house, of her father-in-law, a devotee's mind gets absorbed in God, without making any effort. His mind, while he performs several duties of his routine, clings to God, automatically.

All activities, whether spiritual such as meditation, worship etc., or secular, such as eating, sleeping or pertaining to livelihood, such as farming, business or service etc., of a devotee, who becomes only God's, without having any attachment for the world, are included in adoration.

Lord Kṛṣṇa in the fifty-fifth verse of the eleventh chapter, explains the traits of a devotee having exclusive devotion to God, who works for the Lord's sake, depends on Him, is devoted to Him, is free from attachment and is without hatred, for any being.

'Sa me yuktatamo mataḥ'—All strivers, who having disinclination for the world, are inclined towards spirituality, and want to realize God, are devout. Those, who seek refuge in the Lord, who is endowed with attributes, but is formless viz., all-pervading Lord, are more devout. However, those who take refuge in the Lord, Who is endowed with attributes, are the most devout.

A devotee, who is most devout, will get mastery over all kinds of disciplines, (Yogas) such as of Action, Knowledge and Devotion etc., because God is the great Lord of all the Yogas (disciplines), and when a devotee takes refuge in Him, he becomes the most devout.

The most devout, devotee never falls from Yoga, because his mind never abandons the Lord, and therefore, the Lord also does not abandon him. At the time of death, because of unconsciousness or much pain, if he is unable to think of God, God thinks of him.* So how can he fall from Yoga?

It means, that a devotee who wholeheartedly depends on God without depending on anyone else, or even on his efforts does not fall from Yoga. God does not let him down. But, he who attaches value to worldly things and relies on his efforts, for him there is possibility to fall from Yoga. His fall, may be due to his mind's diversion towards the world. A devotee, does not fall because at the time of death, he calls the Lord due to his sole dependence on Him. Even if he is unable to think of the Lord, the Lord thinks of him, because of his exclusive devotion and thus he instead of falling, from Yoga, attains Him.

The Lord declares, such a Yogī is the most devout Yogī. It does not mean, that other Yogīs do not attain Yoga. It means, that though all the Yogīs by breaking off their affinity for the world, become completely free from bondage and sins, and attain the Supreme Bliss, yet, spiritual love manifests itself in him, who becomes God's and that love accelerates every moment without any decay, extinction and satiation. It is because of

*The Lord declares—"I myself think of the wood-like and stone-like devotee at the time of his death and bestow upon him the Supreme State. If a devotee at the time of death because of phlegm and wind etc., can't think of Me, I Myself think of him. If I don't do so, no one else can be more ungrateful than I."

this manifestation, that the Lord regards, such a devotee, as the most devout.

In the beginning of the fifth chapter, Arjuna asked Lord Kṛṣṇa, "Which of the two, the Yoga of Knowledge or the Yoga of Action, is better?" Lord Kṛṣṇa replied, "The Yoga (discipline) of Action, is superior to the Discipline of Knowledge." But He did not tell him which discipline, was good for him. After describing these in the fifth chapter, in the beginning of the sixth chapter, He laid emphasis on the glory of, the Discipline of Action. Then He described that equanimity, which is attained by the Discipline of Action, is also attained by the Discipline of Meditation, and He explained the Discipline of Meditation. Then Arjuna said, that unsteadiness of mind is an obstacle to meditation. So Lord Kṛṣṇa clarified the doubt. After that Arjuna asked, "What fate does a striver, whose mind is diverted from Yoga at the time of death, meet with?" Lord Kṛṣṇa, answered the question and, in the forty-sixth verse while describing the glory of Yoga, ordered him to be a Yogī. But, Lord Kṛṣṇa did not clearly mention, which Yoga in his opinion, is superior to others. So, in the forty-seventh verse, He himself declares, "He who devoutly worships Me, is the best Yogī". But, Arjuna is not able to understand His view-point, and so he again puts the question, at the beginning of the twelfth chapter, "Who is the better of the two—the devotees, who with their minds constantly fixed in You, adore You, possessed of form and attributes, or those who adore only the Imperishable Formless Brahma?" In response to this question Lord Kṛṣṇa says, "I consider them to be the best Yogīs who, endowed with supreme faith, and ever-united through love, with Me, worship Me, with mind centred on Me."

An Exceptional Fact

The Lord, declares that a devotee following the Discipline

of Devotion, is the best Yogī of all the other Yogīs, because the man (soul) is a fragment of God, and by accepting his affinity for the world and the body, he is bound. When he breaks off this assumed affinity, he becomes free and happy. Though in this freedom, there is no dependence, on things, men and actions etc., yet if he enjoys this freedom by thinking, "I am free from pain and desire," he has subtle affinity, for the world. This is finiteness (limitedness), in assumed freedom. This state is called, state of having become one, with the eternal (Gītā 18/54).

This subtle egoism is also wiped out by being established in that state of identity with the eternal, because by having no affinity for matter and its evolutes, egoism which is a fragment of Matter, comes to an end. It means, that Yogīs of Action and Knowledge, become free from egoism, with the passage of time. But, the egoism of a Yogī of Devotion perishes in the very beginning, as he becomes God's. A Yogī of Devotion, possesses the traits of friendliness, compassion etc., for all beings (Gītā 12/13), which are rarely found, in the Yogīs of Action and Knowledge. It means that a devotee, following the Discipline of Devotion, regards himself as insignificant from the very beginning* and he develops the virtues of politeness, friendliness, compassion and self-satisfaction etc., during the period when he strives, and these virtues attain maturity during the state of perfection. Therefore, subtle egoism, of a devotee perishes. So the Lord has called such a devotee, the best.

The uniqueness of devotion, is that it accelerates in the new form, it does neither attenuate, nor perish, nor get satiated. The Lord also longs for such devotion, or love. This desire of the

* A devotee regarding himself inferior to a blade of grass, being more tolerant than a tree, showing respect to others without expecting respect from them, always should chant the name of the Lord.

Lord, is fulfilled by His devotee. So the Lord, has called him superior to others.

There is one more point, which needs attention. In the, Disciplines of Action and Knowledge, a striver has his own faith or belief, and he makes efforts accordingly, while a devotee without having any independent faith or belief of his own, depends completely on God, he identifies his desire with His desire. He does not worry, even to attain salvation or God-realization. The Lord Himself, provides him with the means, for his bodily maintenance and protects, what has already been provided, to him.

Appendix—A man is said to be established in that thing or person where his mind and intellect get fixed (Gītā 12/8). Here the expression ‘madgatenāntarātmanā’ denotes that his mind is focussed on God, and the term ‘Śraddhāvān’ denotes that his intellect is fixed on God. Therefore such a devotee because of his intimate kinship with God is established in Him.

Out of all the Yogīs such as Karmayogī, Jñānayogī, Dhyānayogī, Haṭhayogī, Layayogī and Rājayogī etc., the devotee of God is the best of all. The same fact about His devotee has also been mentioned in several other references as ‘te me yuktatamā mataḥ’ (12/2), ‘bhaktāste’tīva me priyāḥ’ (12/20) and ‘sa yogī paramo mataḥ’ (6/32).

Devotion is the most important of all the disciplines for God-realization. Not only this but all the disciplines end in devotion. Karmayoga and Jñānayoga etc., are means but Supreme Love is an end. Devotion is so extensive that it is at the beginning of every discipline and is also at the end. Devotion at the beginning of every discipline consists in the form of attraction towards God because without attraction no one can engage himself in spiritual practice. At the end of a discipline,

devotion is transformed into the form of Supreme Love which enhances every moment—‘madbhaktiṃ labhate parām’ (Gītā 18/54). Therefore in ‘Brahmasūtra’ the ‘Dharma’ in the shape of the devotion for God has been declared as superior to other ‘Dharmas’—‘atastviraḥyāyo līṅgācca’ (3/4/39).

This verse proves that Lord Kṛṣṇa is the entire Being and His devotion is unworldly. In attainment of the Supreme Love only lies the fulfilment of human life.



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे आत्मसंयमयोगो नाम षष्ठोऽध्यायः ॥६॥

om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde ātmasaṁyamayogo
nāma ṣaṣṭho'dhyāyaḥ

Thus with the words Om, Tat, Sat the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the Supreme, the science of self-control Yoga and the dialogue, between Śrī Kṛṣṇa and Arjuna, this is the sixth designated discourse.

By self-control viz., control of the mind, the Yogī of Meditation attains Yoga (equanimity). So this chapter is designated 'Ātmasaṁyamayoga' (Yoga of self-control or Yoga of the control of mind).

Words, letters and Uvāca (said) in the Sixth Chapter—

(1) In this chapter in 'Atha ṣaṣṭho'dhyāyaḥ' there are three words, in 'Arjuna Uvāca' etc., there are ten words, in verses there are five hundred and seventy-three words and there are thirteen concluding words. Thus the total number of words is five hundred and ninety-nine.

(2) In this chapter in 'Atha ṣaṣṭho'dhyāyaḥ' there are six letters, in 'Arjuna Uvāca' etc., there are thirty-three letters, in verses there are one thousand five hundred and four letters and

there are forty-seven concluding letters. Thus the total number of the letters is one thousand five hundred and ninety.

(3) In this chapter 'Uvāca' (said) has been used five times—'Śrībhagavānuvāca' thrice and 'Arjuna Uvāca' twice.

Metres Used in the Sixth Chapter

Out of the forty-seven verses, of this chapter, in the first quarter of the first and twenty-sixth verses, 'bha-gaṇa' being used there is 'bha-vipulā' metre; in the first quarter of the tenth, fourteenth and twenty-fifth verses and in the third quarter of the fifteenth, twenty-seventh, thirty-sixth and forty-second verses, 'na-gaṇa' being used there is 'na-vipulā' metre; and in the third quarter of the eleventh verse, 'ra-gaṇa' being used, there is 'ra-vipulā' metre. The remaining thirty-seven verses, are possessed of the characteristics of right 'pathyāvaktra' Anuṣṭup metre.



॥ Shri Hari ॥

Seventh Chapter

INTRODUCTION

Lord Kṛṣṇa, in the forty-sixth verse of the sixth chapter, described the glory of a Yogī and in the forty-seventh verse, He declared, "Of all Yogīs, he, who devoutly worships Me, with his mind focussed on Me, is considered by Me, to be the most devout Yogī." When a devotee thinks of God, he gets absorbed in Him. Similarly when something concerning His devotee is discussed, God also becomes enraptured in it. In the same state of mind, also Lord Kṛṣṇa, full of grace and affection for Arjuna, starts the seventh chapter on his own.

श्रीभगवानुवाच

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

śrībhagavān uvāca

mayyāsaktamanāḥ pārtha yogaṁ yuñjanmadāśrayaḥ
asaṁśayaṁ samagraṁ mām yathā jñāsyasi tacchṛṇu

The Blessed Lord said:

Listen, O Pārtha (Arjuna), how, with your mind attached to Me, and taking refuge in Me and practising Yoga, you will, without any doubt, know Me fully. 1

Comment:—

'Mayyāsaktamanāḥ'—He, whose mind is attached to Me alone, has not to think of Me, but his mind always remains absorbed in Me. He is not, in the least, attached to the sensual pleasures of this world or the next world, and remains indifferent to comfort, name, fame and other, earthly or heavenly acquisitions.

There are two means, by which mind may be attached to Him.

(i) A striver, who from his heart depending only on God, adores Him, his mind, by His grace is attached to Him. As a servant, in his master's house, even without doing any work as the master did not allot any work for him on a day gets payment, a devotee with the only aim to attach his mind to Him by depending upon Him, gets success in attaching his mind to Him, by His grace.

(ii) God pervades everywhere, at all times and in all things, men and creatures etc., and He belongs to all. So a devotee thinks, that He is here, He is present at the time, He is in him, and belongs to him also. By believing so, if he chants His name, his mind gets attached to Him very easily, during spiritual practice.

'Madāśrayaḥ'—He takes refuge in Me alone viz., and depends on Me, alone.

It is in the nature of man, that he depends on someone, or the other. Being a fragment of God, he actually seeks God. But he, without knowing his true affinity for God, accepts his affinity for the body and the world. All the worldly things, including body, are perishable and so they cannot satisfy him, while God, is eternal, gracious and omnipotent, so he, by accepting his affinity for Him, should depend on Him only, and be subject to His will, because He creates even unfavourable circumstances, for his welfare.

Mind in God, gets absorbed through love. Love develops through affinity. Dependence is sought, upon the greatest and the most powerful, God is omnipotent. Therefore, a striver should rely on Him only, and remain happy in His dispensation. He needs nothing, such as, an individual, an object or any circumstance. Dependence on God, in this way is 'Madāśrayaḥ'.

'Yogaṁ yuñjan'—A striver by accepting his true affinity for God, remaining equanimous in success and failure, adores Him. His performance of different activities either spiritual or

mundane, is practice of Yoga. It means that he, depending on God with his mind attached to Him, accepts his union with Him, while discharging his duty. All his activities, are according to His will. He does not act in such a way, that he may suffer disunion from Him.

'Asaṁśayaṁ samagraṁ mām'—He, whose mind is attached to the Lord, who depends on Him and who has accepted his true affinity for Him, knows Him in full, without any doubt viz., he knows that the Lord, manifests Himself in the form of Lord Śiva, Gaṇeśa, Sūrya (the Sun) and Viṣṇu. He is known both with form and attributes; and without any form and attribute. He is also in the form of incarnations.

A Jñānayogī, can know Him and realize Him. But a devotee, can know Him in full, and have His vision in the form of his favourite deity. The Lord does not stop thinking of the devotion of His devotees.

'Yathā jñāsyasi tacchrṇu'—By the term 'Yathā*', Lord Kṛṣṇa says, that He will tell him how to know Him; and by the word 'tat'†, He means, that He will tell him that, which he wants to know. In these words, Lord Kṛṣṇa by using the second person for Arjuna, asks him to listen to Him, how he will know Him, in full.

In the forty-seventh verse of the sixth chapter, in the expression 'He who worships Me endowed with faith, is deemed by Me, to be the most devout', the Lord by using 'he' the third person, makes a general statement, while here in the expression 'Hear how you shall know Me' He uses the second person pointedly

*The term 'Yathā' has been used to describe how to know him from the gross to the subtle (As water is subtler than earth, fire is subtler than water and air is subtler than fire etc.). It has been described from the fourth to the seventh verses of this chapter.

†'Tat' means that God is the seed of the world. It has been described from the eighth to the twelfth verses of this chapter.

to address Arjuna, how he will know Him fully.

In the first six chapters, the word 'Samagran' (in full), has not been used for the Lord. So, this term signifies, different forms of the Lord, as well as, His glory and other divine traits, while this term, in the twenty-third verse of the fourth chapter, in the expression 'He who works for the sake of sacrifice, the whole action, is dissolved' the term, 'whole' has been used for totality of actions.

An Exceptional Fact

(i) Lord Kṛṣṇa means that a devotee will know Him in full, if he, instead of having attachment for pleasures, is attached to Him. If he instead of depending on body, family and prosperity, depends on Him, and if he has no desire of his own.

(ii) Real affinity for God, is called 'Yoga' and assumption (acceptance) of that affinity incessantly, is called 'Yūñjan'. It means, that a striver instead of assuming his affinity for body, mind and senses etc., should realize his real affinity, for God.

In fact practice of Yoga is not so important, as renunciation of attachment, for and dependence, on the world. By doing so, meditation upon God will be practised automatically, and all actions will be performed, without any desire for their fruit. In such a case, he will not have to practise Yoga. It means, that he who attaches importance to the perishable worldly things and persons etc., cannot know, the all-pervading God. If a man has links with a great man of the society, he feels exalted. Similarly, when our intimacy is aroused with God, who is our disinterested friend and well-wisher and Whose fragment we are, how much more exalted we must feel! In that case, unique and supreme love, is aroused and the striver's mind gets attached, to Him and he depends on Him, quite spontaneously.

Synonyms of Śaraṇāgati (Surrender)

'Āśraya', 'Avalambana', 'Adhīnatā', 'Prapatti' and 'Sahārā', are synonyms of the term 'surrender' (refuge), yet they have different meanings.

(1) **Āśraya**:—We cannot live, without the support of earth. In the same way, we cannot live, without the support of God. This is called 'Āśraya'.

(2) **Avalambana**:—If a man's arm is broken, it is dressed and slung from the neck, with a band. Thus the arm, is supported with a sling, while hanging from the neck. In like manner, a helpless person seeks refuge in God. This support is called 'Avalambana'.

(3) **Adhīnatā**:—It is of two kinds: (a) Someone may force us to depend upon him. (b) We ourselves may willingly, depend on some other. Similarly, a devotee with exclusive devotion and without any selfish motive, becomes an attendant upon God, by regarding Him, as his master. This service with exclusive devotion, is called 'Adhīnatā'.

(4) **Prapatti**:—When a devotee, like a helpless person, offers obeisance before a great man, prostrates before God, it is called 'Prapatti'.

(5) **Sahārā**:—When a devotee, in order to be liberated, from the cycle of birth and death, takes refuge in God, like a drowning man who catches at a straw, it is called 'Sahārā'.

A devotee, is said to take refuge in God, when he is attached only to God and depends only on Him i.e., when he fixes his mind and intellect only, on God. When a man himself takes refuge in God, with his mind and intellect, he possesses all the virtues, of a surrendered devotee.

When a striver resolves, that his so-called mind and intellect, are God's, his mind is naturally attached to Him, and he depends only on Him i.e., he becomes 'Mayyāsaktamanāḥ' and 'Madāśrayaḥ'.

In fact, all the worldly things are in the process of decay every moment, and we being eternal, have no real affinity with them. So, if we renounce this assumed affinity, and only aim at salvation, we shall take refuge in Him automatically, because we are God's, despite ever having developed disinclination for Him, due to our inclination, for the world. As soon as, this assumed affinity or inclination are renounced, our affinity or inclination for God, will manifest itself, and that is axiomatic.

Appendix—The devotee, whose mind has been naturally attracted towards God, who has taken refuge in God and who has accepted his axiomatic eternal union (intimate relationship) with God, knows God in full. All is God this is the integral (entire) form of God.

In the term 'mayyāsaktamanāḥ' there is predominance of love (devotion) and in 'madāśrayaḥ' there is predominance of faith (belief).

'Samagraṁ māṁ'— In this expression the term 'samagraṁ' is adjective and the term 'māṁ' (God) is the noun qualified. A devotee's affinity instead of being with adjective is with the noun-qualified i.e., with God.

In the expression 'śraddhāvān bhajate yo māṁ' used at the end of the sixth chapter, what is the form of 'māṁ'? The Lord answers the questions here—'māṁ' is My entire form.

'Yathā jñāsyasi tacchṛṇu'—I shall describe My full form in such a manner, using such a device, in such a style that you will easily know My real form.

Arjuna in the preceding chapter expressed his doubt—'etanme sarmāyaṁ kṛṣṇa' (6/39). Therefore the Lord here declares that He will unfold to him the fact by which he will have no doubt.



Link:—In the first verse, Lord Kṛṣṇa asked Arjuna, to listen to how he would know Him in full. Now in the next verse, He

promises to tell him about it.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ञात्वा नेह भूयोऽन्यज्ञातव्यमवशिष्यते ॥ २ ॥

jñānaṁ te'haṁ savijñānamidaṁ vakṣyāmyaśeṣataḥ
yajñātvā neha bhūyo'nyajñātavyamavaśiṣyate

I shall unfold to you, in full, this knowledge (Jñāna) along with secrets of manifest Divinity, having known which nothing more remains to be known. 2

Comment:—

'Jñānaṁ te'haṁ savijñānamidaṁ vakṣyāmyaśeṣataḥ'—Lord Kṛṣṇa declares:—O Arjuna, I Myself shall teach you in full, this 'Jñāna' (knowledge) and 'Vijñāna' (real knowledge of manifest Divinity).^{*} No one else, can describe Me in full, because their knowledge about Me, is limited, so they cannot know Myself, in full†, as My knowledge is limitless and imperishable, being ever omniscient. After knowing it, nothing else remains to be known.

In the sixteenth verse of the tenth chapter, Arjuna says to Lord Kṛṣṇa, "You alone can describe in full, Your divine glories" (10/16). So Lord Kṛṣṇa in response to his curiosity, says, "I shall tell you of My important divine glories, because there is no end to My manifestations" (10/19). At the end of this chapter again, He declares, "There is no end of My divine glories" (10/40). Here (in 7/2) He declares, "I shall unfold to you the true essence of real knowledge (realization) and having

^{*} Here the adjective 'Vijñāna' qualifies the noun 'Jñāna' and so is superior to 'Jñāna'. Here the belief that the world is born of the Lord and again merges in Him is knowledge (wisdom) (Jñāna) while the realization, that in the world there is nothing else except the manifestation of God, is the real knowledge (Vijñāna).

† A man cannot describe his own experience in full because the thoughts and feelings cannot be clearly expressed in words. When a man cannot express his own experience in words, how can he teach and unfold the knowledge (wisdom) along with real knowledge like the Lord?

known which, nothing else remains to be known." It means, that God's glories, manifestations and powers etc., are endless. In the Rāmācaritamānāṣa also, it has been declared, "The form of the Lord without attribute, is easy to know, while the form endowed with attributes, is too difficult to understand. His manifestations, are so varied, that even ascetics find themselves, at their wits end.

It means that there is no end to the glories of the Lord, endowed with attributes. So, how could a man know Him, by using his mind? But a man can know the Divine essence, which is all-pervading. As in different ornaments, made of gold, there is nothing but gold, similarly, in the whole universe, there is nothing else, except Divine manifestation. A man, can know of gold without knowing about different ornaments. Similarly, a striver, can know that God pervades everywhere, in all creatures and things etc., even though, he may not know the names of different creatures and things etc., which form parts of His divine glories. By knowing the reality about God, nothing else remains to be known, in the same way, as thirst is quenched, after drinking water.

In the second verse of the tenth chapter, the Lord declared, "Neither gods nor great sages, know the secret of My birth." In the third verse, He declares, "He who knows Me, as unborn and without beginning, among men, is undeluded and purged of all sins." Now, a question arises, how a man can know Him, when even gods and great sages, do not know Him. The answer is, that if a striver, accepts Him as unborn and without beginning, with a firm faith, it means that he knows Him, because it is within the power of man, only to accept Him as unborn and without beginning. As a child, cannot see a marriage procession of its parents, so to gods, sages, liberated souls etc., cannot know of incarnations, godly sports and divine glories, of the Lord, because He is limitless and unfathomable. But a devotee can know Him in essence.

In order to know the Lord in reality, in the Discipline of Knowledge, there is pre-eminence of knowledge, while in the Discipline of Devotion, there is pre-eminence of assumption, or acceptance. If reality is accepted firmly, it cannot be given up, because it is real. When no one, can force a man to renounce, even a false assumption, how can an assumption of real affinity for God, be renounced? This assumption, is in no way, less significant than knowledge; it is as effective as knowledge.

In the Discipline of Devotion, there is pre-eminence of acceptance. In the first verse of the tenth chapter, Lord Kṛṣṇa says to Arjuna, "O mighty-armed, listen to My supreme word, which I speak to you, out of a desire to do you good." Here, 'listen' means 'accept'. Importance is attached to acceptance, because it is, the context of devotion. In the Discipline of Knowledge, importance is attached to knowledge. In the first verse of the fourteenth chapter, Lord Kṛṣṇa declares, "I impart to you, the supreme knowledge, the best of all forms of knowledge, acquiring which, all sages have attained the highest perfection." In the Discipline of Devotion, a striver knows Him by accepting His Existence, while in the Discipline of Knowledge, a man accepts Him, by knowing Him. In perfection, both of them, are identified.

<p>An Exceptional Fact Pertaining to Knowledge (Wisdom) and Real Knowledge of Manifest Divinity</p>
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The world, is born of the Lord and it merges into Him. Therefore, He is the root of the world—this belief (acceptance) is knowledge. There is nothing in the world, except God viz., the world is nothing except manifest Divinity—this realization, is real knowledge (Vijñāna).

Lord Kṛṣṇa (in 7/4—6) declares, "My nature, is of two kinds—lower and higher and I am the origin of the whole universe." By this declaration, Lord Kṛṣṇa referred to knowledge (Jñāna). "There is nothing else, besides Me. Like clusters, of

yarn-beads, formed by knots on a thread, all this is threaded on Me" (7/7). By this declaration Lord Kṛṣṇa explains what real knowledge (Vijñāna) is?

"I am the sapidity in water, the light in the moon and the sun, the eternal seed, of all beings. Whatever other entities there are, born of sattva (the mode of goodness), of rājasa (the principle of activity), (the mode of passion) and of tāmasa (the principle of inertia), (the mode of ignorance), know these all, as evolved from Me, alone" (7/8—12). By this declaration, He explains the essence of knowledge. "In reality neither I exist in them nor they in Me viz., I manifest Myself in all forms, because none have their free existence" (7/12). By this declaration, He explains realization (Vijñāna).

"The whole of this creation, is deluded by objects, evolved from the three modes of nature (prakṛti). But those who are not deluded, by the modes of nature and accept that these are born of Me and are absorbed in Me—by accepting so, they take refuge in Me alone, and cross the divine illusion of Mine. Such devotees, are of four types—a seeker of worldly objects, a sufferer, the seeker of knowledge, and a man of wisdom. All these, are noble but the man of wisdom is extremely dear, to Me and he is My own Self" (7/13—18). By this declaration, He explains of knowledge, "The man of realization, who realizes, that all is God, is very rare (7/19)." By this declaration He explains realization, (Vijñāna).

"Those who, being motivated by desires worship gods, gain perishable fruit, while those who are My devotees, attain Me. I am not manifest to those, who do not know Me, as the unborn and imperishable Supreme Spirit. I know the beings of the past, the present and the future, but no one knows Me. Those, who are subject to illusion, by the delusion of pairs of opposites, follow a cycle of birth and death. But, the sins of those who worship Me with a firm resolve, come to an end, and they become free

from the pairs of opposites" (7/20—28). By this declaration also, He explains knowledge (Jñāna), "Those who take refuge in Me, know Brahma (the Infinite), Adhyātma (Embodied souls), Karma (Action), Adhibhūta (Matter), Adhidaiva (Brahma) and Adhiyajña (the unmanifest Divinity), viz., they realize that I manifest Myself, in all the movable, as well as the immovable (7/29-30). By this declaration He explains realization (Vijñāna).

'Yajjñātvā neha bhūyo'nyajjñātavyamavaśiṣyate'—After knowing this wisdom, and with realization, nothing remains to be known. It means that there is nothing else besides Me (Gītā 7/7), and that all, is God (7/19). After knowing this reality, nothing else remains to be known. On the other hand, if a striver possesses all knowledge about the world, without knowing Me, all his efforts are in vain, they bear no fruit.

Whatever, a striver knows with his senses, mind and intellect, is not true knowledge about God, because these all belong to matter and matter cannot know reality, which is beyond matter. When one takes refuge in Him, he knows Him naturally, without making any effort, because He can be known by the self, rather than, with mind and intellect etc.

Appendix—The Parā Prakṛti (higher nature) and the Aparā Prakṛti (lower nature) have no independent existence—this is 'jñāna' (knowledge) and the higher and the lower nature—all is God—this is 'Vijñāna'. Therefore all including 'ego' is only God—this is Jñāna with Vijñāna.

'Jñātavyam'—which must be known and which can be known is called 'Jñātavya'.

Having known 'Jñāna' with 'Vijñāna' viz., the entire form of God, nothing remains to be known viz., he who wants to know the Pure-Reality, nothing remains to be known to him. The reason is that when there is nothing else besides God (seventh verse of this chapter), then what more will remain to be known?

Someone may raise a question that the Lord declares that

he will tell 'Jñāna' with 'Vijñāna', it means that the primary importance goes to 'Jñāna' while 'Vijñāna' is of secondary importance. But actually it is not so, only 'Jñāna' can lead to salvation but 'endless bliss of love' is attained only when it is accompanied by 'Vijñāna'. 'Jñāna' is like money and 'Vijñāna' is the feeling of attraction. Money does not provide the pleasure which attraction for money provides. Similarly the bliss that is attained by 'Vijñāna' (devotion) is not attained by 'Jñāna' (knowledge). In 'Jñāna' there is constant relish but in 'Vijñāna' there is such a relish which goes on increasing every moment. Therefore while declaring 'Jñāna' with 'Vijñāna', the Lord specially aims at 'Vijñāna' and he wants to explain that it is superior to 'Jñāna' because 'Vijñāna' stands for the Lord's entire form.



Link:—In the second verse, Lord Kṛṣṇa said, "I shall unfold to you this knowledge with Realization, having known which nothing remains to be known." How is it that men do not know the reality, about God, when nothing else remains to be known? In the next verse, Lord Kṛṣṇa answers the question.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

manuṣyāṇāṁ sahasreṣu kaścidyatati siddhaye
yatatāmapi siddhānāṁ kaścinnmāṁ veti tattvataḥ

Among thousands of men, hardly one, strives for perfection and of those who do, scarcely one, knows Me in essence. 3

Comment:—

'Manuṣyāṇāṁ sahasreṣu kaścidyatati siddhaye'—Among

* If a word is used as an adjective of number, its number is singular. But in the sixth inflexion it has not only the singular number but all the three numbers. Here in the word 'Manuṣyāṇāṁ' there is sixth inflexion in connection with the thousand

thousands of men, scarcely one strives for perfection. It means, that only those persons who do not indulge in the sensuous pleasures like eating, drinking and enjoying themselves like animals, are human beings, in the true sense of the term. Out of those, men who follow virtues and righteousness, are only in thousands. Out of those thousands, hardly one strives for Divine perfection or Divine bliss,* having gained which, one thinks that there is no greater gain beyond it, and there is not the least sorrow.

Persons, who have no desire to go to heaven, and to enjoy worldly pleasures, respect and praise etc., even when they get an opportunity and have an inclination to them, but because of past impressions who do not deviate from their principles and aims, and want to attain, Divine perfection, are rare.

Pleasure and prosperity, are obstacles to spiritual progress. Worldly pleasures, seem pleasant only in the beginning. If strivers, think over the result of pleasure and prosperity, that these are gateways to hells and eighty-four lac forms of lives, they will start taking to spiritual practice. Most of the people, hanker after worldly pleasure and prosperity. Some people, who transcend worldly pleasures, run after heavenly pleasures. But, there are only a few aspirants, who strive for Divine perfection or God-realization. If we turnover the pages of history, such aspirants are very rare. Most of them, are those who have performed actions and penances etc., in order to, reap fruits.

number and there is seventh inflexion in the plural number in the word 'Sahasrāṇi'. Therefore, the expression 'Manuṣyāṇāṃ sahasreṣu kaścidyatati siddhaye' means 'Manuṣyāṇāṃ sahasrāṇi bhagavati rucim kurvanti sahasreṣu kaścit siddhaye yatati ca' i.e., 'thousands of men have an inclination to God but one of those thousands of men strives to attain perfection.

* Divine perfection does not mean worldly and heavenly enjoyments and accomplishment such as 'Aṇimā, Mahimā' and 'Garimā' etc., because they lead to a downfall and to the cycle of birth and death (9/21). Therefore, here perfection means God-realization.

In fact, it is not difficult to attain, God-realization but there are only a few aspirants who strive, sincerely from their heart, to realize Him. Now, a question arises, why do not strivers strive for God-realization? The answer is, that there are two stumbling blocks—attraction of sensual pleasures and hope to realize Him, in future.*

'Yatatāmapi siddhānām'†—Here, 'Siddha' (the successful one), is the striver whose mind has been purified, and whose only aim, is to realize God. Though (in 7/19) the man of realization who realizes that all is God, is called a great soul, yet in this context, great souls are those strivers, who possess divine nature, worship the Lord constantly, with exclusive devotion (Gītā 9/13), and strive to realize Him.

Here, 'Yatatām' means, that strivers want to realize God, from their heart and so strive for Divine perfection, and naturally think of Him, with reverence.

'Kaścinmān veti tattvataḥ'—'Scarcely one knows Me in reality.' Here it does not mean, that the strivers who strive to know Him, cannot know Him. But, at present, anyone striver out of the assiduous strivers, knows Him in reality; out of those who know Him, scarcely anyone can speak of Him, and explain to others. Other learned persons, may be there who may have

* God always pervades everywhere, all persons, things, incidents, circumstances and actions etc. Therefore, God-realization need not be left for the future. He is now, here, in everyone and everyone's. Moreover, He is superior to all the persons etc. By having this belief, mind will be attracted towards Him automatically and a burning desire to realize Him immediately will be aroused.

† Here the striver has been called 'Siddha' (successful one) according to 'Śāṭi-sūtra-nyāya' because he will attain perfection in the same way as a saree will be prepared of the Sūtra (thread). If a striver depending on God, having exclusive devotion for Him adores Him in order to realize Him, he will attain perfection, there is no doubt about it. As far as a saree is concerned it may be prepared out of the thread or even any other cloth may be prepared out of the thread or the thread may be destroyed. But the devotee who adores God with exclusive devotion will certainly attain perfection.

knowledge, but they cannot explain to others. The Lord declares, "One looks upon Him, as a marvel; another, likewise speaks of Him, as a marvel" (Gītā 2/29).

Generally, people give illustrations about this verse, in order to explain, that it is very difficult to attain, Divine perfection. But actually, it is not so. In order to attain Divine perfection, it is difficult to have keen desire and for the fulfilment of that desire, it is not easy to have the company of liberated souls. Here, Lord Kṛṣṇa says to Arjuna, "I shall unfold (teach) to you in full, this knowledge, combined with realization and you will know it." Such an omniscient speaker, as Lord Kṛṣṇa Himself, and such an inquisitive striver as Arjuna, are very rare. The fact is, that it is difficult to have keen desire. By having keen desire, a striver has no responsibility of his own, the responsibility is shouldered by the Lord.

By using 'tattvataḥ' (In truth), Lord Kṛṣṇa means that a striver comes to know the truth (reality), about Him, that He manifests Himself in the form of Lord Śiva, Gaṇeśa, Sūrya (the sun), Viṣṇu, by incarnations and He is possessed of form and attributes and He is also, without form and attributes i.e., he knows that there is no existence, in the least, besides the Lord.

Appendix—Out of all the God-realized souls who have attained perfection after striving, following the disciplines of Karma, Jñāna and Dhyāna etc., the devotees, who know the entire form of God in reality, in the shape of 'all is God' are very rare, indeed (7/19).

'Yatatāmapī siddhānām'—those liberated souls, are dissatisfied with their state of liberation and from within they have a yearning, a hunger to have supreme devotion (infinite bliss). Therefore it is mentioned in the Brahmasūtra—'muktopasrpyavyapadeśāt' (1/3/2)—'that God Who is an embodiment of love (devotion) is realizable (attainable) even by the liberated souls'. The reason is that by attaining salvation, the desire for the perishable relish

is wiped out but the hunger for endless relish is not satisfied. That hunger is aroused by God's grace. It means that those, who practise spiritual discipline by having faith and belief in God, who have the latent impression of devotion, God does not let them be satisfied with knowledge, does not let them stay there, and makes the relish of salvation insipid for them.

A Karmayogī, a Jñānayogī, a Dhyānayogī, etc.,—all can attain perfection (salvation) but all of them don't know God in His entire form. Therefore the expression 'yatatāmapī siddhānām' means that by striving, they have attained perfection with their own method but they don't know My entire (full) form. The reason is that My entire form can be known by supreme devotion—'bhaktyā māmabhijānāti yāvānyaścāsmi tattvataḥ' (Gītā 18/55).

'Kaścinnmām vetti tattvataḥ'—Here the term 'mām' stands for God in his entire form. The entire form of God can be known by God's grace, not by thought (Gītā 10/11). Arjuna also after hearing the gospel of the Gītā said to Lord Kṛṣṇa, "By Your grace my delusion is destroyed and memory is gained"—'naṣato mohah smṛtirlabdhā tvatprasādānmayācyuta' (Gītā 18/73). As while feeding the cow licks her calf with fondness, it provides so much nourishment which the calf can't get only by drinking milk. Similarly the knowledge which is gained by God's grace, can't be gained by thought because while thinking, the entity of the self persists.

He who knows only attributeless God, does not know Him in reality but he who knows both God endowed with attributes and also attributeless God (entire) knows God in reality.

By Karmayoga 'quiet bliss' (peace) (quietude) is attained because attachment to the world causes disquietude. By Karmayoga renunciation of attachment to the world causes peace—'tyāgacchāntiranantaram' (Gītā 12/12). By Jñānayoga 'unbroken bliss' is attained. This unbroken bliss is also called 'self-bliss' because it is the bliss of the self. In self-bliss the self merges

into Brahma (Absolute) viz., as Brahma is truth, consciousness and bliss solidified, similarly the self becomes truth, consciousness and bliss solidified—‘mama sādharmyamāgatāḥ’ (Gītā 14/2). Though having attained the self-bliss (Self-realization) a striver lacks nothing, yet the striver, who has the latent impression of devotion and depends on God’s grace, is not satisfied with that self-bliss.* Within him there is hunger for endless bliss. Therefore by Bhaktiyoga, endless bliss is attained. Self-bliss is the bliss of the fragment (soul) but endless bliss is the bliss of the whole (God) (supreme soul). This is the principle that the pleasure which is caused by the attraction of an object, is not caused by the knowledge of that object. As the pleasure which is derived from the greed for money, is not derived from the mere knowledge of money. By knowing the money we shall know how to make use of it, but there will not be special attraction. ‘Gain more and more money’—this attraction will persist by being greedy for money. In fact there is no pleasure in gaining money but it seems because of the evil of greed, but God’s bliss is because of pure love and this bliss really exists. The reason is that being a fragment of God, the embodied self has an automatic attraction towards Him. This is the principle that a fragment is naturally attracted towards the whole; as a stone being a fragment of the earth when thrown upward naturally is attracted towards the earth, fire is naturally attracted towards the sun (upward)† and rivers naturally flow towards the sea and so on.

* He who attains salvation is naturally satisfied, but he who has the impressions of devotion is not satisfied. The reason is that God showers his special grace on such a devotee and does not let him stay there. (7/3)

† Here a doubt may crop up that the sun does not shine at night, then why does fire rise upward at night? The clarification is that whether it is day or night, the sun may shine anywhere but he is always above the earth. Therefore as the people in India see the sun above the earth, so do the people of America (which is almost in the opposite direction of India) also see the sun above the earth.

Why do we need God? If we reflect upon it, we come to know that there is such a necessity which can't be satisfied either by our own self or by the world. In order to alleviate sufferings and to attain supreme peace, there is no necessity for God. The reason is that if desires are totally renounced, our sufferings will end and Supreme Peace will be attained—'tyāgācchāntiranantaram' viz., we shall attain salvation, we have necessity for God in order to attain Supreme Love because we are fragments only of God.

The man who wants to be liberated from worldly sufferings, who wants to be independent, being free from dependence, attains salvation. But the man, who being tired of the worldly sufferings thinks, "If there had been anyone my own who would have given me refuge in himself, who would have embraced me and who would have removed my grief, sin, lack, fear and monotony etc., attains devotion." It means that God is not needed to attain salvation but he is needed to attain devotion. When a man comes to know that in such a vast world, in endless universes, there is nothing mine but only He is mine, in Whose one fragment endless universes are situated, then he feels the necessity for God from within. The reason is that only the thing, which ever stays with us and with which we may ever stay, can be ours. Only God can be the entity Who may not be separated from us and from Whom we may not be separated.

Now the question arises when a man needs God, why is He not attained? The answer is that a man lives comfortably without attaining Him, he forgets his necessity. He remains satisfied with objects, ability and power etc., which are available to him. If he realizes the need for God and can be ill at ease, there is no delay in God-realization. The reason is what should be the delay in attaining Him Who is ever attained? God is not a tree that the seed is sown today and it will bear fruit after years. He is present at all places, all the time, in all things, in all states and

in all circumstances the same as He is. We have turned away from Him, he has not turned away from us.



Link:—In the second verse, Lord Kṛṣṇa promised Arjuna to unfold to him knowledge combined with realization. In keeping with His promise, Lord Kṛṣṇa proceeds, in the next verse, to explain knowledge with realization.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥४॥*
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥५॥

bhūmirāpo'nalo vāyuḥ khaṁ mano buddhireva ca
ahaṅkāra itīyaṁ me bhinnā prakṛtiraṣṭadhā
apareyamitastvanyāṁ prakṛtiṁ viddhi me parām
jīvabhūtāṁ mahābāho yayedam dhāryate jagat

Earth, water, fire, air, ether, mind, intellect, ego—these constitute My nature (prakṛti) eightfold divided. This is My lower (insentient) nature; but different from it, O mighty-armed, is My higher (sentient) nature—the life-element (Jīva), by which this universe is sustained. 4-5

Comment:—

'Bhūmirāpo'nalo vāyuḥ khaṁ mano buddhireva ca ahaṅkāra itīyaṁ me bhinnā prakṛtiraṣṭadhā apareyamitastvanyāṁ prakṛtiṁ viddhi me parām'—God is the origin of the whole creation. Wielding His own nature, He brings forth the whole creation. This nature is called the lower Nature (aparā prakṛti), while the embodied soul, which is a fragment of God, is called higher

*The entity which is kaleidoscopic and never remains the same has been mentioned as perishable (in 15/16), lower (insentient) Nature (in 7/4) and of twenty-four categories—five subtle elements (ether, air, fire, water and earth), ego, intellect, Primordial Matter, ten organs, mind and five objects of senses (sound, touch, colour, taste, smell) (in 13/5).

nature (parā prakṛti). The lower nature, is inferior, insentient and changeful, while higher nature is superior, sentient and changeless.

Every man's nature, is different. As a man's nature, cannot be proved to have its own separate entity, independent of that man, similar is the case with that of God's nature. This nature is God's own disposition, therefore, it is called as His nature. Similarly, the embodied soul, being a portion of God, cannot be proved to have its own separate existence, independent of God, as it is God itself. Though God itself, but it is named nature, because of its affinity with lower nature. As it accepts the activities of the Lower Nature as its own, or in other words attributes the doership to himself, therefore, it is called, superior Nature, or embodied soul, otherwise, it is nothing else but God. When it becomes free, from the bondage of being a doer, and an enjoyer (Gītā 18/17) it is no more higher nature, or embodied soul.

Here the Lower Nature, includes earth, water, fire, air, ether, mind, intellect and ego. If out of these eight, five gross elements are supposed to represent the gross creation and the three, (mind, intellect and ego) are to represent the whole subtle creation, then this description of nature, remains incomplete, as it leaves out the causal creation. To prove that in this description of nature, all parts of nature, have been included, the venerable commentators, have interpreted these in the following way. According to them the five gross elements stand for gross as well as their causes, five subtle tanmātrās, mind stands for its origin ego; intellect stands for cosmic intelligence and 'ego' stands for the causal nature. Thus, this interpretation includes full description, of cosmic nature, as it includes all the three gross, subtle and causal creation.

In scriptures, this cosmic nature has been described as prakṛti and vikṛti. Here, a point needs attention, that Lord Kṛṣṇa has not described lower and higher nature from the view-point, of prakṛti

and vikṛti or Nature-cum its evolutes. Had the Lord defined so, He would not have called the individual soul, as higher nature, because the soul is neither prakṛti—the cause of any evolute nor vikṛti—the evolute itself. The soul is immutable and changeless. It proves, that the Lord, has described matter, as lower nature, and the individual soul, as higher nature, just in order to distinguish, the insentient from the sentient.

According to this author, this eightfold division of Nature, includes the gross and subtle, creation only. The five gross elements enumerated here, include the gross creation. These five elements, also represent subtle creation, as these are evolutes of five subtle tanmātrās. Mind, intellect and ego, described here, are also part of the subtle creation.

The ego has two aspects. The ego is matter, in its nature, and it is a modification, or a trait of the inner sense (अन्तःकरण). It is a sort of an instrument. This is called, in the fourth verse, as ego a part of lower nature. The second aspect of ego, is one's own personality and it represents itself as a 'doer'. This is described, in the fifth verse of this chapter, by the name of higher nature. This 'ego', is the result of the soul's identification, with causal body.

This identification, has two aspects—insentient and sentient. The insentient factor, is the causal body and one who cultivates egoistic notion, is sentient factor, until Self-realization, this ego persists assuming itself always, as 'doer'. During deep sleep, it lies dormant or is not manifest. After waking up "I slept soundly and am awake", a man making this statement, represents the ego, the higher nature. After waking up he thinks, "where and how he is", this is wakefulness of mind, and when he knows, that he is at a particular place and time, it is the wakefulness, of the intellect. Thus, one who experiences his entity, is the ego, representing higher nature, and through the ego, with which he experiences, is a trait of the inner sense, it is lower nature.

When soul, the sustainer and illuminator of this lower nature—identifies itself, with this nature, it is then called higher nature, or the embodied soul. This fact, has been described in Gītā by the term 'यदेदं धारयति जगत्'—by whom this insentient Nature, is sustained.

If this sentient nature (soul or spirit), without having any inclination for the insentient nature, has an inclination for God i.e., accepts Him as Its own, it realizes the Self and then its (soul's or man's) attachment, for the world, turns into love for God.*

This Divine love, is limitless, it is in the form of bliss, and it increases every moment. After attaining it, nothing else remains to be attained; and after realizing the Self, nothing remains to be known and after applying all the objects etc., of the lower nature for the service of the world, and having disinclination, for them, nothing remains, to be done. This is the state of perfection, of human life.

'Prakṛtiraṣṭadhā apareyam'—It seems, that this eightfold lower nature is individual, lower nature, because a man is bound because of his affinity for his body. If a man (soul) does not accept his affinity for it, there is no question of any bondage. Man himself (soul or spirit), sustains this universe viz., accepts his relationship with the universe, and that relationship leads him, to bondage.

An individual body, has no separate entity, different from the universe. When a man (the self), assumes his affinity for the body, he is bound. If he does not assume this affinity, there is no question of bondage.

In the seventh verse of the fifteenth chapter, Lord Kṛṣṇa

*The striver following the Discipline of Knowledge will have revelation of love for God in the form of Self-realization while a devotee following the Discipline of Devotion will have that revelation in the form of Divine love. Thus from this point of view the striver following the Discipline of Knowledge and that following the Discipline of Devotion—both become one.

declares, "The soul in the body, is an eternal fragment of Myself." But it attracts the mind and the senses, that rest in Matter viz., it accepts the mind and the senses as its own. In the same way in the fifth verse of the thirteenth chapter, Lord Kṛṣṇa describes the universe as Kṣetra (field) and, in the sixth verse, describes its evolutes (modifications). But actually these evolutes are found, not in the universe, but in the body. Thus, affinity for the body, is the main obstacle to emancipation. This body, being a fragment of the universe, cannot be separated from it.

The fact is, that primordial Matter, is neither a means nor an obstacle to emancipation. When a striver does not accept his affinity for it, it proves helpful. But, when he accepts his affinity for it, it proves an obstacle, because this affinity for prakṛti (matter), gives birth to egoism (T'ness). This egoism, is the cause of bondage. By the phrase 'Itūyaṁ me', Lord Kṛṣṇa, warns us that this Primordial Matter or lower nature, is His. So a striver should not accept it as his own, otherwise this affinity will lead him, to the cycle of birth and death.

In egoism (T'ness), there are two desires—desire for pleasure, as well as desire for knowledge. The desire for pleasure, can be wiped out by the Discipline of Action, while the desire for knowledge can be satisfied by the Discipline of Knowledge. Thus, a striver who is firmly established in either of the two, gets the fruit of both (Gītā 5/4-5) i.e., when the desire for pleasure is wiped out, the desire for knowledge is satisfied. When the desire for knowledge is satisfied, the desire for pleasures, is wiped out. When the desire for pleasures is wiped out, or the desire for knowledge is satisfied, there develops detachment, automatically. If a striver does not enjoy that detachment i.e., he is not pleased with that state, he attains Self-realization and his human life, proves fruitful.

'Jivabhūtām'—Actually, the soul is a fragment of God, but by accepting its affinity for physical, subtle and causal bodies,

it has become an embodied soul. It accepts its affinity, in order to, enjoy mundane pleasures, which lead It to great affliction, in the form of birth and death.

'Mahābāho'—O Arjuna, being mighty-armed, you are very brave and powerful and you can understand the difference between the lower nature (matter) and the higher nature (Soul). Therefore, understand it.

'Yayedam dhāryate jagat'*—In fact, this universe is a manifestation of God i.e., all the universe is God (7/19) and He is being and non-being both (9/19). The man (soul), has sustained this universe i.e., the man (soul), by accepting the free existence of this universe, has started using it for his own pleasure, and thus it has led him to bondage. If he takes this universe, as a manifestation or revelation of God, he will be free, from the shackles of birth and death.

The world, is transitory and kaleidoscopic, but man thinks it permanent and pleasing, because of his temptation and attachment for pleasure and things, by having feelings of 'I' and 'mine'. It is because of his attachment for pleasure and prosperity, that he cannot behold this world, as a manifestation of God. As a debauch cannot behold a woman, as mother, so can a person having attachment for the worldly pleasure and prosperity, not perceive that the Lord Himself, has manifested Himself, in the form of the world. This attachment for pleasure sustains the universe, i.e., is the cause of sustaining, the universe.

Secondly, all human beings, are born of sperm and ovum, which themselves are filthy and impure. But a voluptuary thinks, the body as charming and beautiful, because of his attachment for pleasure. This thought makes the world.

Once a gentleman said to a saint, who was standing on the bank of a river, "Sir, the water of this river and the men, on the

*In the Gītā the term 'Jagat' (universe) denotes higher Nature (in 7/13), lower Nature (in 7/5) and higher and lower Nature both (in 7/6).

bridge are flowing." The saint said, "O brother, it is not only the water of the river, or the men that are moving, but the river and the bridge themselves, are also moving." It means, that all of these are moving towards, destruction. One day they will come to an end. Actually the whole world is perishing every moment. In fact, the soul is neither born nor does It decay. But, by identifying Itself with the body, It accepts the body's birth and death as Its own, birth and death. If It does not identify itself with the body nor does It accept its affinity for it, this world will have no existence at all.

The term 'Idam', means that as both body and the world are one, and the same, their difference is not real, it is merely assumed. Therefore, Lord Kṛṣṇa, in the thirteenth chapter, says that this body is spoken of as a field (kṣetra) (13/1); but where there is a description of this field, it is a description of the world (13/5), while the evolutes such as desire, aversion, pleasure and pain etc., have been described part of the individual body (13/6). It means, that the world and the body are essentially the same. If we accept the body as 'I', it gives birth to egoism ('I'ness), and if we accept the body as 'mine', it gives birth to 'mineness', and both of these lead to bondage. If we realize, that the body and the world belong to one and the same class, and the man himself (soul) and God belong to one class, which is quite different from that of the body and the world, egoism ('I'ness) and 'mineness' perish' automatically. These can be wiped out, by the three Disciplines of Action (2/71), Knowledge (18/53) and Devotion (12/13). It means, that the assumed affinity for matter, should be broken off and it can be, by accepting reality through discrimination.

An Exceptional Fact

A teacher and a pupil have their own separate entity or existence. But by having love and regard for each other, there

is a further affinity between the two.* Similarly, the soul which is a fragment of the Lord, has accepted its affinity, with a body and the world. It is because of this affinity, that there appears to be a third entity, which is called 'Tness. This affinity of 'Tness, is merely assumed, not real. But the soul, by accepting it as real, gets into bondage. A teacher and a pupil, have a separate existence, and both of them accept their affinity for each other. But, out of the soul (sentient) and the world (insentient or matter), only the soul has Its own existence. By an error it accepts Its relationship with the world, which is changing and perishing, every moment. This assumed relationship, is also decaying every moment. But it seems real to those, who want to seek pleasure in the world. It is because of their attachment for worldly pleasures, that a world, which is never attained, seems to be attained; while God, Who is ever attainable seems unattained to them. As soon as, they are free from this assumed affinity for the world, they will realize the reality of their affinity—that they have their affinity for God; and only He, not the world, can be attained.

To wipe out this feeling of 'Tness, a striver should have a firm belief, that he is different from matter, he should not expect anything from the world, but perform actions for the service of the world, because, whatever strength, intelligence and resources he possesses, he has received from the world. By following, this Discipline of Action, the direction of actions and objects, is towards the world and the self, remains, so he attains self-realization. By following, the Discipline of Knowledge, also by using discrimination a striver, by breaking off his affinity for things and actions, of the world, attains self-realization. Thus, by breaking off his affinity for matter, he becomes free from his assumed, 'Tness. Devotion to God, is aroused in the Discipline of Devotion, by accepting 'I am only God's, and only God is

* In teacher-taught relationship the duty of the teacher is to do good to the pupil and the duty of the pupil is to serve the teacher. In the same way every relationship of the world is to do good to others or serve others without any selfish motive.

mine, I am not of the body, and the world, and the body and the world, are not mine'. Then a striver having disinclination for the world, depends only on God and thus he becomes free from the affinity of the world, and egoism (T'ness).

Thus, by following, the Discipline of Action, the Discipline of Knowledge, or the Discipline of Devotion, in the right perspective, a striver, becomes free from the affinity of matter and realizes, God.

Appendix—When the self gets identified with the lower nature viz., is identified with 'ego' and assumes itself 'I am', then by becoming an embodied soul, it is called higher nature. On one side of the 'ego' (I), there is the world (lower nature) and on the other side there is God. But the embodied soul instead of accepting God, accepts His lower nature and sustains it in the form of the world which leads him to the bondage of birth and death.

'apareyamitastvanyām'—Different from 'aparā' (lower) is 'parā' (higher) and different from 'parā' is 'aparā'. 'Aparā' is different viz., belongs to another class. By catching (sustaining) the alien this 'parā' has become 'jīva' (embodied soul)—'jīvabhūtām'.

Aparā (kaleidoscopic) and parā (unchangeable)—both are God's nature viz., power. Being powers of God, both are identified with God because without the powerful, the power has no independent existence. As nail and hair, in spite of being lifeless, are not different from the living body, similarly the lower nature, in spite of being insentient, is not different from God—Who is sentient—'sadasaccāhamarjuna' (Gītā 9/19). In this way when 'aparā' and 'parā'—both prakṛtis are the embodiments of God, then what remains besides God? Nothing remains—'Vāsudevah sarvam' (Gītā 7/19).

God's integral form consists of both parā and aparā nature meaning that Parā, Aparā; Sat, Asat; sentient and insentient all are God.

‘Yayedam dhāryate jagat’ means that this world has no existence in the eye of God as well as in the eye of an exalted soul. It exists only in the eye of the individual soul. In the eye of God ‘Sat’ and ‘Asat’ all is He Himself सदसच्चाहमर्जुन (Gītā 9/19) and in the eye of the exalted soul “All is God” वासुदेवः सर्वम् (Gītā 7/19).

A man (the embodied soul) because of attachment and aversion has sustained the world in his intellect. The same fact has been pointed out in the seventh verse of the fifteenth chapter by the expression ‘manaḥ ṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati’. By cognising the existence of the world, attachment and aversion arise.

The embodied self assumed the existence of the world and attached importance to it. By attaching importance, the desire for pleasure sprang up which in its turn led it to the cycle of birth and death. It means that by assuming any other entity besides God, the being has been snared in the worldly bondage. Therefore it is the being’s responsibility not to assume any other entity besides God. If it does not assume the entity of the world, where is the world?

The Lord declares that earth, water, fire, air, ether, mind, intellect, ego—these eight constitute ‘aparā’ (insentient) prakṛti.* As the earth is insentient and is to be known, so is ego insentient and is to be known. It means that earth, water etc.,—all the eight belong to the same ‘jāti’ viz., class (category)†. Therefore

* If there is one thing common in several things, that is called ‘jāti’. Earth, water, fire, air, ether, mind, intellect and ego—in these eight there is oneness of ‘jāti’ (class) but there is not oneness of form viz., in spite of one class, their forms are different. Therefore it has been called ‘aṣṭadhā’ (eightfold). Being the evolutes of ‘aparā prakṛti’ (lower nature), here earth, water etc., have been called ‘aparā prakṛti’.

† Earth is gross. Water is more subtle than earth. Fire is more subtle than water. Air is more subtle than fire. Ether is more subtle than air. Mind is more subtle than ether. Intellect is more subtle than mind. Ego is more subtle than intellect.

the class to which the earth belongs, ego also belongs to the same class viz., ego like a clod is insentient and is objective in nature. Therefore the Lord has mentioned 'ego' as 'this'—'etad yo vetti' (Gītā 13/1). 'Etat' (this) is never 'aham' (I). Therefore the Lord by saying 'ego' as 'this' means that 'ego' is not 'the self'. When the sentient (self) identifies itself with 'ego', then it gets bound—'ahaṁkāra vimūḍhātmā kartāhamiti manyate' (Gītā 3/27). This is called 'cijjadagranthi'.

'Ahaṁkāra itiyaṁ me'—the pure ego is matter (insentient) in its nature and belongs to the 'aparā prakṛti' (lower nature) but 'I am'—this identified ego is not only of 'aparā prakṛti' but it is conjoined with 'parā prakṛti' (sentient). On Self-realization the latter ego, which leads to birth and death, does not persist but the former (ego of aparā prakṛti) remains.

Actions and objects are neither in 'parā prakṛti' nor in God but they are in 'aparā prakṛti'. 'Aparā prakṛti' is in the form of actions and objects. The Lord with the help of 'Prakṛti' brings into being the whole creation. 'Parā prakṛti' viz., the embodied soul, by being attached to actions and objects (Aparā prakṛti) and depending on them, gets bound. Attachment to the 'Aparā prakṛti' and dependence on it means 'to sustain the world'. Therefore the Lord at the very beginning of the seventh chapter has mentioned—to be attached to Him and to take refuge in Him by the expression—'mayyāsaktamanāḥ pārtha yogaṁ yuñjanmadāśrayaḥ'. If a striver (the embodied soul) is not attached to 'Aparā prakṛti' and does not take refuge in it; he will attain salvation. If he is attached to (loves) God and takes refuge in him, he will become a 'Bhakta' (devotee).

The world has no independent existence. The soul has cognised the existence of the world which leads it to bondage. The soul sustains the world which causes pleasure, pain, bondage

In aparā prakṛti ego is the most subtle. Thus the Lord has described aparā prakṛti from the gross to the subtle in due order.

and leads it to the eighty-four lac forms of life, to the life of ghosts, evil spirits, devils and deities etc., and also paves the way to hells. Sattva, Raja and Tama—the three modes don't cause any obstacle but attachment to the modes carries it to the higher regions or middle regions or lower regions—'kāraṇaṁ guṇasaṅgo'sya sadasadyonijanmasu' (Gītā 13/21). The soul itself gets attached to the modes. Aparā prakṛti does not get attached to anyone. Neither Prakṛti nor modes, nor senses; nor mind nor intellect gets attached. But the embodied soul itself gets attached and thus it feels pleasure and pain and follows the cycle of birth and death. The soul is independent because it is 'parā' viz., the higher nature. The poor aparā prakṛti does nothing because it is insentient and is free from desire. The being getting attached to it and making proper use or misuse of it, goes to high (good) and low (evil) wombs and goes astray. It means that the being in spite of being unchangeable, being attached to the changeable world, becomes the kaleidoscopic world (embodied soul)* (Gītā 7/13). It has an eye on the body only, it does not even think of its divine nature.

The self identifies itself with the world viz., with the body, senses, mind, intellect, ego which is altogether different from it—this is sustenance of the world. In fact the world is not ours, because if we had attained the thing which is ours, our desires would have ended forever and we would have been free from mineness, fear, worries and desires. But the world can't afford us such a thing which is ours viz., of which there is never any disunion. The entity which is ours, can't be attained by the world but can be attained by renouncing attachment to the world. Our thing (entity) is God. We are the fragments of that God—'mamaivāṁśo jīvaloke' (Gītā 15/7). The method to attain Him (from the view-point of Karmayoga) is that the objects (body etc.,) received from the world, should be used to

* Here the term 'Jagat' stands for the 'changeable'—'gacchatūti jagat'.

render service to the world without desiring any fruit. A striver should not be attached to any action or object. It is better not to harm anyone than to serve them. If we don't harm anyone and do not do evil to others, service will be naturally rendered to them, we shall have not to render it.* We are not proud of the action which takes place itself and there is no desire for its fruit. Having renounced pride and the desire for fruit we attain the thing which is really ours.

In fact 'aparā prakṛti' has no separate existence at all besides God—'nāsato vidyate bhāvah'. The individual self has cognised its (aparā prakṛti's) special existence. As money has no importance of its own but we attach importance to it because of our greed for it. We are attracted towards the object to which we attach importance. We attach importance, when we accept evil i.e., some faults†. It is due to the evil of lust for sex, there is attraction for woman; because of the evil of greed there is attraction for money; because of the evil of delusion, there is attraction for family and so on. But when we identify ourselves with those evils, we don't perceive those evils as evils and we don't know that we, by assuming their (aparā prakṛti's) existence, are attaching importance to them. When this identification is wiped out, evils stay no more in us and

* If we don't do evil to others, there will be two things—either we shall do nothing, or if we do, only service will be rendered. By doing nothing and by serving others—by these two things, attachment to the world is renounced. The reason is that by doing nothing, no evil is done and by the service which is rendered itself to others all evils are wiped out. As while eating food a man holds 'I eat'—thus the pride which is attached is not attached in the digestion of food because food is digested itself. Similarly when service is rendered itself, the pride of doership and attachment to the fruit of action, are naturally renounced.

† All the worldly pleasures are born of evils. When we accept evils, they seem to provide pleasure. Because of the lust for sex a man can't live without woman. Because of greed a man can't live without wealth. Because of delusion a man can't live without family. It is because of evils that a man can't perceive the value of renunciation.

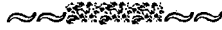
virtues are not apparent (viz., they don't come to light).

In endless universes, three worlds, fourteen spheres, insentient-sentient, unmoving-moving, land creatures-aquatic creatures-sky creatures, placental-born from egg-born of perspiration-sprouting from ground, Sāttvika-Rājasa-Tāmasa, men, deities, manes, celestial-musicians, animals, birds, insects, moths, ghosts-spirits-devils-brahmarākṣasa (demons) etc., whatever beings are seen, heard, studied and imagined, in all of them there is nothing besides the two natures (Prakṛti)—‘parā’ (higher) and ‘aparā’ (lower). Whatever is seen, heard, studied and imagined; and the body-senses-mind-intellect-ego by which the actions of seeing, hearing, studying and imagining are performed, are all ‘aparā’. But he who sees, hears, studies, thinks, knows, assumes is ‘parā’. ‘Parā’ and ‘aparā’—both being the powers of God, are inseparable from God viz., they are the manifestations of God. Therefore in the inside and outside of endless universes and in the form of infinite universes, there is nothing else besides God—‘vāsudevaḥ sarvaṁ’ (7/19), ‘sadasaccāhamarjuna’ (9/19). All the philosophies and diverse opinions of the world have been propounded by their heads (ācāryas) but ‘Vāsudevaḥ sarvaṁ’ is not the philosophy or opinion of a particular ‘ācārya’ (head) but it is the irreversible principle of Lord Kṛṣṇa within which all philosophies and diverse opinions are included.

The individual self has assumed the independent existence of the ‘aparā’ (world)—‘yayedam dhāryate jagat’. ‘Aparā’ is God’s but this self is bound because it has assumed ‘aparā’ viz., body-senses-mind-intellect-ego its own and for itself. Therefore if a striver perceives (sees) the world, it is his personal view. The personal view is not a principle. Whatever is seen is limited while the ‘Reality’ is limitless. As the sun appears like a metallic dish, but actually it is not of the size of a metallic dish but it is several times bigger than the earth.

If the world is in cognizance of a striver, he should serve

it in a disinterested manner. The assumption that the world is his and for him and also the tendency to derive pleasure out of it, is anti spiritual discipline and is the cause of bondage. The reason is that the body-senses-mind-intellect etc., whatever we have, is of the world and for the world. Therefore if the things received from the world, are used in rendering service to the world, the world will not appear as the world but it will be seen as the manifestation of God, which really it is. It means whether a striver assumes the world as true or the self as true or God as true, by anyone of the assumptions, he can practise spiritual discipline and can attain the final reality 'Vāsudevah sarvam'.



Link:—In the previous verse, Lord Kṛṣṇa said, "The higher (sentient) nature, has sustained the lower (insentient) nature." He clarifies it, in the next verse.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

etadyonīni bhūtāni sarvāṇītyupadhāraya
aham kṛtsnasya jagataḥ prabhavaḥ pralayastathā

Know, that all beings have evolved from this twofold prakṛti (the insentient and the sentient nature). I am the origin (prabhava) of the entire creation and then, it dissolves in Me (pralaya). 6

Comment:—

'Etadyonīni bhūtāni'—All the beings—gods, men, animals, birds etc., which move and also trees, creepers and grass etc., which do not move, have their origin, in the union of My insentient and sentient Nature.

In the twenty-sixth verse of the thirteenth chapter also, the Lord declares, "Whatever being, moving or unmoving is born; know that, as emanated from the union of Kṣetra (matter) and

Kṣetrajña (spirit)." The same fact has been pointed out, in the fourth verse of the fourteenth chapter, when He declares, "My prakṛti (nature) (primordial matter), is the womb of the bodies of creatures and the soul (seed), which resides in those bodies, is My fragment." The same seed or soul, has been called His higher (sentient) Nature (7/5), and His eternal portion (15/7).

'Sarvāṇītyupadhāraya'—In the universe all the moving and unmoving creatures, are born of the union of the sentient and the insentient nature (matter). It means, that soul has accepted matter, as its own, and keeps its company, and so beings are born—So think of this fact i.e., understand it in the right perspective, or accept it.

'Ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayastathā'—All objects emanate from God, and again dissolve in Him. So the Lord declares, "I am the origin of the entire creation, and again it dissolves in Me."

The Lord, is the source of entire creation because, creation comes into existence, by His will* (Chāndogya. 6/2/3). As a potter, makes earthenwares and a goldsmith makes ornaments of gold, so does the Lord create this world. Thus, like a potter and a goldsmith, He is an efficient cause, of this world.

The universe, again dissolves in Him. As an earthen vessel is of clay, it was clay in the past, before it was moulded into this shape and will remain clay, when the vessel is broken into pieces. Similarly, the creation is born of the Lord, resides in Him and merges (dissolves) in Him. Thus, he is the material cause of this creation. This is knowledge. The realization, that in the world there is nothing besides the manifestation of the Lord, is Vijñāna (real knowledge of Manifest Divinity).

*There is a fact which needs attention that only Kṣetrajña (spirit), not Kṣetra (Matter) has accepted this affinity. If it does not accept this affinity, it can't be reborn because, "Attachment to these Guṇas (modes) is the cause of his birth in good and evil wombs" (13/21).

In the expression 'Kṛtsnasya jagataḥ', Lord Kṛṣṇa declares Himself to be the origin of entire creation, and also its dissolution. Here it is appropriate for Him, to talk of Himself as the origin and dissolution of Matter (insentient Nature). But how is the origin of soul (sentient or higher nature) and its dissolution, possible? The soul is eternal, omnipresent, immovable, constant and everlasting (Gītā 2/24), while the world is ever-changing. But, here the word 'creation' denotes, both the lower nature (matter) and higher nature (Soul). The reason is, though the soul is eternal, changeless and constant, yet It identifies Itself with perishable matter and thus accepts its (insentient's) creation and dissolution as Its (sentient's) own creation and dissolution. So, the soul is said to be born and decayed. Therefore, Lord Kṛṣṇa, has declared Himself to be the origin of the entire creation and also its end. Thus, within creation, (i.e.,) all the moving, unmoving; sentient, insentient beings, will be included. Moreover, Lord Kṛṣṇa, in the thirteenth verse of this chapter, declares, "The whole of this creation, being deluded by objects evolved from the three modes of nature, does not know Me." Only the sentient can know Him. Therefore the term "Jagat" (universe), includes both matter (the insentient), as well as soul (the sentient).

In the eighth verse of the sixteenth chapter, according to men of demoniacal traits, the universe includes both insentient and sentient beings, because they accept all beings, not only insentient ones, as unreal. If the term 'Jagat' (universe), is interpreted as only matter, the followers of non-dualistic principles, who accept the universe as unreal, untrue and baseless, will be included, among men of demoniacal traits, which is totally improper and unjustified. Similarly, in the twenty-sixth verse of the eighth chapter, there is description of the two paths, the bright and the darkness of the world. But the paths, can be followed by the sentient only. The sentient, by identifying with matter, is called 'Jagat' (world or universe).

Thus, we conclude that soul by identifying Itself with Matter, is called embodied soul (world or universe). But, when having disinclination for Matter, it realizes its identity, with pure consciousness (God), this individual soul becomes, the Cosmic Soul. Such a person is called a Yogī.

Appendix—The ‘Aparā prakṛti’ is that which may know neither (to) itself nor others. The ‘Parā Prakṛti’ is that which may know itself and also others. All beings moving and unmoving are born by the union of the two—aparā and parā (Gītā 13/26).

The main defect is one which appears in different forms with the difference in places and that is—attachment to the ‘aparā’. If this evil is born, it will give birth to all other evils and if this evil is wiped out, all evils will be wiped out. Similarly the basic virtue is also one which reveals all virtues and that is—attachment to God.

We may assume ‘aparā’ eternal or transient but our relationship with it is transient—this is a unanimous fact. This attachment to this aparā is the cause of birth and death—‘kāraṇaṁ guṇasaṅgo’sya sadasadyonijanasu’ (Gītā 13/21). This is the seed cause of the world.

“I am the origin of the entire creation and again it dissolves in Me—It means that I create this moving-unmoving world and only I am created; I destroy the world and only I am destroyed because besides Me there is no other cause or effect of this world (Gītā 7/7) viz., I am its instrumental cause and I am its material cause. Therefore I have manifested Myself in the form of the world.” In the nineteenth verse of the ninth chapter also the Lord declares—‘amṛtaṁ caiva mṛtyuśca sadasaccāhamarjuna’ viz., ‘I am immortality as well as death; I am also being and non-being both’. In Śrīmadbhāgavata the Lord declares—

**ātmaiva tadidaṁ viśvaṁ sṛjyate sṛjati prabhuh
trāyate trāti viśvātmā hriyate haratiśvaraḥ**

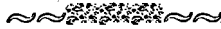
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“Whatever thing there is manifest or unmanifest that is only

omnipotent God. The entire creation which is appearing, He is its efficient cause and He is also its material cause viz., he creates the universe and He Himself is created as the universe. He is the protector and he is the protected. The same Soul-Universal, God destroys the universe and He Himself is the universe which is destroyed."

In Taittiriyaopaniṣad it is mentioned, "I am food and I am also the eater of the food"—'ahamanna-mahamannamahamannam, ahamannādo'hamannādo'hamannādaḥ (3/10/6).

It means that aparā and parā prakṛti and all beings that are born by their union—all of them are only God. The cause is also God and the effect is also God.



Link:—In the preceding verse, Lord Kṛṣṇa declared Himself to be the origin of the whole universe (world). In the next verse, He declares that besides Him there is nothing else, in the universe.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

**mattaḥ parataraṁ nānyatkiñcidasti dhanañjaya
mayi sarvamidaṁ protaṁ sūtre maṇigaṇā iva**

O Arjuna, of this world there is no other cause higher than Me. As yarn beads are strung on the thread, so all the worlds are permeated by Me. 7

Comment:—

'Mattaḥ parataraṁ nānyatkiñcidasti dhanañjaya'—There is nothing else besides Me, the origin of the universe. As air is born of ether, resides in ether and merges in ether without having any independent existence of its own, so is the universe born of the Lord, remains established in Him and merges in Him i.e., the universe has no independent existence of its own, besides the Lord.

Here the term 'Parataram', means that the Lord is the root cause of all things, persons, incidents, circumstances and time etc., of the world. He, is the cause of all causes. There is no cause of Him. It means, that they all seem to exist, in His true light, only He pervades, all of them.

Lord Kṛṣṇa, in the second verse of this chapter, announced that He would unfold in full, the knowledge (wisdom) along with real knowledge of the manifest Divinity (Vijñāna), having known which, nothing else would remain to be known. But, here He declares, that there is no other origin of the universe, besides Him. In both the verses, by using, the expression 'Na anyat' (No anything), He means that, when there is nothing besides Him, how can anything else remain, to be known after knowing Him? Therefore, Lord Kṛṣṇa says, "All this is threaded (strung) on Me" and further, He declares 'All is God' (7/19) and 'I am being and non-being both' (9/19). The effect, has no independent entity, except its cause. The cause, only is manifest in its effect. When the cause, is realized (known), the effect, merges in the cause. It means that the effect has no separate identity from the cause. Similarly, it can be realized, that God is the cause and the world, is the effect. Hence, the world has no separate entity from God. This is God-realization. Actually, it is He who manifests Himself in different forms i.e., this universe is nothing besides, Divine manifestation. Thus a striver, will come to know that the entire universe, is His manifestation.

'Mayi sarvamidam protam sūtre maṇigaṇā iva'—"The whole universe, like clusters of yarn-beads formed by knots on a string, is threaded on Me." As in the cluster of yarn-beads and in the thread, there is nothing besides the thread; in the world, there is nothing else, besides the Lord. As the beads and thread, though being one and the same, seem different, all the beings having different shapes and names, seem to be different, but actually, it is all Divine manifestation. Lord Kṛṣṇa, in the second verse

of the thirteenth chapter, declares, "Know Myself, to be the 'Kṣetrajña' (soul) in all the Kṣetras (fields or matter)." It means, that His lower nature in the form of beads, is His own self and His higher nature in the form of thread, is also His own self. He pervades both the two. So long as, a striver attaches importance to the world, he cannot realize God, Who pervades everywhere, in this universe. But, when one comes to know the reality, he realizes that He and only He pervades, everywhere, and there is nothing else, besides Him. To stress the fact, that all things are pervaded only by God, the Lord has described Himself, as the cause of all manifestations.

Appendix—As the clusters of yarn-beads formed by knots on a string are threaded, in them there is nothing besides the thread, similarly in the world there is nothing else besides God. It means that aparā prakṛti in the form of yarn-beads and parā prakṛti in the form of the thread—in both only God pervades. In the formation of yarn-beads there is predominance of aparā prakṛti and in the formation of thread there is predominance of parā prakṛti. The term 'Maṇigaṇāḥ' has been given in plural number which means that the aparā prakṛti consisting of unmoving-moving, aquatic creatures-land creatures-sky creatures, fourteen spheres and eighty-four lac forms of life etc., is divided into infinite forms and infinite groups.

The distinction between Aparā and Parā is because of the Aparā prakṛti, as the soul by assuming the existence of the Aparā, by valuing it and by establishing relationship with it, has become the embodied soul (fifth verse of this chapter). Therefore Aparā prakṛti is there in the world as well in the embodied soul. But in God there is neither Aparā, nor Parā; nor the world nor the embodied soul. It means that there is neither thread nor beads but only cotton is there. Similarly there is neither aparā nor parā but there is only God. The same fact has been described by the Lord ahead upto the twelfth verse. From the term 'mattaḥ' used

in this verse upto the expression 'matta eva' used in the twelfth verse, the Lord has mentioned this fact that there is nothing else besides Him. Here the term 'mattaḥ' denotes entire God (God in full) Who is the owner of both prakṛtis—Parā and Aparā.

The cause changes into effect; as cotton is changed into thread and the seed grows into a plant. Therefore God being the Supreme cause of all, only He manifests Himself in all forms—'Vāsudevah sarvam'. Therefore it is a misperception to see any other entity besides God.

'Mattaḥ parataram nānyatkiñcidasti'—He who is better (superior) of the two is called 'paratara'. God is unique (unparalleled), besides Him there is nothing else, then how can He be 'paratara' (superior to anyone)? The term 'paratara' does not apply to Him. Here the term 'paratara' has been used in order to mention the uniqueness of God. It means that there is nothing else besides God and therefore there is no question of anyone being superior to Him. In the Upaniṣad it is mentioned—

puruṣāṇna param kiñcitsā kāṣṭhā sā parā gatiḥ

(Kaṭha. 1/3/11)

"There is nothing else besides that Puruṣa. He is the Highest limit and the Supreme destination of all." Arjuna while addressing Lord Kṛṣṇa also says—

'Na tvatsamo'styabhyadhikaḥ kuto'nyolokatrāye'pyapratima-prabhāva'—"In all the three worlds, there is none equal to You; who could then possibly excel You (Gītā 11/43)?"



Link:—Now Lord Kṛṣṇa, in the verses eighth to twelfth, declares that He Himself becomes all the manifestations.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

**raso'hamapsu kaunteya prabhāsmi śaśisūryayoḥ
praṇavaḥ sarvavedeṣu śabdaḥ khe pauruṣaṁ nṛṣu**

O son of Kuntī! I am the taste in water, radiance in the moon and the sun; I am the sacred syllable Om, in the Vedas, sound in ether, and manliness, in men. 8

Comment:—

[Generally people attach a lot of importance to money. So, greedy people have a natural inclination to earn money and accumulate it. Similarly, by accepting the fact that the Lord is the source of the entire creation (7/6), there is no existence of the creation besides the Lord. By accepting this fact, a striver has his natural inclination, towards Him without making any effort. The same fact, has been pointed out by the Lord, in the eighth verse of the tenth chapter, when He declares, "I am the source of the creation, all things evolve from Me. Knowing this, the wise adore Me, with all their heart." In the forty-sixth verse of the eighteenth chapter, He declares, "He from whom the evolution of all beings is, by whom all this is pervaded, worshipping Him through the performance of his own duty, man attains perfection." Here the same principle is explained further.]

'Raso'hamapsu kaunteya'—'O son of Kuntī! I am sapidity in water'. Water emanates, from a subtle form of sapidity, (rasa tanmātrā)* it remains in it and it merges in it. If the taste is removed from water, water cannot remain water.

'Prabhāsmi śaśisūryayoḥ'—"I am radiance† (light), in the

* The causes of the five gross elements—earth, water, fire, air and ether are respectively smell, taste, form, touch and sound which are called five Tanmātrā (seeds). These five seeds can't be known by senses and mind but they are only assumed by hearing the scriptures. The evolutes of these five seeds are also smell, taste, form, touch and sound which can be known by senses and mind.

† In subtle element fire there are two powers—radiance (brilliance) and combustion (burning). Radiance is called 'Prabhā' and combustion is known as 'Teja'. The power of radiance can function without the power of combustion as in gems and the moon, but the power of combustion can't function without radiance. Here in this verse there is predominance of radiance while in the ninth verse of

moon and the sun." Without radiance the moon and the sun, will lose their essence.

'Pṛaṇavaḥ sarvavedeṣu'—"I am the syllable Om, in all the Vedas." First of all, there was revelation of the syllable Om. It was from this sacred syllable Om, that Gāyatrī was revealed and it was from Gāyatrī, that the Vedas were revealed. Therefore, the gist of the Vedas, is the sacred syllable Om.

'Śabdaḥ khe'—Ether, emanates from the subtle element, sound, it remains in it and merges in it. Therefore, sound manifests itself as ether. Without sound, ether is meaningless.

'Pauruṣaṁ nṛṣu'—"I am manliness in men." It is not enough for a man to possess the human body, in order to gain worldly riches, knowledge, name and fame etc., but all these are perishable. The real man, is he who has attained God-realization, the ultimate aim of human life. God existed in the past, exists now and will also exist, in future, because He is eternal. Therefore, a man's 'Puruṣārtha' exertion consists in making efforts with promptness and zeal, to realize God. Without attaining Him, human life is, in vain.

Appendix—In the sixth and seventh verses the Lord has mentioned that He is the cause of the entire creation. Therefore now the Lord describes His divine glories in the form of 'cause' from the eighth verse to the twelfth verse. Though the effect has special characteristic which is not found in the cause, yet the cause has its independent existence viz., without cause the effect has no independent existence. As earth (clay) is the cause and jar is its effect. Water can be filled in a jar but this characteristic is not found in the earth. But without earth (clay) a jar has no independent existence. It means that the cause is changed

this chapter there is predominance of the power of combustion. So there the term 'Teja' has been used.

The sun and fire possess both of these powers while in the moon there is only radiance, and instead of combustion there is mildness.

into effect. In making a jar, the doer, the material (cause) and the effect—the three are not one viz., the cause (clay) and the effect (jar) are of one class but the doer (potter) has his different (independent) existence. But in creating the universe the doer, the material and the effect—these three are only God. Therefore sapidity is also God and water is also God. Radiance is also God and the moon and the sun are also God. ‘Om’ is also God and the Veda is also God. Sound is also God and ether is also God. Manliness is also God and man is also God.

[The earth is changed into the form of a jar but God does not change into the form of the world. The reason is that the thing which is changed is mutable while God is immutable. As in the dark a string (rope) appears in the form of a snake or the snake appears in the form of a coil, similarly God appears in the form of the world. It means that in God there is no distinction of effect and cause because there is nothing besides Him. There is a distinction between the cause and the effect from the man’s point of view. Therefore in order to explain it to men, by assuming the existence of some other thing or the other, God is described, discussed, considered and reflected upon and there are questions and answers etc., on Him—‘nodyaṁ vā parihāro vā kriyatāṁ dvaitabhāṣyā.]



पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

puṇyo gandhaḥ pṛthivyāṁ ca tejaścāsmi vibhāvasau
jīvanam sarvabhūteṣu tapaścāsmi tapasviṣu

I am pure fragrance of the earth, the lustre in fire; I am the life-force in all beings, and austerity in ascetics. 9

Comment:—

‘Puṇyo gandhaḥ pṛthivyām’—The earth is born of subtle

element, smell, stays with it, and merges in it. The earth, is of no importance without pure fragrance, fragrance is a characteristic of earth. So, the Lord declares, "I am pure fragrance in earth." The Lord, uses the objective 'puṇya' (pure) in order to explain that naturally there is pure fragrance in the earth. But bad smell is produced, because it becomes polluted.

'Tejaścāsmi vibhāvasau'—Combustion is born of subtle element, fire, is inherent in it, and at the end, merges in it. Therefore, in fire combustion is the essence. In fire, if there is no combustion it is useless. So the Lord is that combustion.

'Jivanam sarvabhūteṣu'—Lord Kṛṣṇa declares, "I am life, in all beings." All beings possess life-power, by which they are alive. It is because of that power, that man even in sound sleep, remains different from a dead man.

'Tapaścāsmi tapasviṣu'—Endurance, in the pairs of opposites, is called austerity (tapa). But real austerity, is that in which a striver remains uniform (unchanged), unaffected in difficulties, which he has to face, in realizing God. This austerity, is an invaluable possession, of ascetics. Without austerity, they cannot be called ascetics. So Lord Kṛṣṇa declares, "I am, austerity in ascetics."

Appendix—In the creation of the universe God is the agent (doer), God is the cause and God is the effect. Therefore smell and earth, lustre (combustion) and fire, life-power and beings, austerity and ascetic—all of them (cause and effect) are only God. The reason is that Parā and Aparā—both being the power of God are inseparable from Him. Therefore the entire universe which is born by the union of Parā and Aparā is only the manifestation of God.

'Puṇyo gandhaḥ'—'Gandha-tanmātrā' (smell-subtle element) is the cause and earth is its effect. By calling the smell pure the Lord means to say that the cause (tanmātrā) is ever pure. Impurity is caused by alteration (modification) in the effect. Therefore as fragrance tanmātrā is pure, similarly sound, touch, colour and

taste—tanmātrās should also be considered pure.



बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

bījaṁ mām sarvabhūtānām viddhi pārtha sanātanam
buddhirbuddhimatāmasmi tejastejasvināmaham

O Pārtha, know Me as the eternal, (Sanātana) seed of all beings; I am the intelligence of the intelligent, the glory (splendour), of the glorious. 10

Comment:—

'Bījaṁ mām sarvabhūtānām viddhi* pārtha sanātanam'—
O Pārtha, I am the eternal seed (source), of all beings. All of them, are born of Me, Who am their seed, they live in Me and in the end, merge in Me. They without Me have no existence of their own.

A seed, grows out of a tree and it perishes, after creating a tree. But the seed, described in this verse, is eternal without its origin and end. In the eighteenth verse of the ninth chapter, it has been called an 'Imperishable seed'. Remaining imperishable and unaltered, this eternal seed, is the source, producer, resort and illuminator, of the entire universe.

In the Gītā, the word 'seed', has been used, both for God and the embodied soul. In this verse, 'Seed' denotes God, because here, the divine glories have been described. In the thirty-ninth verse of the tenth chapter also, the word 'seed' denotes, God because there, Lord Kṛṣṇa declares, "I am the seed of all beings." In the eighteenth verse of the ninth chapter also, this word has

* In the sixth verse of this chapter Lord Kṛṣṇa used the term 'Upadhāraya' (know) and here he uses the term 'Viddhi' (know). It means that he wants to say that the striver should understand, know and accept the fact that the universe is nothing besides the Divine manifestation.

been used for God, because, in the nineteenth verse of that chapter, Lord Kṛṣṇa says, "I am being and non-being both." In the fourth verse of the fourteenth chapter, the term 'seed', stands for embodied soul. The seed, signifies the embodied soul, only when, it has accepted Its affinity for matter (nature), otherwise it is a super-soul (God).

'Buddhirbuddhimatāmasmi'—"I am the intelligence, of the intelligent." People are called intelligent, only because of their intelligence, otherwise they would be called, dull.

'Tejastejasvināmaham'—The Lord, is the glory of the glorious. This glory is a divine trait. Liberated souls, possess a special aura, which enables even dissolute and immoral persons, to become virtuous.

An Exceptional Fact

God, is the origin of the whole universe. He always pervades, everywhere. He exists, even when the entire universe perishes. In the universe, there is nothing besides God. Therefore, in the Upaniṣads (parts of different branches of Vedas), there are illustrations of gold, clay and iron. As in ornaments, made of gold, there is nothing besides gold, in the pots made of clay there is nothing besides clay and in the arms and weapons made of iron, there is nothing besides iron. Similarly, in the entire universe which is born of God, there is nothing besides, God. In the Gītā Lord Kṛṣṇa, has given the illustration of a seed. A seed, is born of a tree and after giving birth to a tree, it perishes. But, God is not an ordinary seed, He is an eternal seed (7/10) and an imperishable one (9/18). It means, that unlike an ordinary seed which after creating another tree, perishes, He does not perish, He remains the same.

Gold, clay and iron, are seen with physical eyes, in ornaments, earthenwares and arms respectively, but God is not seen in the world. So the seed too is not seen in a tree. When a tree sprouts

the seed in the form of fruit, then we come to know that the tree is born of that particular seed, though the tree grows out of a seed and ends in a seed. Similarly, God, is the seed of the entire universe. This universe is born of Him, and merges in Him. In the end only God remains (Śrīmadbhāgavata 10/3/25). Those, who see only the tree and the world instead of the seed and God, do not observe in the right perspective. It is only, He Who reveals Himself, in various forms (Chāndogya. 6/2/3).

The universe, including a body, is made of five subtle elements—earth, water, fire, air and ether, but it so appears only if we think over it deeply otherwise not. If we say that these physical bodies, are made of earth because there is predominance of earth-element, people without a deep thought, do not believe, because they say that bodies are different from earth (clay) with which they wash hands. But if the entire universe is burnt to ashes, nothing will remain, besides earth (clay).

If we think deeply, we come to know that a body, is born of the parents' sperm and ovum, which arise from corn (grain), grown out of earth. Thus a body is said to be born of earth. In the end, it merges in earth. After death a body is either buried, or burnt or eaten by animals and birds. In either case it returns, into earth. Thus, the origin and end of a body, is earth. It means, that its middle, is also earth, though it is not seen with physical eyes but it can be conceived by thought. Similarly, by thinking seriously, the world can be perceived, as a manifestation of the Lord. In the entire universe, there is nothing else besides the Lord. Having created the universe (the bodies), He has also entered it (Taittirīyopaniṣad 2/6). He, as the self (soul) also abides in these bodies. Thus the entire universe is His manifestation.

Appendix—The Lord's purpose in calling Himself the seed of all beings is that all beings are His manifestation. There are infinite universes and in those universes—there are endless beings. But the seed of those endless beings is only God. In spite of the

creation of endless universes, there is no diminution in that seed, because that seed is not subject to diminution (Gītā 9/18). With that one seed several kinds of universes are born (Gītā 10/39). We may scan the seed with a keen sight (subtle sight) yet the fruit, flowers and leaves will not be visible in it because they are latent in that seed in their causative form. Even the two leaves born of the same tree, are not similar—Even this diversity is present in that seed.

There are several kinds of a thing in the universe. In different countries there are several castes (classes) of human beings. In their bodies there is so much difference that even the lines of the thumbs of two men are not similar. Their shapes, natures, interests, temperaments, assumptions and feelings etc., are also different. There are several kinds of cows, buffaloes, sheeps, goats, horses, camels and dogs etc., and in each kind (class) there are several sub-classes. Among trees also each kind of tree has several classes. Similarly there are endless differences in each kind of knowledge (art). There are three main colours and by their mixture several colours are formed. Out of them in each colour there are so many differences that two men don't perceive a colour similarly. Thus in the universe any two things, which appear similar, are not really similar. In spite of so much diversity, the seed of the universe is only one. It means that God alone manifests Himself in numberless forms and in spite of manifesting Himself in different forms He remains one.*

God is endless from all viewpoints such as place and time

* In spite of diversity among beings, there should be the unity of love among them. As a thorn pricks the foot but the eyes are filled with tears, the same feeling for the welfare of others should prevail among all beings—‘sarvabhūtahite ratāḥ’ (Gītā 5/25, 12/4). Only love is the feeling which knows no distinction. There can't be any distinction in love. All become one in love. In knowledge there is no difference in reality but differences in opinions persist. In love there is no difference in opinions. Therefore there is nothing beyond love. By love even the Lord of the three worlds becomes submissive to the will of the lover.

etc. When even the universe created by God is endless (limitless), how can a limit be set to God? Upto this day whatever has been thought of, whatever has been said, whatever has been written, whatever has been assumed about God, even if all this is combined, it remains incomplete about Him. Not only this even God Himself can't describe the full details about Himself, if He is able to describe it, how will He remain endless?



बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

balam balavatām cāham kāmārāgavivarjitaṁ
dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha

O Arjuna, I am the strength of the strong without their desire and passion; in beings, I am desire that is not in conflict, with virtue or scriptural injunction. 11

Comment:—

'Balam balavatām cāham kāmārāgavivarjitaṁ'—The strength, free from desire and attachment, utilized on noble and holy cause and sanctioned by scripture and saints, gets sanctified and therefore the Lord declares, "I am the strength of the strong, free from desire and attachment." This strength is acceptable.

Lord Kṛṣṇa Himself, has explained that the strength possessed of attachment and desire, should be abandoned (17/5) because it is a demoniacal trait. Similar, is the case with strength used in 16/14, 16/18 and 18/53. In 6/34, it has been used as an adjective for mind, and it is a demoniacal trait, because it also possesses, attachment and desire. Thus, such strength (power), is to be abandoned. But, strength free from desire and attachment, as explained in 7/11 as well as in 17/8, is sanctified strength, which is acceptable.

'Dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha'—"I am

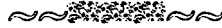
righteous passion approved by the scriptures." Desire, free from attachment and pleasure* is laudable, because it helps in producing offsprings and it remains under control of man. But sexual desire, possessed of attachment and pleasure, misguides a man, enables him to perform actions, against dictates of scriptures and leads him to afflictions, sins and degradation.

People who, by using birth-control methods, indulge in sexual intercourse for sensual pleasure, pave their way to hell. Men and women, in the true sense of the terms, are those who have the capacity to produce children, otherwise they are impotent. An eunuch, is not authorized to perform religious rites, such as religious sacrifice and offer water and food etc., to manes. A woman, is called a mother, because she gives birth to children, who call her mother. If the potentiality of generating children is destroyed, she no more deserves to be addressed as 'Mother'—a very venerable vocative. Therefore, strivers should have sexual desire to produce children, according to ordinance of the scripture, in order to lead a pious family life, or they should observe celibacy.

Appendix—The entire moving universe is born of passion. Therefore a man's passion not conflicting with righteousness and which is approved by the scriptures, is the manifestation of God. The Lord has already declared—"mattaḥ parataraṁ nānyatkiñcidasti" (7/7) (there is nothing else besides Me) and further He will declare—"ye caiva sāttvikā bhāvā" (7/12) (all entities born of sattva, rājasa and tāmasa are evolved from Me) and 'Vāsudevaḥ sarvaṁ' (7/19) (all is God). Therefore just as righteous desire is the manifestation of God, similarly unrighteous passion is also not different from God. Those who act being guided by unrighteous desires, pave the way to hells in the forms

* Here the desire stands for the desire of the householders sanctioned by the scriptures rather than the desire which has been mentioned as the most sinful in the thirty-seventh verse of the third chapter.

of God because hells are also God only. But the aim of the Gītā is not to lead a man to hell or to the cycle of birth and death but is to lead him to the attainment of salvation. The aim is ever for salvation or bliss, not for sufferings. No one wants pain (suffering). Arjuna has also entreated Lord Kṛṣṇa to tell him the highest good for him.* For example, words are good and also bad, but in grammar only the good words are reflected upon, because grammar etc., also aim at a man's salvation.



ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

ye caiva sātṭvikā bhāvā rājasāstāmasāśca ye
matta eveti tānviddhi na tvahaṁ teṣu te mayi

Whatever entities are born of sattva (mode of goodness or purity), of rajas (mode of activity or passion) and tamas (the mode of inertia or ignorance), know them all, as evolved from Me; yet still neither I am in them, nor are they, in Me. 12

Comment:—

'Ye caiva sātṭvikā bhāvā rājasāstāmasāśca ye'—It means, that in the entire universe, all the Guṇas (attributes of things and actions) evolve from God. He is the root, support, base and illuminator of all of these. Whatever, singularity is seen in the entire universe, that is the Lord's. So, a man should have inclination towards Him, rather than, towards the mode of goodness etc. This inclination towards God, will lead him to emancipation, while inclination towards the mode of goodness etc., will lead him to bondage.

Actually all the objects, attributes (modes) and actions, are

* 'yacchreyaḥ syānniścitaṁ brūhi tanme' (Gītā 2/7)

'tadekaṁ vada niścitya yena śreya'hamāpnuyām' (Gītā 3/2)

'yacchreya etayorekaṁ tanme brūhi suniścitaṁ' (Gītā 5/1)

nothing else, besides the manifestation of the Lord. Now a question arises, when every action is a manifestation of the Lord, why is there, sanction or prohibition for these? The answer is, that actions which are sanctioned by scriptures, result in favourable and happy circumstances, while actions which are prohibited (forbidden), result in unfavourable and sad circumstances. So, if a person performs forbidden actions, regarding these as manifestation of the Lord, the Lord as a result of those actions will manifest Himself, in the form of punishment and hell.

As far as actions are concerned, a striver should perform only those actions, which are sanctioned by the scriptures. As far as, acceptance (assumption) and knowledge, are concerned, one should accept that God exists and he should know the self or the world. By assuming the existence of God, he should develop a keen desire to attain Him. He should try to please Him, by obeying Him and by following His principles. He should also know that bodies and the universe, are kaleidoscopic and perishable, and these are neither his nor meant for him. By knowing this fact, he should cease attachment for them. By doing so, he will realize the reality. But, even after knowing the fact that they are perishable, if a striver, attaches importance to them, he will not be able to attain emancipation.

'Matta eveti tñnviddhi'—All are evolved from the Lord viz., He is all in all; the cause and the effect, which seems distinct. But, the effect has no separate and independent existence, from the cause. Therefore, the effect is a manifestation of the cause, only. As in ornaments made of gold, there is nothing else, besides gold, similarly the universe evolved from God is nothing else, besides God.

By using the phrase 'Matta eva' Lord Kṛṣṇa, means that His lower nature and higher nature, are not different from Him. As an appendix to the seventh chapter in the ninth chapter, Lord Kṛṣṇa declares, "Through My nature, I bring forth again

and again, all this multitude of beings" (9/8) and further, He declares, "With Me as the supervisor, nature brings forth, the whole creation" (9/10). Actually, both of the declarations, are one and the same. In both the cases, there is predominance of God. The same fact, has been pointed out here in 7/6. "I am the source and the end of the entire universe." While concluding it, He declares, "Whatever entities there are born of sattva, rajas and tamas, know them all, as evolved from Me."

The Lord, having promised to discuss knowledge and realization, started the topic by mentioning that among thousands, one scarcely knows Him, in truth. Then having explained His higher and lower natures, He mentioned these as the source of all beings. Then, He explained that He, is the source of the universe (7/7). The same fact, has been pointed out here, while concluding the topic of His divine glories, when He declares "Know that the sattva (mode of goodness), the rajas (mode of passion) and the tamas (mode of ignorance), are evolved from Me."

'Na tvahaṁ teṣu te mayi'—"I am not in them, and they are not in Me." It means, that those attributes have no independent existence of their own, besides the Lord. All actions, objects, are born and then they decay. If the Lord, had been in them, with their decay He would have also decayed. But, He never decays. It means, that He is not in them. If they had been in Him, they should have also been imperishable, like Him. But it is not so, they perish, while He is eternal. It means, that they are not in Him. As a seed, takes the shape of a tree with its branches, leaves, flowers etc., but these cannot be perceived in it, similarly, nature, constituted of the three categories (modes)—sattva, rajas and tamas has origin in Him, but He is not perceived, in them. Actually, there is nothing else, besides Him.

As clouds evolve from ether, reside in ether and dissolve in ether, yet ether, remains the same, without any modification. All the divine glories, described from the eighth verse upto this

verse, evolve from the Lord, reside in Him and dissolve in Him. But He is not in them and they are not in Him i.e., they are nothing else, besides Him. The Lord by pointing out this fact, wants to warn people, that they should not be entangled in worldly pleasures and prosperity, because there is nothing else, besides Him. So they should attach importance, only to Him.

An Important Fact

All the entities born of sattva, rajas and tamas, are born of God's nature and as God and His Nature, are one and the same. It means, that they are born of God and they dissolve in Him. But, the higher nature (embodied soul), has accepted its affinity with Nature (Matter). It has accepted it as its own, and for its own—this is sustaining the world by an embodied soul and so it is born and it decays. In order to, free man from this bondage of birth and death, Lord Kṛṣṇa declares, that all entities born of sattva, rajas and tamas are born of Him. Similarly, He declares, in the tenth chapter, "These diverse feelings of creatures, emanate from Me alone" (10/5) and "I am the source of all creation and everything in the world, moves because of Me" (10/8). In the fifteenth chapter also He declares: "Memory, wisdom and ratiocinative faculty emanate from Me" (15/15). When everything emanates from God, it means that man actually has no affinity for the attributes (modes). Therefore, if one does not accept his affinity for them, they cannot lead him to bondage i.e., to the cycle of birth and death.

In the Gītā, in the context of devotion also, Lord Kṛṣṇa declares, that He is all—"I am being and non-being both" (9/19) and Arjuna also says, to Lord Kṛṣṇa, "You are being (existent) and non-being (non-existent) both, and also beyond, both of them" (11/37). Lord Kṛṣṇa also, declares about a devotee having exclusive devotion "Such a devotee realizes, that all this is God" (7/19). A devotee having exclusive devotion, like a chaste wife

who perceives only her husband, and thinks of no other man even in dream, beholds nothing else besides, God.

In the Discipline of Knowledge, the Lord declares, the real and unreal, as separate entities. "The unreal has no existence, and the real never ceases to be" (2/16). Similarly, matter (nature) spirit, and Kṣetra (field)—Kṣetrajña (knower of the field) are described in the Gītā, time and again, as "Know matter and spirit to be both, without beginning" (13/19); "The knowledge of Kṣetra (field or matter) and kṣetrajña (spirit), is true knowledge" (13/2); "Whatever being, is born, the unmoving or the moving know it, as emanated from the union of Kṣetra (Matter) and Kṣetrajña (spirit) (13/26); 'Kṣetrajña (the Lord of the Kṣetra viz., spirit), illumines the whole Kṣetra (field or matter) (13/33); "Those who perceive with an eye of wisdom, this distinction between the Kṣetra and Kṣetrajña, reach the Supreme" (13/34). Thus, by distinguishing the two, a striver realizes, that self is unconnected with Matter, and is totally untainted.

A striver, should possess both devotion and knowledge. In, the Discipline of Devotion, there is predominance of devotion, while knowledge is secondary. In the Discipline of Knowledge, there is predominance of knowledge while devotion occupies a secondary place. In, the Discipline of Devotion, it is believed that all the entities (beings) born of sattva, rajas and tamas, evolve from Him (7/12) while, in the Discipline of Knowledge, it is thought, that qualities (modes) of sattva (goodness), rajas (passion) and tamas (ignorance), are born of prakṛti (nature) (14/5). Both types of strivers, accept that they are free from those qualities (modes), and both of them realize, the same reality which cannot be called, either dual or non-dual, neither, real nor unreal.

The strivers, following the Discipline of Devotion, having exclusive devotion identify themselves with God and thus become free from Matter, while devotees following the Discipline of Knowledge, by discriminating between matter and the spirit,

realize the self, and thus become free from matter.

Appendix—While explaining in details the notion of the expression ‘mattaḥ parataram nānyat kiñcidasti’ (there is nothing else besides Me) (7/7), whatever the Lord told in the preceding four verses and whatever He has not told—all that has been concluded in this verse. The Lord declares, “All the Sāttvika, Rājasa and Tāmāsa modes evolve from Me and I provide them existence and agility; yet neither I am in them nor are they in Me viz., only I am all. Therefore the striver who wants to attain Me, instead of getting entangled in these modes, should be inclined to Me. If he gets entangled in these modes, he can never attain salvation or devotion.”

The modes that are seen, heard and understood and that are not seen, heard and understood—all of them should be included within the term ‘ye’ (whatever).

The Sāttvika, Rājasa and Tāmāsa modes have been called ‘bhāva’ because they evolve from God. It means that God is in the form of ‘bhāva’ (ever-existent)*, therefore only the existent ‘bhāva’ will evolve from Him, how will ‘abhāva’ (Non-existent) evolve? As all these ‘bhāvas’ (modes) evolve from Him, so all of them are the manifestations of God—‘bhavanti bhāvā bhūtānām matta eva prthagvidhāḥ’ (Gītā 10/5). It means that with the body-senses-mind-intellect whatever Sāttvika, Rājasa and Tāmāsa feelings, actions, objects etc., are perceived, they are all only God†. Even the ‘sphuraṇā’ (mere fleeting thought) that comes to the mind whether good or bad, is only God. In the world whatever good or bad, pure or impure, friend or enemy,

* nāsato vidyate bhavo nābhāvo vidyate sataḥ (Gītā 2/16);

‘madbhāvaṁ so’dhigacchati’ (Gītā 14/19), ‘sarvabhūteṣu yenaikaṁ bhāvamavyayamīkṣate’ (Gītā 18/20).

† manasā vacasā dṛṣṭyā gṛhyate nyairapīndriyaiḥ
ahameva na matto nyaditi budhyadhvamañjasā

(Śrīmadbhā. 11/13/24)

wicked or noble, virtuous or sinful etc., is seen, heard, thought of and understood etc.,—all is only God. Besides God there is nothing else anywhere.

If there is any selfish motive and we have a desire to take anything from others, then Sāttvika, Rājasa and Tāmasa—these three different kinds appear. But if there is no selfish motive and we have an eye on the welfare of others, then these are nothing but the manifestation of God. If we regard them for us and derive pleasure from them, they pave the way to ruin (Gītā 3/37).

‘The three modes are evolved from Me’—by saying this the Lord means that a striver instead of having an eye on these modes, should have his eye on Him Who transcends these modes viz., he having assumed the existence and greatness of the Lord, should establish relation with Him so that he may attain Him, and being free from the sufferings forever, may attain the Supreme bliss. ‘I am not in them and they are not in Me’—by saying this, the Lord means, “If anyone instead of attaching importance to Me as reality and my greatness, attaches importance and value to Sāttvika, Rājasa and Tāmasa modes, objects and actions and is attached to them, he instead of attaining Me, will follow the cycle of birth and death—‘kāraṇaṁ guṇasaṅgo’sya sadasadyonijanmasu’ (Gītā 13/21).

The Lord uses the expression ‘matta eva’ as if He wants to say, “The three modes are evolved from Me, then instead of having an inclination to Me, why do you get entangled in the modes? Those who get entangled in these modes, can’t worship Me (Gītā 7/13). But those devotees, who don’t get entangled in these modes, worship Me (Gītā 7/16, 10/8). These modes are not lasting because the cause stays, the effect does not stay. As gold stays, ornaments don’t stay; earth stays (persists), the jar does not remain; God remains, modes don’t stay (remain). The modes are kaleidoscopic and perishable but God ever remains the same, He is neither kaleidoscopic nor perishable. Therefore

God is not attained by modes, but He is attained by renouncing attachment to the modes. Therefore by overpowering Tamoguṇa by Rajoguṇa and Rajoguṇa by Sattvaguṇa, the striver has to transcend all the three guṇas (modes).

Here a point needs special attention that God endowed with attributes and form is in fact only attributeless because He is free from the modes of Sattva, Raja and Tama but He possesses virtues such as glory, sweetness, beauty and generosity etc. Therefore the devotion to God Who is endowed with attributes and form, is also called 'Nirguṇa' (free from the modes of goodness etc.,) as 'manniṣṭhaṁ nirguṇaṁ smṛtam', 'manniketaṁ tu nirguṇam', 'nirguṇo madapāśrayaḥ', 'matsevāyāṁ tu nirguṇā' (Śrīmadbhā. 11/25/24—27).

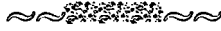
Question—When all is God, why are Sāttvika-Rājasa-Tāmasa 'bhāvas' (modes) to be renounced?

Answer—As in the earth there is water everywhere but that is available in the well, similarly God exists everywhere but the place where He attained is 'Yajña' (performance of duty selflessly)—'tasmātsarvagataṁ brahma nityaṁ yajñe pratiṣṭhitam' (Gītā 3/15). But Sāttvika-Rājasa-Tāmasa bhāvas (entities) are not places where God is available viz., by them God is not attained (Gītā 7/13). Therefore they are not useful for a striver. So the Lord has declared—'Neither I am in those modes nor are they in Me.'

As in the field of millet, only millet is substantial, stalks and leaves are not substantial. The aim of the farmer is only to get millet. In order to get millet, he waters the field and manures it for nourishing the soil (field) so that he may get the millet of a good quality. Similarly a striver should aim at attaining God, not the world. In order to attain God, a striver should serve the world without any selfish motive. There is value of millet rather than of stalks and leaves, because at the beginning there is millet and in the end also millet remains. After taking out

millet whatever stalks and leaves are left, they are not useful for men, but they are feeds for animals. Similarly Sāttvika, Rājasa and Tāmasa modes are for the deluded (unwise). These three modes bind a man (Gītā 14/5). Therefore these modes in spite of being the manifestations of God are not for the self but their use with discrimination is for worldly dealings. As poison is also the manifestation of God but that is not to be taken.

As leaves and stalks also emanate from the seed of millet but there is no millet in them and in the millet there are no stalks and leaves, similarly though the Sāttvika-Rājasa-Tāmasa modes evolve from God, yet God is not in them and they are not in God.



Link:—Lord Kṛṣṇa, in the twelfth verse, said that entities born of Sattva, Rajas and Tamas, are born of Him, still neither He is in them, nor are they in Him. It means, that God is free from Matter (Nature), and its evolutes. Similarly, soul being an eternal portion of God, is also free. But how is it bound? The answer follows:—

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

tribhirguṇamayairbhāvairebhiḥ sarvamidam jagat
mohitam nābhijānāti māmehbhyaḥ paramavyayam

Beguiled by these threefold dispositions (guṇas) of Nature (prakṛti) this world (embodied soul) does not know Me, who is beyond these and imperishable as well. 13

Comment:—

'Tribhirguṇamayairbhāvairebhiḥ...paramavyayam'—The three disposition (modes) of Nature—sattva, rajas and tamas, evolve and dissolve. A man, by identifying himself with these modes, thinks himself as sāttvika, rājasika or tāmasika. Being deluded

by them, he cannot deem that he is an eternal fragment of God. Losing sight of this eternal affinity with God, he accepts his affinity with transitory mental tendencies—this is his delusion.

The term 'Jagat' (world), here denotes 'embodied soul.' The spirit (soul), because of its identity with the kaleidoscopic body is called 'Jagat' (world). It accepts, the body's birth, death, health and sickness etc., as its own. So long as, it continues to accept its identity with the body, it will remain the world i.e., it will go on following the cycle of birth and death, without living permanently anywhere.

Men are deluded, because they accept as separate entities the three modes of nature, besides God. If they accept these as Divine manifestation, they cannot be deluded.

Delusion arises, out of either of the assumptions, regard the body as yours, or accept yourself as the body. Acceptance of the body as yours, is 'mineness' while acceptance that the self, is body is egoism. This Egoism and 'mineness', is called, delusion. It is because of delusion, that a man cannot know, the reality about God. It is a rule, that a man can know the world by isolating himself from it, and he can know God by identifying himself with Him, because, he is totally different from the body, and one with God.

Our affinity with God, is natural because we are His eternal fragment, but our affinity with body and the world, is man-made and artificial. If we accept this artificial affinity as real, that is our delusion, and it obstructs in realizing real affinity.

Now, there is a question, whether first man turned away from God, or got deluded by the three modes of nature. Philosophers are of the opinion, that both of them have been there from times immemorial, they are without beginning. Therefore it cannot be said which of these is former and which is latter. Man should make the right use of freedom given to him, by God. By doing so, he can transcend the three modes of Nature, and be free from

the cycle of birth and death. This proves, that by misusing his freedom, and being entangled in sensual and ephemeral pleasures, he cannot realize God.

By the term 'Paramavyayam', Lord Kṛṣṇa says, that He is above the threefold modes of nature i.e., He is unconnected with and free from them, there is no modification in Him. Moreover, He is imperishable. But the man, deluded by modes of nature cannot know His real self.

Appendix—The man, who instead of seeing God, perceives (sees) Sāttvika, Rājasa and Tāmasa dispositions (modes), enjoys them and derives pleasure from them, he is deluded by those dispositions viz., is bound by God's Divine illusion, and the result is that he follows the cycle of birth and death. It means that Sāttvikā, Rājasa and Tāmasa dispositions (actions, objects, time, nature and modes etc.,) are transient while God is eternal. Those who enjoy the transient, get bound; but those who having renounced the transient, take refuge in God, get liberated (Gītā 7/14).

In this verse the term 'Jagata' has been used for the embodied soul. It means that the being by according reality, by valuing and by being attached to the entity which really does not exist, becomes 'Jagata'. The sentient (by flouting Viveka) becomes insentient. The higher nature (prakṛti) becomes lower nature. The soul assumes the origin and destruction of the world as its origin and destruction, and the profit and loss of the world as its own profit and loss. As a man, by becoming, obsessed with desire, becomes 'kāmaṭmānaḥ' viz., gets practically identified with desire (Gītā 2/43); and by intimate kinship with God 'manmayāḥ' viz., gets absorbed in God (Gītā 4/10); similarly the embodied soul (self) being deeply attached to the world becomes the world (Jagata). The only difference is that a striver's (the self) identity with God is eternal but identity with desire or 'Jagata' (world) is transient.

A man (the self) has assumed the existence of other entity besides God, by assuming its existence he regarded it as valuable,

by valuing it he got attached to it and by being attached to it, he lost his independent existence and became 'Jagata'. He who regards the existence of the world only, forgets one's own reality and becomes 'Jagata' which is unreal; and who assumes the existence of God, being oblivious of the independent existence of his own, becomes God—'mama sādharmyamāgatāḥ' (Gītā 14/2) Who is real.

The Lord calls the embodied soul 'Jagat' because of not cognising the fact that "I am sentient", man started assuming the insentient body as 'I' (his own self) and as 'mine'. The self though attributeless and imperishable yet because of being 'Jagata' gets bound by Sāttvika-Rājasa-Tāmasa modes—'nibadhnanti mahābāho dehe dehinamavyayam' (Gītā 14/5). In fact the self being a fragment of the divine God is divine only (Gītā 13/31) but being attached to the mundane 'Jagata' he becomes mundane (worldly). From ego (the elements) downward to the earth—all is 'Aparā Prakṛti'—lower nature (Gītā 7/4). Therefore as the earth is insentient (matter), so is ego also matter. When the self being identified with ego becomes 'ahaṅkāravimūḍhātmā' viz., assumes ego as the self, then having a gradual downfall it (he) becomes the insentient world viz., its divinity (sentience) is lost (forgotten) and it does not realize its divinity.

Those who don't get attached to the modes, the matter vanishes for them but they see only God everywhere—'Vāsudevaḥ sarvaṁ' (all is God) (Gītā 7/19). But those who are attached to modes, can't see God but see the world only, therefore they perceive God also as worldly. They perceive even the transcendental Lord, bound by modes and see immortal (imperishable) God as mortal (perishable) (Gītā 7/24). A devotee sees nothing else besides God but the worldly people, attached to the modes, see only the world, nothing else. Therefore a devotee attains only bliss while a worldly person suffers only sorrow—'duḥkhālayam' (Gītā 8/15).



Link:—Now, in the next verse, Lord Kṛṣṇa explains, why a man does not know Him, and how he can know Him.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

daivī hyeṣā guṇamayī mama māyā duratyayā
māmeva ye prapadyante māyāmetāṁ taranti te

This Divine illusion of Mine, consisting of the three guṇas (modes of Nature), is difficult to overcome; however; those who perpetually worship Me alone could penetrate it. 14

Comment:—

'Daivī hyeṣā guṇamayī* mama māyā duratyayā'—The Divine illusion of the Lord, consisting of the three modes of nature—Sattva, Raja and Tama is extremely difficult to surmount. People because of the desire of pleasures and prosperity, cannot be free from this illusion. Because of their attachment for the world, including the body and its pleasure and pain etc., they get entangled in them. This Divine illusion, is hard to surmount, when they accept the independent existence of the modes of Nature. If they do not accept their separate entity, besides God, they will overcome this Divine illusion.

'Māmeva ye prapadyante māyāmetāṁ taranti te'—Those, who take refuge in Me, alone cross this illusion, because instead of beholding the three modes of Nature they behold Me only. As has already been described, these three modes of nature are neither

* Lord Kṛṣṇa in the twelfth verse has declared that the three modes of goodness, of passion and of ignorance proceed from Him. The same fact has been pointed out here when the Lord declares that His illusion consisting of the three modes is divine. The term 'Eṣā' stands for the threefold modes of nature by which the world is deluded as has been described in the thirteenth verse.

The Divine illusion has been called to be consisting of the three modes because this illusion in the form of the modes of Nature is the evolute of Nature. These are the modes rather than Nature (Prakṛti) which bind the man (soul).

in Me nor am I, in them. I perform all actions without having the least attachment. Thus, those who know this reality, do not get entangled, in the three modes and pierce this illusion. They do not depend on mind and intellect etc., because they know that mind and intellect etc., also belong to nature (matter), which perish every moment. So they have a disinclination towards matter, and an inclination towards Me, because they know that soul is an eternal fragment, of Mine.

Lord Kṛṣṇa, by using the terms 'Māmeva', means to say that they take refuge only in Him, because they do not accept any other existence, besides Him. Thus, those who without depending on money, material and men etc., take refuge in Him only i.e., depend on Him only, cross this illusion.

The senses, body, mind, intellect and worldly possessions, belong to the Lord and therefore, these are to be used in the service of the Lord, without any selfish motive. If we do not do so, we are dishonest and we do not perform our duty. But, if we use it in His service, He gets pleased and by His grace, we penetrate the veil of illusion.

Actually, all things have been given to us by God, but we feel proud of them, by thinking these as our own. This is an error. God is so gracious and generous that He gives the things, in such an unique way, that He does not show that they have been given by Him. So we accept these as our own. Only devotees, can realize His grace and generosity. But, those who have disinclination for Him, cannot realize that all the things have been bestowed upon them, by God, by His grace and they cannot possess them forever. So they cannot have an exclusive devotion, for God.

This verse means, that those who take refuge in Him i.e., those who possess divine traits, cross His Divine illusion, and those who take refuge in gods i.e., those who possess, demoniacal traits—attaching importance to body and pleasures etc., cannot

cross His Divine illusion. Such persons, possessing demoniacal traits have to return to life even though they might have gained, the world of Brahmā, but they have to follow, the cycle of birth and death.

Appendix—When a man turning away his face from the world, takes refuge in God, then he crosses (overcomes) the ‘Māyā’ (the evolute of the lower nature) viz., his ego is totally destroyed. ‘Refuge in God’ means to identify the self with God viz., to accept the entity of God only. He should assume neither the independent entity of the self nor of the ‘Māyā’. He should depend neither on ego nor on ‘Māyā’ (modes). It needs no exertion, no effort.

The man himself has assumed the existence of ‘Māyā’—‘yayedam dhāryate jagat’ (Gītā 7/5), ‘manah saṣṭhānīndriyāṇi prakṛtisthāni karṣati’ (Gītā 15/7). If he, not recognising the existence of ‘Māyā’, had taken refuge in God, he would have crossed the ‘Māyā’ viz., for him the ‘Māyā’ would have had no existence.

A man, by depending on the insentient (matter) viz., by assuming it as his and for him, himself becomes insentient (matter) and is called ‘Jagata’ (Gītā 7/13). But by depending on God, he attains divinity and becomes a devotee. By becoming a devotee, the world is lost to him viz., for him the world does not remain the world but it becomes the manifestation of God which it really is.

By the term ‘māmeva’ the Lord means to say, “The soul is a fragment of only Mine (My own) (mama eva)—‘mamaivāṁśo jīvaloke’ (Gītā 15/7). Therefore if a striver takes refuge only in Me (mām eva), he crosses the ‘Māyā’. So the devotees, who take refuge in Me, have no relationship with anyone else besides Me, their relation with anyone else is impossible because they hold that there is no other entity at all, besides Me. They don’t see anyone else and anyone else is not seen to them. From

their view-point there is neither existence nor value of the lower nature and they don't regard it as theirs. They regard it as My manifestation as really it is."

The devotees who follow the guidance of 'Viveka', having renounced dependence on ego viz., by renouncing the world, depend on God. But those who cannot follow the dictates of their Viveka, but have the predominance of faith and belief, such simple hearted and straightforward devotees with their ego (as they are, so) take refuge in God. The Lord Himself destroys the ego of such devotees (Gītā 10/11).



Link:— In the previous verse, Lord Kṛṣṇa said, "Those who take refuge in me alone, cross the Divine illusion of Mine." Then why do all creatures not take refuge in Him? The answer follows:—

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

**na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ
māyayāpahṛtajñānā āsuram bhāvamāśritāḥ**

The evil-doers, the deluded, the lowest of men, deprived of discrimination (wisdom) by illusion (māyā) having succumbed to demoniacal nature, do not take refuge in Me. 15

Comment:—

'Na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ'— Those, who are evil-doers and deluded, do not take refuge in Him. Evil-doers are those, who have attachment, for the acquired worldly kaleidoscopic things, and who have desire to get unacquired ones. Fulfilment of desires, leads to greed and obstacles to fulfilment of desires, lead to anger. Thus, those who because of their desire, enjoy sensual pleasures against the ordinance of scriptures, because of greed, commit sins, such as

falsehood, fraud, betrayal and dishonesty etc., and because of anger, have feelings of envy, jealousy and enmity and commit violence, are all evil-doers.

Desire, evolves when a man attaches importance to any worldly entity. This desire, leads a man to delusion and he thinks that he should, enjoy worldly pleasures and should live. Thus he instead of seeking refuge in God, seeks refuge in perishable things and objects etc., owing to pre-ponderance of the mode of their ignorance.

Men are deluded, because they cannot discriminate, between the real and the unreal, the imperishable and the perishable, the improper and the proper etc., and they are disinclined, towards God. Such evil-doers and deluded ones, cannot have a resolve, for spirituality, then how can they take refuge in Him?

Those evil-doers and deluded ones, are the lowest of men. They are lower than, even animals, because animals follow rules of nature, while they do not. Moreover, animals, while suffering the fruit of their previous actions, move higher towards human life, whereas, human beings by having this body (bestowed upon them for God-realization) by doing sins and injustice, follow the path, which leads them to hell and animal-life. Lord Kṛṣṇa, has declared about such people (Gītā 16/19-20)—"I repeatedly, throw those evil, cruel, haters, and vilest among men, into demoniacal wombs. Thus cast, they sink into, still lower depths."

'Māyayāpahṛtajñānā āsurāṁ bhāvamāśritāḥ'— Deluded by, the wonderful illusion of the Lord, consisting of the three modes of nature (7/14) possessing demoniacal traits viz., busy with bringing up senses, body and mind etc., such people have total disinclination for Him, and thus cannot seek refuge in Him. Secondly, such people, are so much deprived of discrimination, that they cannot perceive the perishable nature of the worldly things, and so they hanker after prosperity, pleasure, praise etc. They consider it to be their chivalry and success, and think that

there is no aim of life, besides them. So they cannot perceive reality about the world that it is perishable and they have no lasting connection with it.

The term 'asu', stands for, vital force (prāṇa). In spite of, perceiving them as active and perishable, they are ever-engaged in nourishing them. They attach importance only, to mundane objects, which are necessary for the maintenance of their life. They attach more importance to money, than to necessities of life. Money is not usable by itself. It is useful through commodities. They attach importance, not only to money, but to its quantum. The quantum enhances pride, which is a demoniac trait, and leads to all afflictions and sins.*

An Important Fact

Here Lord Kṛṣṇa has declared, that evil-doers do not seek refuge in Him, while in the thirtieth verse of the ninth chapter, He declares that even if the vilest sinner worships Him with exclusive devotion, he should be considered a saint, and he secures lasting peace. How? The answer is, that the vilest sinner has no natural inclination to God, but if his unfavourable circumstances or grace of saints or any virtuous action of the past, inspires him to take refuge in Him, he becomes a saint because God is equanimous to all, without having any hatred or liking (Gītā 9/29). He, equally showers His blessings, upon all creatures, whether they are vile or virtuous.

In fact, a vile person is more deserving, as far as God's grace is concerned, because he thinks that he has no virtue. As a mother, loves all her sons equally, the Lord's heart is naturally gracious to all beings. The Lord, the mother of all ages, loves all creatures equally. Therefore, if a man seeks refuge in Him, the Lord's heart, melts with a great compassion and He instead

* Pride is the root of the world which is in the form of birth and death and it causes innumerable kinds of afflictions and miseries (Mānasa 7/74/30).

of thinking of his past errors, thinks of what he has in his heart now (Mānasa 1/29/3).

It has been declared by Him, in the Rāmacaritamānasa that even a man having envy with all beings but finding himself helpless, in the world, however takes refuge in God, He by His grace, without paying any heed to his pride, delusion, fraud and deception etc., keeping his good sentiment in view makes him a saint very quickly (5/48/1-2).

A righteous man, depends on his righteousness and so does not depend on God exclusively, while a vile person, without having any support, depends on the Lord exclusively. Therefore the Lord's heart melts, and thus the vile person, becomes a saint. Moreover, the nature of evil-doers does not allow them to take refuge, in God. But, if anyone somehow or the other, takes refuge in Him, He is ever-prepared to embrace him. Therefore, in the two contexts, there is no contradiction, but God's grace, is revealed in both of these.

The virtuous and vile, are not those who perform virtuous and vile actions. But, virtuous are those, who have inclination for God, while vile are those, who have disinclination for Him. Though performance of actions, such as oblation, charity, penance, pilgrimage, fast is good, but when these are performed for their fruit, they are not so valuable, as is the inclination for God, because God's grace enables a man to become pious very quickly. Being pious is far superior to piety gained, through virtuous actions. Therefore, when a man being helpless and disappointed from all quarters, invokes Almighty, His heart melts and enables him, to become a loving devotee to Him.

Feelings of the heart, are more important, than actions performed, with the body, while exclusive devotion of one's own self, is far superior to such feelings. No evil can stand, where there is exclusive devotion. It is this, which enables a man to become pious very quickly, because the soul being an

eternal portion of the Lord, is pious. It is because of sins and ill-feelings, that he has become impious.

Appendix—Those people who don't take refuge in God, depend on the fiendish, demoniacal and delusive nature (Gītā 9/12). They have an eye on the world only (objects and actions). They don't believe in the existence of God, then there is no question of their taking refuge in God. Their final aim is to hoard riches and to enjoy pleasures—'kāmapabhogaparamā etāvaditiniścītāḥ' (Gītā 16/11). Their wisdom being carried away by 'Māyā', they come under the sway of 'Māyā'. Being under the sway of 'Māyā', they can't cross it.

'Māyāpahr̥tajñānāḥ'—This expression means that 'Māyā' has overwhelmed their 'Viveka'. They remain engrossed in 'Māyā' viz., they indulge in enjoying pleasures, in accumulation of wealth, in decoration of the body and the house etc. They make new inventions which provide pleasure and comfort to the body and they attach special importance to them. How can such people, who know only the transitory and ephemeral objects, know the unchangeable reality? They don't even cast a glance and can't cast a glance at the Supreme truth.



Link:—In the previous verse, Lord Kṛṣṇa declared "The evil-doers having embraced the demoniac nature, do not take refuge in Me." Then who take refuge in Him? It is delineated, in the next verse.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

caturvidhā bhajante mām janāḥ sukr̥tino'rjuna
ārto jijñāsuararthārthī jñānī ca bharatarṣabha

Four kinds of virtuous men worship Me, O Arjuna; the seeker, of wealth, the afflicted, those who quest for knowledge, and the wise (Jñānī). 16

Comment:—

'Caturvidhā bhajante mām janāḥ sukṛtino'rjuna'—There are, four types of virtuous men (devotees), who worship God viz., seek refuge in Him. In the preceding verse, the Lord talked of the evil-doers, while here He talks of the virtuous. These virtuous men, don't perform actions, for their fruit, but for God, by having affinity for Him. They are of two types. First, are those who perform oblation, charity and penance etc., and other actions, according to their caste and creed etc., in accordance with the ordinance of scriptures for God. The second ones are those, who have constant remembrance of God, loud chanting of His name and are engaged in narrating or listening to stories of the drama of Lord's human life.

Those, who are inclined towards God, are fortunate and virtuous, and deserve to be called, human beings. Their inclination might have evolved, either from virtuous actions of the past, their frustration in life, their thoughtfulness, good company or study of the sacred books etc. Inclination towards Him, is prosperity and disinclination for Him, is adversity (Mānasa 5/32/2).

God has bestowed upon man, this human body so that he may realize God. Man is independent, in realizing Him. Therefore, if a man, by making proper use of this body, by giving up actions, which are not sanctioned by scriptures, is engaged in God-realization, he can attain Him, easily. But if he does not make proper use of his freedom, and does the contrary, he paves the way to hell and eighty-four lac forms of life. Thus, only persons who are engaged in adoration of the Lord, are virtuous and they deserve to be called men.

'Ārto jñāsurarthārthī jñānī ca bharatarṣabha'—The distressed (sufferer), the seeker of knowledge, the seeker of wealth and a man of wisdom—all the four types of virtuous men, worship God viz., seek refuge in Him.

(1) A seeker of wealth—Devotees, who seek, wealth only

from God, are seekers of wealth. They worship God to gain wealth. Their conviction is, that none else besides God, can fulfil their desire for wealth. Holding this view, they recite and chant God's name and adore Him, scrupulously for getting riches.

One who resorts to worldly means, for fulfilling his desire for wealth, but sometimes invokes God for it, is not a devotee to God, he is a devotee to riches.

But, devotees of God seek wealth only from Him. Such devotees gradually develop inclination, for God, and their desire for wealth, slow by diminishes and finally it disappears. Dhruva was such a devotee.

One day, Dhruva wanted to sit in the lap of his father, but his step-mother did not allow him to do so. She said, "You have not worshipped God. You are unlucky, because you are the son of your unlucky mother. So you do not deserve, to sit in the lap, of your father." Dhruva narrated the incident to his mother. His mother said, "My darling, she is right. Both of us have not worshipped God." Dhruva said, "Mother, now I am going to adore God." Saying these words Dhruva made for the forest, for adoration. On the way, he met sage Nārada, who said to him, "O innocent boy, where are you going, all alone? In the jungle, there are wild animals which will devour you. Come with me to the king. He, on my request will make arrangement for your mother, as well as for you." Having listened to Nārada, his faith in God was intensified and he said, "Sire, I want to be engaged in adoration (tapa)." Having learnt of his determination, sage Nārada imparted to him the sacred Mantra of twelve letters, (Om namo bhagavate vāsudevāya), and advised him, to meditate upon the four-armed Lord Viṣṇu and then directed him to go to Madhuvana, for adoration.

Dhruva worshipped the Lord, with such a firm belief, that the Lord revealed Himself to Dhruva, within six months. The Lord granted him the boon that he would become an heir to

the throne, but Dhruva was not pleased with this boon. His mind was purified by adoration, and so he felt ashamed that he committed a mistake in having a desire to gain a kingdom. It means that Dhruva wanted to gain kingdom but not by any other means, besides devotion and adoration. By means of adoration, he gained a kingdom and his desire, perished. Thus, a seeker of wealth devotee seeks wealth only from God.

Now-a-days people, who want to earn money by foul means, sometimes pray to God to grant them money. Such people are seekers of wealth, but they are not devotees of God, because instead of believing Him, they believe in falsehood, fraud and other foul means, while devotees, depend on God only, and by having affinity for Him adore Him only. Such devotees, because of any factor, such as past-influence etc., sometimes, desire for favourable circumstances. They are devotees, no doubt, but due to this desire, they are called, seekers of wealth.

(2) Distressed (sufferer) devotees—Such type of devotees, pray to God in adversity. They pray only to God, to do away with their miseries and misfortunes. Such a distressed devotee, was Uttarā*, because she did not seek refuge in anyone else, except the Lord, to get rid of her troubles.†

Those, who having affinity with God, depend on Him only and do not desire, for favourable circumstances, but sometimes,

* The examples of Draupadī and Gajendra (the elephant) are not befitting because they adopted other means to be free from suffering. Draupadī sought help from others and also used her power to do away with her suffering. Similarly, the elephant also sought the help of other male and female elephants and also used his power. Thus both of them went on suffering. But as soon as both of them sought refuge only in God, they were relieved of their sufferings.

† O Lord of the gods, Master of the world, the great Yogī, protect me from the burning iron-arrow which is moving quickly towards me. O Omnipotent, there is none besides You in the world who can protect me because all the people are killing each other. O Lord, it will not make much difference if this red-hot arrow burns me but it should not destroy the fruit of my womb.

the desire itself evolves in them, to be free from suffering. Such devotees are also distressed ones.

(3) Devotees, as seekers of knowledge—The devotees, who want to know the self, and reality, depend only on God, having exclusive devotion for Him. Uddhava, can be named among such devotees. Lord Kṛṣṇa, imparted to him divine knowledge which is known as 'Uddhava Gītā' (Śrīmadbhāgavata 11/7—30).

Those, who having affinity for God, are engrossed in His adoration but sometimes, because of company or past influences want to know the self or divinity, are also called, seekers of knowledge.

(4) Men of wisdom—The term 'Ca', has been used, to show the superiority of the men of wisdom, to other three types of virtuous men. Devotees, who neither have a desire for favourable circumstances, nor are worried about the unfavourable ones, nor have a desire to know the self, but by depending on God, are engrossed in divine devotion, are called men of wisdom. They perceive, the desirable and undesirable circumstances, as sport of God. They ever remain engrossed, in His devotion without having a desire, in the least. The Gopīs, whose desire was nothing besides Lord Kṛṣṇa's happiness, can be named, among such devotees.

Here, a fact needs attention that the seekers of wealth, the distressed, and the seekers of knowledge, who adore the Lord, devotion for God is aroused in them, and they are called, devotees. But those who seek knowledge, wealth and freedom from suffering, by anyother means, have no affinity for God, and so devotion is not aroused in them, so they cannot be called devotees.

Saint's utterances, affirm that it is God alone, who loves His devotees, whereas devotees merely surrender, themselves to God. It is so, because he alone is qualified to be a true lover, who does not expect anything from others. A devotee, has only affinity for God. God actually surrenders Himself, to all His

creatures. When a devotee surrenders himself to God without having a desire, in the least, he is called a man of wisdom viz., a devout devotee. In that case, he has no separate entity, he becomes one with God, viz., there is only God's entity.

An Exceptional Fact

(1) Four boys were playing. Just then, their father, came with four mangoes. At the sight of the mangoes, one of the sons, asked for a mango, the second cried for a mango. Both of them, were given a mango each. The third one, only looked at the mangoes and the fourth one went on playing, without even having a look at the mangoes. The father, gave one mango to each of the other, two boys also. Here the boy who asked for the mango is a seeker of wealth, the one who wept is distressed, the one, who looked at the mango, is a seeker of knowledge, and the fourth one, is a man of wisdom. The seeker of wealth seeks favourable (desirable) circumstances, the sufferer seeks to do away with suffering, the seeker of knowledge, wants to know God, while the wise (devout devotee), seeks nothing.

All the above-mentioned men, are virtuous, because they depend on God predominantly. So they are different from men, who have fallen from Yoga (Gītā 6/41-42). Similarly the seekers of wealth and distressed devotees, are different from, those selfish persons who perform actions for their fruit, because their wisdom has been lost by various desires (Gītā 7/20), so they are included among men, of demoniacal traits. Among the devotees, such as seekers of wealth etc., the degree of superiority or inferiority in their devotion, is due to desire. In spite of desire, they are not 'Hṛtajñānāḥ' viz., their wisdom has not been carried away. Rather, the Lord has called them noble (7/18), and virtuous, and thus has praised them.

Those, who seek refuge in the Lord may have hidden

desires but there is predominance of devotion for God, in them. So the more intimacy they develop for the Lord, their desires diminish and then they become unique. So the Lord has called them noble and declared the man of wisdom verily His own self (7/18).

(2) Acceptance of affinity with God, is the best means to attain Him. This affinity, wipes out all evil and defects. Moreover, the Lord does not look at defects, but He perceives affinity. All the creatures are His, but it is an error on their part, that by forgetting real affinity, they have accepted their affinity, with the world. As soon as, this error is rectified, they attain to Him. In having this affinity, a devotee need not resort to mind and intellect etc., while, in other means, he has to take their help.

Even the vilest creatures, are His. So He, as mentioned, in the sixteenth chapter of the Gītā, throws them into demoniacal wombs, so that they may be purified. The Lord, like a mother who does not consult a child while bathing him, does not consult the creatures, because He wants to purify them.

A devotee, has real affinity for God, but sometimes, he has a desire. In that case, there is predominance of affinity, while desire occupies a secondary place. Such devotees hold a higher position.

The second type of devotees, are those who want their desires to be satisfied, by other worldly people. But when they are not satisfied, they pray to God. Because, of the lack of exclusive devotion, they hold the second position.

The third type, is those who have affinity with God, so that their desires may be fulfilled. In this case, there is predominance of desire, while affinity with God occupies a subsidiary place.

A Vital Fact

Desire is of two types—spiritual and mundane.

(i) **Spiritual desire**—It is of two kinds, for salvation and for exclusive devotion.

In the desire for salvation, there is desire to know the self or reality. So, it is not desire, it is need or want. A need is, that which is positively satiated, and with its satiation no other need is born.* Need, means lack of something necessary, and this need is for God-realization.

The second kind of desire, is for exclusive devotion, in which a devotee surrenders himself to God, because he himself is His fragment†.

Thus desires mentioned above, are not really desires.

(ii) **Mundane desire**—It is also of two kinds—the desire to get pleasure and the desire to get rid of pains. Desire for comfort, luxuries, name, fame and pleasures etc., here and hereafter, are such that they lead a man, to bondage and degradation. These are demoniacal traits, which should be renounced.

The second type of desire, is to do away with pain. Pain can be caused by fate, such as flood, drought etc., which is known as 'ādhidaivika', or by creatures, such as lions, snakes and thieves etc., which is known as 'ādhibhautika, or it can be pertaining to mind and body etc., such as worry, fear, lunacy and diseases etc., which is called ādhyātmika.‡

* A desire is never satisfied. One desire gives birth to other desires. As a man has desire for a certain amount of money. When he gains it, he desires more and thus his desire for money is never satisfied. Similar is the case with other perishable worldly things such as pleasures, praise, health and family etc. Thus desires should be renounced because they are never satisfied. Moreover these desires for the perishable have an access to the body and the name, not to the self. So they are not yours.

† The desire for exclusive devotion for God is superior to the desire for salvation; because in salvation he has a desire to get something, he wants to gain salvation but in exclusive devotion he wants to surrender himself to God, gives himself to God. In salvation there remains ego in its subtle form while devotion there is no ego.

‡ The 'Ādhyātmika' pain is of two kinds— 'Ādhi' and 'Vyādhi'. Worry is known as 'Ādhi' and physical disease is known as 'Vyādhi'. Ādhi is of two kinds— Lunacy (ii) Worry, sadness, fear and agitation etc. Lunacy is the result of the

Actually the mundane desires, are never satisfied, because if one is satisfied, another spring up, and the process continues.

Appendix—In the fourteenth verse the Lord declared, “The devotees, who take refuge in Me, cross the ‘Māyā’ consisting of the three modes.” Who are those devotees who take refuge in God?—this fact is related in this verse.

In the preceding verse the Lord described the evil-doers; now in this verse He describes the virtuous persons. The most deadly evil or sin is to assume the world, which is different from us (the self), to be our own, while the most virtuous act is to regard the Lord who is inseparable from us as our own. Therefore those who regard the world as theirs are evil-doers while those who regard the Lord as theirs, are virtuous.

A sensual man does not worship God, therefore a seeker of wealth can be the devotee of God but the seeker of pleasures cannot be the devotee of God. The reason is that the seeker of pleasure is more engrossed in the world, while a seeker of wealth is less engrossed in the world and he is more inclined towards God. Because of the assumption of any other entity to some extent besides God, a devotee is either the seeker of wealth or the afflicted or the seeker of knowledge. If there is no such assumption at all of any other entity besides God, then he becomes the wise (devotee). It means that because of the assumption of any other entity besides God, there are four kinds of virtuous men. In fact besides the existence of God no other entity is possible.

He who wants to know ‘Jñāna’ (knowledge) with ‘Vijñāna’ in other words he wants to know God fully (in full) is a ‘Jijñāsu’ (seeker of knowledge). A ‘Jijñāsu’ wants to know the glory, influence and power of God, therefore he has special relish in

actions of the past while worry and sadness are the results of ignorance. When a man possesses knowledge his worry and sadness are wiped out but he may suffer from lunacy as the fruit of his past actions.

the Lord's sportive display and stories. The Lord instead of using the word 'mumukṣu' (seeker of salvation) has used the term 'Jijñāsu' (seeker of knowledge) because a 'mumukṣu' is one who wants to realize the self, while a 'Jijñāsu' may want to realize the self or may want devotion. In a 'mumukṣu' there is predominance of attaining salvation, while in a 'Jijñāsu' devotee, there is predominance of surrendering himself to God. A 'mumukṣu' has knowledge of the Supreme (the Absolute) and a 'Jijñāsu' devotee has knowledge of 'Vāsudevaḥ sarvaṁ' (all is God). A self-realized (enlightened) soul has knowledge of the Supreme but a devotee has the knowledge of God in its entirety (Gītā 7/29-30).

In the seekers of wealth, in the afflicted and in the seekers of knowledge, gradually attachment to the world decreases and attachment (devotion) to God increases. So long as a striver sustains the world, he remains the seeker of wealth or the sufferer or the seeker of knowledge. When he does not sustain the world, then he remains only a 'Jñānī' (the wise) (a devotee).

The devotee who has knowledge of God in full viz., 'all is God', has been called 'Jñānī'. The same 'Jñānī' devotee has been called 'Jñānavān' (the man of wisdom) in the nineteenth verse of this chapter.

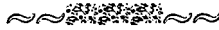
An 'arthārthī' without being satisfied with the circumstances—available wants wealth. An 'ārta' is satisfied with the circumstances, he is placed in, but while he suffers pain, he can't tolerate it. In an 'arthārthī' craving for wealth is not predominant, eagerness for God is predominant. He has the desire for wealth but he wants this desire to be satisfied only by God. The reason is that God lacks nothing. The lower nature is only of God. The 'ārta' wants his sufferings to be removed only by God. The 'Jijñāsu' wants knowledge to be imparted by only God. But when a devotee has such a keen yearning to love God alone, then he no longer remains a seeker of wealth, a sufferer and a seeker

of knowledge but he becomes a 'Jñānī' viz., a devotee having exclusive devotion to God.

An 'arthārthī' has constant attachment to wealth because he hankers after wealth every time. But an 'ārta' has no continuous relation with suffering because suffering does not persist all the time. A 'Jijñāsu' does not care for pleasure or pain, therefore he has neither a desire to get pleasure nor a desire to get rid of sufferings. The seeker of wealth and the sufferer—both by becoming seekers of knowledge become 'Jñānī' viz., devotees.

The devotee who is seeker of wealth when is gifted with wealth by God, repents of his mistake; as Dhruva repented of his desire for kingdom when he got the kingdom. But a sufferer-devotee does not feel so much sorry, but he has the notion that God frees sufferers from sufferings; as Draupadi and Gajendra (king of elephants) after being protected, didn't feel sorry, but they had an inclination towards God. A sufferer-devotee can't tolerate suffering—this is his weakness.

A Jijñāsu devotee does not know God in full. He is not satisfied by attaining salvation or enlightenment but he has hunger for love (devotion). But for a Jñānī-devotee besides God there is no other entity in the least at all, then how can he feel the lack of anything? Therefore the Lord has called a Jñānī (the man of wisdom) (the devotee with exclusive devotion) His own self (manifestation)—'jñānī tvātmaiva me matam' (Gītā 7/18).



Link:—Among the four kinds of virtuous men, the man of wisdom is the best, who is described, in the next verse.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

teṣāṁ jñānī nityayukta ekabhaktirviśiṣyate

priyo hi jñānino'tyarthamaham sa ca mama priyaḥ

Of these, the best is the man of wisdom (Jñānī) steadfastly and exclusively devoted to Me; for most dear am I to the wise, and who is most dear to Me. 17

Comment:—

'Teṣāṁ jñānī nityayukta'—Among the four kinds of virtuous men, a man of wisdom is the best, because he is steadfast viz., he is constantly established in God. He thinks of nothing, besides God. As the cowherdesses while milking cows, churning curd and discharging other domestic duties, thought only of God* a man of wisdom while performing all the mundane and spiritual actions, is attached to God alone.

'Ekabhaktirviśiṣyate'—The man of wisdom, without having any desire of his own, has an exclusive devotion for God. So he is the best one.

Though all the four kinds, of virtuous men are engaged in God's devotion, yet the first three, have no exclusive devotion, because they have some desire or the other of their own. The seeker of wealth, seeks favourable circumstances, a sufferer seeks to do away with unfavourable circumstances, a seeker of knowledge, has a desire to know his self or Divinity. But, the man of wisdom (devout devotee) has exclusive devotion for God, without having any desire of his own.

'Priyo hi jñānino'tyarthamaham sa ca mama priyaḥ'—I am extremely dear to the wise, because he has exclusive devotion to Me, without having any desire of his own. Therefore, he is extremely dear to Me.

Though all creatures, being fragments of God, are naturally

* The Gopīs of Vraja who, while milking cows, separating rice from chaff, churning curd, smearing the courtyard with cow-dung, rocking babies in cradles, lulling a baby to sleep, watering the basil and sweeping the house, singing the divine songs of Lord Kṛṣṇa's life-story with full devotion in an ecstasy of delight with their minds constantly attached to Him are virtuous and deserve congratulations.

dear to Him, and He brings up all of them, without any partiality, yet, those who have an inclination for Him, become especially dear, to Him.

When a devotee, becomes free from desires, axiomatic devotion (love) is aroused, in Him. This love, neither ends nor lessens, but increases every moment, and is limitless, endless and knows no satiety.

Appendix—The Lord has called His devotee who is exclusively devoted to him ‘Jñānī’ (wise) because “All is God”—this is the real and final knowledge (wisdom), there is nothing beyond it. Therefore the devoted (devout) devotee, who has realized this knowledge, is a real Jñānī (Gītā 7/19). The reason is that such a devotee holds that there is no other entity besides God, while a man who applies his Viveka, holds that there are two entities—the real and the unreal. It means that here the term ‘Jñānī’ has not been used for the liberated self-realized soul but it has been used for the ‘Jñānī’ viz., the devoted (devout) devotee who has realized ‘All is God’. In the Gītā, the Lord principally has called a devotee ‘Jñānī’ (7/16—18) because he is the highest and real ‘Jñānī’. He loves God alone, therefore he is the best—‘ekabhaktirviśiṣyate’.

The Lord’s devotee who is the seeker of wealth is ‘anityayukta’ (not constantly established in God). The sufferer is less ‘anityayukta’ than the seeker of wealth. The seeker of knowledge is less ‘anityayukta’ than the sufferer. But a ‘Jñānī’ is totally ‘nityayukta’ (constantly established in God).

‘Priyo hi jñānino’tyarthamaham sa ca mama priya’—this expression means that when a devotee has realized ‘Vāsudevaḥ sarvam’, then between that devotee and God there is relationship of true love alone, nothing else. In the scriptures, this has been called every moment—increasing love and infinite bliss.



Link:—In the previous verse, Lord Kṛṣṇa declared the man of wisdom to be the best of all the four. The other three, are also not undervalued by Him. So He says in the next verse.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥

**udārāḥ sarva evaite jñānī tvātmaiva me matam
āsthitaḥ sa hi yuktātmā māmevānuttamāṁ gatim**

All these are noble, but the man of wisdom (jñānī) is verily My own self; this is my view. For, such a devotee steadfast in Me and established in Me alone who am supreme goal. 18

Comment:—

'Udārāḥ sarva evaite'—All these are noble. The term 'Udārāḥ' (noble), has several interpretations—

(1) In the eleventh verse of the fourth chapter Lord Kṛṣṇa declares, "Howsoever men approach Me, even so do I seek them." A devotee, likes God and so does God like a devotee. But, a devotee is noble, because he accepts his affinity and surrenders himself first to God. He does not bother, whether God calls him His own or not.

(2) Devotees of the gods (deva) perform oblation, charity, penance etc., following the rules for fruits. The gods, grant them boons, as desired by devotees, without thinking of the welfare of devotees. But, God grants only boons, which are for their welfare and which enhance their devotion. He does not grant boons, by which their devotion is not enhanced and they may be entangled in the world, because He is the supreme father and the greatest well-wisher. So, the devotees of God, worship Him, not caring whether their desires are satisfied, or not. Thus, they are noble.

(3) Worldly pleasure and prosperity, obviously seem pleasant, while adoration does not seem to bear immediate

fruit, yet devotees adore the Lord without caring for pleasure and prosperity. So they are noble.

(4) One, who wants anything from God is called noble. It is so, because God Himself is very much noble and He regards one who wants anything from Him, as noble.

(5) Devotees with an exclusive devotion, want their mundane as well as spiritual desires, to be satisfied only by God. Because, of their exclusive devotion, they are noble.

'Jñānī tvātmaiva me matam'—The other three devotees, are noble, but a man of wisdom, is the Lord's own manifestation, and so is naturally, loving to Him. The self, is naturally loving to everyone. It knows no motive or cause. So, the term 'Tu' (but), denotes singularity, of the man of wisdom.

In divine love, the lover surrenders himself to his Beloved and identifies himself with Him. Similarly, the Beloved also surrenders Himself to His lover. So they identify themselves, with each other. This union in the Discipline of Knowledge, remains calm and constant. But, in the Discipline of Devotion (love), it increases every moment, and in it the lover and the Beloved even having separate entities, are one and in spite of, being identified with each other, are two. This love cannot be expressed, in words. In this divine love affair, even in seeming separation, there is constant union, while in natural union there is also union.

When a river flows into the sea, both of them, become one. But, sometimes a river flows towards the sea and sometimes the sea flows, towards the river. Similar is the case in divine love, of the lover and Beloved. This drama of divine love, between a lover and the Beloved, continues for infinite years, in infinite forms. There develops such an intense love, between the two, that it becomes difficult to know, who is the lover and who the Beloved. Both of them

are Beloved, and both of them are lovers.

'Āsthitaḥ sa hi yuktātmā māmevānuttamān gatiṁ'—A man of wisdom by being steadfast in mind, remains established in God, who is supreme and above whom, there is none. Such a devotee remaining unaffected by favourable or unfavourable circumstances, is always absorbed in Him. He has a firm belief, that only God is his, and that affinity is enhanced in both desirable and undesirable circumstances. Thus, he remains firmly established in Him.

Appendix—The worldly seeker of wealth instead of yearning for God, wants only wealth, therefore he is a devotee of falsehood, fraud and dishonesty etc. From his heart he attaches much importance to wealth, therefore he is not generous (noble) but he is very miserly. Therefore the term 'generous' is not applicable to him. But the seeker of wealth, who is a devotee of God, from his heart does not attach importance to wealth but attaches importance to God. So he is not miserly but he is generous (noble). Therefore the Lord has called him noble. Here generous (noble) means renunciation. The seeker of wealth, the sufferer and the seeker of knowledge—all these devotees having renounced the world (pleasure and prosperity) have started worshipping God—this is their renunciation. Therefore all of them are noble—'udārāḥ sarve evaite'. Because of the predominance of their relationship with only God, the seeker of wealth, the sufferer and the seeker of knowledge also afterwards naturally become 'Jñānī' (devotees).

There is a vital point that atheism is more defective than a desire. Those who, instead of worshipping God, worship other deities, if they are desire-ridden, they follow the cycle of birth and death—'gatāgataṁ kāma kāmā labhante' (Gītā 9/21). But those who worship only God, if any desire remains in them, then by God's grace and by the influence of their worship, they attain God. The reason is that if a man is connected with

God in anyway, he attains only God* because basically he is a fragment of God.

The seeker of wealth, the sufferer and the seeker of knowledge—all the three have been called ‘noble’ by God. But those who don’t worship God but worship other deities, the Lord instead of calling them noble, have called them men of meagre intellect (Gītā 7/23) and their worship has been called as the worship in a mistaken manner (Gītā 9/23). Their worship is in a mistaken manner because they regard gods as different from God viz., they don’t regard gods as the manifestation of God and moreover they are desire-ridden. It means that ‘not to behold God in all’ is more harmful than ‘to work with an interested motive’ because in the former there is no relation with the sentient (divinity) (God).

An enlightened (self-realized) soul has his ‘tāttvika ektā’ (unity in essence) viz., ‘Sadharmatā’ (merger into God’s Being) with the Supreme but a devotee has his ‘ātmīya ektā’ viz., he becomes the Lord’s own self—‘Jñānī tvātmaiva me matam’. In ‘tāttvika unity’ (Sadharmatā), there is ‘abheda’ between the self and Brahma viz., as Brahma is truth, consciousness and bliss solidified, similarly he also becomes truth, consciousness and bliss solidified and nothing else remains besides the Supreme Reality. But in a devotee’s ‘ātmīya’ unity the self and God become ‘abhinna’ (inseparable). In this ‘abhinnatā’ the devotee and the Lord in spite of being one, become two in order to exchange love with each other. In this state both are lovers and both are beloved (Sometimes God is the lover and the devotee is the beloved and vice versa). Therefore in spite of

*kāmād dveṣād bhayāt snehād yathā bhaktyeśvare manah
āveśya tadaghaṁ hitvā bahavastadgaṁ gatāḥ

(Śrīmadbhā. 7/1/29)

“Not one, many men out of desire, malice, fear and love by concentrating (focussing) their mind on God and washing away all their sins, have attained God in the same way as a devotee attains Him by devotion.”

being two, they remain only one.

A man (the self) is a fragment of God. The more disinclination he has for God, the more his ego is inflated; and the more inclination he has to God, the more his ego is wiped out. Even after being established in the self, he can have an iota (trace) of subtle ego. But in devotion living in developed oneness with God through devotion, a devotee's attachment to the lower nature (aparā prakṛti) is totally renounced and his ego is totally wiped out because ego is the evolute of aparā prakṛti. Therefore the Lord declares—'jñānī tvātmaiva me matam' (a Jñānī viz., devout devotee is verily My own self).

A seeker of wealth, a sufferer and a seeker of knowledge, gradually lose their independent entity (ego), while a Jñānī (devotee) has no independent entity. Therefore the expression 'tvātmaiva' means that a lover (devotee with exclusive devotion) has no independent entity besides God and only God remains viz., the lover becomes the manifestation of God—tasminstajjane bhedābhāvāt (Nārada. 41). This 'ātmīyatā' (intimacy) with God is dualism for devotion which a devotee accepts himself in order to enhance devotion and it is far superior to the non-dualism of Jñānayoga—'bhaktyartham kalpitaṁ (svīkṛtaṁ) dvaitamadvaitādapi sundaram'* (Bodhasāra, Bhakti. 42).

'Māmevānuttamām gatim'—There is no other Supreme goal besides God. The term 'gati' has three meanings—knowledge, speed (act of going) and attainment. Here the term 'gati' has been used for attainment. Being the final attainable Reality, God is the Supreme goal to be attained.

'Asthitaḥ'—One steadiness is gained by practice and the other steadiness is natural. As every being feels 'I am'—this is natural steadiness in one's own self, similarly a wise devotee

* The non-dualism of devotion is not an imagination but it is an acceptance. The imaginative non-dualism is untrue and it is devoid of love.

(who has exclusive devotion) naturally remains established steadily in God.



Link:— In the next verse, Lord Kṛṣṇa describes, the man of wisdom, as mentioned in the previous verse, and indicates the kind of devotion he has.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

bahūnām janmanāmante jñānavānmām prapadyate
vāsudevaḥ sarvamiti sa mahātmā sudurlabhah

In the very last of all births viz., in this human form, when a man of wisdom (jñānī) takes refuge in Me, realizing that everything is God, such a great soul (mahātmā) is very rare, indeed. 19

Comment:—

'Bahūnām janmanāmante'—This human birth, is the last of all births. The Lord, has given man full right to be free, from the cycle of birth and death. But man, because of his attachment, for the world, failing to attain Him, returns to the path of the mortal world (Gītā 9/3). So Lord Kṛṣṇa, while describing men possessing demoniacal traits, declares that such fools, instead of attaining Him, sink into still lower and baser, depths (Gītā 16/20).

It is mentioned in the scriptures and in the utterances of saints, that the only aim of human life, is to attain salvation, it is not for enjoying the pleasures of the world, and heaven. Therefore, in the Gītā, such people who look upon heaven as a supreme goal are called unwise, (2/42) and of meagre intelligence (7/23).

This human life, is the very first and the very last, of all births. It is the first, because the actions performed during this human life lead him to, eighty-four lac forms of lives and hell and in these forms of lives and hells he has to suffer pains

and tortures, because of the vices he committed in the course of a human life. It is the very last, because a man can attain salvation or God-realization and be free, from the cycle of birth and death.

Lord Kṛṣṇa, in the sixth verse of the eighth chapter, declares, "Whatever being a man thinks of, when he leaves his body at the time of death, that alone does he attain." Therefore, the Lord has given him independence to think of the Lord, and attain salvation. Thus the Gītā, declares openly, "Even the vilest sinner and those who are of inferior birth, because of their sins of the previous birth, by taking refuge in Me, attain the Supreme Goal" (9/30—33). The Lord, has used the terms 'Pāpa yonayaḥ' (born of the sinful womb). It means that creatures of the inferior birth, such as pariah, animals, birds, insects, trees and creepers etc., all can be included. But, the difference between man and creatures of inferior births, is that man because of his discrimination, can follow the spiritual path, while other creatures cannot. But being fragments of God, all of them have got the right, to attain Him. Yet, many of the creatures because of God's and saints' grace, as well as, the influence of a place of pilgrimage etc., attain salvation. The gods, hanker after pleasures, in heaven. So they do not think of their salvation. But if they also think of God-realization due to any circumstances, they can realize, Him. It is mentioned in the scriptures, that Indra, the king of the gods, had true knowledge. The Lord, has bestowed this human life, the very last of all births upon us, so that we may attain salvation. So, if we just become instrument in his hand and be subservient to His will, we can attain salvation, undoubtedly.

A man should not misuse the independence given to him by God, by working against the ordinance of scriptures and against his own discrimination. In that state, of the right use of independence, either he will do nothing, or act according to ordinance of scriptures. If he has no interest for doing anything for

himself, he will cease his affinity with senses, mind and intellect etc. The reason is, that when he has desire to do something, a sense of doership is born and he has affinity for senses and mind. He has affinity for the fruit of action, when he acts for himself. When he does nothing, there will neither be a sense of doership, nor desire for fruit and thus he will be established in the self. If he works according to ordinance of scriptures, without expecting a fruit for actions, the momentum for actions perishes, and his affinity with actions and things, breaks off and then new desires do not evolve, and old attachment perishes. Thus he automatically realizes the truth in the self (Gītā 4/38).

Lord Kṛṣṇa in the Gītā, declares—One who works without having any desire for the fruit of actions, all his actions melt away (4/23). One will be saved from all sins, by means of knowledge (4/36). The Lord, liberates His devotees, from all sins (18/66). He, who knows God as unborn and beginningless, is purged, of all sins (10/3). In this way, a devotee is purged of all sins, through all the three Disciplines of Action, Knowledge and Devotion. It means, that the aim of human birth, the very last of all births, is nothing besides, salvation.

If we have got good company, sacred books such as the Gītā, and realized the importance of the name of the Lord, it means that God by His special grace, has given us an opportunity, to attain salvation. But, it does not mean that we should stop adoration etc. We should devote, our time and energy, to attain Him by becoming an instrument, in His hands. If He had not decided to liberate us, from the cycle of birth and death, He by His grace, would not have bestowed this human birth, upon us (whose only aim is to attain God-realization). So, with a firm faith, that we'll attain salvation, we should follow a spiritual path, by becoming an instrument, in His hands.

A question may arise, that this human birth may be a fruit of virtuous actions of his previous birth. If we accept this assumption,

we come to know that even animals, birds and insects etc., also get the fruit of their previous actions. If it were so, there would be no difference, between men and other creatures. In that case, it would not be correct to say, that human life has been bestowed upon us, by the kind grace of God. Then how can we regard human life, unique and glorious? The glory of human life, lies in surrendering ourselves to God and attaining salvation.*

'Vāsudevaḥ sarvaṃ'—In the beginning of the universe, God Himself assumes different forms and at the time of its dissolution, only God remains. Thus, when at the beginning and the end, there is none besides God, how can someone else, be besides God, in the middle? This creation, has evolved out of Himself only. There was no other material, with Him besides Him. Therefore, the whole universe is nothing, besides His manifestation.

As in the case of ornaments, made of gold, there is nothing besides gold, as in the earthenware vessels there is nothing besides clay, and in toys made of sugar, there is nothing besides sugar, so in the universe, there is nothing besides God. So long as, a man is preoccupied with the beauty and forms of ornaments, he does not pay attention to the purity of gold. Similarly, so long as a man attaches importance to the world, he does not discern God, he does not perceive that "All is God."

A Yogī, identified with Brahma, attains the Beatitude of Brahma (5/24); the Yogī who has become one with Brahma,

*(1) After several births, in this human body, which one gets after a great industry and which in spite of being transient is very difficult to get, the wise man should try his best to attain salvation as quickly as possible before he dies. The sensual pleasures can be enjoyed in all births, so a man should not spoil this precious life in them (Śrīmadbhāgavata 11/9/29).

(2) This human body is the root of all good fruits and has been bestowed upon men by divine grace, in spite of being rare. This is a strong boat to cross the ocean of the world sailed by the preceptor-sailor and I (God) work as favourable wind to row it. In spite of so many facilities, if a man does not cross this ocean, he is the murderer of his own self (Śrīmadbhāgavata 11/20/17).

gains Supreme Bliss (6/27); and knowing the Lord, in essence, he enters into Him (18/54-55). According to the Gītā, the above-mentioned, are three states which change. But 'All is God' is not a state, this is reality, in which there is never any change. Whatever appears, as the world, is nothing besides God. The Lord Himself declares—

"Whatever is perceived with mind, tongue, eyes and other sense-organs, is nothing besides Me. There is no entity besides Me. Understand, this fact carefully" (Śrīmadbhā. 11/13/24). Thus, according to His declaration a man of wisdom (viz., the follower of divine love), sees the Lord everywhere "He sees Me, present in all beings and all beings existing in Me" (6/30). "He (the Yogī), though engaged in all forms of activities, dwells in Me" (6/31).

If a person, gets the thing desired, he feels very happy. Thus, we may very well imagine, how happy a devotee would feel, who beholds, God in everything. Overwhelmed with joy, the devotee of God, while describing the name, qualities, influence and sport of the Lord, and remembering these time and again, laughs, weeps, dances, sings aloud and becomes calm and quiet, and thus sanctifies, the entire universe. Thus, he becomes, full to the brim with divine bliss, and then for him, nothing further remains to be done, to be known and to be achieved.

For such a devotee, following the Discipline of Devotion, the so-called world, becomes divine. Being absorbed in God the body of a devotee also becomes unearthly or divine, as Mīrābāī's body merged into God's idol. In devotion, towards the Lord first there are three different entities—service, servant (devotee) and master (God). But when there is complete devotion, the devotee in the form of service merges into the master, and only the master (God) remains. Such devotees, who are ever engrossed in devotion to God, leave an indelible impression upon creatures, by their presence, touch and talk etc.

As long as, men have a desire to enjoy sensual pleasures, they cannot realize reality, about the world. But, when this desire is renounced, they perceive the world, as a manifestation of the Lord.

A Vital Fact

'Vāsudevaḥ Sarvaṃ'—Divinity can be understood, in two ways—(1) The world has no existence, only God exists, (2) All is God viz., this world is the manifestation of God.

Strivers can follow, either of the two ways. Those, who are attached to the world should follow the first path, while those who are totally detached from the world and are engaged in meditation and adoration etc., should follow the second path. Though both, are one and the same, yet there seems to be a difference in them in the same way as, there seems to be difference in different kinds of ornaments of gold and the gold itself. In the former, there is predominance of discrimination, while in the latter there is predominance of devotion (faith). Devotees who worship attributeless God attach importance, to discrimination, while those who worship the Lord, with attributes attach importance, to devotion.

But in fact, both of these are the same. Therefore, Lord Kṛṣṇa, in the Discipline of Knowledge, has used acceptance in the sense of knowledge (3/28) while in the Discipline of Devotion, He has used knowledge in the sense of acceptance (5/29; 9/13; 10/3, 7, 24, 27, 41). There is one point which needs attention—To know God or to accept Him both is knowledge, while to know the world, as having its own separate existence, or to accept it as real both is ignorance.

By knowing, the reality about the world, the world loses its existence, and by knowing reality about God, one realizes, Him. Similarly, by accepting firmly, that the world is a manifestation of the Lord, the world, is seen as divine manifestation. Thus, by

realizing divinity, knowledge and faith, become one.

'Iti jñānavānmām prapadyate'—Those, who accept the existence of the kaleidoscopic world, are ignorant and foolish, while those who understand that the Lord pervades everywhere, in different forms, are learned and wise. Only the Lord is, at all places, in all beings and in all forms—this is realization of, a wise devotee. Therefore, in the nineteenth verse of the fifteenth chapter, he has been called 'Sarvavit' viz., he has known all, what was to be known.

The surrender of a man of wisdom, is different from that of a sufferer, the seeker of knowledge, and a seeker of wealth. So, the Lord has called him His own self (7/18) because according to him, there is none other entity, besides the Lord. The Lord Himself declares, 'Like clusters of yarn-beads formed by knots on a thread, all this is threaded on Me' (7/7). As in a rosary made of yarn-beads, there is nothing besides yarn, so in the world, there is nothing, besides God. One who realizes this fact, is said to take refuge, in Him. This realization is, real surrender to Him.

'Sa mahātmā sudurlabhah'—Some of the people, never think of God-realization. A few think of it, but they have no exclusive devotion, for Him. A few make efforts, but soon lose heart, because of their ignorance in realizing Him. They miss this excellent opportunity, and thus, are deprived of the highest gain.

The Lord Himself, in the third verse of this chapter, declared, "Among thousands of men, scarcely one strives to realize Me, and of those who strive, scarcely one, knows Me in truth." The truth is "All is God." Such a great soul, is rare indeed. It does not mean that God cannot be realized, without facing several hurdles. But, it means that such devotees, who want to realize God from the core of their hearts, are rare. If a devotee wants to realize Him, he can realize Him, because the human birth's purpose, is nothing else, besides realizing Him.

All the people cannot enjoy worldly prosperity and pleasure,

equally but all of them can realize God, as was realized by Lord Śaṅkara, Nārada, Vasiṣṭha, Sanaka-Sanandana and other sages, and ascetics etc. So, a man should never miss such a golden opportunity.

The Lord, possesses an unparalleled trait that He reveals Himself as food for the hungry, water for the thirsty, pleasure for the seekers of pleasure and also, as person, senses, mind, intellect and thoughts etc. In the form of pain, He warns us, that pain is the result of enjoyment of pleasure. So, if one enjoys sensual pleasure, he will have to suffer. So, he should not enjoy pleasure because, these are nothing besides the Lord and the Lord has to reveal Himself as pleasure for him. But how gracious the Lord is, that He reveals Himself as a creature desires! Such a great soul who realizes that, all is God, is very rare.

There was an ascetic, who worshipped God Gaṇeśa. He had an idol of Gaṇeśa, and another one of a rat, both made of gold. Both of these weighed equally. Once the ascetic decided to go on a pilgrimage. He went to a goldsmith to sell them. The goldsmith weighed them and told the ascetic, that the value of each of the two was the same. At this the ascetic grew angry with the goldsmith and asked him how a vehicle could be equal, in value to the Lord. The goldsmith replied, "Sir, I am not buying either God Gaṇeśa, or his vehicle, the rat. I buy gold. So I shall pay you according to their weight." Thus, as a goldsmith does not notice Lord Gaṇeśa or his vehicle, he sees only gold. So does a great soul behold God, he does not, see the world.

There was a saint who was walking along a road. He sat down to make water, in the field, of a farmer. The farmer, thought that he was stealing a water-melon from his field. So, he struck him a blow, with a stick. But afterwards he realized his mistake, and said, "Sir, forgive me for my mistake; I mistook you for a thief." The saint said, "There is no need to excuse you because you gave the blow to a thief, not to

me." The farmer, felt very sorry and admitted the saint, into a hospital for necessary treatment. Then a man, came to offer him milk. The saint said, "O, you are very clever, first you injured me with a stick, now you are offering me milk. You play different parts, in the drama of life." The man, was a bit afraid, lest the saint should get him entangled and said, "Sir, I did not hit you." The saint said, "I very well know, that first you beat me and now you are offering milk. Who else, can be here besides you?" The saint, saw everyone as the revelation of the Lord. He who gave the blow, he who gave treatment and he who offered milk—all were manifestations of God, for the saint. So he talked accordingly.

Greatness of the Great Souls

It has been said, about great saints—

(1) The liberated great souls, continuously remain established in the self or in God. Their life, their company, their thoughts and the air touching their bodies, lead human beings to salvation.

(2) There are some people who do not know, the greatness of those great men. So, saints come down to the level of common people, and say that saints have done this. Their actions and words, constitute the scriptures.

(3) When they come down to a still lower level, they say, that saints should be obeyed.

(4) Strivers who do not obey the saints, are instructed to follow, the principles prescribed by them.

(5) When they go down still lower, they order them to do one thing or the other.

[Those who carry out the behest of saints, in them doctrines of saints, take practical shape. When a saint orders a striver to follow a principle, the striver by the saint's grace, gains a

special power, by which his conduct changes without much effort, and that leads him to salvation. Even those, who follow the principles without receiving their orders, attain salvation.]

(6) Sometimes they curse or give boon to strivers, who refuse to obey them.

These, above-mentioned are six categories of saints, from the first rank to the sixth rank. The lower the level, to which they stoop, the more merciful they are. When they grant boons to a striver, or put him under a curse or scold him, they stoop to the lowest level, yet it is renunciation, because they have accepted the lowest level, for the welfare of humanity.

Similarly, God also remains established continuously, in His own Self. This is something of the first rank. But the same Lord, because of His excessive merciful nature, incarnates to lead creatures to salvation. The drama of His life, enables men to attain salvation. Sometimes, lowering Himself He preaches and by still lowering Himself, He govern people, and He orders and guides them. Finally, still lowering Himself further, He grants, a striver a boon, or lays him under a curse or separates him from his body, for his welfare and the welfare of the world.

Appendix—In the sixteenth verse the Lord mentioned that four kinds of devotees worship Him—the seeker of wealth, the afflicted, the seeker of knowledge and the wise—‘*caturvidhā bhajante mām*’. In this verse He mentions the characteristics of the worship of a ‘*Jñānī*’—“All is God”—this realization is the worship of a ‘*Jñānī*’, it is surrender to God. Real surrender (refuge) is that in which there remains no individuality of the devotee who takes refuge in God but only God, in Whom refuge is taken, remains.

‘All is God’—this is real knowledge. Such an exalted souled devotee, possessing real knowledge, takes refuge in

God viz., he by losing his existence (I'ness), merges in God. Then I'ness does not persist viz., the lover does not remain but only God, the embodiment of love remains in Whom I—you (thou)—this—that—all these four do not remain. This is the real nature of surrender (refuge).

The term 'mahātmā' means—great (exalted) soul, the soul,* totally free from egoism, individuality and unipresence. He, who has egoism, individuality and unipresence is 'alpātmā' (low soul).

Here the term 'Vāsudevaḥ' has been used in masculine gender; therefore here the expression 'Vāsudevaḥ sarvaḥ' should have been used. But here instead of the term 'Sarvaḥ' the term 'Sarvam' has been used, which is in neuter gender†. In the neuter gender all the three—masculine, feminine and neuter are included. In the Gītā for these three—the world, the soul and God, the words of three genders have been used‡. It means that 'Jagat', 'Jīva' and 'Paramātmā'—these three are included in the word 'Sarvam'. Therefore all the things, persons and circumstances etc., mentioned in the three genders are only the manifestations of God.

'Vāsudevaḥ Sarvam'—In it 'Sarvam' (all) is unreal while

*In the Gītā the Lord has used the term 'mahātmā' only for a devotee. The strivers, who follow the path of devotion, have been also called 'mahātmā'—'mahātmānastu mām pārtha daivīm prakṛtimāśritāḥ' (9/13), those who have attained oneness with God are also called mahātmā—'Vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ' (7/19); those who have reached the state of highest perfection (Supreme love) have been called mahātmā—'nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ' (8/15). Similarly in the Gītā the Lord has used the terms 'Sukṛtinaḥ' (7/16), 'Udārāḥ' (7/18), 'Sudurlabhaḥ' (7/19), 'yuktatamaḥ' (6/47, 12/2), 'adveṣṭā', 'maitraḥ', 'karuṇa' (12/13), 'atīva me priyāḥ' (12/20) etc., also only for the devotee.

† In a Compound word if the words of all the three genders are included, then the compound word ends in neuter genders.

‡ Vide 'Gītā-Darpaṇa' article no. 99—'Gītā meṁ Īśvara jīvātmā aura prakṛti kī alīṅgatā'.

‘Vāsudevaḥ’ (God) is real. The unreal has no existence and the real never ceases to be—‘nāsato vidyate bhāvo nābhāvo vidyate sataḥ’ (Gītā 2/16). It means that only the real exists, the unreal has no existence at all. There is only God (Vāsudeva), all (Sarvam) is not there. But the strivers, who speak, who hear and who study, hold that there is existence of ‘Sarvam’ (world), therefore the Lord in order to wipe out this wrong notion of ‘sarvam’ (world) utters ‘Vāsudevaḥ sarvam’.

In the scriptures different types of yogīs have been described such as Jñānayogī, Dhyānayogī, Layayogī, Hathayogī, Rājayogī, Mantrayogī and Anāsaktayogī etc., but the Lord does not declare that they are very rare. But He declares that the exalted soul who realizes ‘All is God’ is very rare indeed.

God is the seed of the entire world—‘yaccāpi sarvabhūtānām bījaṁ tadahamarjuna’ (Gītā 10/39), ‘bījaṁ māṁ sarvabhūtānām viddhi pārtha sanātanam’ (Gītā 7/10). Whatever products are produced from a kind of seed, they are the different forms of that seed only. The crop produced from wheat is the wheat-crop only. The farmers say that there is a good crop of wheat, the field is full of wheat (it appears to be merely grass and there is not even a single grain of wheat in it). But a businessman of a city will not accept that this is wheat. He will say that he has bought and sold so many bags of wheat and if he does not know what the wheat is; it is grass, in it there are stalks and leaves, it is not wheat. But a farmer, who cultivates the field, will say, “This is not grass which animals eat, but it is wheat.” If a cow grazes plants of the wheat, the farmer says, “Your cow has grazed our wheat”, while she has not eaten even a single grain of wheat. In the field even a single grain of wheat may not be seen, but the crop is wheat—in it there is no doubt. The reason is that first the seed of wheat was sown and when the crop is ripe, wheat will be taken out, and so in the mid state also it is only wheat. Now it appears to be green grass

but when the crop is ripe, the wheat will be taken out of it. In this way God existed before the origin of the world—‘sadeva somyedamagra āsidekamevādvitīyam’ (Chāndogya. 6/2/1), and in the end also God will remain—‘Śiṣyate śeṣasatījñāḥ’ (Śrīmadbhā. 10/3/25). Therefore in the mid state also all is only God—‘Vāsudevaḥ Sarvam’.

So long as a striver has the egoistic notion, he is a ‘bhogī’ (voluptuary). I am a yogī—this is the enjoyment of yoga; I am wise—this is enjoyment of wisdom; I am a lover—this is the enjoyment of love. So long as he enjoys pleasures, there is possibility of his downfall. He who enjoys yoga, can also enjoy objects of senses; he who enjoys knowledge, can also enjoy ignorance and he who enjoys love, can also enjoy attachment. The reason is that he is possessed of such disposition, the habit for pleasure. When he no longer remains ‘bhogī’ (voluptuous), then only Yoga persists. With the persistence of yoga, a man attains salvation. But even after having attained salvation, the exalted soul has the latent impression (a subtle iota of ego) (Saṁskāra) of the spiritual discipline by which he attained salvation. This latent impression of ego does not let him be one with other philosophers. This is also because of the latent impression that there are differences among philosophers and their philosophical thoughts. The latent impression of a particular sect does not let the philosopher of that sect respect the sects of other philosophers. But when the love, which increases every moment, is attained, then the latent impression of his sect does not persist, he becomes one with other philosophers, all differences come to an end and ‘Vāsudevaḥ sarvam’ is realized. In fact then the exalted soul, who realizes, ‘all is God’ who knows it and who mentions it loses his identity and only God remains Who is the same from the time immemorial. By beholding God in all, all sects are equally respected because it is not possible to oppose one’s own favourite God—‘nija prabhumaya dekhahim jagata kehi sana karahim birodha’ (Mānasa, Uttara. 112b).

There are two types of description about God and the soul— (i) God is the ocean and the soul is its wave viz., the wave belongs to the ocean and, (ii) the soul (self) is the ocean and God is its wave viz., the ocean belongs to the wave. Out of these two the wave belongs to the sea—this assumption seems to be proper. The ocean belongs to the wave—this assumption does not seem proper because the ocean is comparatively enduring while the wave is transient. Therefore the wave belongs to the sea, the sea does not belong to the wave. If a striver regards himself as the sea and God as the wave, it will be very improper because by this assumption the sense of ego will be inculcated and ego will remain eternal while God will become transient. The reason is that the self has maintained the sense of ego (individuality) from time immemorial. Therefore if we call the self as 'I' (ego), it is the same ego which we have maintained since time immemorial. Salvation is attained when this ego is wiped out. Besides the above-mentioned two assumptions, there is the third remarkable fact that in water-element there is neither the sea nor the wave viz., there is no distinction of the sea and the wave. This is the truth. The sea and the wave are relative terms but the water-element is independent (having nothing to do with the sea or the wave).

As in water-element, the sea, the river, rain, dew, fog, steam and cloud etc., all having lost their identity (individuality) become one, similarly in 'Vāsudevah sarvam' (all is God), all spiritual disciplines having lost their identity become one as God. As in water-element there is no difference of forms, similarly in 'Vāsudevah sarvam' there is no difference of opinions. Differences in opinions (sects) cause dissatisfaction but in 'Vāsudevah sarvam', as there are no differences of opinions, so all are totally satisfied. In 'Vāsudevah sarvam' there is neither a Yogī, nor a Jñānī nor a Premī—so the exalted soul, who has realized it, is very rare indeed.

Water is changed into different forms such as snow, fog,

cloud, hail, rain, river, pond and sea etc. If snow is put in a deep frying pan and the frying pan is put on fire, the snow melts into water. Then water is evaporated and then the steam by becoming atoms becomes shapeless. Water assumes the form of fog, it assumes the form of a cloud, the same becomes shapeless, the same assumes the form of snow, the same assumes the shape of hail, the same in the form of rain falls on the earth, the same assumes the form of a river and the same water assumes the form of the sea. In spite of assuming so many forms, the water as an element remains the same. Similarly God assumes numberless forms. As water being very cold turns into snow or ice and becoming liquid by heat turns into steam (vapour) and then is changed into the form of atoms; similarly God by getting cold in the form of ignorance, appears in the form of inert world, and by the heat in the form of knowledge appears in the form of subtle and sentient God. Water may appear in the form of snow or vapour or cloud etc., but essentially it is only water. It is nothing else besides water. Similarly God may appear in the form of the world and in other forms but He is only God. There is none else besides God.

A striver commits an error that keeping himself aloof (separate) he wants to behold the world as the manifestation of God viz., he perceives 'all is God' with his intellect. In fact not only the world, which is beheld as the manifestation of God but he who sees it is also the manifestation of God—'sakalamidamahaṁ ca vāsudevaḥ' (Viṣṇu purāṇa 3/7/32). Therefore a striver should assume that all including his body is only God viz., the body is the manifestation of God, senses are also His manifestation, the mind is also His manifestation, intellect is also His manifestation, the life-breath is also His manifestation and ego (I'ness) is also the Lord's manifestation. All is God—in order to accept this reality a striver should not apply his intellect but naturally without making any effort, should accept the truth as it is. Therefore in Śrīmadbhāgavata it is mentioned—

**sarvaṁ brahmātmakam tasya vidyayā'tmamanīṣayā
paripaśyannuparamet sarvato muktasamīśayaḥ**

(11/29/18)

When 'all is God'—it is determined then a striver by this spiritual science being free from all kinds of doubts, by beholding God everywhere, should become tranquil viz., 'all is God'—he should not think of it but God should be clearly seen to him.

It means that 'all is God'—he (the self) should remain indifferent to this notion also viz., there should remain neither the seer (one who sees), nor the seen (which is seen) nor the seeing (the action of seeing), but only God should remain.

'Vāsudevaḥ sarvam'—can be realized in different ways—

(i) Actions, objects and persons have a beginning and an end but the self ever remains the same. Therefore a man realizes that actions, objects and persons are perishing but the self never perishes. This realization from the discrimination point of view is the realization of 'Vāsudevaḥ sarvam' (all is God).

(ii) Before the creation of the universe only God existed and in the end also God will exist, then how can there be anyone else besides God in the mid-state? This is from the reasoning point of view 'Vāsudevaḥ sarvam'.

(iii) Only God is mine, besides God none is mine and if there is anyone else, let him be, what have we to do with him? This is from a simple, straightforward, believer-devotee's point of view 'Vāsudevaḥ sarvam'. As in Vraja a sage was talking to some one near the well, "Brahma (the Supreme) is so and so and the soul is so etc." A cowherds woman came there to draw water from the well, she heard the conversation and asked the other cowherds woman, "What are these Brahma and the soul?" The other woman said, "They should be our beloved's kith and kin, therefore these sages are talking about them, otherwise what have they to do with anyone else besides our beloved Lālā (Kṛṣṇa)?

(iv) The striver who is restless at heart in order to know

the Supreme Truth and so does not feel hungry in the day and whose sleep vanishes at night, he having listened to the discourse of a saint or having studied a book, firmly assumes that all is God. What is God? He does not know it but there is nothing else besides God—this is ‘Vāsudevah sarvam’ from the view point of the belief in a saint’s utterances. Having a firmer belief (faith) in saint’s utterances than his own perception, he realizes that all is God.

If we reflect upon it from the philosophical point of view we come to know that there can be only one entity rather than two. From the faith-belief (devotion) point of view also all is God, there is no one else besides God. A devotee can’t behold anyone else besides God and no one else besides God comes in his view.



Link:—In the verses, sixteen to nineteen, Lord Kṛṣṇa described four types of devotees, who seek refuge in Him. In the three verses that follow, the Lord describes those persons, who seek refuge in the gods.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

kāmaistaistairhṛtajñānāḥ prapadyante'nyadevatāḥ
taṁ taṁ niyamamāsthāya prakṛtyā niyatāḥ svayā

Those, whose discrimination (jñāna) has been subverted by various desires, influenced by their own nature, worship other gods and follow precepts relating to them*. 20

* In the fifteenth verse of this chapter it has been mentioned that the men are deprived of discrimination by delusion. But here they are deprived of discrimination by desires. There people depend on Matter to satisfy their desires while here they take refuge in the gods to satisfy their desires. There evils lead them to hells while here desires lead them to birth and death again and again.

Comment:—

'Kāmaistaistairhṛtajñānāḥ'—Their discrimination, has been led astray by desires, of this world, as well as of the next one. It means, that instead of applying their discrimination for God-realization, they remain engaged in, satisfying their desires. They have desire for worldly pleasure and prosperity, and hereafter they want to enjoy, heavenly pleasure.

They have desire for prosperity, greatness and pleasure, arising from pride. Similarly, they have a twofold desire, in performing virtuous deeds—to be considered pious, in this world and to enjoy pleasure, in the next world. Thus discrimination, is led astray by desires, and so they cannot distinguish the real from the unreal, the eternal from the transient, and emancipation from bondage.

'Prakṛtyā niyatāḥ svayā'—They are constrained by their own nature, because their discrimination is led astray by desires. Though a man cannot give up his nature, yet he can purify it, by removing evil. He is quite free, to make his nature pure and stainless. But, so long as, he aims at fulfilling his desires, he cannot purify his nature, and to him, it appears that his nature is powerful, while he is weak. When a striver, fixes his aim to be free from desires, he can purify and improve his nature, and is not constrained by it.

'Tām tām niyamamāsthāya'—A man, constrained by his own nature, undertakes several vows, and follows several methods, such as oblation, penance, charity, incantations etc., to satisfy his desire.

'Prapadyante'nyadevatāḥ'—Undertaking several vows, and following several methods, to satisfy desire, they instead of taking refuge in God, take refuge in the gods. They, instead of accepting the gods, as Divine manifestations, accept them as separate entities. So, the fruit reaped by them, is perishable (Gītā 7/23). If they accept the gods as Divine manifestations, they will gain immortal fruit.

They take refuge in the gods, because of desire and because of constraint, of their nature.

Appendix—The desires, that the Lord's devotees, who are seekers of wealth and also the afflicted have, are also possessed by the persons mentioned in this verse. But the difference between the two is that the seekers of wealth and the afflicted devotees have not predominance of desire but there is predominance of God in them, therefore they are not 'hṛtajñānāḥ' (discrimination has been led astray). But the persons described here have the predominance of desires; so they are 'hṛtajñānāḥ'.

The seekers of wealth and the afflicted devotees take refuge in only God but these persons leaving God aside, take refuge in other deities. Desires, deities, men and precepts—all these are various. If in spite of having several desires, only God is to be worshipped, then He will lead the devotee (worshipper) to salvation. But if desires are numerous and the deities worshipped are also numerous, then who will lead such a person to salvation?

There is no other entity besides God—this knowledge is veiled because of the desire for pleasure. The desire has been caused neither by prakṛti nor by God but it has been caused (made) by a man himself. Therefore it is his responsibility to wipe it out. The Lord by the term 'hṛtajñānāḥ' means to say that the discrimination has not been destroyed but because of desire it has been carried away. The same fact has been mentioned in the Gītā by the expressions, 'māyayāpahṛtajñānāḥ' (7/15), 'ajñānenāvṛtān jñānam' (5/15) etc.

In the fifteenth verse of this chapter, in the expression 'māyayāpahṛtajñānāḥ' there is predominance of the mode of ignorance while the mode of passion is secondary, but in the expression 'kāmaistaistairhṛtajñānāḥ' used here, there is predominance of the mode of passion and the mode of ignorance is secondary. In the expression 'māyayāpahṛtajñānāḥ' there is predominance of the desire for wealth and in 'kāmaistaistairhṛta-

jñānāḥ' there is predominance of the desire for pleasure. The difference between the two is that the men deluded, deprived of discrimination by Māyā, don't worship gods but the men whose discrimination has been led astray by desires can worship gods. The reason is that there is no distaste for wealth—'jimi pratilābha lobha adhiḥkā' but there is certainly distaste for pleasures. In 'māyayāpahṛtajñānāḥ' a man depends on demoniac traits such as falsehood, fraud and dishonesty etc., but in 'kāmaistaistairhṛtajñānāḥ' there is dependence on God. Therefore in 'māyayāpahṛtajñānāḥ' there is special inertness (insentience) but in 'kāmaistaistairhṛtajñānāḥ' there is comparatively more consciousness (sentience).*



यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

yo yo yām yām tanuṁ bhaktaḥ śraddhayārcitumicchati
tasya tasyācalāṁ śraddhāṁ tāmeva vidadhāmyaham

Whatever celestial form a devotee seeks to worship, with faith,
I steady the faith of such a devotee, in that form. 21

Comment:—

'Yo yo yām yām tanuṁ bhaktaḥ.....tāmeva vidadhāmyaham'—
The Lord, makes the faith of devotees steady in the gods, whom they seek to worship. The Lord, does not force them to have faith only, in Him. Faith in other gods, does not lead to salvation, because they adore them to satisfy their desire. But, He makes the faith of a devotee firm in Him, if he has faith in Him and

* 'Cetana' (sentient) is that which knows itself and also others, while Matter (insentient) is that which knows neither itself nor others.

† As here is the repetition of the words 'Yo' (who) and 'Yām' (which), in the sixth verse of the eighth chapter also there is repetition of the word 'Yām' (which). By this use the Lord means to say that as a man is free in the adoration of either God or the gods, he is free at his last moment to think of Him or of anyone else.

he wants to attain salvation, because He is a disinterested friend, of all beings (Gītā 5/29).

Now, a question arises, why the Lord does not make the faith of all persons firm only in Him? The Lord seems to answer the question, by saying that if He stabilizes their faith, only in Him, they lose their independence and He is proved, selfish. So, He sets an example for human beings, that they should be impartial, and should not motivate other people to have faith in them, and adore them only.

The second question that arises, that the Lord by stabilizing their faith in other gods, does not think of their welfare, because that faith does not lead them to salvation. The answer is, that if He stabilizes their faith in Him, apart from others, that will cease their reverence and faith, in Him. But, if they are given freedom, being intelligent and wise, they may be attracted towards Him, and that attraction will lead them to salvation. This, is the best way, to their salvation.

The third question was does the Lord, instead of uplifting them, degrade them by stabilizing their faith, in other gods? The answer is, that He stabilizes their faith not only in gods, but in anyone, whom they wish (desire) to adore and they are free to change their wish, because they have discrimination which is a divine gift to every human being. Had they been weak, incapable and helpless, in changing their inclinations (desire), then where is the glory in this human birth? By using this discrimination, they can kill the enemy in the form of desire (3/43).

Appendix—Generally a man wants to attract other people towards him, he wants them to become his disciple or servant, he wants them to follow his sect, he wants them to have reverence for him and to offer him regard, respect and worship and to obey him. But God in spite of being superior to all, does not make anyone dependent but He makes the faith of a devotee steady in the deity, whom he seeks to worship—this shows a

great generosity and impartiality of God.

From God's point of view, all is His manifestation only—'mattaḥ parataram nānyatkiñcidasti'. Therefore God is not partial to anyone in the least. But this impartial nature of God is not easily understood but it is clear only when it is deeply reflected upon. If a man understands (knows) this nature of the Lord, he becomes a devotee to Him.

umā rāma subhāu jehim jānā
tāhi bhajanu taji bhāva na ānā

(Mānasa, Sundara. 34/2)

sa sarvavidbhajati mām sarvabhāvena bhārata

(Gītā 15/19)

The man who lacks something, tends to make the other person his servant (Dāsa). God lacks nothing, therefore how can He make anyone His servant (dependent)? But if a man wants to become a servant of God, He does not refuse and accepts him as a servant by showering His grace. This is His special generosity. As a man by seeing a lovely child gets pleased, it does not mean that the man has any selfish motive. Similarly when anyone becomes a servant of God, He is delighted with his simple heartedness—'moreṁ adhika dāsa para prīti' (Mānasa, Uttara. 16/4). In the eighteenth chapter of the Gītā when the Lord asks Arjuna to do as he wishes—'yathecchasi tathā kuru' and Arjuna is very much perturbed, then the Lord out of His grace says to Arjuna in order to console him, 'Take refuge in Me alone'—'māmekam śaraṇam vraja' (18/66). But before this utterance, the Lord says to Arjuna that this is the Supreme secret (18/64) and afterwards He forbids Arjuna to unfold the Supreme secret to everyone (18/67). It proves that though the Lord has no intention of making anyone His servant, yet if a man, without getting any other support, is perturbed and wants to become His servant, He out of His grace, accepts him. It means that if a man has faith in a deity, God makes his faith firm in

that deity; and he who has faith in Him, the Lord makes his faith steady in Him—there is no doubt about it. The reason is that God minds the welfare of His devotee without any selfish motive of His own.



स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहिताहि तान् ॥ २२ ॥

sa tayā śraddhayā yuktastasyārāadhanamīhate
labhate ca tataḥ kāmānmayaiva vihitānhi tāt

Endowed with faith, he worships that god, and obtains his desired fruition, as arranged by Me. 22

Comment:—

'Sa tayā śraddhayā yuktaḥ'—A devotee, whose faith has been made firm by Me, worships the god and obtains his desired enjoyment. Actually, his desire is satisfied by Me, but he feels that his desire has been satisfied, by the gods. The fact is, that the gods' power is nothing, besides My power, and they satisfy desires, as ordained by Me.

The gods, are just like government officers, in different departments. So, their power is limited. The gods at the most, can carry their devotees, to their worlds. But, after reaping the fruit of their virtuous deeds, they have to come back to this world (Gītā 8/16).

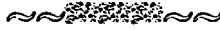
By using the phrase 'Mayaiva', Lord Kṛṣṇa means that the whole universe is managed by Him, and so whatever one obtains, is ordained only by Him. If a man, understands this mystery, he cannot help being attracted, towards Him.

Appendix—God has provided all the deities with different and limited rights. But God has limitless rights. This is the special feature of God that He does not rule over anyone, does not make anyone His slave, does not make anyone His disciple, but makes

everyone His friend and He elevates him equal to Himself. As Niṣādarāja was a devotee who had attained perfection, Vibhīṣaṇa was a striver and Sugrīva was passionate, but Lord Rāma accepted all the three as His friends. The deities etc., don't possess this special virtue of making a devotee their friend. Therefore in the Vedas the soul has been declared as the friend of God—

dvā suparṇā sayujā sakhāyā samānam vṛkṣam pariśasvajāte
(Muṇḍaka 3/1/1, Śvetā. 4/6)

In the Gītā Lord Kṛṣṇa has said to Arjuna—'bhakto'si me sakhā ceti' (4/3)—'thou art My devotee and My friend'. Here the Lord has called Arjuna a 'devotee' from Arjuna's point of view,* but from His point of view, He has called him 'friend'. 'Mamaivāṁśo jīvaloke' (15/7)—in this expression also the Lord by the term 'eva' has mentioned that the soul is His manifestation. 'The soul is My fragment only'—this expression means that in the soul there is no fragment of Prakṛti at all.



Link:—Now Lord Kṛṣṇa, describes the fruit according to worship.

**अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥**

**antavattu phalaṁ teṣāṁ tadbhavatyalpamedhasām
devāṇdevayaḥ yānti madbhaktā yānti māmapi**

But, the fruit gained by these people of meagre intellect, is perishable. The worshippers of the gods reach the gods; whereas, My devotees attain Me, alone. 23

Comment:—

'Antavattu phalaṁ teṣāṁ tadbhavatyalpamedhasām'—The

*The Lord called Arjuna His devotee because Arjuna had taken refuge in Him—'Śādhi māṁ tvāṁ prapannam' (Gītā 2/7).

worshippers of the gods, gain finite and perishable fruit. Here, a question arises, that should the fruit ordained by God be imperishable? Then, why do they gain perishable fruit? The answer is, that they have desire for perishable fruit, moreover, they accept gods' entities, separate from God. But, if they worship the gods, without a desire for fruit or worship, them as Divine manifestations, having no separate entity, they can gain imperishable fruit (i.e.,) can realize God.

By using the term 'Tat', Lord Kṛṣṇa means to say, that the fruit is ordained, only by Him, but because of desire, it becomes perishable.

By using the phrase 'Alpamedhasām', (meagre intellect), Lord Kṛṣṇa says, that such devotees are of meagre intellect, because they have to undertake several vows, and follow several methods, but the fruit is finite and perishable. So, in the worship of the Lord, a devotee without undertaking vows and without following various methods, gains infinite and imperishable fruit. Worshippers of the gods, follow the cycle of birth and death, while the worshippers of the Lord, being free from the shackles of birth and death, attain salvation.

'Devāndevayaḥ yānti madbhaktā yānti māmapi'—Worshippers of the gods attain at the maximum the gods, whereas devotees of the Lord, attain Him. As they are votaries of gods, they are not devoted to the Lord, so their intellect is meagre and mediocre. The devotees of God, whether they worship Him with a desire or without a desire, attain Him. But, it is not necessary that their desires, may be satisfied. God satisfies their desires only, if these are for their welfare. But if they are harmful, for the devotees, the Lord does not satisfy these.

Our affinity for God is eternal, but we are reminded of it through adoration. Having attained Him, there is no return to this world (Gītā 15/6). But our affinity with the gods, is not eternal and therefore, having attained to them, we have to return to this

world of mortals (Gītā 9/21).

"My devotees attain Me alone." Having this feeling, the Lord has referred to four types of devotees—seekers of worldly objects, the sufferers, the seekers of knowledge and men of wisdom, virtuous and noble (7/16—18).

'Madbhaktā yānti māmapi'—It means, that even a vilest sinner, being His fragment may attain Him, if he abandons his affinity, for the world which is an assumed one.

An Exceptional Fact

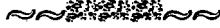
The whole universe, is nothing besides, the manifestation of God. But, we are unable to realize this fact, because, first we accept the world as a separate entity from God, and secondly, we have desires. If we accept the universe as Divine manifestation, our desires, will be rooted out, or if we root out desires, the universe, will be seen as a Divine manifestation. Then, all our actions will be performed, as a service to God. If both are done together, we will be immensely and instantly benefited.

Appendix—The worshippers of the gods at the most can reach the abode of gods from where they have to return to the mortal world, but the worshippers of God attain Him only. If a striver regards the deity as the manifestation of God or worships him in a disinterested manner, he will attain salvation viz., will attain God. But if he does not regard the deity as the manifestation of God or if he does not worship Him in a disinterested manner, he will not attain salvation.

The defect in the worship of deities is that the fruit of their worship is perishable because their rights are also limited. Therefore those, who instead of God, worship other deities, they are men of meagre intellect. If they had not been the men of poor intellect, why would have they worshipped the deities, the fruit of whose worship is perishable? They would have worshipped God or would have regarded the deities as the manifestation of

God. The worship of God is very easy as it needs no technique, no rules, no labour; in it there is only predominance of devotion. But in the worship of deities, there is predominance of actions, prescriptions and objects.

A man may have the knowledge of several worldly sciences, arts and crafts etc., yet he is a man of meagre intellect. In fact that knowledge strengthens ignorance. But he who has known God, he may not have knowledge of the worldly science, art and craft etc., yet he is 'sarvavit' (knower of all) (Gītā 15/19).



Link:—Worshippers of the gods, gain the fruit which is finite and perishable. Then, why do men get entangled in it? Why do not they worship, God? An explanation comes in the next verse.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

**avyaktam vyaktimāpannam manyante māmabuddhayaḥ
param bhāvamajānanto mamāvyayamanuttamam**

Men who lack understanding think of Me, the unmanifest as a perceptible ordinary human being, not knowing My supreme state as immutable and unexcelled. 24

Comment:—

'Avyaktam vyaktimāpannam manyante māmabuddhayaḥ param bhāvamajānanto mamāvyayamanuttamam'—Men of poor understanding, think of Me as having been born, and dead, just like ordinary men. They think, that I am also manifested, in the mid-state only, like other beings (Gītā 2/28). They do not know Me, as imperishable, uniform, immaculate, all-pervading, untainted, beyond time, space and causation, and as an incarnation of God. So they, instead of worshipping Me, worship the gods.

There is not a total negation of discrimination in them. But, their understanding is poor, because they do not admit

the perishable world, as perishable. Secondly, they know that if desires cannot be satisfied, they will have to be abandoned, but they do not abandon them.

They do not know My supreme state, immutable and unsurpassed. So, they for satisfaction of their desires, are attracted towards, the gods. Had they known Me, as unsurpassed, they would have worshipped Me, only.

(i) Men of understanding, are those who, accepting the Lord as unsurpassed, take refuge in Him. (ii) Men of poor understanding, are those who regarding the gods, as superior to them to take refuge in them. They are, somewhat polite and simple. (iii) Men without understanding, are those who regard God, as an ordinary human being, and think that they are supreme (Gītā 16/14). God, in spite of being imperishable, the Lord of the whole universe, manifests Himself, through His own divine potency, keeping His nature (prakṛti), under control. But men of poor understanding, do not know, that, He is beyond perishable matter and is superior to the imperishable soul.

An Exceptional Fact

Some people, interpret this verse to mean that those who think of the Lord, the unmanifest, as having manifestation, are of poor understanding, because they do not know Him, as unmanifest and formless. Others, interpret that those who regard Lord Kṛṣṇa, the incarnation of God, Who works as Arjuna's charioteer, as formless, are of poor understanding.

But, both views are not correct. The reason is, that the former will censure the Lord endowed with form, and His devotees, while the latter will censure formless God, and the devotees who worship a formless God. When, even the elements such as earth, water and fire etc., can be with form and without form, why can the Lord, not be with form and without form, with attributes and without attributes?

The Gītā, accepts both His aspects, the unmanifest, as well as, the manifest. In the sixth verse of the fourth chapter, Lord Kṛṣṇa declares that He, in spite of being unborn manifests Himself, in spite of being immortal, disappears and despite his being the Lord of the whole universe, becomes an obedient son or pupil, while in the fourth verse of the ninth chapter, He declares that all this is permeated by Him, in His unmanifest aspect. Thus, He can be both—manifest and unmanifest.

Appendix—God is manifest and also unmanifest; He is worldly as well as unworldly—‘Vāsudevaḥ sarvam’ (Gītā 7/19), ‘sadasaccāhamarjuna’ (Gītā 9/19). But men, who lack understanding, think of God as manifested from the unmanifest like other beings viz., regard Him as worldly (who is born and dead) for whom the Lord has said—

avyaktādīni bhūtāni vyaktamadyāni bhārata

avyaktanidhanānyeva tatra kā paridevanā (Gītā 2/28)

‘O Bhārata (Arjuna), all beings were imperceptible before they were born and will become so again when they are dead; they are perceptible only in the intermediate stage. Therefore why to lament?’

God like common human beings is not manifest from the unmanifest, but at the same time being unmanifest, He manifests Himself and being manifest, He remains unmanifest.

‘Param’—God endows the worshippers of deities with faith and also rewards them for their worship—this is God’s supreme viz., impartial attitude.

‘Avyayam’—Deities are relatively imperishable (immortal), they are not totally imperishable. But God is absolutely imperishable. Anyone else neither is nor can be imperishable like Him.

‘Anuttamam’—God wants the welfare of all beings—this is the unexcelled feeling of the Lord. No other feeling can be superior to it.



Link:—Why do people think of the Lord as an ordinary man? The explanation comes next.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

**nāhaṁ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ
mūḍho'yaṁ nābhijānāti loko māmajamavyayam**

Veiled, by My divine potency (Yoga Māyā), I am not manifest to all. Hence ignorant folk do not recognize Me, as one unborn and imperishable Supreme. 25

Comment:—

'Mūḍho'yaṁ nābhijānāti loko māmajamavyayam'—I am unborn and imperishable (i.e.,) free from birth and death. But, I stage a play of My revelation, and disappearance. In spite of being unborn, I incarnate and in spite of, being imperishable, I disappear, in the same way as the sun rises and sets. Thus, those who know Me without birth and death, are undeluded (Gītā 10/3, 15/19). But those, who regard Me, as the Lord of creation, yet an ordinary mortal, subject to birth and death, are fools (Gītā 9/11).

The reason, why a man does not regard the Lord, as unborn and imperishable, is that he by forgetting his real affinity with Him, by error he has accepted his affinity with this body, "I am this body and this body is mine." It is because, of this veil, that he regards the Lord, as born and dead.

Men do not regard Him, as unborn and imperishable, because of two factors—One, is that He is concealed by His divine potency, and the second is due to their own folly. It can be explained, by an illustration. A man, remains confined to his house which is shut. He is free to go out of his house. But, he is unable to cross the walls round the city, when the gate of the walls, is shut. But, a king can open the gate of the city, and also force the sentry to open the gate of his house. Similarly, a

man can get rid of his folly. But he can realize God only, by God's grace. Only, he whom God enables to realize Him, can know Him. If a man surrenders himself to Him, He removes his ignorance, as well as, His deluding potency.

'Nāhaṁ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ'—I, am not manifest, to a group of ignorant people, because they instead of recognizing Me, as unborn and imperishable Supreme-Spirit, neglect Me considering Me, as an ordinary man. It means, that I hide myself in My divine potency, to those, who regard Me as mortal, and I am not manifest to them. But, I am manifest to those, who having faith in Me, regard Me as unborn, imperishable and the Lord, of the whole creation.

The Lord's divine potency, is strange and uncommon. Men see God, who is hidden by His divine potency, according to their own sentiments.*

Here, the Lord has declared, that those who do not recognize Him as unborn and imperishable, are ignorant, while in the second verse of the tenth chapter, He declares, that neither gods nor great sages, know the secret of His birth. So, a doubt arises why the Lord has declared, those who do not recognize Him as unborn and imperishable, as ignorant, while He has not declared those gods and sages ignorant, who do not know, the secret of His birth. The clarification is, that the Lord Himself, has declared, that He is the origin of all the gods and great sages, and as a child cannot see the birth of his father, the gods and sages, cannot know the secret of His birth; but men can accept Him, as unborn and imperishable. If they do not do so, they are called, ignorant.

* When Lord Kṛṣṇa along with Balarāma came to the arena, he seemed diamond-hard to wrestlers, a virtuous person to common men, Cupid, the god of love to women, a kinsman to cowherds, a strict ruler to the cunning kings, a child to elderly people, death to Kāṁsa, gigantic to the ignorant, cosmic soul to the ascetics and favourite God to the devotees of the Vṛṣṇi clan. (Śrīmadbhā. 10/43/17)

Appendix—The fools who don't believe the existence of God, the Lord during the period of His incarnation being manifest to all others, is not manifest to them—ye yathā mām prapadyante tāmstathaiva bhajāmyaham' (Gītā 4/11). In fact God does not want to remain unrevealed, but those who do not believe Him, how can He reveal Himself to them?

During the period of His incarnation, though He appears as a common human being of this world, yet He ever remains unworldly. But because of their attachment and aversion, the Lord appears to be an ordinary man to the ignorant people viz., He does not appear as an incarnation of God to them.



Link:—The Lord, is veiled by His divine potency, to those who do not recognize Him, as unborn and imperishable. But none can remain covered, with a veil before Him—This fact is mentioned, in the verse that follows.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

vedāham samatītāni vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni mām tu veda na kaścana

I Know, O Arjuna, the created beings of the past, the present and the future, but the ignorant one, does not know Me. 26

Comment:—

'Vedāham samatītāni vartamānāni cārjuna bhaviṣyāṇi ca bhūtāni mām tu veda na kaścana'—Here, the Lord has used three adjectives, to express the past, the present and the future for the beings, but for Himself, He has used only the present. It means that in God's eye, the past, the future and the present are simply present. So, He knows all the beings of the past, the future and the present. As in a movie, the incidents, for persons seeing a movie seem to occur in the past, the future and the

present, while in the film they are all in the present. Similarly, from the view-point of beings, there is distinction between the past, the future and the present, but in reality, there is only the present, because the beings are within a limit of time, while the Lord is beyond the limit of time. Time, things, men, incidents and circumstances etc., change, while God ever remains the same. Knowledge of the beings, who are bound by time, is limited, while knowledge of God, is limitless. The beings, by practising Yoga, enhance their knowledge, but that knowledge, is limited. Such Yogīs, are called 'Yuñjāna Yogī' (the ascetics who are practising austerities, but have not attained final beatitude). The Lord, is 'Yukta Yogī' i.e., He knows all beings and the whole world, all the time, without practising Yoga. All beings of the past, the future and the present, constantly abide in God; they can never be separated from Him. It is beyond His power, to separate Himself, from them. So, they can never escape, His observation.

'Mām tu veda na kaścana'—It means, that the ignorant folk, who do not recognize Me, as unborn and imperishable, but regard Me as an ordinary man, do not know Me, but I know, all of them. As a man from inside, can see the outside through a curtain made from split bamboo sticks, hung on the door, but a man from outside the door, cannot see inside through it, the ignorant people, veiled by the curtain of divine potency, cannot see the Lord, while He can see all of them.

Now, a doubt arises, that as the Lord knows the future of all beings, it means that man's emancipation and bondage, are also predestined. Then, how can a man attain emancipation, or salvation, by making efforts?

The clarification is, that God has bestowed upon man, this last life. Now, it is upto him whether he attains salvation or he has a downfall (Gītā 7/27; 8/6), it is not decided by God.

The Lord Himself, in the nineteenth verse of this chapter,

declares, "In the very last of all births viz., in this human birth, man of wisdom, takes refuge in Me, realizing that, all this is God. Such, a great soul is rare indeed." It means, that men are free to attain salvation, or God-realization. If a man's rebirth in a particular womb, is predecided by God, it means that man is not free, in attaining salvation and there is no recourse for sanction and prohibition, preached by God, saints and preceptors, and in scriptures. Moreover, the Lord's declarations, "Whatever form any devotee with faith wishes to worship, that faith of his, I make steady" (7/21) and "Thinking of whatever being he at the end, gives up his body, to that being, does he attain" (8/6) will prove futile and man's worship and the freedom bestowed upon him, of the last thought, which determines his next birth, will also go, in vain.

The Lord by His grace bestows this human body, so that a man may attain salvation. In the thirty-third verse of the eleventh chapter, Lord Kṛṣṇa says to Arjuna, "These warriors have already been slain by Me. You, be merely an instrument." Similarly, the Lord, has bestowed upon men all the resources, for attaining salvation by His grace. He should merely become an instrument in his hand. The Lord also declares, "By receiving this boat, in the form of a human body and favourable wind, in the form of My grace, one, who does not attain salvation, commits, suicide" (Śrīmadbhā. 11/20/17). In the Gītā, it is also declared, "Seeing the same Lord dwelling equally in all, he does not kill his self, by the self and thereby reaches, the supreme state" (Gītā 13/28). It proves that the Lord has bestowed upon human beings, the right, resources and understanding, so that they can attain salvation. If they do not attain salvation, by receiving this priceless opportunity, they commit suicide and follow the cycle of birth and death. If on receiving this human body, a man makes proper use of the resources, without working against the ordinance of scriptures and God, his salvation is axiomatic, and there is no obstacle to it.

Thus, a man should have a firm determination, to make the best possible use of his resources, in accordance with the scriptures. But, if they are misused by an error, he should have a burning sensation, and pray to God, "O God, I regret for my error. Give me power, so that I may not deviate from your ordinances and principles." In such cases, God's help is certain.

Man's inability can be of two kinds—First, a man is not able to do a piece of work, because he has not got enough power, just as a servant, cannot lift a house and carry it, if desired by his master. Secondly, that he has the power and can do the work, but because of indolence, he does not do it. A striver, suffers from the latter sort of inability. In order, to do away with this inability, a striver should pray to God.

God can never wish that a human being may have to take, so many births, because He has given him freedom, to attain salvation. Not only this, the Lord would not wish countless animate and inanimate beings, to take births. God, does not force a man to follow the cycle of birth and death. Other beings, besides men, follow this cycle of birth and death according to the fruit of their actions. But, if anyone of those beings, either in human birth or even in any other birth, takes refuge in the Lord, He liberates him, from sins of infinite births (Mānasa 5/44/1).

Appendix—Here a doubt may arise that when the Lord knows all beings, it means that a man's bondage and salvation are predestined because the Lord's knowledge is eternal. This doubt arises because we assume the existence of the world and we value the world (it is our point of view). From the viewpoint of God and exalted souls, the world has no existence, only God exists—'Vāsudevaḥ sarvaṃ'. Because of ego we have assumed the existence of the world and have valued it. Therefore the Lord talks about the past, the present and the future in our language. If He does not speak in our language, how shall we understand? As, if a teacher of English language who wants

to teach us English, uses only English, we shall not be able to learn English.

The knowledge of God is eternal. All is within the knowledge of God. There is nothing else besides Him—‘mattaḥ paratarāṇi nānyatkiñcidasti’ (Gītā 7/7). The embodied soul because of ego (ignorance) has sustained the world. Therefore bondage and salvation are man (the self)-made. In Pure-Reality there is neither bondage nor salvation but there is only God.* The purpose of the use of the term ‘ca’ two times is that no time is permanent. Neither the past nor the present nor the future ever stays but God ever exists. As the past and the future don’t persist now, so is the case with the present also. The conjunction of the past and the future is called present. There is a formula of Pāṇini-grammar—‘vartamānasāmīpye vartamānavadvā’ (3/3/131) viz., near-present is also like the present. As the action which was performed in the past, is said in the present ‘I have come now’ and the action of the future is also said in the present ‘I am going now’—this is near-present which is called present. Had there been present really, it would have never changed into past. In fact time is not present but only God is present. Therefore the Lord has used the verb in the present tense ‘Vedāham’ (I know). God is ever present in the past, at present and in future also, but in God there is neither past nor future nor present. God’s present existence does not depend on time because God transcends all limits of time. Time has no existence either from the view-point of God or from the view-point of an exalted soul.



* na nirodho na cotpattirna baddho na ca sādhaḥ

na mumukṣurṇa vai mukta ityeṣā paramārthatā (Ātmopaniṣad 31)

“There is no end (dissolution) and no origin; no one is bound and no one a striver; no one a seeker of emancipation and no one emancipated—this is Pure-Reality.”

Link:—In the previous verse, Lord Kṛṣṇa declared, that no one knows Him. Why do people not know Him? The answer is provided, in the next verse.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत।
सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ २७ ॥

icchādvēṣasamutthena dvandvamohena bhārata
sarvabhūtāni sammohaṁ sarge yānti parantapa

By the delusion of antithetic opposites, arising from desire and aversion, all beings (O scorcher of the foes in Bharata family), are subject to delusion viz., birth and death. 27

Comment:—

'Icchādvēṣasamutthena dvandvamohena bhārata sarvabhūtāni sammohaṁ sarge yānti parantapa'—Delusion, arises from desire and aversion, and it is because of this that beings, having disinclination for God, follow the cycle of birth and death.

Man, by having disinclination for the world, should be engaged, in adoration of God. The main obstacle to this engagement, is that a man, without attaching importance to discrimination, performs actions being guided by attachment and aversion, and thus, he degrades himself. A man, has two contrary mental dispositions— inclination and disinclination. He, has to be inclined towards God, and to be disinclined, from the world i.e., he has to be devoted to God, and dispassionate, to the world. But, when he applies both these dispositions to the world, his devotion and dispassion, are respectively changed into attachment and aversion, which cause him to be entangled in the world and he has a total disinclination for God. Thus, because of his attachment and aversion, to the pairs of opposites such as pleasure and pain, etc., he cannot move towards spirituality, even though sometimes he may attend religious discourses, study the scriptures and think over them. But, because of his attachment to the world, he has a mind, that he has to make efforts to cause

favourable circumstances, and to do away with, unfavourable ones, as he cannot maintain his body, without these.

Out of these pairs of opposites, if he is particularly attached to one, viz., God or has even aversion to Him, or may also lead him, to salvation. For example, Bilvamaṅgala was attached only to a prostitute, named Cintāmaṇi. He was scolded by her, that if he had worshipped the Lord, with the devotion with which he loved her mortal body, he would have attained salvation. As a result, of her scolding, his attention was diverted to God, and he attained salvation. Similarly, the attachment of Gopīs for Lord Kṛṣṇa, led them to salvation. Śiśupāla's aversion to Lord Kṛṣṇa got him salvation, while, Kaṁsa's fear of God gave him salvation. Though Śiśupāla and Kaṁsa also, attained salvation, yet they could not enjoy, the bliss of devotion. It means, that attachment or aversion, to God leads to salvation, while attachment or aversion to the world, leads to degradation.

By the pairs of opposites, attachment for the world becomes firm, because of desire for one, and aversion for the other. Therefore, Lord Kṛṣṇa, in the second chapter, orders Arjuna "Rise above the pairs of opposites" (2/45). He also declares, "He, who has transcended the pairs of opposites, is easily freed, from bondage" (5/3). "The undeluded devotee, freed from the pairs of opposites, attain an imperishable supreme state" (15/5). In the thirty-fourth verse of the third chapter also, the Lord has declared these, as man's main enemies (3/34). He also declares, "The men of virtuous deeds, being freed from delusion, in the shape of pairs of opposites, worship Me, with a firm resolve, in everyway" (7/28). Therefore, Lord Kṛṣṇa, has laid great emphasis on being free, from the pairs of opposites.

Why do beings follow a cycle of birth and death? According to scriptures, ignorance is the root of life and death. But according to saints, it is the misuse of the circumstances, arising from attachment. Performance of actions, with a desire for fruits, and

misuse of circumstances i.e., performance of actions, against the ordinance of scriptures, leads a man to his birth in good and evil wombs through eighty-four lac forms of lives and hell.

Right use of the available circumstances, does away with delusion i.e., roots out the cycle of birth and death. How to make right use of circumstances? We should have a firm determination, not to misuse these i.e., not to act, against the ordinance of scriptures and decorums. By having this determination, circumstances will be used properly and rightly. By doing so, we shall not be proud of our virtuous actions, because we are determined, not to misuse the circumstances. Thus, we shall be free, from pride of doership. By doing so, we shall not have desire for the fruit of actions, because how can we have desire for fruit, when we are not the doer? Thus being free from doership, and fruit of action, emancipation is axiomatic.

Generally, strivers divide adoration and worldly affairs, in watertight compartments. They attach importance to adoration and meditation etc., but they do not pay attention to attachment-aversion, desire-anger etc., in their practical life. They are of an opinion that while performing action, attachment and aversion, are natural, they cannot be wiped out. Because of this assumption, of attachment and aversion, which are obstacles to their spiritual progress, continue. So a striver, does not make quick spiritual progress. He, while performing, either mundane or the spiritual affairs, should be free from, attachment and aversion.

A striver, should always keep the fact, in mind, "I am a striver and I have to realize God." Thus, by having only the aim of God-realization, both kinds of actions, mundane as well as spiritual, will become, parts of his spiritual discipline.

Appendix—Though the root cause of worldly bondage is ignorance, yet a man gets entangled in the world more by the pairs of opposites—attachment and aversion, than by ignorance. When a man regards any place, time, thing, person, circumstance

etc., the cause of his pleasure and pain, then attachment and aversion evolve. A man gets attached to the thing or person whom he thinks to be the cause of his pleasure and he has an aversion to the thing or person whom he regards as the cause of his pain. When attachment and aversion are wiped out, a man is easily liberated from the worldly bondage—‘nirdvando hi mahābāho sukhaṁ bandhātpramucyate’ (Gītā 5/3).

The Lord in the thirteenth verse of this chapter has also declared, “Deluded by these threefold modes (guṇas) of Nature, a being does not know Me.” Such deluded beings know neither the world nor God. Being engrossed in the world, a man can’t know the world, and by keeping distance from the Lord, a man can’t know the Lord. In fact a man knows the world by getting detached (separate) from the world and he knows God by identifying himself with Him. The world has no existence—this is the knowledge about the world. In fact the world which does not exist, which does not persist, what is the knowledge about it? The world exists—this assumption is ignorance.



Link:—In the previous verse, Lord Kṛṣṇa talked about beings, who are under delusion of the pairs of opposites. In the next verse, He talks about those, who have got over, the pairs of opposites.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

yeṣāṁ tvantagataṁ pāpaṁ janānāṁ puṇyakarmaṇām
te dvandvamohanirmuktā bhajante mām dṛḍhavrataḥ

But those men of virtuous deeds whose sins have been destroyed, being freed from the delusion of opposites, worship Me, with a firm resolve, in every way. 28

Comment:—

‘Yeṣāṁ tvantagataṁ pāpaṁ janānāṁ puṇyakarmaṇām te

dvandvamohanirmuktā bhajante mām dṛḍhavrataḥ'—The term 'Tu' (but), has been used to show the singularity of those who, being free from delusion, worship the Lord. Men of virtuous deeds, are those who have realized, that the only aim of human life, is God-realization. They have a firm determination to realize Him, during this human life, which has been bestowed upon them for God-realization, and not for sensual pleasures. It means, that determination is a better means, than oblation, charity and penance etc., for purification, because this determination is of one's own self, while actions such as oblation, charity etc., are bodily acts.

'Antagataṁ pāpam' means, that when a man has a firm determination, that he has to realize God, all his sins are rooted out, because disinclination for God, is the root of sins. The saints, have said that, there are one and a half sins, and one and a half virtues. Disinclination for God is one sin, and to be engaged in evil and immoral actions, is half. Similarly, inclination for God is one virtue, and engagement in good and moral actions, is half. When a man surrenders himself to God, all his sins perish.

Secondly, those people whose sole aim is God-realization, are virtuous because by having this aim, all their sins come to an end. Even if, because of past influences, any sin, is committed, God, Who dwells in their hearts, destroys that sin.

Thirdly, if a man determines sincerely, never to commit a sin, in future, his sins, perish.

'Te dvandvamohanirmuktā bhajante mām dṛḍhavrataḥ'—Men of virtuous deeds, being free from delusion of the pairs of opposites, worship God, with a firm resolve. This duality (pairs of opposites), can be of several kinds.

1. Whether they should be engaged in divine adoration for salvation, or in worldly affairs for welfare of this world.

2. Whether they should worship Lord Viṣṇu, the preserver, Lord Śiva, the destroyer, Goddess Durgā, God Gaṇeśa or the

Sun. Out of these five sects, which one should they follow?

3. Which of the following principles—dualistic, non-dualistic, special-non-dualistic, pure-non-dualistic etc., should they follow?

4. Which of the Disciplines—of devotion, knowledge, action and meditation etc., should they follow?

5. There are pairs of opposites like—favourable and unfavourable circumstances, pleasure and pain, attachment and aversion etc.

A man of virtuous deeds, being free from all spiritual and mundane dualistic delusions, worships God with a firm resolve.

If a man has only the aim of God-realization, all pairs of opposites, come to an end, if he follows any spiritual discipline, principle, sect or method. A striver, should follow any path, with exclusive devotion and without criticizing other paths. He should respect the followers of other paths, without regarding them as inferior to him, and without considering their sect inferior to his. So long as, a striver disregards, others' principles, religions and sects etc., he cannot realize God. Therefore, a striver on paying due regard to all sects, principles and methods, should follow his own path, with full faith and undivided devotion. By doing so, his dualism comes to an end.

It is human nature, that when a man lives in spiritual environment, he thinks that salvation, is a great achievement of life. But, when he lives in mundane environment, he attaches greater importance to worldly affairs, and secondary importance to, adoration for God, because he thinks that he has to perform action in order to get the necessities of life, and there is not much use for adoration.

Those whose only aim is salvation, without caring for worldly pleasure and pain, profit and loss, fame and defame, regard and disregard etc., are free from delusion, of the pairs of opposites.

'Dṛḍhavrataḥ' means, that the striver has a firm resolve to worship God, whether he is dualistic or non-dualistic, endowed with form or formless, two-armed or four-armed. He is not much concerned, about different forms etc.*

When a striver, follows spiritual discipline he is confronted with three questions: What is God like? What is the nature of soul? What is the nature of the world? The answer, is, 'God exists'. He is not much concerned, about where He lives and what He does etc. Similarly, about the soul it is enough for him, 'I am', and about the world it is enough, to know that it is to be renounced. It means, that a striver, by depending on God and having disinclination for the world, which is to be renounced, has a firm resolve to attain Him. By having a firm resolve, he becomes free from the delusion, of the pairs of opposites. The gist of all the philosophies, is to have an inclination for God, by having disinclination for the world.

Secondly, a striver has no knowledge about God, Who is attributeless and neither has he beheld God endowed with attributes. But he knows, that the world is perishing every moment, and assumes, that in the world, there is nothing besides God. By having this knowledge and assumption, he worships God with a firm resolve. Just like a chaste wife who is faithful to her husband, a man of virtuous deeds, by depending on God, worships Him.

An Exceptional Fact

It is mentioned in the scriptures, including the Gītā, and also in the utterances of saints, the sinners, have no inclination for God. This is a general rule. But sins cannot force a man to have disinclination for God, because he is a fragment of

* He, who protects the one who being afraid of the very strong fast running death-snake, takes refuge in Him, and being afraid of Whom even death is running, I take refuge in Him (Śrīmadbhā. 8/2/33).

God. Therefore, his purity may be veiled by sins, but cannot be destroyed. Therefore, even the vilest sinner, who worships Him with exclusive devotion, becomes virtuous (Gītā 9/31).^{*} Therefore, a man should never think, that his sins are obstacles to his adoration. Sins produce, unfavourable circumstances and then perish. If sins, had been obstacles to adoration, Lord Kṛṣṇa, would not have declared, "Even the vilest sinner, worships Me with exclusive devotion (Gītā 9/30). It means, that sins, are not obstacles to worship, the Lord. The sins of those who worship the Lord, with a firm resolve, surrendering themselves to Him, come to an end. So circumstances cannot be obstacles to adoration.

Men, having a desire for fruit of their virtuous actions, go to heaven, while the evil actions lead men to hell. But, God by His special grace, bestows the human body in between i.e., without forcing them to acquire the fruit of their actions. We have got this human life, for God-realization, so we should never be disappointed, as far as God-realization, is concerned.

This human life, is not meant for sensual pleasures. It is generally called a life for action. But, according to the principles and utterances of the saints, the only aim of this human life, is God-realization. Both the favourable and the unfavourable circumstances, are the means for God-realization. A striver, in favourable circumstances, should serve others, and in unfavourable circumstances, he should give up desire for favourable circumstances. By doing so, both types of circumstances, will become means for spiritual progress. In favourable circumstances, old virtues perish and there are also chances to be entangled, in sensual pleasures. But in unfavourable circumstances, old sins

^{*}In other lives besides the human life this is not a rule that the nature may be purified. By reaping the fruit of sinful actions in eighty-four lac forms of lives and in hells, sins are wiped out but nature does not improve. But in human life in spite of having sins a striver's nature can be purified. Sins result in unfavourable circumstances such as disease etc., while good company, spirituality and change of doership change a striver's nature.

perish, and a man becomes more alert, and careful in spiritual discipline. Therefore, saints value unfavourable circumstances, more than favourable ones.

Appendix—The greatest virtue is to turn one's face towards God because this is the root of all virtues.* But to turn away one's face from God is the most deadly sin, because this is the root of all sins. But the men whose sins have been destroyed viz., who having a disinclination for the world, have inclined to God, they being free from the duality of attachment and aversion, pleasure and pain, joys and sorrows etc., worship God. This types of the devotees, who worship God, have been described in the sixteenth verse of this chapter by the expression 'caturvidhā bhajante mām'.

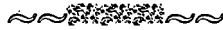
Attachment and aversion go on attracting a man towards the world. So long as a man is attached to one thing, he has an aversion to the other thing, because if a man is inclined to a thing, he will certainly have a disinclination for the other thing. As long as a man has attachment and aversion, he can't be totally inclined to God, because he remains connected with the world. The extent to which he is attached to the world, to the same extent he remains detached from God viz., he has a disinclination for God.

'Dṛdhavratāh'—A man of lax nature can't renounce the unreal quickly. He has an idea and gives it up; then again he has another idea and also relinquishes it—thus by having different ideas and by giving them up, he inculcates this sort of bad habit. Because of this bad habit he has the bookish knowledge (rot learning) of renunciation of the unreal, but he finds himself helpless in renouncing it. Even if he renounces the unreal once; because of

* sanamukha hoi jīva mohi jabahīr, janma koṭi agha nāsahīr tabahīr.

(Mānasa, Sundara. 44/1)

his lax nature he again assumes the existence of the unreal. This lax nature of a striver is self-made. Therefore it is inevitable for a striver to have a firm resolve. Whatever plan is formed in the mind, he should stick to it. If he has a firm resolve even in petty matters, by the formation of this type of nature, he will acquire strength to renounce the unreal and to have disinclination for the world.



Link:—In the beginning of the seventh chapter Lord Kṛṣṇa declared that a striver with his mind attached to Him, taking refuge in Him and practising Yoga, would without any doubt, know, Him in full. Now, He concludes these three facts, in the next two verses.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥ *

jarāmaraṇamokṣāya māmāśritya yatanti ye
te brahma tadviduḥ kṛtsnamadhyātmaṁ karma cākḥilam

Those who having taken shelter in Me, striving for deliverance from old age and death, know Brahma (the Infinite), the individual self and the entire field of action. 29

Comment:—

'Jarāmaraṇamokṣāya māmāśritya yatanti ye'—Here, deliverance from old age and death, does not mean that after knowing Brahma, the individual self and entire field of action, man will not suffer from old age and will not die. But it means, that old age and death will not be able to make him, sad. As in the thirty-fourth

* In the twenty-ninth and thirtieth verses in the phrase 'Māmāśritya' (having taken refuge in), 'Madāśrayaḥ'; in the term 'Yatanti' (strive), 'Yogaṁ yuñjan' (practising Yoga); and in 'Yuktacetasaḥ' (steadfast in mind), 'Mayyāsaktamanāḥ' (with mind clinging) have been concluded. Similarly the term 'Samagram' has been used for Brahma, Adhyātma, Karma, Adhibhūta, Adhidaiva and Adhiyajña.

verse of the thirteenth chapter, in 'Bhūta prakṛti mokṣam' the Lord says, that a striver realizes, that he is different from nature and its evolutes while here He means that a striver realizes, that he is different from the body and thus old age and death, have no effect on him.

A young man, is free from old age and death, only at present, but it does not mean that he has deliverance from these forever, while liberated souls are always free from these, because they have separated themselves from their bodies, which suffer from old age and death. When a man identifies himself with the body, he accepts the body's, old age and death, as his own. This is so, because he has assumed "I am the body and the body is mine." So in the eighth verse of the thirteenth chapter, Lord Kṛṣṇa exhorts Arjuna to perceive, pain and evil in birth, death, old age and disease. It means, that a striver should not accept his affinity of 'Tness and 'mineness', with this body. When the affinity is renounced, he is delivered from old age and death, because his attachment for the body, is the cause of his birth, in good and evil bodies (Gītā 13/21). In fact, he is separate from the body, because the body decays and dies, while he lives ever.

In the phrase 'Māmāśritya yatanti ye', there are two aspects—to take refuge in Him, and to strive. If a man strives, he may feel proud of his achievement, as a result of striving. But, if he takes refuge in Him, he may become idle and lazy, and be engaged, in prosperity and pleasure. Therefore, a striver, should strive promptly, according to the ordinance of scriptures and give credit, for success to God.

So long as, a man attaches importance to the body, and the world, regarding these as permanent, he, in spite of striving, does not, realize God. Therefore, he should not attach importance to them. He should strive to remove, these two stumbling blocks

(i.e.,) attaching importance to the body and the world, and accepting their independent existence. But, those who taking refuge in God, strive, are superior, because they feel that they are engaged in spiritual discipline, only by God's grace. Thus, by taking refuge in Him and having no pride, they realize the full form, of the Lord.

Those who strive, without taking refuge in Him for salvation, also know Him but they do not know, His entire form. As a man practises 'Prāṇāyāma' (the process of restraining breath), he achieves accomplishments (Siddhi), and if he rises above these, he knows formless God or gets established in his own self. Similarly, the Bauddhas and Jains, who do not believe in God, by following spiritual discipline according to their religion and by renouncing their affinity for the world, attain salvation. But, those who, having disinclination for the world, taking refuge in God, strive by knowing the Lord, in His entire form, receive divine love. To express this singularity, Lord Kṛṣṇa has used the expression 'Māmāśritya yatanti ye'.

'Te brahma tat (viduḥ)'—Thus by striving, they attain Brahma (the Infinite) who is formless, without attributes and who cannot be perceived, by mind, intellect and senses.

God exists, in all beings, because He pervades everywhere, every time, in all the things and men. But, He is not perceived, because we have attached importance to the transitory and kaleidoscopic body, and world, and have accepted their independent existence. So ever-attained God, seems to be unattained.

'Kṛtsnamadhyātman (viduḥ)'—The strivers know the entire individual self. In the tenth verse of the fifteenth chapter, Lord Kṛṣṇa says, "The ignorant do not perceive the soul, departing from one body and dwelling in the other, but those who possess eyes of wisdom, perceive." This perception, does not include

knowledge of the number of beings, their activities and their fate. But, they do know that the self, (soul) is different from the body. Those who take refuge in Him, realize this reality.

By taking refuge in God, when a striver breaks up his affinity for actions and things, he realizes, that his self, as well as, the self of all the beings, is pure and detached from prakṛti. He comes to know, that he can never be identified, with actions and bodies, and he can never be separated, from his self. This knowledge constitutes the fullest spiritual essence of the self.

'Karma cākhilam viduḥ'—The strivers know the entire field of action i.e., why and how, the universe is created. God has created, the bodies of the people according to a class (caste) they belong to. But because of detachment, the Lord remains a non-doer and has no craving, for the fruit of action (Gītā 4/13-14). Similarly, if a man performs his duty and actions, without feelings of doership, and without desire for the fruit of actions, he is not bound, by actions. Thus knowledge about the entire field of action, is that a man has no affinity for action, he is completely detached, from these.

The striver, who takes refuge in Him, with exclusive devotion, does not depend on things and actions. He, very well realizes that all things and actions, are kaleidoscopic and perishable. No action or thing, even in Brahmāloka (the abode of Brahmā), is eternal, these are subject to, appearance and disappearance. So he has, not the least affinity for actions. This is knowledge, about the entire field of action.

It means, that a striver by taking refuge in God knows Brahma (the Infinite), the individual self and the entire field of action i.e., he realizes, "In the world there is nothing else, besides God" (7/7) and "All this is God" (7/19). Thus, he comes to know that Brahma, the individual self, and entire field of

action, are nothing else, besides God.



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

sādhībhūtādhidaivam mām sādhiyajñam ca ye viduḥ
prayāṇakāle'pi ca mām te viduryuktacetasaḥ

Those, who realize Me in the Adhibhūta (the field of matter), in Adhidaiva (Brahmā) and in Adhiyajña (the unmanifest Divinity), and having a steadfast mind, realize Me, even at the hour of death. 30

Comment:—

'Sādhībhūtādhidaivam mām sādhiyajñam ca ye viduḥ'—[Having described attributeless and formless God, in the preceding verse, He describes God, Who is endowed with attributes and form in this verse.]

Here 'Adhibhūta', stands for matter, which has predominance of Tamas (the mode of ignorance). This matter has no independent existence, of its own. It is transitory and kaleidoscopic. But, it seems real, pleasant and attractive, because of God, Who is real, pleasant and attractive. As ice has no existence without water, matter is nothing, but manifestation of God. This is knowledge about God and matter.

'Adhidaiva', is Brahmā, the creator of the world. He has predominance of 'rajoguṇa' (the mode of passion). The Lord, manifests Himself as Brahmā also. This is true knowledge about Adhidaiva and God.

'Adhiyajña' is Lord Viṣṇu, who pervades everywhere, in the form of unmanifest Divinity. In Him, there is predominance of the mode of goodness. This is true knowledge, about Adhiyajña and God.

Knowledge about God, with Adhibhūta, Adhidaiva and Adhiyajña is, that He stands holding the entire creation in one limb, (Gītā 10/42; 11/7) and in His supreme divine form, there are Adhibhūta (Infinite universes), Adhidaiva (Brahmā) and Adhiyajña (Viṣṇu) etc. Arjuna also says, "O God, I behold in Your body, all the gods and multitudes of different beings, Brahmā, the Lord perched on a lotus, Lord Śiva and all the sages and celestial serpents" (Gītā 11/15). Thus, in reality, Lord Kṛṣṇa is Adhibhūta, Adhidaiva and Adhiyajña.

'Prayānakāle'pi ca mām te viduryuktacetasaḥ'—Steadfast in mind, are those, who remain equanimous in gain and loss, in prosperity and pleasures, and in becoming indifferent to the world, and are engrossed in worship of God. Such people, realize Him, at the time of death i.e., remain established in Him, even in the pangs of death, they do not lose heart in the least, in spite of great turmoil, in their physical and subtle bodies.

An Exceptional Fact About God's Entire Form

(1) All evils, are born, by accepting our affinity for matter and its evolutes—actions and things etc., and then those actions and things seem, to have their independent existence. But, if we by breaking up our affinity, for them get established in God, their assumed independent existence, merges into God.

In the world, we assume a thing or a person, as good or bad, but actually that thing or person, is nothing besides the manifestation of God. As far as decorum of caste, and Āśrama, (religious orders of different periods, of life), is concerned, we have to observe these in accordance with the ordinance of scriptures and great souls, because these are guides for attaining salvation.

There was existence of God, before this creation, and He

will exist after its dissolution. When a striver realizes this reality, about God, the universe merges into Him. It does not mean, that the creation perishes, but it means, that the striver does not attach importance to the world, which is an obstacle to salvation. As, in ornaments made of gold, there is nothing besides gold, a striver of steadfast mind realizes, that in the world there is nothing besides God. This fact has been explained, in the twenty-ninth and thirtieth verses.

(2) For the worship of God He is described in two ways—one with attributes and the second attributeless. The Lord, endowed with attributes is of two types—one endowed with attributes with form and the other endowed with attributes but formless. The attributeless Lord, is not of two types, He is only without attribute and formless. The formless Lord, is again of two kinds—one endowed with attributes, but formless and the other, attributeless and formless.

Devotees are of two types—one who worship God with attributes, and the other who worship God, without attributes. But both of them start their worship of the Lord, Who is endowed with attributes, but is formless. He assumes, that there is God, Who is the Supreme Lord and He is the most merciful, and the best one. Thus, though a devotee thinks of God, Who is attributeless and formless, yet with his intellect, he thinks of God, Who is endowed with attributes, and is formless.* The reason, is that intellect being the evolute of prakṛti (with attributes), cannot have access, to attributeless God.

* Adoration (Devotion) starts with God Who is endowed with attributes and is formless. So He has been described in that way in the twenty-eighth verse. Then in the twenty-ninth verse there is description of the Lord Who is attributeless and formless and in the thirtieth verse of One who is endowed with form and attributes. Thus each of them has been described in one verse. But in the eighth chapter each of the three types has been described in three verses eighth to tenth, eleventh to thirteenth and fourteenth to sixteenth respectively.

Worshippers, first worship God, Who is endowed with attributes and form. But so long as, His form is not fixed in their minds, they assume, "God exists and He is ours." The firmer His form gets fixed, the higher their adoration. In the end, when they are able to behold Him, talk to Him, touch Him and receive blessing from Him, their worship attains perfection.

Worshippers of attributeless God, think of Him, as One who pervades, everywhere. The subtler their disposition grows, the higher their worship, is. In the end when their attachment and egoism etc., are completely renounced, and no feeling of 'I'ness or 'You'ness, is left and only pure consciousness remains, their worship attains, perfection.

Thus, both the devotees after attaining perfection, become one i.e., both of them attain the same Lord. The worshippers of the Lord, endowed with attributes and form by His grace, also realize the Lord, who is without attributes and form. If a striver, adoring attributeless and formless God, has some devotional influence, and wants to behold Him, he can do so. If the Lord wants to make him an instrument, for His mission, He reveals Himself to him, as He revealed Himself to Madhusūdanācārya.*

(3) The Lord, is endowed with attributes and He is also attributeless, according to the feelings of devotees. Similarly, He is endowed with form and is also formless. Not only this, He is also beyond the two. But this reality is known only, when a devotee realizes Him.

The Lord, Who pervades everywhere with His divine traits, such as beauty, love, glory, grace, etc., is called, God endowed with attributes. He is of two kinds—

* One shrewd fellow who is adored by the followers of non-dualistic discipline, who is authorized to sit on the throne of paradise and who runs after cowherdesses forcefully had made me a slave of his feet.

(i) Endowed with attributes and formless—Just like the sky of which attribute, is sound, but is formless, the Lord pervading the entire universe, is endowed with attributes and is formless.

(ii) Endowed with attributes and form—When the Lord, Who is with attributes and is formless, manifests Himself through His own divine potency, keeping His nature (*prakṛti*) under control, and is perceived by senses is called, the Lord endowed, with attributes and form.

When a striver assumes, that God does not possess divine traits, He is called the Lord, without attributes and form.

Attributes are also of two kinds (i) Uncommon divine traits, such as beauty, love, glory and grace etc., (ii) Three modes of nature—*sattva* (mode of goodness), *raja* (mode of passion) and *tama* (mode of ignorance). God may, either be endowed with attributes and be formless, or He may be endowed with attributes and form, He, is beyond the three modes of nature. He, by controlling His nature, plays the role of the Lord of creation, preservation and destruction of the universe, and yet remains totally free from the modes of nature (*Gītā* 7/13).

The Lord, Who is never bound by attributes, and has full command over them, is called, the Lord without attributes. Therefore, such a Lord, can be called endowed with attributes, as well as attributeless, as also endowed, with form and also formless. He has been described, in His entire form, in the twenty-ninth and thirtieth verses.

A special note on the chapter

In this chapter, Lord Kṛṣṇa first explained His changeable lower (insentient) nature, by '*aparā*' and unchangeable higher (sentient) nature by '*parā*' (7/4-5). Then He explained, that He is the origin and end of the whole universe. But, in the beginning

and in the end, only He exists (7/6-7). Then He explained, His comprehensiveness, by mentioning His seventeen divine manifestations, in the form of cause (7/8—12). Afterwards, He explained, that he, who is under delusion of three modes of nature i.e., who has accepted his affinity for the changing matter, cannot know Him, Who is beyond the modes of nature (7/13). In the fourteenth verse, He explained that His wonderful illusion, is extremely difficult to surmount. In the fifteenth verse, He explained, that evil doers do not seek refuge, in Him. In the sixteenth verse, He explained four types of virtuous men, who worship Him or take refuge in Him. Now a question arises, why Lord Kṛṣṇa has inserted the fifteenth verse, which seems to be out of context. The answer is, that had He not included the fifteenth verse, it would have remained to be said, "Evil-doers do not seek refuge, in Me."

There are two types of people, who take refuge in Him—first, those who regarding Him as God, take refuge in Him (7/16—19) and the second, those who regard Him as a common man worship, (take refuge in) other gods, in order to satisfy their desires (7/20—23). People worship, the gods for two reasons for their increased desires, and their failure to realize the greatness of God. Both of these, have been explained respectively, in (7/20—23) and (7/24). In the twenty-fifth verse, He has explained, that He is not manifest to those, who regard Him as an ordinary person. The twenty-fifth verse, seems to express that He is also veiled by divine potency. So, He has declared, in the twenty-sixth verse, that His knowledge is not veiled. People do not know Him, because of their attachment and aversion (7/27). But those, who are freed from delusion in the shape of pairs of opposites, worship Him with a firm resolve (7/28). Those who, taking refuge in Him, strive to know Him, in His entire form, at last attain Him (7/29-30).

If we delve deep into this chapter, we come to know, that there is description of inclination and disinclination for God. Those who have disinclination for God, and inclination for matter, follow the cycle of birth and death. But if they have inclination for God, they know the Lord who is endowed with attributes and is formless, who is attributeless and formless as also, who is endowed with attributes in entirety and attain Him.

Appendix—At the beginning of this chapter Lord Kṛṣṇa said to Arjuna, “I shall unfold to you this Jñāna with Vijñāna by which you will know Me fully, having known which nothing will remain to be known.” Then the Lord in the nineteenth verse having said ‘vāsudevaḥ sarvam’ described His full form in brief. Now at the end of the chapter the Lord gives the details of His full form.

A striver has taken birth, and a disease (suffering) is not inevitable. Therefore here the expression ‘jarāmaraṇamokṣāya’ means that the devotees, who take refuge in God, are delivered from old age and death viz., they are not sad by thinking of their old age and they are not sad by thinking of the end, they will meet after death. They, having taken shelter in God, strive; therefore they know God in full with parā prakṛti and aparā prakṛti viz., know Jñāna with Vijñāna.

Though a Karmayogī and a Jñānayogī are also liberated from birth and death but a devotee besides being liberated from birth and death, knows God in His entire form. The reason is that a Karmayogī and a Jñānayogī attain equanimity by practising the discipline of action and the discipline of knowledge respectively from the beginning, but a devotee depends on God from the beginning. As he depends on God, the Lord by showering His grace, enables him to know Him in full.

In the third verse of this chapter the Lord declared, “One

who knows Me fully is rare—‘kaścinmān vetti tattvataḥ’. Here He explains, ‘He who takes refuge in Me, knows Me in My entire form.’ Therefore the main spiritual practice to know God in full (Jñāna with Vijñāna) is—surrender in God (māmāśritya). The reason is that God in full is not known by reflection but He is known by His grace, when a devotee with faith and belief takes shelter in Him. Therefore the Lord at the beginning used the term ‘madāśrayaḥ’ and in the end concludes this chapter by using the term, ‘māmāśritya’.

‘Brahma’ (attributeless- formless), ‘kṛtsna adhyātma’ (endless souls of endless births) and ‘akhila karma’ (all the actions of origin-midstate-end etc.)—this is the sphere of knowledge. In this sphere there is predominance of nirguṇa (attributeless) Brahma. ‘Adhibhūta’ (the entire universe consisting of five subtle elements including the body), ‘adhidaiva’ (all the deities such as Brahmā etc., with the presiding deities of mind-senses) and adhiyajña (immanent Lord Viṣṇu and all His forms)— this is the sphere of ‘vijñāna’. In this division there is predominance of Saṁguṇa (endowed with attributes) God.

God with ‘adhibhūta’, ‘adhidaiva’ and ‘adhiyajña’ means that the ‘Sat’, ‘Asat’, ‘parā-aparā’—all is God. There is nothing else besides God. If the real and the unreal are distinguished, it is the path of knowledge—‘nāsato vidyate bhāvo, nābhāvo vidyate sataḥ. ubhayorapi....’ (Gītā 2/16) and if they are unified, it is the path of devotion—‘Śadasaccāhamarjuna’ (Gītā 9/19).

There is description of ‘Brahma’ from the thirteenth verse to the twenty-sixth verse of the fifth chapter. ‘Kṛtsna adhyātma’ has been mentioned in the twenty-ninth verse of the sixth chapter by the expression ‘Sarvabhūtasthamātmānam’. ‘Akhila Karma’ has been described in the eighteenth, twenty-third and thirty-third verses of the fourth chapter by the expression ‘kṛtsna karmakṛt’, ‘karma samagram’ and ‘sarvaṁ karmākḥilam’ respectively.

An action ends but the self and Brahma are never non-existent. In jurisprudence it is mentioned that the sense which perceives the existence of a thing, the same sense perceives the non-existence and also the class of that thing. Therefore the knowledge which enables a man to know actions (karma cākhilam), with the same knowledge, he knows the nothingness of actions viz., inaction—‘karmaṇyakarma yaḥ paśyet (Gītā 4/18). Brahma (the Absolute), ātmā (the soul) and akarma (inaction)—the three are only one; this knowledge is the meaning of the expression—‘te brahma tadviduḥ kṛtsnamadhyātmaṁ karma cākhilam.’

An ‘action’ is limited, ‘adhyātma’ (self) is more extensive than ‘action’, ‘Brahma’ is more extensive than ‘adhyātma’. But ‘mām’ (God in full) is superior even to Brahma because within ‘Brahma’ ‘the entire form of God’ is not included but within ‘the entire form of God’ Brahma is included.

The purpose of using the term ‘kṛtsna’ with adhyātma’ is the aggregate of individual self, seen in different forms whom the Lord has called His ‘parā prakṛti’. The Lord by giving the word ‘akhila’ with ‘karma’ means—all the virtuous and sinful actions, whose fruit leads the self to numerous wombs and numerous worlds; but the term ‘kṛtsna’ or ‘akhila’ has not been used with ‘Brahma’, it means that ‘Brahma’ is not numerous but is only one.

In the Gītā the Lord has mentioned two-fold path to achieve equanimity—Karmayoga and jñānayoga. The two paths are worldly—‘loke’smindvividhā niṣṭhā’ (Gītā 3/3); but Bhaktiyoga is ‘alaukika niṣṭhā’ (unworldly path). The reason is that in Karmayoga there is predominance of ‘kṣara’ (world) and in Jñānayoga there is predominance of ‘akṣara’ (soul). Kṣara and akṣara—both are in the world—‘dvāvimau puruṣau loke kṣaraścākṣara eva ca’ (Gītā 15/16), therefore Karmayoga and

Jñānayoga—both are worldly paths. But in Bhaktiyoga there is predominance of God Who transcends the perishable (Kṣara) and is superior to the imperishable (akṣara) (Gītā 15/17-18). Therefore Bhaktiyoga is the unworldly path. In the entire form of God, there is mention of Brahma, adhyātma and Karma—in them there is mention of the worldly path (Karmayoga and Jñānayoga)* and in 'adhibhūta, adhidaiva and adhiyajña there is mention of the unworldly path (Bhaktiyoga). 'Jñāna (knowledge) is worldly—'na hi jñānena sadṛśaṁ pavitramiha† vidyate' (Gītā 4/38) and Vijñāna is unworldly. The worldly and the unworldly—both are the manifestations of 'Samagra' (full form of) God—'Vāsudevaḥ Sarvaṁ'.

In the term 'loka' both insentient and sentient are included. The term 'loka' cannot denote either only insentient or only sentient. Therefore in 'laukika' both insentient and sentient are included but in 'alaukika' only sentient is included because 'alaukika' is ever divine. But in 'the entire form' (Samagra), 'laukika' (worldly) and 'alaukika' (unworldly)—both are included.

Here a point needs special attention that 'Brahma' Who is attributeless and formless is within the entire form of God. Generally people believe that within attributeless and formless Brahma, there is God endowed with attributes. They hold that Brahma is free from māyā and God is not free from Māyā. In fact this assumption is neither in accordance with the ordinance

* The term 'adhyātma' should mean 'Jñānayoga'; and 'Karma' should mean 'Karmayoga'. Brahma is attained by both Jñānayoga and Karmayoga (Gītā 5/4-5).

Being the context of devotion, the Lord here has not described Jñānayoga and Karmayoga in detail. They have already been described in detail from the second to the sixth Chapter.

† Here the term 'iha' used within 'pavitramiha' stands for 'loka' (world).

of the scriptures nor is reasonable because when, in Brahma, there is no illusion (māyā) then how can God with 'māyā' be within Brahma? How is there 'māyā' in Brahma? But in the Gītā the Lord declares, "In a fragment of My entire form there is Brahma because I am the support of Brahma 'brahmaṇo hi pratiṣṭhāham' (Gītā 14/27) and this universe is pervaded by Me in My unmanifest form 'mayā tatamidam sarvaṁ jagadavyaktamūrtinā' (9/4)." By these utterances the Lord means to say, "I am not a fragment of Brahma but Brahma is My fragment." Therefore if we reflect upon it in an impartial manner, it is evident that in the Gītā there is not predominance of Brahma but there is predominance of God. The entire form of God is complete within which God with attributes as well as attributeless; God with form and also formless are included.

In fact the entire form can be of God endowed with attributes only because within the word 'saṁguṇa' (God endowed with attributes), 'nirguṇa' (attributeless) (the Absolute) can be included, but within the word 'nirguṇa', 'saṁguṇa' cannot be included. The reason is that in 'saṁguṇa' there is no negation of 'nirguṇa' but in 'nirguṇa' there is negation of 'guṇas' (attributes). Therefore in 'nirguṇa' the word 'samagra' (full or entire) cannot be used. So here with 'adhyātma' and Karma' the words 'kṛtsna' and 'akhila' have been used respectively but no such word has been used with Brahma. Therefore there is entirety (fullness) in God endowed with attributes rather than in attributeless Brahma.

Question—How are Brahma, adhyātma and Karma all the three 'laukika' (worldly)?

Answer—The Lord has called Brahma 'akṣara' (imperishable)—'akṣaraṁ brahma paramam' (Gītā 8/3) and He has also called the soul 'akṣara'—'dvāvimau puruṣau loke kṣaraścākṣara eva

ca' (Gītā 15/16). The soul and Brahma—both are one—'ayamātmā brahma' (Māṇḍūkya 1). The soul which by having connection with Prakṛti (body) is called 'jīva' (adhyātma) (embodied soul),* the same by having no connection with Prakṛti is Brahma'. Therefore according to the Gītā as 'jīva' is in the world, so is 'Brahma' in the world viz., Brahma is attained by the worldly paths (Karmayoga and Jñānayoga).

'Adhyātma viz., the soul has sustained the world 'yayedam dhāryate jagat' (Gītā 7/5). The soul has no independent existence of its own. Therefore the soul by being attached to the world has become 'jagat' (worldly) (Gītā 7/13). Being in the world the soul is also 'laukika' (worldly)—'mamaivāṁśo jīvaloke' (Gītā 15/7), 'dvāvimau puruṣau loke ksaraścākṣara eva ca' (Gītā 15/16).

Actions are performed in two ways with an interested motive and in a disinterested manner. These two types of actions being in the world are laukikaḥ.

Question:—How are 'adhibhūta', 'adhidaiva' and 'adhiyajña'—these three unworldly?

Answer:—'adhibhūta' viz., the entire world consisting of the five subtle elements, being the manifestation of God is unworldly—'amṛtaṁ caiva mṛtyuśca sadasaccāhamarjuna' (Gītā 9/19) 'I am immortality as well as death; I am also being

* bādhyo biṣaya saneha te, tāte kahiyai jīva

alakha ajoṇī āpa hai, hariyā nyārau thīva

† In the world, actions performed with an interested motive—

'yajñārthāt karmāṇo' nyatra loko' yaṁ karmabandhanaḥ' (Gītā 3/9); 'kṣipraṁ hi mānuṣe loka siddhirbhavati karmajā'. (Gītā 4/12); 'Karmānubandhīni manuṣyaloke' (Gītā 15/2). In the world actions performed in a disinterested manner 'loke' smin-dvividhā.....yoginām' (Gītā 3/3).

In fact actions are neither 'Sakāma' nor 'Niṣkāma' but the doer is 'Sakāma' or 'Niṣkāma'. Therefore 'sakāma' (interested motive) and 'niṣkāma' (disinterested manner) persist in the doer.

and non-being, both*. The cosmic form which Lord Kṛṣṇa revealed to Arjuna was also divine or unworldly†.

The Lord revealed His divine cosmic form in a part of His divine body‡. Therefore the world consisting of five subtle elements, being the cosmic form of God, is also unworldly§. The Lord has also called His 'vibhūtiḥ' (divine glories) as divine viz., unworldly—'divyā hyātmavibhūtayah'

* manasā vacasā dṛṣṭyā gṛhyate'nyairapīndriyaiḥ
ahameva na matto'nyaditi budhyadhva mañjasā

(Śrīmadbhā. 11/13/24)

Whatever is perceived (received) with the mind, with tongue, with eyes and with other senses, all that is only 'I'. Therefore there is nothing else besides Me—understand and accept this principle quickly after reflecting upon it.

† 'nānāvidhāni divyāni (Gītā 11/5), 'anekadivyaḥbharāṇaṁ divyānekodyatāyudham' (11/10), 'divyamālyāmbaṛadharāṁ divyagandhānulepanam' (11/11); 'paśyāmi devāṁstava deva dehe.....sarvānuragāṁsca divyān. (11/15)

‡ The Lord declares—'ihaikasthaṁ jagatkṛtsnaṁ.....mama dehe'(11/7).

§ Sañjaya utters—'tatraikasthaṁ jagatkṛtsnaṁ.....apaśyaddevadevasya śarīre' (11/13).

Arjuna makes an utterance—'paśyāmi devāṁstava deva dehe' (11/15).

§ khaṁ vāyumnagnīm salilam mahīm ca
jyotīṁṣi sattvāni diśo drumādīn.
saritsamudrāṁsca hareḥ śarīraṁ
yat kiñca bhūtaṁ praṇamedananyah,

(Śrīmadbhā. 11/2/41)

Ether, air, fire, water, earth, planet, constellation, beings, animals, directions, trees, rivers, oceans—all are the bodies of God, by assuming this, a devotee bows to all with exclusive devotion.

bhūdvipavarṣasaridadrinabhaḥ samudrapātālādīnnarakabhāgaṇalokasansthā
gītā mayā tava nṛpādbutamīśvarasya sthūlaṁ vapuḥ sakalajīva nikāya dhāma

(Śrīmadbhā. 5/26/40)

‘O Parīkṣit! I have described to you the earth and within it—lands, varṣa (tracts), rivers, mountains, sky, oceans, netherworld, directions, hells, constellation and the situation of different worlds—this is God’s very wonderful gross form which is the refuge of all the groups of beings.

(Gītā 10/19), ‘mama divyānām vibhūtīnām’ (10/40)* But a person (embodied soul) out of ignorance with his intellect (because of attachment-aversion) perceives this ‘jagata’ (world) as ‘laukika’ (mundane) (matter). Therefore when ignorance is wiped out, inertness (matter) does not persist, only divinity remains.

‘adhidaiva’ viz., Brahmā etc., all the deities are unworldly, ‘adhiyajña’ viz., indwelling God in spite of lodging in the hearts of all, because of remaining untainted, is unworldly†.

In the expression ‘Sādhībūtādhidaivam mān Sādhijāñam’ the Lord mentions, “He who knows Me with adhibhūta, adhidaiva and adhiyajña,” it proves that as these three are with God so they are unworldly, otherwise they are worldly. So long as there is no connection with God, all is worldly; when there is connection with God, all becomes unworldly. Therefore Karmayoga and Jñānayoga are ‘worldly paths’ as in them a striver’s effort is important while ‘Bhaktiyoga’ is the unworldly path as in it there is predominance of refuge in God.

In fact there is no entity which is worldly. The real entity is only unworldly. But from the view-point of a striver the discrimination between the worldly and the unworldly has been mentioned. It means that this distinction between the worldly and the unworldly persists out of ignorance because of attachment and aversion. If attachment and aversion are

* Arjuna has also called ‘vibhūtis’ (glories) as divine—‘vaktumarhasya-śeṣeṇa divyā hyātmavibhūtayaḥ’ (10/16).

† dvā suparnā sayujā sakhāyā samānam vṛkṣam pariśvasajāte
tayloranyaḥ pippalaṁ svādvattyanāśnannanyo abhicākaṣīti

(Muṇḍaka 3/1/1; Śvetāśvatara. 4/6)

Two birds—soul and God who keep company with each other and are friendly with each other, live by taking refuge in the same tree—body. One of them the soul (embodied soul) tasting the fruit of actions of that tree relishes (enjoys) them but the other (God) without relishing them only illumines them.

renounced, all is unworldly, spiritual and divine—‘vāsudevaḥ sarvaṁ’. The reason is that the mundane has no independent existence. It is because of attachment and aversion that the mundane seems to exist and is valued. It is because of attachment and aversion that a man (the self) has made the world, which is the manifestation of God, mundane and he himself has also become mundane.

The purpose of describing knowledge with ‘Vijñāna’ viz., the entire form of God is that non-self-self, the real-unreal, parā-aparā (higher and lower nature), kṣetra (it is constituted of 24 elements)—kṣetrājña (soul)—whatever persists is only God’s manifestation. Therefore the Lord here at the beginning and at the end of the description of His entire form has used the term ‘mām’ (Me) which denotes His entire form—‘māmāśritya’ (7/29) and ‘mām te viduḥ’ (7/30).

The Lord has declared that the nature of actions is mysterious—‘gahanā karmaṇo gatiḥ’ (Gītā 4/17), but a devotee knows it also. Inaction in action and action in inaction (4/18)—a devotee knows these two also. It means that he knows actions and also the Discipline of Action (Karmayoga). A Karmayogī knows only Karmayoga; a Jñānayogī knows only Jñānayoga; but a devotee by God’s grace knows both—Karmayoga and Jñānayoga.

The idea expressed in the first verse of this chapter by the expression ‘yogaṁ yuñjanmadāśrayaḥ’ has been expressed here by the expression ‘māmāśritya yatanti ye’; and the idea expressed by the expression ‘mayyāsaktamanāḥ’ has been expressed here by the expression ‘yuktacetasaḥ’. It means, “The devotee who takes shelter in Me attains the aim which is attained by Karmayoga and Jñānayoga viz., they know Brahma Who is the fruit (aim) of these two disciplines—‘te brahma tadviduḥ’ and they also know God in full—‘mām te viduḥ’.

In the expression ‘prayānakāle’pi’ the term ‘api’ means that those devotees know God before the hour of death and also at the hour of death viz., their knowledge never disappears. Such devotees become ‘yuktacetā (steadfast in mind) viz., their mind has no independent existence, it gets identified with God, only God remains. Being one (having eternal union) with God, they are neither separated from God nor is God separated from them. Such devotees at the time of death, even if some thought comes to their mind, they don’t meet the fate of ‘yogabhraṣṭa’ (he who deviates from yoga) but attain God—‘prayānakāle’pi ca mān te viduryuktacetasaḥ’. The reason is that from the view-point of those devotees, there is nothing else besides God, then where will their mind wander besides God? Why will it wander? How will it wander? If he thinks of anything, he will think of God only, then how will his mind deviate and without deviation of the mind, how will he fall from yoga? The reason is that in the discipline dependant on instruments (Karaṇa sāpekṣa), when the mind deviates from Yoga, then there is fall from Yoga—‘yogāccalitamānasah’ (Gītā 6/37) but he, who beholds God everywhere, has his eternal union with God.

Some devotees want only emancipation (Salvation)—‘jarāmaraṇamokṣāya’ and some devotees want love (devotion)—‘mān te viduryuktacetasaḥ’. The devotees who want salvation, they know Karmayoga and Jñānayoga (brahma, adhyātma and Karma) but the devotees who want love, they themselves, know God in full—‘mān viduḥ’. God confers his devout devotees with Karmayoga (buddhiyoga) and Jñānayoga—both (Gītā 10/10-11). Bondage in the form of old age and death; and also salvation—both are worldly but love (devotion) is unworldly. Though devotion as spiritual-discipline is worldly but the aim being unworldly, that devotion is included in

unworldly 'Sādhya bhakti' (devotion as an end)—'bhaktyā sañjātayā bhaktyā' (Śrīmadbhā. 11/3/31).



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥७॥

*om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde jñānavijñānayogo
nāma saptamo'dhyāyaḥ.*

Thus starting with Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this is the seventh designated discourse: "The Yoga of Knowledge and Realization."

In this chapter, there is description of knowledge and realization. The belief, that the Lord, is the root of the entire universe is knowledge, while realization is, that in the entire universe there is nothing besides, the Lord. By knowledge and realization, a devotee comes to know his real and eternal affinity for God i.e., "I am God's and God is mine." Therefore, this chapter is designated: "The Yoga of Knowledge and Realization."

Words, letters and Uvāca (said) in the Seventh Chapter—

1. In this chapter in 'Atha saptamo'dhyāyaḥ' there are three words, in 'Śrībhagavānuvāca' there are two words, in verses there are four hundred and six words and there are thirteen concluding words. Thus the total number of the words is four hundred and twenty-four.

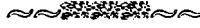
2. In 'Atha saptamo'dhyāyaḥ' there are seven letters, in 'Śrībhagavānuvāca' there are seven letters, in verses there are nine hundred and sixty letters and there are forty-eight concluding letters. Thus the total number of the letters is one thousand and

twenty-two. Each of the verses is of thirty-two letters.

3. In this chapter there is one Uvāca (said) 'Śrībhagavānuvāca'.

Metres Used in the Seventh Chapter

Out of the thirty verses, of this chapter in the third quarter of the sixth verse, and first quarter of the fourteenth verse, 'na-gaṇa' being used, there is 'na-vipulā' metre; in the third quarter of the eleventh verse, and first quarter of the twenty-fifth verse, 'ma-gaṇa' is used there is 'ma-vipulā' metre; in the first quarter of the seventeenth verse, 'ra-gaṇa' being used there is 'ra-vipulā' metre, and in the third quarter of the nineteenth and twentieth verses 'bha-gaṇa' being used there, is 'bha-vipulā' metre. The remaining twenty-three verses, have the characteristics of right 'pathyāvaktra' Anuṣṭup metre.



॥ Shri Hari ॥

Eighth Chapter

INTRODUCTION

Lord Kṛṣṇa, at the end of the seventh chapter, while describing Him in entirety used the six words Brahma, Adhyātma, Karma, Adhibhūta, Adhidaiva and Adhiyajña, and explained that Yogīs who know Him, in entirety attain Him. For, getting clarification of these six words, Arjuna at the beginning of the eighth chapter, puts seven questions, to Him.

अर्जुन उवाच

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥
अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

arjuna uvāca

kiṁ tadbrahma kimadhyātmaṁ kiṁ karma puruṣottama
adhibhūtaṁ ca kiṁ proktamadhidaivaṁ kimucyate
adhiyajñaḥ kathaṁ ko'tra dehe'sminmadhusūdana
prayāṇakāle ca kathaṁ jñeyo'si niyatātmabhiḥ

Arjuna said:

What is that Brahma? What is Adhyātma? What is Karma (Action)? O Best among men! What is said to be Adhibhūta and what is called Adhidaiva? Who and how is Adhiyajña, here in this body, O Kṛṣṇa? And how can You be realized, at the time of death, by persons of steadfast mind? 1-2

Comment:—

'Puruṣottama kiṁ tadbrahma'—O Best among men! What do You mean, by the term 'Brahma'?

'Kimadhyātmam'—What is meant, by 'Adhyātma'?

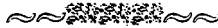
'Kiṁ karma'—What do You mean, by 'Karma'?

'Adhibhūtaṁ ca kiṁ proktam'—What does the term, 'Adhibhūta' mean?

'Adhidaivaṁ kimucyate'—What is 'Adhidaiva'?

'Adhiyajñaḥ kathaṁ ko'tra dehe'smin'—What is 'Adhiyajña', and how is it in this body?

'Madhusūdana prayāṇakāle ca kathaṁ jñeyo'si niyatātmabhiḥ'—O Destroyer of the demon, named Madhu, how are You to be realized at the time of death, by those of steadfast mind i.e., by those, who having a disinclination for the world, worship You with exclusive devotion? Which of Your forms, do they know and how?



Link:—Lord Kṛṣṇa, in the next two verses answers the six questions, one by one.

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

śrībhagavān uvāca

akṣaraṁ brahma paramaṁ svabhāvo'dhyātmamucyate
bhūtabhāvodbhavakaro visargaḥ karmasañjñitaḥ

The Blessed Lord said:

The Supreme Imperishable (Akṣara) is Brahma; one's own self (Jīvātmā) is called Adhyātma, the activity of the Lord which brings about the creation, is called, Karma (action). 3

Comment:—

'Akṣaraṁ brahma paramam'—The Supreme Imperishable is called 'Brahma'. Though in the Gītā, the term 'Brahma' has been used

for 'Pṛaṇava' (the holy monosyllable 'Om'), Veda (sacred scriptures of the Hindus) and prakṛti (matter) etc., yet, here it has been used for the Supreme, Imperishable, attributeless-formless, Lord.

'Svabhāvo'dhyātmamucyate'—One's own self, is called 'adhyātma'. The path of spirituality is also called 'Adhyātma', and the science of the soul viz., metaphysics, is also called 'Adhyātma' (Gītā 10/32). But, here it has been used, for one's self.

'Bhūtabhāvodbhavadakaro visargaḥ karmasamjñitaḥ'—The pursuit of mind, of the Lord (viz., the renunciation), that is the immediate cause of man, having come into existence, is called 'Karma'.

At the time of final annihilation, prakṛti (primordial matter or nature), is supposed to be inactive, while at the time of creation, prakṛti is supposed to be active. The cause of this activity, is the Lord's pursuit of mind to become manifold, from one. This pursuit of mind, is the cause of the creation. At the time, of final annihilation, beings with egoism and collected actions, merge into nature and then nature, including beings, merges into God. To activate, the merged nature, from the Lord's pursuit of mind, there is discharge or renunciation, which is the cause of man, having come into existence, and with it the chain of actions begins.

Lord Kṛṣṇa, in the fourteenth chapter, declares, "My prakṛti (nature) is the womb of all creatures; in which, I place the seed (germ) (14/3-4). Here, 'placing the seed' means, that the Lord links the souls with the bodies, according to fruit of actions, of their previous births. The bodies, are born of nature and in the bodies, the soul is a fragment of God (Gītā 15/7). Thus, all beings are born, by the union of nature and God.

In the twenty-sixth verse of the thirteenth chapter, the Lord declares, "Whatever being animate or inanimate, is born, know that, as emanated from the union of 'Kṣetra' (Matter) and 'Kṣetrajña' (Spirit or Soul)". The Lord's pursuit of mind, is the cause of this union. In that pursuit, there is no pride, of the Lord.

He has pursuit of mind, when past influences of actions of the previous births of beings at the time of final annihilation, get matured to bear fruit.* In this way, the actions of beings inspire the Lord, to have a pursuit of mind to change Himself, into manifold forms, from one. All actions performed by persons of different 'Varṇas' (castes), are called 'Karma'. It means, that an important act, is the Lord's pursuit of mind, and then the chain of actions begins.

Appendix—'Svabhāvo'dhyātmanamucyate'—'parā prakṛti' is God's nature—'prakṛtiṁ viddhi me parām' (Gītā 7/5). Either call it 'prakṛti' or call it 'Svabhāva' (nature)—both are the same. This 'parā prakṛti' viz., 'the embodied soul' has been mentioned as 'adhyātma'. The Lord has called it His fragment—'mamaivārṇśo jīvaloke' (Gītā 15/7).

'Svabhāvo'dhyātmanamucyate'—The second meaning of this expression is that in boyhood, youth and old age; in wakefulness, sleep and sound sleep; in eighty-four lac forms of life; in creation and dissolution; in new creation and final dissolution, the soul never ceases to be—'nābhāvo vidyate sataḥ' (Gītā 2/16) viz., the existence of the soul ever persists.

The action of the creation of the universe has been called 'tyāga' (renunciation), it means that in it there is renunciation of the constancy of divinity. The reason is that divinity is fixed and constant and renunciation of that constancy is Karma.'

The Lord's action of the creation of the universe is the earliest action* from which the tradition of actions followed. Therefore

* Beings while working continuously get tired and sleep in spite of having their pride of doership, attachment for the fruit of actions and collected actions. After sleep their tiredness is removed and their bodies, senses, minds and intellects are refreshed and they regain energy to work. Similarly, beings with the pride of doership, attachment for the fruit of actions and collected actions merge into Nature. The accumulated actions of those beings with the passage of time by becoming mature bear fruit. There the Lord has His pursuit of mind to give them birth according to their actions. His pursuit is called 'Action'.

within the term 'karma' (action), three types of actions are included (i) Creation of the universe, (ii) mere 'kriyā' which does not bear any fruit, (iii) virtuous and sinful actions which bear fruit.

The Lord's action of the creation of the universe is indeed 'akarma' (inaction). The Lord has also declared "tasya kartāramapi mām viddhyakartāramavyayam" (Gītā 4/13)—'though I am the creator of the universe, yet know Me, the immortal Lord, to be a non-doer.'



अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

adhibhūtaṁ kṣaro bhāvaḥ puruṣaścādhidaivatam
adhiyajño'hamevātra dehe dehabhṛtāṁ vara

O best of the embodied, all perishable objects are Adhibhūta, Brahmā is Adhidaiva and I, dwelling as the Lord of Yajñas (witness) in this body, am Adhiyajña. 4

Comment:—

'Adhibhūtaṁ kṣaro bhāvaḥ'—The kaleidoscopic and perishable universe, consisting of the five subtle elements—earth, water, fire, air and ether, is called 'Adhibhūta'.

'Puruṣaścādhidaivatam'—The term 'Adhidaiva', has been used for Brahmā. At the beginning of the creation by God's pursuit of mind, there is revelation of Brahmā, the creator of the world, and then he creates the universe.

'Adhiyajño'hamevātra dehe dehabhṛtāṁ vara'—O best of the embodied, Arjuna! In this body I am Adhiyajña, i.e., I dwell as the inner witness, in this body.† Lord Kṛṣṇa, has declared the

* 'cāturvarṇyam mayā sṛṣṭam' (Gītā 4/13); 'kalpātau viśjāmyaham' (9/7); 'viśjāmi punaḥ punaḥ' (9/8); 'aham bijapradāḥ pitā' (14/4)

† He dwells in the body. It means that the human body has discrimination and is capable of realizing God while other beings' discrimination is not aroused

same again, "I am specially seated, in the hearts of all" (13/17), "I am installed, in the hearts of all" (15/15), "The Lord dwells, in the hearts of all beings" (18/61).

'Ahameva atra* dehe' means, that in other bodies, beings reap the fruit of their previous actions and are not free to perform new actions; while in a human body new actions are performed, due to Lord's inspiration.† The actions which are performed by the Lord's inspiration, being free from attachment and aversion, are pure and they do not lead a man to bondage, while actions performed with attachment and aversion, lead to bondage, because these are not performed due to Lord's inspiration. The reason is, that attachment and aversion, are verily man's enemies (Gītā 3/34). It means, that forbidden actions can never be performed, with God's inspiration. The scriptures and jurisprudence, contain the inspiration (Command) of the Lord. Forbidden actions, are performed under the sway of desire (Gītā 3/37). If a man is not a victim of desire, he will perform actions, which are sanctioned by scriptures and which, have been called, actions ordained by one's own nature or innate actions, in the eighteenth chapter.

By using 'Dehabhṛtām vara', for Arjuna, Lord Kṛṣṇa, wants to convey that the man who knows that the Lord is installed in the body, is the best. Even if he does not know, he should assume that in each atom of physical, subtle and causal bodies, the Lord pervades and the aim of human life is, to realize Him.

and they can't attain God-realization, though the Lord also dwells in their bodies. So a human being by utilizing this life should realize God in this very birth.

*In the second verse the term 'Atra' (Here) has been used for the context and the term 'Asmin' (This) for the body but here the term 'Atra' has been used for the body, because while putting the question. Arjuna has given a hint of the context, therefore there is no need for using the term 'Atra' in the answer.

†The Lord gives inspiration to human beings according to their nature. A man is free to be or not to be under the sway of attachment and aversion. He by depending on the scriptures, saints and the Lord can change his nature.

To attain that aim, he should carry out the command of the Lord, by performing action.

The terms 'Brahma', 'Adhyātma', 'Karma', 'Adhibhūta', 'Adhidaiva' and 'Adhiyajña', can be explained, by giving an illustration of water. When the sky is clear, we feel that there is nothing between us and the sun, yet there are atoms (molecules) of water. Water is transformed into clouds, by evaporation. Clouds turn to drops of rain. Those drops, at a low temperature, are frozen into snow. Similarly, the attributeless and formless Brahma (the Absolute), is like molecules of water, Adhiyajña (All-pervading Lord Viṣṇu) is water, as vapour, Adhidaiva (Brahmā) is, water as cloud, Adhyātma (Infinite embodied soul), is water as drops of rain, Karma (creation of the universe), is the activity of rain and Adhibhūta (perishable world), is water as snow.

It means, that as water takes different forms, the Lord also transforms Himself, into different forms. This knowledge about Him is complete (7/1) and so a man of aspiration realizes that, all this is God (7/19).

Though in essence, there is nothing besides the Lord, yet by discrimination, we see its two separate parts, a body and the soul. A devotee, perceives the Lord, (the Adored), the devotee (soul), and matter (the world). These three parts have been divided into six.

The Lord—Brahma (attributeless), and Adhiyajña (endowed with attributes).

The soul of two kinds—adhyātma (embodied soul which is bound) and Adhidaiva (Kāraka Puruṣa, a liberated soul).

The world has two separate forms—actions (heaps of change) and Adhibhūta (matter).

- | | | | |
|-------------------|---|---|--------------|
| 1. Brahma | → | ← | 6. Adhiyajña |
| 2. Adhyātma | → | ← | 5. Adhidaiva |
| 3. Karma (Action) | → | ← | 4. Adhibhūta |

An Important Fact

(1) In the Gītā, Lord Kṛṣṇa has declared His existence in different ways, "All this is permeated by Me" (9/4); "By whom all this is pervaded" (18/46); "There is nothing else, besides Me" (7/7); "All this is God" (7/19); "I am the enjoyer and the Lord of all sacrifices" (9/24); "I am the enjoyer of sacrifices and austerities, the Supreme Lord of all the worlds" (5/29). Now let us think how to bring these into harmony.

All the strivers* in the world, want to attain God, by being free from the bondage of the world, because they want to attain a state of eternal peace and bliss. The worldly people, having affinity for the world, always suffer from disquietude and sorrow. The Lord, is the abode of infinite bliss, this is mentioned in scriptures and discourses of the saints who have also realized it.

Now, a question arises, that the world is clearly visible, while a striver has to assume the existence of God, Who is invisible. The striver starts adoration, by believing in the scriptures and the saints, as they declare, "The Lord pervades the entire universe." So long as, he attaches primary importance to the world, the Lord gets, a secondary place. But, by and by, when by constant devotion, his belief gets a firm footing, about the existence of God, a striver visualizes, that the world is perishing continuously. Finally, he perceives, that the world merely seems to appear, but has ever been non-existent, and the Lord existed in the past, exists now, and will exist in future, because He is eternal and in the world there is nothing besides Him. When a striver realizes "All is God", he becomes a 'Siddha' (perfect soul).

* Strivers are those who want to attain the state of perfect peace and infinite bliss, totally free from turmoil and sorrows. But the worldly people are those who hanker after worldly prosperity and pleasures and thus follow the cycle of birth and death.

(2) The Lord, is being and non-being, both (9/19); He is said to be, neither being nor non-being (13/12); He is being and the non-being, and also beyond the two (11/37). How to harmonize the different statements?

In fact, the Lord is very uncommon and unique. He cannot be perceived by senses, mind and intellect, which can merge into Him. The striver himself, can also merge into Him and attain Him, but cannot control Him.

There are two kinds of strivers—those having predominance of discrimination (mind), and those having predominance of faith, (devotion) (heart). But, it does not mean, that the former has no faith at all, and the latter, no discrimination at all. In the former, there is predominance of discrimination, while faith is secondary. In the latter, there is predominance of faith, while discrimination is secondary. In other words, it can be said, that the former first knows and then assumes, while the latter, first assumes and then knows.

A striver, whether he follows the path of discrimination or that of faith, can attain his aim quickly if he has taste for faith on (belief) and capability of his discipline. Because of interest, the mind is naturally motivated; because of faith (belief), intellect is naturally motivated, and because of capability, truth is understood. Strivers having predominance of discrimination, adore the Lord, Who is attributeless and formless, while the latter ones, adore the Lord, endowed with attributes and form. The former, says that He is neither being nor non-being, while the latter believes that He is the being, the non-being and also, beyond the two.

Thus we conclude that the Lord (Pure-consciousness) always remains the same, while the perishable world, changes continuously. When a man attaches importance to the perishable world, by having affinity for it, he has to follow, the cycle of birth and death. But, when he breaks up his affinity for the world, he realizes God. A striver having predominance of

discrimination, breaks off affinity for the world (matter), by applying his discrimination and then Pure-Consciousness remains, while a devotee having faith in Him, by having disinclination for the world, attains Him through devotion. The former, by being established in the Absolute, Who is All-Truth, All-Consciousness and All-Bliss, attains indestructible and infinite bliss, while the latter by becoming one with Him, attains infinite and ever-enhancing bliss of love.

Thus, both the strivers by renouncing their affinity for the world, attain pure-consciousness, and realize that the Lord, is being and non-being both.

Appendix—All actions and objects which are kaleidoscopic and perishable are—‘kṣara bhāva’ which is the Lord’s aparā prakṛti.

In knowledge there is union of the self with Brahma and in love there is intimate union (abhinnatā) of a devotee with the indwelling Lord. The Lord has declared here ‘the indwelling’ (adhiyajña) as His own Self. Therefore ‘Brahma’ is adjective and ‘antaryāmi’ (indwelling) is the noun qualified—‘brahmaṇo hi pratiṣṭhāham’ (Gītā 14/27). It means that the creator and controller of all beings Who has been mentioned as ‘Samagra’ (entire) in the Gītā, is the indwelling Lord Himself. The same ‘indwelling’ has been mentioned by the term ‘aham’ in the third and fourth verses of the fourteenth chapter in the expression—‘mama yonirmahadbrahma tasmingarbrahṇā dadhāmyaham’ and ‘aham bijapradāḥ pitā’. In the Gītā it is mentioned for Brahma ‘na Sattannāsaducyate’ (13/12) and for entire God it is mentioned—‘sadasaccāham’ (9/19), ‘sadasattatparam yat’ (11/37).



Link:—In the second verse, Arjuna's seventh question was, "How is one to realize You at the time of death?" Lord Kṛṣṇa, answers this question, in the next verse.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

antakāle ca māmeva smaranmuktvā kalevaram
yaḥ prayāti sa madbhāvaṁ yāti nāstyatra saṁśayaḥ

He, who departing from the body thinks of (remembering)
Me alone even at the time of death, attains Me, there is no doubt
about it. 5

Comment:—

'Antakāle ca māmeva smaranmuktvā kalevaram yaḥ prayāti
sa madbhāvaṁ yāti nāstyatra saṁśayaḥ'—It means, that the
Lord by bestowing this human body upon man, gave him an
opportunity to attain salvation, through adoration. But, he did
not avail himself of the opportunity. Now, being helpless, the
only way open to him is to realize Him, by remembering Him
at least while breathing his last.

'Māmeva smaran' means, that whatever a striver hears,
sees, understands and assumes, is nothing besides the Lord. By
assuming so, whatever a striver thinks, at the time of death is
nothing else, besides the Lord. Thus if a striver thinks of Him,
at the time of death, he will attain Him.

'Madbhāvam' means, that the striver attains the state of
Godhood whether he is a dualist or a non-dualist—this is in
accordance with the remembrance, at the last moment. That God
may be endowed with attributes or attributeless, endowed with
form or formless, two-armed or four-armed etc., according to
one's worship.

Worshippers of the Lord, attain Him by thinking of Him,
at the time of death. But even to the minds of those who do
not worship Him, if somehow or the other, His thought comes,
they also attain Him. As a person, remains established in a mode
of nature (14/18), and as he dies during the predominance of
Nature-born qualities, (Modes) of sattva (goodness) or raja

(passion) or tama, (ignorance), he gains the same kind of world (Gītā 14/14-15), a devotee who at the time of death, remembers God, attains Him. At the end, devotees following different disciplines of worship become one, i.e., attain the same Lord, while persons having predominance of anyone of the three Nature-born modes, gain worlds according to the mode they possess viz., and follow a cycle of birth and death.

It is a special favour granted by the Lord, that a man at the time of death, by remembering Him, will attain Him, even though his conduct and life had been vicious, as the only aim of this human life, is God-realization. Otherwise, it is not befitting to the Lord Who has bestowed this human life and also to a person who has received it. Therefore, it is a warning to every person, that he should be careful to remember Him, all the time, because anytime, can be the time of death, as it keeps no calendar. In Ethics, it is mentioned that if a man wants to follow righteousness, and attain salvation, he should always remember that, he is in the grip of death.

A man, should utilize the special concession, granted to him, by God. If there is a person on the death-bed, he should be shown a picture of his favourite Deity, the name of his Deity should be chanted, and he should be reminded of his Deity's form. A spiritual atmosphere should be created, so that messengers of the god of death, may not approach him. Ajāmila, recited the name of the Lord 'Nārāyaṇa', and so messengers of God approached while the messengers of death, fled away. Then the god of death said to his messengers, "Where there is constant remembrance, loud chanting or narration of the stories of the Lord, never go there, because that place is out of our domain." By saying so, the god of death in thinking of God, tendered an apology to Him in these words, "O Lord, pardon my messengers for the offence, they have committed" (Śrīmadbhā. 6/3/30).

'He thinks of Him, at the time of death'. It means, that he may

remember anyone of His forms, as that of Rāma, Kṛṣṇa, Viṣṇu, Śiva, Durgā, Gaṇeśa or His name, place, qualities or sport. By thinking of Him, a person attains Him, because by remembering God he forgets "I am, the body and the body, is mine."

A doubt arises here, as to how a man, who has not worshipped the Lord, throughout his life, can remember Him, at the time of his death. The answer is, that either by God's special grace, or by seeing a saint or by listening to the name, play, stories of the Lord or scriptures, he may think of God and thus may attain Him. If he is interested in the Gītā, and he is on a death-bed, the eighth chapter should be recited to him, so that he may think of God at that time, as there is a special description, of the glory about thinking of Him, at the time of death. The reason, is that being a fragment of the Lord, his affinity for Him is natural. Similarly, if he dies at a place of pilgrimage, such as Ayodhyā, Mathurā, Haridvāra, Kāśī etc., he will remember the Lord, because of the spiritual influence of that place of pilgrimage. He can also think of God, at the last moment, at a place, where a spiritual atmosphere of constant remembrance, loud chanting and stories of the Lord, prevails and where spiritual discourses are held. Some terrifying situation, could also remind, the man of God. If at the time of death, he somehow or the other, takes refuge in Him, he attains Him. If, all of a sudden he thinks of his salvation, he may attain salvation. Similarly, if a striver recites the name of the Lord, to someone at the time of his death, he may attain salvation. In the scriptures, it is mentioned, that if a saint, beholds either a man on a death-bed, or his dead body, the smoke of his burning pyre, or the ash of his pyre, he attains salvation.*

* Once a religious minded gentleman was offering a little holy water of the Ganges to the people. One of the persons said that he would not be purified of his numberless sins with such a small quantity of holy water. He demanded a jug of that holy water. When he was offered it he drank it and said that he would be purged of his sins. At the time of death his

An Important Fact

In the third and fourth verses of this chapter, the six terms, such as Brahma and Adhyātma etc., reveal the Lord, in His all comprehensive forms, indicating that, all is God. Thus, a great soul who has realized, that in this world there is nothing else besides, the Lord, has not to remember Him at the time of death, as he is all the time in a wakeful state, dream, sound sleep, instinctively conscious of His eternal presence, in the same way, as a common man always remembers, "I am."

He may live at anyplace, holy or unholy, at anytime, day or night, in anystate, wakefulness, sleep, sound sleep, unconsciousness, sickness, health etc., and in any circumstances, he will certainly attain, salvation.

Besides, the above-mentioned great souls, strivers, who worship the Lord, in His different forms and names by remembering anyone of His names or forms or plays or places, will, attain Him.

Besides them, other believers who somehow or the other, think of God at the time of death, though they are not engaged continuously in His worship, also attain Him.

Thus, the remedy of remembering the Lord at the time of death, is not applicable to liberated souls, but only to strivers and common people.

Appendix—The person, who could not attain salvation during his lifetime, if he even at the time of death, remembering God, departs from this body, he attains God—there is no doubt about it. Then he who ever remembers God, if he thinking of God at the time of death, attains God, what is the wonder in it? The Lord has endowed the man with great freedom so that however he may attain salvation. This is God's

life-breath passed through the tenth door and he attained salvation. (This anecdote was narrated by a striver.)

special grace showered on a man.



Link:—He, who thinks of the Lord, at the time of death attains Him. What becomes of those, who do not think of the Lord, but think of someone else? The answer follows, in the next verse.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

yaṁ yaṁ vāpi smaranbhāvaṁ tyajatyante kalevaram
taṁ tamevaiti kaunteya sadā tadbhāvabhāvitaḥ

Whatever object or being a man thinks of at the time of his death or departure from the body, that alone does he attain, O Kaunteya (Arjuna) as having been always in these thoughts. 6

Comment:—

'Yaṁ yaṁ vāpi smaranbhāvaṁ tyajatyante kalevaram taṁ tamevaiti kaunteya sadā tadbhāvabhāvitaḥ'—In this ordinance of the Lord, there is reflected His unique grace, that a man may attain Him, merely by thinking of Him, at the time of death. If he thinks of a dog, he gets birth as a dog, but if he thinks of the Lord, he attains Him. How, easily attainable the Lord is!

'Sadā tadbhāvabhāvitaḥ'—Whatever being, a man thinks of at the time of death, he obtains the same body, because before obtaining the other body he has no opportunity, no power, no freedom, to change the thought, which he has at the time of death. So, he remains engrossed, in the same thought. Then he, with air, water or food etc., enters the body of a man for whose actions, he has even the least affinity. Then, from the body of the man, he enters the body of a woman and takes birth. If a man thinks of a dog, at the time of death, he takes birth as a dog. But it does not mean, that by thinking of a house or wealth, he is born as a house or wealth. It means, that if he dies while thinking of a house, he may be born as a rat or a lizard in that

house, and if he thinks of wealth, at the time of death, he is born as a snake. It means, that a person by thinking of a non-living object, at the time of death, is born as a living being, having a connection, with that non-living object.

Other creatures, such as birds and animals etc., remember objects or beings according to their actions, at the time of death and are reborn accordingly. But, the singularity of human body is, that his thinking at the last moment, does not depend on his actions, but on his own self. He is free, in having an affinity for anyone. If he has his affinity, for the Lord, and remembers Him at the time of death, all his artificial and assumed affinity, for worldly beings and objects, breaks up and he attains Him, because his affinity for Him is axiomatic.

An Important Fact

(1) A being is reborn in the body, he thinks of, at the time of death. As a man, rearing a domestic dog thinks of it at the time of death, he is born as a dog. As the programme broadcast from a particular radio station, is received at a particular wavelength and then spreads in the form of sound, the thought of a dog with which he has been connected in anyway, is caught by him. Then the soul with subtle and causal bodies, enters the body of the dog via water, air (breath) or food etc. Then, it enters the body of a bitch, and takes birth as a dog, at the right time.

This can be explained, with the help of an illustration. A person goes to a photographer and requests him, to take his photograph. The photographer advises him to keep a smiling face, without any movement. But when the photographer asks him to be ready, a fly sits on his nose and so he moves his face muscles, in order to remove that fly. The result is, that he gets the photograph with a distorted face. In the same way, a man is reborn, according to his thoughts at the time of death.

As far as, the time to take a photograph, is concerned, we know it, before hand, but we do not know, the time of death. So, by purifying our nature and thoughts, we should ever be alert, and think of Him, at all times (Gītā 8/5,7).

(2) In this directive of the Lord, seen is His justice, as well as grace. Generally, justice and grace, seem incompatible, because if there is justice, there cannot be grace (mercy). But, this rule is applicable to human beings, not to the Lord, as He is the most gracious one, and is a disinterested friend of all beings, (Gītā 5/29). So, all His ordinances and rules, are full of justice and mercy.

Whatever being, a man thinks of at the time of death, he gets the same form at rebirth. If he dies thinking of a dog, he is reborn, as a dog. This is God's justice. But He has given freedom to man, to think either of a dog or of a man, or of God, and this is His, mercy. A man can attain God, just by thinking of Him, as he can obtain the body of a dog, by thinking of it. If a man starts thinking of His justice and grace, he will be attracted towards Him, alone.

Appendix—In the twenty-first verse of the seventh chapter the Lord declared that a man is free in his worship by the expression 'yo yo yām yām tanuṁ bhaktaḥ', now in this verse He mentions the freedom of a man about the fate, he meets after death. It means that a man is free* in his worship and also in creating his fate after death, because of His most gracious nature, the Lord instead of creating an obstacle, rather helps him. By misusing this freedom, a gift of God, he meets an evil doom.

This is the special characteristic of the human life that a man may attain whatever he wants. There is no rare state which a man may not attain. A man can attain the state, in which

* nara tana sama nahim kavaniu dehī, jīva carācara jācata tehī.
naraka svarga apaberga nisenī, jñāna birāga bhagati subha denī.

(Mānasa, Uttara. 121/5)

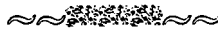
there is infinite bliss and there is not even an iota of affliction (Gītā 6/22). But by hankering after mundane pleasures and prosperity, he paves the way to eighty-four lac forms of life and hells. Therefore the Lord declares with shock—‘aprāpya mān nīvartante mṛtyusaṁsāravartmani’ (instead of attaining Me, a man revolves in the path of the mortal world (9/3), ‘māmaprāpyaiva kaunteya tato yāntyadhamām gatim’ (instead of attaining Me he sinks down to lower planes)’ (16/20).

Whatever a man thinks of at the time of death, the same end he meets. In this connection there is a verse—

vāsanā yasya yatra syāt sa taṁ svapneṣu paśyati
svapnavanmaraṇe jñeyam vāsanā tu vapurnṛṇām

‘Whatever longing a man has, according to that longing he dreams. He meets his end (death) according to the dream viz., at the time of death he thinks of the object according to his longing and he meets his end according to that thought.’

It means that at the time of death we cannot think of whatever we wish, but we shall think according to our latent tendency; and accordingly we shall meet our end. The thing to which we give existence and value; with which we accept our relationship and out of which we derive pleasure, we have latent desire for the same thing. If we hold that the world can’t provide us with pleasure, we shall have no such desire for the world. If there is no such desire, then at the time of death, if any thought comes to the mind, it will be only of God because in principle—all is God—‘Vāsudevaḥ sarvaṁ’. ‘Taṁ tamevaiti’—as the thread follows the needle, similarly whatever being, a man thinks of at the time of death, that alone does he attain.



Link:—When a man gains a body according to his thought at the time of death, what should he do to remember God? The way, is indicated, in the next verse.

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥ ७ ॥

tasmātsarveṣu kāleṣu māmanusmara yudhya ca
mayyarpitamano buddhirmāmevaiṣyasyasaṁśayam

Therefore, think of Me at all times, and fight the war. With your mind and intellect dedicated to Me, you will surely come to Me. 7

Comment:—

'Tasmātsarveṣu kāleṣu māmanusmara yudhya ca'—Here, the terms 'Sarveṣu kāleṣu', have been used for thinking, not for a fight, because any action cannot be performed at all times, as every action has a beginning and an end, and it is everyone's experience. But, being always conscious of the aim of God-realization, He, is thought of, at all times.

When Lord Kṛṣṇa exhorts Arjuna to think of Him, at all times, He says, that as there is a limitation of time for other activities, such as having meals, taking sleep and earning livelihood etc., there is no such limitation of time, in thinking of the Lord. He should be thought of, at all times.

The expression 'Yudhya ca' (and fight), has been used to tell Arjuna, that he has obtained such an unsolicited opportunity for war (Gītā 2/32). So, he should perform this duty, by thinking of God. But the thought of God, is primary, while performance of the duty, is secondary.

'Anusmara' means, constant remembrance, of God. The second interpretation is, that God does not forget any being as He has declared, in the seventh chapter, "I know all beings" (7/26). When He knows all beings, it is natural for Him, to think of them. Therefore, if this being, thinks of Him, he attains salvation. In order to, be able to remember God, one must have a feeling of intense love for Him. The more intense, this feeling of love is, the oftener will, His remembrance come to one's mind.

'Mayyarpitamanobuddhiḥ'—Generally, it means, that a striver should surrender his mind and intellect, to Him viz., he should think of God, with his mind and have a determination with his intellect, to realize Him. But, it really means, that a striver should never think, the mind, intellect, senses and body as his own, even by an error, as all the worldly things, belong to God. So long as, a striver goes on thinking, that they are his own, they cannot be purified. The thought of accepting these, as one's own, is the main impurity which gives birth, to other impurities.

In fact, a man has his affinity only, for God, because he is His eternal fraction. So, how can he have any affinity for nature (matter)? A striver, by thinking of the mind and intellect, as God's, should surrender these to Him. Then, naturally he will realize God, because, he had a disinclination for Him, as he had an affinity for Nature (Matter) and its evolutes (i.e.,) the body, mind, intellect etc., and, affinity for these was a stumbling block.

Some of the philosophers, regard the worldly things, as God's, while others regard these as prakṛti's (nature's), but all of them agree, that they are not of men. Therefore, a striver by thinking these of God, should surrender them, to Him. By doing so, his eternal affinity for God, will be aroused.

'Māmevaiśyasyasaṁśayam'—By surrendering your mind and intellect, to Me, you will attain Me, without any doubt, because I am ever attained to you. But, you are unable to realize this fact, because you have accepted your affinity, for the body and the world. So if you surrender the mind, intellect and yourself to Me, your eternal affinity for Me, will be revealed; there is no doubt about it.

Some Important Facts About Remembrance

Remembrance, is of three kinds—born of knowledge, born of affinity, and born of action. Remembrance, born of knowledge never ends. Remembrance born of affinity continues, so long

as affinity continues, but remembrance born of action, is not constant. These are referred to in detail, is as follows:

(i) **Remembrance born of knowledge**—We have not to remember 'I am'. But, we commit an error by identifying ourselves, with the body. By knowledge, this error is wiped out and knowledge of 'I am', remains. In the Gītā, Lord Kṛṣṇa declares, "There was never a time, when I or you and these kings, were non-existent; nor is it that we shall cease to be in future" (Gītā 2/12). "This multitude of beings, born again and again, is dissolved at the commencement of Brahmā's night and rises again, at the commencement of his day" (8/19). In it, this multitude of beings is a portion of God, and what is dissolved and born, is body. If we renounce our assumed affinity for this perishable body, our remembrance, born of knowledge, remains constant.

(ii) **Remembrance born of affinity**—Actually, we have our real affinity for God, not for the body and the world, because we are His eternal portion. But, by accepting our affinity for the body and the world, we do not, realize our real affinity, for God. As soon as, we deny the assumed affinity, our real eternal affinity for the Lord, is automatically aroused and then there is constant remembrance, of the Lord.

(iii) **Remembrance born of action or practice**—It depends on practice. Ladies in villages, carrying a pitcher full of water, talk and walk, but are careful about the pitcher. An acrobat, while dancing and speaking, remains careful of a rope. A motor driver, while driving, changing the gear, handling the steering and talking to the conductor etc., remains careful about the road. All this, depends on practice. Thus remembrance of God, while performing different actions, is remembrance born of practice. This remembrance (born of practice) is, also of three kinds—(a) Remembrance of God, while performing mundane actions. In this primary importance, is attached to actions, and secondary to, remembrance of God. (b) Performing actions, while remembering

God. In it, primary importance is attached to the remembrance of God, and secondary to actions. Here, a person, remains careful that he should not forget God, even though worldly action, is not performed properly. (c) Performing actions, thinking them as God's. While performing actions, a striver thinks that he is fortunate enough that he is rendering service to God, through actions, because such actions are His. So, he has sweet remembrance of God, just like a father, who while performing different actions for his daughter's marriage remembers his daughter.

Spiritual pursuits are of two kinds—(i) Utterance of His name, loud chanting, listening to his sport, thinking of Him, and reading scriptures. (ii) Performance of actions, thinking them as God's, in order to please Him, without any selfish motive and in accordance with, the ordinance of scriptures. Such actions, are also included, in spiritual pursuits.

[At the end of the seventh chapter, Lord Kṛṣṇa, while describing His entire form referred to seven facts. On those seven facts, Arjuna put seven questions, at the beginning of the eighth chapter, and this topic is also over, in seven verses.]

Appendix—The Lord in the thirtieth verse of the seventh chapter said, 'prayānakāle'pi ca mām te vidur'yuktacetasaḥ' (they having a steadfast mind realize Me, even at the hour of death). Arjuna in the second verse of the eighth chapter put the question, "How can you be realised, at the hour of death, by persons of steadfast mind?" In response to this question the Lord said, "He who departing from the body thinks of Me alone, at the time of death, attains Me." He further said, "This rule is not applicable only to those who want to attain Me. But this is a common rule that whatever object or being a man thinks of at the time of death, that alone does he attain." (8/5-6). Death may visit at any time. There is no year, no month, no day, no hour, no minute, no moment, in which a being is free from the clutches of death. Therefore Lord Kṛṣṇa exhorts Arjuna to think of Him,

at all times—‘tasmātsarveṣu kāleṣu māmanusmara.’ “Those who perpetually think of Me, I am easily attainable to them (8/14); because he may depart from the body any time, he will depart thinking of Me only, and thus will attain Me only.” ‘mayyarpitamānobuddhiḥ’—By thinking of God all the time, a striver’s mind and intellect are dedicated to God. When a striver holds that the mind and intellect are not his and he has no connection with them—thus by renouncing the sense of mine in mind and intellect, they are naturally dedicated to God because they are the Lord’s ‘aparā prakṛti’. Though ‘parā’ and ‘aparā’—both prakṛtis are of the Lord, yet parā prakṛti has no relation with aparā but it has its relation only with God because it is a fragment of God—‘mamaivāṁśo jīvaloke’ (15/7). Therefore a striver can be ‘mayyarpitamānobuddhi’ only when he does not accept his affinity with aparā but dedicates it (aparā) to God Who is its master viz., never assumes aparā as his and for him.

Here within ‘mana’—‘citta’ and within ‘buddhi’—‘ahankāra’ should also be included. When mind and intellect are dedicated, the devotee is freed from the sense of mine and egoism.

In fact a devotee surrenders himself to God. When he surrenders himself, his all, including his so-called mind and intellect etc., are naturally surrendered to God. When all is surrendered to God, then ‘all’ does not persist but only God remains—‘Vāsudevaḥ sarvaṁ.’



Link:—Remembrance (thinking), born of practice, mentioned in the previous verse, is described, in the next verse.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८॥

abhyāsayogayuktena cetasā nānyagāminā
paramaṁ puruṣaṁ divyaṁ yāti pārthānucintayan

O Pārtha (Arjuna) he, who with his mind fixed in Yoga through meditation, and without wavering thinking of nothing else, and is at the time of death constantly engaged in contemplation of the Supreme Puruṣa (God), attains Him. 8

Comment:—

[In the twenty-eighth verse of the seventh chapter, the Lord endowed with attributes and formless, Who was described briefly has been detailed in the eighth, ninth and tenth verses, here.]

'Abhyāsayogayuktena'—In this expression, there are two words 'Abhyāsa', (practice) and yoga (equanimity). Practice, means, repeated concentration of mind on God, by diverting it from the world, while Yoga means equanimity—"Equanimity is called Yoga" (Gītā 2/48). Concentration of mind, results in joy, while its diversion leads to sadness. This is called practice, rather than, the Yoga of practice. It is called Yoga of practice, only when there is equanimity, in joy and sorrow. A striver, instead of attaching importance, to joy and sadness, should attach importance to his goal. That is establishment of mind, in Yoga.

'Cetasā nānyagāminā'—He should think of nothing else, viz., he should have no aim other than, God-realization.

'Paramaṁ puruṣaṁ divyaṁ yāti pārthānucintayan'—At the time of death with such a mind, constantly engaged in contemplation, of the Supreme Puruṣa viz., God endowed with attributes and formless, a striver attains Him.

Appendix—Arjuna put the question—'prayānakāle ca kathaṁ jñeyo'si niyatātmabhiḥ' (8/2) (How can You be realized, at the time of death, by persons of steadfast mind?) Having answered that question, the Lord now in the eighth, ninth and tenth verses describes the type of those who think of God at the time of death.



Link:—Now for concentration, the Lord describes, God Who is formless and is endowed with attributes.

कविं पुराणमनुशासितार-
 मणोरणीयांसमनुस्मरेद्यः ।
 सर्वस्य धातारमचिन्त्यरूप-
 मादित्यवर्णं तमसः परस्तात् ॥ ९ ॥

kaviṁ purāṇamanuśāsītāra-
 maṇoraṇīyāṁsamanusmaredyaḥ
 sarvasya dhātāramacintyarūpa-
 mādityavarṇaṁ tamaśaḥ parastāt

He, who contemplates on the Omniscient, the ancient, the ruler, the minutest of the minute, sustainer of all, of form inconceivable, shining like the sun and beyond all darkness, (of ignorance). 9

Comment:—

'Kaviṁ'—The Lord, is Omniscient, because He knows all the beings, and their good and evil actions.

'Purāṇam'—He is most ancient, because He is the origin of everything, sentient and insentient.

'Anuśāsītāram'—He, is the Ruler and Illuminator of all the senses, mind, intellect and ego. Secondly, He through scriptures, preceptors and saints, guide men to perform their duties, and by creating favourable and unfavourable circumstances, according to their virtuous and evil actions, purifies them. He is called a Ruler, as He makes ordinance for prescription and prohibition, and also, destroys old actions, in the form of virtues and sins, by enabling them to reap their fruits.

'Aṇoraṇīyāṁsam'—The Lord, is subtler, than even an atom. He is the subtlest of the subtle. He is, beyond the reach of mind and intellect. Even nature cannot be perceived, by them, because they are the evolutes of Nature. So, how can they have, an access to the subtlest Lord?

'Sarvasya dhātāram'—He, is the supporter and sustainer of infinite universes. So He is called, the sustainer of all.

'**Tamasah parastāt**'—He is, supremely above and beyond, the darkness of ignorance. He is also the illuminator of ignorance.

'**Ādityavarṇam**'—His colour, is like the sun i.e., just like the shining sun, the Lord is the illuminator of minds and intellects, of all beings. All beings, receive light from Him.

'**Acintyarūpam**'—His form, is inconceivable, to the mind and intellect.

'**Anusmaret**'—It means, that one should contemplate, on God. God knows all the beings and so He remembers them. Therefore, they should also remember Him.

Now, a doubt arises, as to how, to think of Him, when He is inconceivable. The clarification is, that a firm belief, that He is inconceivable, is in fact, the thought of Him.

Appendix—God has been called 'kavim' (omniscient) because there is nothing beyond His knowledge. He has been called 'purāṇam' because He is beginningless, He transcends the limits of time viz., is the illuminator of time. He has been called 'anuśāsītāram' because all are naturally governed by Him. He is the ruler of both—the individual soul and the world—

kṣaram pradhānamamṛtākṣaram haraḥ kṣarātmānāvīśate deva ekaḥ
(śvetāśvatara. 1/10)

'Prakṛti is perishable and the soul, which enjoys it, is immortal and imperishable. God governs over these two—the perishable and the imperishable.'

The term—'dhātāram' means that God sustains all beings (Gītā 15/17). The term 'ādityavarṇam' means that as there is naturally light in the sun always, similarly in God naturally there is always knowledge and enlightenment. God is an embodiment of knowledge and illumines the entire universe (Gītā 13/33). 'tamasah parastāt'—this expression means that God transcends ignorance or aparā (the lower nature)—'yasmātkṣaramaṭīto'ham' (Gītā 15/18).



Link:—In the next verse, Lord Kṛṣṇa explains, how a devotee according to the thought, which he has at the time of death, reaches Him.

प्रयाणकाले मनसाचलेन
 भक्त्या युक्तो योगबलेन चैव ।
 भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
 स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

prayāṇakāle manasācalena
 bhaktyā yukto yogabalena caiva
 bhruvormadhye prāṇamāveśya samyak
 sa taṁ paraṁ puruṣamupaiti divyam

By Yogic power, firmly holding the life-breath between the two eyebrows, at the time of death, concentrating on God, with a steadfast mind and full of devotion, he reaches the Supreme Puruṣa (God). 10

Comment:—

'Prayāṇakāle manasācalena bhaktyā yukto yogabalena caiva bhruvormadhye prāṇamāveśya samyak sa taṁ paraṁ puruṣamupaiti divyam'—Here, devotion stands for attraction for the Lord, and that attraction, is one's own, and is not of mind and intellect, etc. The Yogī contemplates on God, Who is formless and is endowed, with attributes.

By Yogic power, he holding the life-breath, in the space between the two eyebrows, in the principal nerve called 'Suṣumnā' which is situated in the circle with two leaves (Dvidala cakra) (leaving the body through the tenth door, situated in the skull), reaches the Supreme Puruṣa.

'Taṁ paraṁ puruṣamupaiti divyam'—He attains, the Supreme Divine Lord, Who is formless and is endowed with attributes, as described in the ninth verse.

Whatever, was said in brief, in the eighth verse, has been

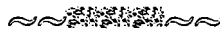
explained in detail in the ninth and tenth verses, and thus the topic has been concluded.

In this context, there is a description of the worship of the Lord, Who is formless and is endowed with attributes. There is need for practice, in this worship. This practice, is not meant, for attaining accomplishments (siddhi), but for God-realization. This concentration of mind, on God, at the time of death, is a difficult task, which can be carried out, only by one who has a full command, over his life-breath, and mind.

A striver, should first have a determination that beyond ignorance, there is an unaffected and transcendental divinity—One, Who is the illuminator, base and inspirer, of all the beings. Then, he should love Him from his heart. By doing so, his mind will be concentrated, on Him naturally.

Appendix—The expression ‘bhaktyā yuktaḥ’ means that when a striver’s attachment to the world is wiped out, he has attraction only for God, attraction for anyone else does not remain in him. The worldly people have attraction for ‘aparā’ (lower nature) but he, who having renounced attraction for ‘aparā’, is attracted towards God, becomes a devotee. The worldly people being attached to the body and the world become ‘vibhakta’ viz., separate from God but a striver who remains engrossed in the devotion of God, does not remain ‘vibhakta’ but becomes a ‘bhakta’ (devotee) viz., becomes one with God.

The term ‘yogabala’ means that because of the past practice of yoga, the state of weakness usually visiting at the time of death cannot cause an obstacle to him, cannot cause any change in him. The strength (power) gained by regulating breath etc., is ‘Yogabala’.



Link:—In the next verse, Lord Kṛṣṇa explains how to attain the Lord, Who is formless and attributeless.

यदक्षरं वेदविदो वदन्ति
 विशन्ति यद्यतयो वीतरागाः ।
 यदिच्छन्तो ब्रह्मचर्यं चरन्ति
 तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥ ११ ॥

yadakṣaram vedavido vadanti
 viśanti yadyatayo vītarāgāḥ
 yadicchanto brahmacaryam caranti
 tatte padam saṅgrahaṇa pravakṣye

I shall explain to you, in brief, the goal, which knowers of the Vedas term, as the Imperishable Om, and into which enter, keen recluses, self-controlled, free from attachment and desiring persons, who strive for and practise celibacy. 11

Comment:—

[The attributeless and formless Lord, who was touched upon in brief, in the twenty-ninth verse of the seventh chapter, is described in detail in the eleventh, twelfth and thirteenth verses.]

'Yadakṣaram vedavido vadanti'—That which, the knowers of Vedas, term as the Imperishable—attributeless-formless, and that ever remains uniform and has been called, the Supreme Imperishable Brahma, in the third verse of this chapter, is described here.

'Viśanti yadyatayo vītarāgāḥ'—Those striving recluses, who are totally free from attachment, who have become pure, and who have a yearning to attain Him, reach Him.

'Yadicchanto brahmacaryam caranti'—Those, whose aim is only to realize God, and to realize Him, they practise celibacy, by controlling their senses, and passions.

'Tatte padam saṅgrahaṇa pravakṣye'—I shall speak to you, well in brief, of that essence, which has been described in the scriptures, as the Supreme, the Unique, the Absolute and, which is attained by worshippers. 'Speaking well', means speaking in

such a way that adorers of the Absolute, will attain Him.

Appendix—In this verse secondarily the description of the four ‘āśramas’ (stages of life may be taken—as in ‘yadaḥśaraṇaṁ vedavido vadanti’ expression, there is a hint for household life because study of the Vedas is the main duty of a Brāhmaṇa (priest class). In the expression ‘viśanti yadyatayo vītarāgāḥ—there is a hint for the retired order and the renounced order. In the expression ‘yadicchanṭo brahmacaryaṁ caranti’ there is a hint for the stage of celibacy.

A man can attain salvation in all the orders (varṇas) and stages of life (āśramas). Therefore the Lord has not described the stages of life clearly and He has described the Varṇas clearly in order to explain the people of the four Varṇas (castes) their different duties ordained by the scriptures. Arjuna was a Kṣatriya (a member of the warrior class) and he wanted to give up his duty of fighting in the war. Therefore the Lord described the duties of the four orders of life in order to remind Arjuna of his duty. To wage a war is ‘varṇadharma’, rather than ‘āśramadharma’.



Link:—Lord Kṛṣṇa, in the next two verses, explains the means to attain the attributeless-formless Lord, at the time of death.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूर्ध्न्याध्यात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥

sarvadvārāṇi saṁyamya mano hṛdi nirudhya ca
mūrdhnyādhāyātmanāḥ prāṇamāsthito yogadhāraṇām
omityekākṣaraṁ brahma vyāharanmāmanusmaran
yaḥ prayāti tyajandehaṁ sa yāti paramāṁ gatim

Having restrained all the means of perception while fixing

the mind on the heart and the life-breath, in the head, remaining steadfast in yogic concentration, and chanting the one syllabled Brahma, 'Om' thinking of Me, one who leaves the body thus attains the Supreme State. 12-13

Comment:—

'Sarvadvārāṇi samyamya'—(At the time of death), one should restrain all the media of perception (should close all the gates of the body), i.e., he should restrain his ears, skin, eyes, tongue and nose from the five senses of sound, touch, colour (form), taste and smell; and five organs of action—tongue, hands, feet, anus and generative organ, from acting, speaking, taking, going, passing stools and urine. Thus, the senses will be restrained.

'Mano hṛdi nirudhya ca'—The mind should be fixed in the heart, so that it may not hanker after sensual pleasures.

'Mūrdhnyādhāyātmanāḥ prāṇam'—He, should fix his life-breath, in the head i.e., by controlling his life-breath, he should fix it in 'Brahmarandhra', the suture on the top of the head.

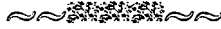
'Āsthito yogadhāraṇām'—He should become steadfast, in Yogic concentration i.e., he should neither use his sense-organs, in performing actions, nor think with his mind, and have a full command, over his life-breath.

'Omītyekākṣaram brahma vyāharanmāmanusmaran'—After it, he should chant the one syllabled Brahma 'Om', with his mind and think of the Supreme Imperishable Brahma, Who is attributeless-formless (Who has been described in the third verse of this chapter). The thought about Him, is that He pervades everywhere, all the things, persons, incidents and circumstances etc., end at all times.

'Yah prayāti tyajandeham sa yāti paramām gatim'—He, who thinking of the attributeless and formless Lord, departs leaving the body (i.e., his life-breath passes through the tenth exit), attains the Supreme Goal viz., the attributeless and formless Lord.

Appendix—In the verses there is the description of the non-

dualistic Yogī who practises yoga. The term 'Vyāharan' should mean mental pronunciation (utterance), because when the mind is fixed in the heart and the life-breath is fixed in the head, an articulate utterance is impossible.



Link:—The above-mentioned method, of attaining the attributeless and formless Lord, which is subject to practice, for a long time, is difficult to practise, for a common man. Therefore, Lord Kṛṣṇa, in the next verse, explains an easy method, to attain the Lord, endowed with attributes and form.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

ananyacetāḥ satataṁ yo mām smarati nityaśaḥ
tasyāhaṁ sulabhaḥ pārtha nityayuktasya yoginaḥ

O Pārtha (Arjuna), the Yogī who perpetually thinks of Me and undividedly remains absorbed in Me, to him I am easily attainable. 14

Comment:—

[The Lord, endowed with attributes and form, referred to in the thirtieth verse of the seventh chapter, is discussed in detail here, in the fourteenth, fifteenth and sixteenth verses.]

'Ananyacetāḥ'—A striver, whose mind is not attracted in the least, towards prosperity and pleasures, and remains absorbed in God, and does not depend on anyone besides the Lord, is of undivided mind. He depends only on God, like a chaste wife, who totally depends on her husband, and thinks of him only, and like an obedient disciple or son, who depends on his preceptor or parents only.

Such a striver, worships the Lord endowed with attributes, such as Rāma, Kṛṣṇa, Śiva, Durgā, Gaṇeśa, Sūrya (Sun-God). He, without thinking of the other forms, of the Lord, as different from

his own, worships his favourite Deity, with exclusive devotion. He has a firm belief, that he is only God's and only God is his; he is of none else, and none else is his.

'**Satataṁ yo māṁ smarati nityaśaḥ**'—'Satatam' means 'Constantly', from the time he is awake, to the time he goes to sleep. 'Nityaśaḥ' means, always i.e., he thinks of Him, from the day he knew Him, to the day he dies.

'**Tasyāhaṁ sulabhaḥ pārtha nityayuktasya yoginaḥ**'—I am easily attainable to such a devotee, who is absorbed in Me. 'Absorbed in Me' does not mean, that his mind, constantly dwells on Me. But it means, that he is devoted to Me, in a dedicated spirit, with full faith and love. For instance, a Brāhmaṇa by caste, always remembers that he is a Brāhmaṇa, not a Kṣatriya or a Vaiśya. He remains a Brāhmaṇa, whether he thinks of it or not. Similarly, a devotee has a firm belief, that he is only Mine and only I am his. He, who maintains this affinity, is called 'absorbed in Me.' His senses, body, mind, intellect etc., are not his. If he accepts his body and mind etc., as his own, I cannot be easily attainable to him.

The fact is, that we have identity with the Lord, not with the world. Our identity with the world, is impossible. But, by an error, we identify ourselves with bodies, and think that the Lord, is separate from us. The result is, that we have to follow the cycle of birth and death. But, if we realize the reality, the Lord, can be easily attainable to us.

From the eighth verse to the thirteenth verse, the Lord explained, that a striver should think of the Lord, Who is formless and endowed with attributes, as well as attributeless-formless. He can be attained by restraining the life-breath. But, at the time of death the process of restraining the breath is difficult, and it is easier to think of Him. The man, is an eternal fraction of the Lord and he has had his natural affinity for Him, from time immemorial. This affinity, is not subject to practice and action.

So, by realizing this real and natural affinity for the Lord, he with his body, senses, mind and intellect, should surrender himself to Him. By doing so, he need not worry in the least, about his salvation or attaining the Supreme Goal, in the same way as there is no worry in case of damage or destruction, of an article if it is insured. There is no difficulty in it. Therefore, the Lord, has declared that He is easily attainable, to such a striver.

Appendix—Ananyacetāḥ—when a devotee holds that there is no other entity besides God, then how will his mind wander? Why will it wander? where will it wander? Therefore he naturally becomes ‘ananyacetāḥ’ viz., he whose mind is undivided and who depends only on God—‘satataṁ yo māṁ smarati nityaśaḥ’—One is ‘to do’ and the other is ‘to take place’. Whatever is done is an action and whatever takes place is remembrance (memory). As at the end of the Gītā, Arjuna said, ‘smṛtirlabdhā’ (18/73), the memory is not an action but it is remembrance (memory) of one’s eternal relationship (intimacy) with God. The ‘sense of mine’ with God is the main factor for His memory. God is mine and He is for me—by this mineness, love (devotion) for God naturally develops and when we love, He is naturally and constantly remembered by us. Therefore at the beginning of the seventh chapter by the expression ‘mayyāsaktamanāḥ’ the Lord has mentioned to get attached to Him viz., to love Him. It means that when a striver regards only God as his and for him, He becomes loving (lovable) to him. When this lovingness (lovability) is developed, God is naturally remembered. ‘nityayuktasya’—when a devotee is perpetually attached to God, he is called ‘nityayukta’. In the seventeenth verse of the seventh chapter, the same fact has been pointed out by the expression ‘teṣāṁ jñānī nityayuktaḥ.’ In the term nityayukta’ all the points mentioned in the first half of the verse, are also included.

‘Tasyāhaṁ sulabhaḥ pārtha’—The Lord has declared a great soul to be rare—‘sa mahātmā sudurlabhaḥ’ (Gītā 7/19) but here

the Lord declares that He is easily attainable. It means that in the world God is not rare but the devotees, who having known reality about Him, take refuge in Him, are rare. The reason is that if a striver seeks God, being omnipresent He will be available everywhere, but the loving devotee of God will be available only rarely.

**hari duralabha nahim jagatameṁ, harijana duralabha hoya
hari heryām saba jaga milai, harijana kahim eka hoya**

God by His grace bestows upon a man this human body, with this body he can also pave the way to numerous wombs and even hells. But a devotee (saint) by showering his grace leads the man to God-realization.

**hari se tū jani heta kara, kara harijana se heta
hari rījhai jaga deta haim, harijana hari hī deta**

In fact He who is ever attained, about Him no question arises whether He is attained easily or rarely. In order to renounce this misconception, the Lord has declared that He is easily attainable. The unreal (the body and the world) has no existence, but we recognise its existence, value it and are attached to it; therefore ever attained God has become rare. If we don't accept the existence of the unreal and don't value it, God's attainment is self-evident (natural), 'The unreal exists, it is ours and is for us'—this assumption means to give existence to the unreal, to value it and to be attached to it.



Link:—In the next two verses, Lord Kṛṣṇa explains the merit of His realization.

**मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥**

**māmupetya punarjanma duḥkhālayamaśāśvatam
nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ**

Having attained Me, the great souls (Mahātmā) are no more subject to rebirth—a transitory state and the abode of sorrow; for they have reached the state of highest perfection. 15

Comment:—

'Māmupetya punarjanma duḥkhālayamaśāśvatam nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ'—If a great soul, has vision of the Lord or knows the reality about Him, or enters into Him, he, is not subject to rebirth. To take birth as a man or an animal or a bird etc., is painful. Therefore, rebirth is said to be an abode of pain.

When a man is reborn, he has to suffer so much of pain, as a man whose skin is stripped off. But, at that time, he is unable to express his pain. He simply cries. When he grows, he feels very sad, as his desires, are not satisfied. When he fails in an examination, he is so much dejected, that he thinks even of committing suicide. In youth, he feels afflicted, on not being married, according to his wish. On being married, he feels sad, not finding the spouse of his choice. When, girls attain puberty, parents suffer from anxiety, for not being able to arrange their marriage. Similarly, one feels much perturbed, during his married life, when he finds himself unable to bring up the members of his family, with limited resources. In old age, besides suffering from disease, he may bear insults. He develops cough and cannot sleep properly. At the time of death also, he has to suffer a lot of pain. Thus, there is no end of pains and sorrow for him.

Just like men, animals and birds etc., have also to suffer, a lot of pain in cold, hot and rainy seasons. The bigger animals kill, the young ones of the smaller animals. Thus, they are very sad. In this way, creatures have to suffer in hell and go through eighty-four lac forms of lives. Therefore, rebirth has been called, the abode of pain.

Rebirth is called transitory, because in the bodies, there is a continuous change. Nobody is permanent, and dies. So, rebirth

is called, a path of the world of death (Gītā 9/3).

Lord Kṛṣṇa, might have only said, "Having come to Me, the great souls, are no more subject to rebirth." Why has He used the two adjectives 'Transitory' and 'Abode of pain'? By these adjectives, He says that, as the Lord incarnates for the protection of the virtuous, for the destruction of evil-doers and for the establishment of Dharma (Righteousness), similarly, liberated souls as saints are born on this earth, for the protection of the good, for the service of the evil-doers, and for enabling the people to follow righteousness. When the Lord incarnates, with Him they take birth as His courtiers or companions, (like the Gvālās) on the earth. But, their birth is not transitory and an abode of pain, because their birth is not the fruit of their actions, as is by the sweet will of the Lord.

The Lord, has called strivers as great souls, who possess divine nature (9/13), as men of realization (7/19) and as those who have attained the highest perfection (8/15). It means, that men, are petty souls by having their affinity for the unreal body and the world because, they depend on the body and the world. They are mere souls, when they are established in the self, because in that case there is possibility of their having 'egoism', in its subtle form. But, when they identify themselves with the Lord, by total surrender to Him, without having any independent existence of their own, they are great souls.

Lord Kṛṣṇa, in the Gītā, in the Discipline of Action and Knowledge, has not used the term 'Mahātmā' (great soul). He has used it in the Discipline of Devotion, only. It means that He regards devotion, as supreme.

The great souls, are no more subject to rebirth, because they have reached the highest perfection. As a greedy person desires to get more and more money, a devotee by recognizing the Lord, whose fraction he is, aspires to get more and more love and then he attains fathomless and limitless love, enhancing every moment.

This love, is the perfection of devotion, and there is no perfection beyond it.

An Exceptional Fact

By studying the Gītā, it is evident that Lord Kṛṣṇa, has attached the greatest importance to devotion. The Lord has declared, "He, who devoutly worships Me, is considered by Me to be the best Yogī" (Gītā 6/47). "I am easily attainable, to that Yogī who constantly thinks of Me, with undivided mind, always absorbed in Me" (Gītā 8/14). But a striver, by following anyone of the Disciplines of Action, Knowledge or Devotion, attains the same Supreme Goal. But a point needs attention here, that in the philosophy, in which the Lord is not regarded as Supreme, the followers by breaking off their affinity for the world, attain salvation but do not attain the Supreme Love, and thus do not get ever enhancing bliss or love. That ever enhancing bliss, or love has been called, the highest perfection here.

Appendix—In the seventh chapter the Lord declared that this world is the manifestation of God—'Vāsudevaḥ sarvaṁ' (7/19) but here He declares that the world is the abode of sorrows—'duḥkhālayam'. It means that the person who derives pleasure from the worldly objects, persons and actions, for him this world is the abode of sorrows; but he who renders service to other persons with his objects and actions, for him the world is the manifestation of God. The expectation, the desire and the enjoyment of pleasures are the roots of severe sufferings. This is the irrefutable rule that he who enjoys pleasures, can't escape pain. Therefore a striver should have a firm determination not to enjoy pleasures. The moment he renounces the desire for pleasure, Supreme Peace (God-realization) immediately follows such renunciation—'tyāgācchāntiranantaram' (Gītā 12/12).

A man (the self) is a fragment of that entire God in Whose each pore, there are millions of universes. But he has got entangled

in the body, an insignificant fragment of the lower nature. Because of this entanglement he, instead of attaining only bliss and bliss, is suffering only miseries and sorrows. As in the teats of a cow where there is only milk, there a cattle-louse drinks only blood. Goswāmī Tulasīdāsajī Mahārāja says—

ānāda-sindhu-madhya tava bāsā, binu jāne kasa marasi piyāsā
(Vinayapatrikā 136/2)

(A man's residence is in the ocean of bliss but he is dying of thirst without knowing this fact.)



आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

ābrahmabhuvanālokaḥ punarāvartino'rjuna
māmupetya tu kaunteya punarjanma na vidyate

All worlds, from the abode of Brahmā downwards, are by nature subject to birth; But O Arjuna, O son of Kuntī, on attaining Me there is no rebirth. 16

Comment:—

'Ābrahmabhuvanālokaḥ punarāvartino'rjuna'—O Arjuna! All the worlds from the abode of Brahmā downwards, are subject to return i.e., after living there, at the end of the enjoyment of the fruit of their virtuous actions, men have to return.

The highest plane of existence, is said to be the abode of Brahmā. In this mortal world of ours, the king, who possesses a prosperous kingdom, a young healthy body, no enemy, an obedient and sincere family, and servants, is regarded as completely happy. The mortal gods, who as a fruit of their virtuous actions, obtain the abode of gods after enjoying that fruit, again come back to the mortal world (Gītā 9/21). They, are a hundred times happier, than the kings. The permanent gods (Ājāna devatā), who at the beginning of universe, were gods and continue to be gods, till

the end of the universe, are a hundred times happier, than mortal gods. Indra, the ruler of the gods, is regarded as a hundred times happier than permanent gods. The abode of Brahmā, is supposed to possess, a hundred times more happiness, than that of Indra and the bliss of a liberated soul, is regarded as a hundred times more happy than the abode of Brahmā. It means, that from the highest region of Brahmā, to the mortal world of the earth, happiness is limited, changing and perishable. But, the bliss of God-realization is limitless, fathomless, and permanent.

'Punarāvartinah' also means, that a man being a fraction of God, is eternal. But, so long as, he is unable to realize God, he even after attaining the highest plane of existence, of the abode of Brahmā, has to come back.

Here a doubt arises, that even by beholding devotees, saints, liberated souls and representatives of the Lord, a man attains salvation, why do people not attain salvation by beholding Brahmā, in the abode of Brahmā? Why do they return? The clarification is, that the concession of salvation, by beholding, is applicable to men of this mortal world, only because this human body has been bestowed only for God-realization. This concession, has not been granted, for the other worlds. But in those worlds also, if anyone has a keen desire for salvation, he can attain it. Even amongst animals and birds, there have been devotees. But, such cases are, exceptions. Had this concession been granted in the other worlds, all those, going to the hell must have attained salvation, because all of them beheld 'Yamarāja', the god of death, a representative of the Lord. But, there is no mention in the scriptures, that they attained salvation. It proves, that in other worlds, a man even by beholding the liberated souls etc., does not attain salvation.

An Important Fact

This embodied soul is an eternal fraction of God. Divine

abode is that whence there is no return. As a man after finishing his journey returns to his home so this embodied being, having a fraction of divinity should also return to the supreme abode of his Lord whence there is no return. Question arises as to why after death does it return?

As a man, goes to a divine discourse, he returns to his house, after listening to it. But, if he forgets anything there, he has to go back again, to take it. Similarly if the soul, gets attached to wealth, property and family etc., it has to come back. The body dies, so it has to occupy place in any other body, of a man or an animal or a bird etc. The Lord, declares in the Gītā, "Attachment to the three types (modes), born of Nature, is the cause of his birth, in good and evil wombs" (13/21). It means, that he, who has desire and attachment, for the world, will have to come back.

'Māmupetya tu kaunteya punarjanma na vidyate'—'All the worlds, from the abode of Brahmā downwards, are subject to rebirth. But on attaining Me there is no rebirth.' Here 'Māmupetya' (having attained Me) means "See Me in reality, know Me in essence, and enter into Me" (Gītā 11/54).

The soul, has not to come back, because being a fraction of the Lord it reaches Him, and the Supreme Abode of the Lord, is its real home. Its real home, is not the abode of Brahmā etc., and so it has to come back from there. As a man, can board a bus or a train only upto the station, for which he has got the ticket, and then he has to get off. Similarly, a man has to come back, after enjoying the fruit of his virtuous actions, in the worlds of the gods. But if he is in his own house, he has not to leave it. A man cannot attain salvation, even after reaching the highest plane of existence. So a striver, should never aspire to enjoy the pleasure of the higher worlds.

All the worlds, including that of Brahmā, lead a man to bondage. Those persons who reach abode of Brahmā and return

possess demoniac properties. This demoniac disposition leads one to bondage. If the man takes refuge in God, he is liberated from the bondage, because he possesses divine virtues (Gītā 16/5).

An Exceptional Fact

There are two kinds of persons, who go to the abode of Brahmā—those who perform virtuous deeds in order to enjoy the pleasures of the abode of Brahmā, and those whose aim is to attain God, but at the time of death, because of having a desire for pleasure, deviate from spiritual discipline and so they have to go to the world of Brahmā. The latter, at the time of final annihilation, are liberated with Brahmā, after enjoying pleasure there. This liberation is called 'Krama-Mukti', (gradual liberation or gradual salvation), when Brahmā after his span of life vacates the place for the succeeding Brahmā. But strivers, who realize the Lord here, their salvation is called 'Sadyo-Mukti' (instant Salvation).

In the second verse of this chapter, Arjuna asked Lord Kṛṣṇa, "How are You to be realized, at the time of death?" Lord Kṛṣṇa, answered this question, in the fifth verse. In the sixth verse, He explained the general rule that the predominating thought of the last moment, determines one's future destiny. In the seventh verse, He asks Arjuna, to think of Him, at all times. This seventh verse, is connected with the fourteenth verse. In between (from the eighth to the thirteenth verse) there is, context of the Lord, Who is endowed with attributes and is formless, and also attributeless-formless Lord.

The verses, eighth to sixteenth, prove that Lord Kṛṣṇa is the Supreme Lord, Who is endowed with attributes and is formless as well as the Lord, Who is attributeless and formless. So the supreme aim of a man's life is to attain ever-enhancing love for Him.

Appendix—Here a man may raise a doubt that when all worlds, from the abode of Brahmā downwards, are manifestations

of God—‘Vāsudevaḥ sarvaṃ’, then why are the people who go to those worlds, being reborn? The clarification is that the people, who go to those worlds, don’t consider the worlds the manifestation of God but regard them as material for pleasure (Gītā 9/21). They go to the abode of Brahmā to enjoy pleasures. As the fruit of their virtuous deeds, they attain the worlds upto the abode of Brahmā and (when they exhaust their merit), they are reborn in the world of mortals.

Attachment to pleasure is the root of rebirth. Here the Lord by the expression ‘ābrahmabhuvanālokāḥ’ means that a man has to return to the mortal world even after reaching the abode of Brahmā, the last limit of the mundane pleasures. All the pleasures of infinite universes cannot make a man happy and cannot free him from the pangs of birth and death, therefore he who hopes to derive pleasure from the world, is under illusion.

Two types of people go to the abode of Brahmā—those who go to the abode of Brahmā in order to enjoy pleasures and then return to this mortal world; and the others are those who along the bright path go to the abode of Brahmā and then with Brahmā they are liberated (Gītā 8/24). They don’t return to this mortal world, this is because of the glory of their aim, it is not the glory of Brahmāloka (abode of Brahmā). One has certainly to return from the abode of Brahmā because neither an enjoyer nor a Yogī can live there forever. All upto the abode of Brahmā is the fruit of action. When every action has a beginning and an end, then how can its fruit be imperishable?

The term ‘mām’ in ‘māmupetya’ denotes entire-God (God in full), Who is the master of both parā and aparā. Having attained Him, there is no birth in this sorrowful world. But such God-realized souls also by God’s will, can descend to this mortal world either as the representatives of God (Kāraka puruṣa) or as His incarnation. But such a birth does not depend on the performance of actions but it depends on God’s will.



Link:—Persons even reaching abode of Brahmā return back—in the next verse, Lord Kṛṣṇa tells the reason for it.

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

sahasrayugaparyantamaharyadbrahmaṇo viduḥ
rātriṁ yugasahasrāntāṁ te'horātravido janāḥ

Those who know, that a day of Brahmā lasts a thousand fourfold Yugas (Ages) and that his night, lasts a thousand fourfold Yugas, they know the reality, about Brahmā's day and night. 17

Comment:—

'Sahasrayugaparyantamaharyadbrahmaṇo viduḥ rātriṁ yugasahasrāntāṁ te'horātravido janāḥ'—In this mortal world, the combination of the four ages—satya, tretā, dvāpara and kali is called, a fourfold age. A day of Brahmā, lasts such a thousand fourfold age and so does his night.* With this standard of time, Brahmā's age is of a hundred years. Then Brahmā, after his span of time, merges into God, his world merges into nature and nature merges, into God. All those, who are born, are subject to death. The greatest pleasures, which are born of sense-contacts, are verily sources of pain (Gītā 5/22), and have a beginning and an end, while only God is beyond time. Thus, knowing this fact, the great souls do not attach the least importance to the heavenly

* A day of the gods lasts men's six months and so does a night. Thus a year of the gods lasts three hundred and sixty years of men. Similarly the duration of the four ages—Satya, Tretā, Dvāpara and Kali is equal to a divine age of the gods. It means that a divine age of the gods is equal to—Satya age of seventeen lac and twenty-eight thousand years, Tretā age of twelve lac and ninety-six thousand years, Dvāpara age of eight lac and sixty-four thousand years and Kali age of four lac and thirty-two thousand years—total forty-three lac and twenty thousand years. It is also called 'Mahāyuga' or 'Caturyugī'. Brahmā's one day lasts a thousand divine ages of the gods (men's four thousand, three hundred and twenty million years) and so does his night. This day of Brahmā is called 'Kalpa' or 'Sarga' (Creation) and the night is called 'Pralaya' (Dissolution).

pleasures, of even the world of Brahmā.



Link:—In the next verse, there is description of creation and dissolution, of the universe as per the day and night of Brahmā.

अव्यक्तादव्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके ॥ १८ ॥

avyaktādvvyaktayaḥ sarvāḥ prabhavantyaharāgame
rātryāgame praliyante tatraivāvyaktasañjñake

All manifest beings emanate, from the Unmanifest (Brahmā's subtle body) at the commencement of Brahmā's day; and at the beginning of his night, they merge in the unmanifested form. 18

Comment:—

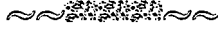
'Avyaktādvvyaktayaḥ sarvāḥ prabhavantyaharāgame rātryāgame praliyante tatraivāvyaktasañjñake'—The bodies of beings, here have been called 'manifest', and, in the fourth verse of the fourteenth chapter, they have been called 'forms'. As an embodied one, has his self-made creation of 'I' and 'mine', when he wakes up from sleep and that creation merges in him, when he is asleep. Similarly, a multitude of beings, is dragged into the manifest state, from Brahmā's subtle body viz., prakṛti, when Brahmā wakes up and they merge in his subtle body then he retires to sleep. It means, that when Brahmā wakes up, there is creation and when he retires to sleep, there is dissolution. But, when his life-span of a hundred years is over, there is final annihilation, in which Brahmā merges into the Lord. The span of final annihilation, is equal to the age of Brahmā. At the end of the span of final annihilation, Brahmā emanates from the Lord and then there is a new creation of the universe (Gītā 9/7-8).

Appendix—In the sixteenth verse the Lord declared that all worlds, from the abode of Brahmā downwards, are subject to

return. Why are they subject to return? The Lord answers the question in the seventeenth and eighteenth verses that the highest plane of existence, the abode of Brahmā, is within the limits of time. Describing that period the Lord mentions that however long that period may look but that is within the limits of time. But God is beyond the limits of time.

As when we are asleep at night, we forget the world and when we awake in the morning, the world is again thought of, similarly the entire creation merges when Brahmājī retires to sleep and in Brahmā's day the creation is manifest again. This is the last limit of night and day.

Brahmā's day and night are not determined by the sun but they are determined by Prakṛti.



भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

**bhūtagrāmaḥ sa evāyaṁ bhūtvā bhūtvā praliyate
rātryāgame'vaśaḥ pārtha prabhavatyaharāgame**

This multitude of beings, born again and again, under compulsion from prakṛti, merges at the commencement of Brahmā's night and rises again at the start of his day. 19

Comment:—

'Bhūtagrāmaḥ sa evāyaṁ'—This multitude of beings, which is subject to birth and death, from time immemorial, being a fraction of the Lord, is eternal and imperishable. It remains the same, at the time of creation and dissolution, as also on new creation and final dissolution. But by an error, beings assume their affinity with nature and its evolutes—body and worldly objects etc., which are kaleidoscopic and perishable. They do not want to leave, the bodies but these get discarded. Thus man (soul) has to be born and then, decay again and again. The wheel of birth

will continue, as long as, he continues his affinity with the body and the world, which he assumed himself. He is free and capable of snapping this tie. Actually, he cannot keep this association permanently, because objects are ephemeral and perishable.

The Lord, created the multitude of beings, for His recreation, with a lot of material for sport. It is a rule of a game, (sport), that its materials, are only for the game's sake, not for laying personal claim on them. The beings, instead of taking part in the sport, attach themselves to the material, accepting it as their own, and thus getting entangled in it. So they have a disinclination, for God.

'Bhūtvā bhūtvā praliyate'—Bodies are born and they die again. There is a constant change, in them. But the changeless soul, by having its affinity with the bodies, accepts their change, their birth and death, as its own. To be born and to die is 'Paradharma', and to realize God is, 'Svadharmā'.

'Rātryāgame'vaśaḥ pārtha prabhavatyaharāgame'—Man by assuming the things, as his own, thinks that he is their master, but actually he becomes a slave to them. The more things, he possesses, the more dependent he becomes. He can never be liberated, from this dependence, unless he attains, God. So long as, he continues his affinity with nature, he will have to follow, the wheel of birth and death. By performing actions, and reaping their fruits, even at the time when Brahmā wakes up (creation), and when he retires to sleep (dissolution) (8/18), at the time when Brahmā manifests himself (new creation), and when he merges in the Lord (final dissolution) (9/7-8) and when he is made to act helplessly, by the modes of nature (3/5). It means, that he cannot be free from the painful cycle of birth and death, unless he realizes the self or God, and unless he renounces his affinity with nature. But when he is not swayed by Nature and objects born of Nature viz., he realizes the pure self, by totally renouncing affinity with nature, he is not reborn, even at the

time of new creation and is not tormented at the time of final dissolution (Gītā 14/2).

He is subject to birth and death, only because he attaches importance to material objects. The helplessness of his birth and death is known as such, because of time, nature, action or modes. This helplessness continues, so long as, he derives pleasure which are born of sense-contacts. He, does not want to renounce this desire, and so he remains helpless. He thinks, that he is unable to be liberated from it, but actually this desire is self-made, and so it is his responsibility to renounce it. He can renounce it, if and when, he has a firm determination.

Appendix—There are two divisions—one division is of the kaleidoscopic world, the other division is of the unchanging divine entity. The multitude of beings, which is subject to birth and death from time immemorial, is born and merges again and again. The being, during the day and night of Brahmā, is born and dies again and again, It means that the unreal, which is born and merges is the world and that (the real), which remains the same (which was at the time of creation) is the self viz., the divine entity which is a fragment of God. Brahmājī's numberless nights and days may pass, but the self ever remains the same.

In the divine entity viz., in the self there is power to be attached to someone or something or to remain detached. By misusing the power viz., by being attached to matter, he is born and he dies—'kāraṇaṁ guṇasaṅgo'sya sadasadyonijanmasu' (Gītā 13/21). If he does not misuse this power, he cannot pave the way to birth and death. Therefore the main valour or objective of a man is not to be attached to matter but it is to be established in the self or take refuge in God, Whose fragment he (the self) is. In matter viz., in space, time, thing, person, action, state, circumstance, a change occurs, while in the self a change never occurs—this is every man's experience. But in spite of this experience a man

remains bound by matter because of his attachment to pleasure and so he does not realize the self but remains forgetful of the self just like beasts and birds.

‘Avaśaḥ’—By being attached to the lower nature, a man (the self) becomes helpless—‘bhūtagrāmamimam kṛtsnamavaśam prakṛtervaśāt’ (Gītā 9/8).^{*} Therefore when the assumed attachment to Prakṛti is renounced, he is liberated.

Our existence does not depend on the lower nature viz., on objects, persons and actions. Everything is born and perishes, every man is born (union) and dies (disunion) and every action begins and ends. But entity (self) which knows these three (objects, persons and actions) does not undergo any origin and destruction, birth and death (union and disunion), beginning and end. That existence (entity) ever remains the same—‘bhūtagrāmaḥ sa evāyam’.^{*} This entity never ceases to be—‘nābhāvo vidyate sataḥ’ (Gītā 2/16). The realization of the natural establishment in this entity (self) is liberation or salvation (independence).

A man cherishes a false notion that having acquired a particular object, having met a particular person and having done a particular action, he will be free (liberated). But there is no such object or person or action which may lead him to liberation. The objects, persons and actions of Prakṛti make a man a slave. By becoming totally detached from them, a man can become free. Therefore a striver should form the habit of realizing that he is alone having no connection to objects, persons and actions, he should attach importance to this realization and remain established in it as much as he can. This is every one’s experience that in sound sleep we live without objects, persons and actions but objects, persons and actions don’t live without

^{*} Here in (8/19) and in (9/8)—in both the verses ‘bhūtagrāma’ and ‘avaśa’ words have been used. The difference is that here is the description of creation and dissolution and in 9/8 there is description of new creation and final dissolution.

us. When we form the habit of living without them even in the state of wakefulness then we shall become independent (liberated). The assumption of our affinity with objects, persons and actions does not let us be independent and makes us dependent, though we don't wish so.

In God there are endless powers which are divine. In 'Māyā' (prakṛti) also there are endless powers but they are inert and kaleidoscopic—'mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram' (9/10). In devotion (love) for God, there is the most unique power. But that love is not revealed, as a striver gets satisfied in salvation (independence). There is dependence only by having affinity with matter; and when salvation is attained, that dependence totally perishes and the striver (self) becomes independent. But love (devotion) is more unique than this salvation. In salvation there is 'akhaṇḍa' (constant) bliss but in love there is 'ananta' (infinite) bliss.

A Jñānayogī attains salvation and a devotee attains love. In Bhaktiyoga a devotee is not dependent on God because God is not alien but He is a devotee's own. Submission to one's own is a special type of independence.

God is the most independent. A man (the self) becomes dependent on matter. If he destroys this dependence, he becomes independent. But if he takes refuge in God, he becomes supremely independent. Submission to God is the supreme independence in which even God becomes submissive to the devotee—'aham bhakta parādhīnaḥ' (Śrīmadbhā. 9/4/63).



Link:—After describing the perishable world, the Lord in the next verse, describes the unmanifested Eternal Existence.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

**parastasmāttu bhāvo'nyo'vyakto'vyaktātsanātanah
yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati**

Beyond this unmanifest (Brahmā's subtle body), there is yet another unmanifested Eternal Existence, which does not perish, even though all beings perish. 20

Comment:—

'Parastasmāttu bhāvo'nyo'vyakto'vyaktātsanātanah'—From the sixteenth to the nineteenth verse, it has been said that all the worlds, from the abode of Brahmā downwards, are subject to rebirth. But the Eternal Existence, is different from them—so the term 'Tu' (but), is used.

The word 'Avyaktāt', stands for the subtle body of Brahmā, because in the eighteenth and nineteenth verses, it has been mentioned that all manifest beings, emanate from Brahmā's subtle body, and again they merge in the same. The term 'Tasmāt', also stands for Brahmā's subtle body. The unmanifest Eternal Existence, is beyond Brahmā's subtle body, as well as, his causal body (primordial matter).

Beyond Brahmā's subtle body, there are two existences—primordial matter and God. This context, pertains to God. So unmanifested Eternal Existence, has been used for God, Who does not perish even when all beings, perish.

In the Gītā, all beings have been called unmanifest (2/28); Brahmā's subtle body has also been called unmanifest (8/18); Matter or nature, has also been called unmanifest (13/5). Beyond, all of them, the form of the Lord, whether manifest or unmanifest, is ever-existent. He was neither absent nor will be. He, can never be missing as He is eternal. He is Supreme. None can, ever be superior to Him.

'Yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati'—The unmanifested Existence, never perishes, even though, all beings perish. In that Absolute Existence, there is not the least modification, while in the entire universe, there are so many modifications.

Appendix—One is unchanging (permanent) entity—parā and the other is kaleidoscopic (temporary) entity—aparā. Parā never undergoes any change and Aparā is ever kaleidoscopic. Aparā never persists without change, cannot persist at all. It undergoes change in Brahmā's day and Brahmā's night and even in new creation and final dissolution.

If parā and aparā—both entities are unchanging, the wheel of birth and death may end, and if both are kaleidoscopic, then also the wheel of birth and death may end. But the parā in spite of being immutable, has assumed its affinity with changeful aparā and so it is ensnared in the wheel of birth and death. The soul by having affinity with jagat (world) has become jagat (Gītā 7/13). As a man by boarding a moving train, moves himself, similarly a man (the self) by seizing the kaleidoscopic world has become mutable (kaleidoscopic) and has started going astray in numerous wombs.

The purpose of calling God as 'parā' viz., the supreme is that the primordial matter (causal body) is superior to the subtle body of Brahmā and God is even superior to the primordial matter.



Link:—In the next verse, Lord Kṛṣṇa explains that perishable beings, after attaining Imperishable do not return.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

avyakto'kṣara ityuktastamāhuḥ paramāṁ gatim
yaṁ prāpya na nivartante taddhāma paramaṁ mama

This Unmanifest, spoken of as the Imperishable, is said to be the Supreme Goal; that is My Supreme Abode on attaining which, there is no return. 21

Comment:—

'Avyakto'kṣara ityuktastamāhuḥ paramāṁ gatim yaṁ prāpya

na nivartante taddhāma paramam mama'—The Lord Who has been called 'Mām' (Me), in the twenty-eighth, twenty-ninth and thirtieth verses of the seventh chapter, 'Imperishable Brahma', in the third verse of the eighth chapter, 'Adhiyajña' (God); in the fourth verse 'Mām' (Me), in the fifth and seventh verses, 'Supreme Divine Puruṣa' (God), in the eighth verse, 'the Omniscient, the Ancient, the Ruler' etc., in the ninth verse, 'Mām' (Me) in the thirteenth, fourteenth, fifteenth and sixteenth verses, 'Unmanifest' and 'Eternal', in the twentieth verse, has been called here 'Unmanifest', 'Imperishable', 'the Supreme Goal' and 'the Supreme Abode', attaining Which, beings do not return. Similarly, in the twenty-seventh verse of the fourteenth chapter, He has declared, "I am the Abode of Brahma, the Immortal and the Immutable, the eternal Dharma (virtue), and Absolute Bliss." Thus, the Lord has explained here that He, Who has been described in different verses by different names, is One and the same.

Some people, think that the fruit of adoration of the Lord, Who is endowed with attributes, and He, Who is attributeless, is different. To remove this misconception, Lord Kṛṣṇa, in this verse, has made it clear that the Lord is one, and the same, and devotees according to their tastes and beliefs worshipping Him, in different ways and His different forms, attain the same Lord.

The other worlds, including that of Brahmā are subject to return i.e., beings after going there, have to return and thus they have to follow the wheel of birth and death, because they all, are within the domain of nature (matter) and are perishable, while the Abode of the Lord, is beyond Nature and is Imperishable. The beings, after going there, have no return, no birth. But, just like the Lord, Who incarnates by His own will, to enable the people to attain salvation the liberated souls by the Lord's will, can come to this earth as representatives of the Lord, in order to enable the people of this mortal world, to attain salvation.

Appendix—The terms unmanifest and imperishable etc., have

no access to the Supreme, Who is to be attained. The reason is that the supreme is the independent entity which is free from unmanifest and manifest, imperishable and perishable, motion and rest. Having attained Him there is no return to this mortal world because He transcends all limits (of time etc.).



Link:—In the next verse, He explains that the Imperishable, can be attained by exclusive devotion.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

**puruṣaḥ sa paraḥ pārtha bhaktyā labhyaastvananyayā
yasyāntaḥsthāni bhūtāni yena sarvamidam tatam**

That Supreme Puruṣa, O Pārtha, in Whom all beings vest and by Whom all this is pervaded, is attainable only by His exclusive devotion. 22

Comment:—

'Yasyāntaḥsthāni bhūtāni yena sarvamidam tatam'—Lord Kṛṣṇa, in the twelfth verse of the seventh chapter, said in the negative, "Whatever, entities there are born of sattva (quality of goodness), of rajas (principle of activity) (mode of passion), of tamas (principle of inertia) (mode of ignorance), know them all as evolved from Me alone. In reality, however, neither I exist in them, nor do they exist in Me." Here, He says in the affirmative, "All beings reside in Me and I pervade the whole world." This fact has been explained, both in the affirmative and in the negative, in the fourth, fifth and sixth verses of the ninth chapter. It means, that beings have no existence, apart from the Lord. They emanate from Him, reside in Him and merge into Him.

The Supreme Lord, pervades everywhere, every time, in

all things, actions and beings etc. Though ornaments made of gold, have nothing besides gold, yet people do not pay attention to gold, because they attach importance to the shapes, names, weights and prices etc., of different ornaments. Similarly, we being entangled in favourable and unfavourable circumstances of the perishable world, do not pay attention to the Lord, Who existed before the creation, exists now, and will continue to exist after the dissolution of the creation.

'Puruṣaḥ sa paraḥ pârtha bhaktyā labhyastvananyayā'—In the previous verse, the Lord Who has been called the Unmanifest, the Imperishable, the Supreme Goal etc., has been called here that Supreme Puruṣa, Who can be attained, by exclusive devotion only.

Devotees, who attach importance to the evolutes of Nature, which are called 'others', by accepting their independent existence, have no exclusive devotion, to the Lord, so they cannot attain the Lord quickly. If they accept every being, thing and action, as His manifestation, and then perform actions, in order to, please Him only, their devotion is exclusive, and so they attain the Supreme Lord. As water, exists as snow, hail, cloud, fog, dew, vapour, river, pond and sea etc., the gross, subtle and causal universe, which seems, is nothing besides the Lord. Therefore, all his actions such as eating, drinking, sitting, walking, speaking, sleeping etc., are nothing, but adoration of the Lord (Gītā 18/46).

An Exceptional Fact

Arjuna's question, "How are you to be known, at the time of death?" (8/2) seems to be full of emotion, because in spite of beholding, the Lord before him, he became curious to know His singularity. In response to his question, the Lord explains the general rule of thinking of Him, at the time of

death, direct him to think of Him, at all times. Then, from the eighth verse to the sixteenth verse, He explained how to attain the Lord 'Endowed with attributes and formless', 'Attributeless and formless', and 'Endowed with attributes, and form', each in three verses. Out of the three, He explained, that attaining the Lord 'Endowed with attributes and formless' and 'Attributeless and formless', is difficult, because all the media of perception have to be restrained, while He, endowed with attributes and form, can be attained easily, depending on Him, and constantly by thinking of Him.

After the sixteenth verse, Lord Kṛṣṇa, in the next six verses, explained the special importance of the Lord, Who is endowed with attributes and form. In the first three verses, He explained the duration of Brahmā, and his world, while in the next three verses, He explained the superiority of His Own, and His Abode. It means, that He is exceptional than the subtle body of Brahmā. All forms of worship, are within His form. He can be realized, through supreme devotion. On His realization, strivers are not inclined towards other gods, nor is there any need for them. Then, He explained, that He can be attained, by exclusive devotion.

Thus, His abode is superior to Brahmā's, and His form is superior, to that of Brahmā. It means, that He is the ultimate goal of all beings, and they are all within Him.

Appendix—The devotion has been called exclusive (ananya)—it means that in devotion, there should neither be the smallest fragment of matter nor any latent impression of ego, nor any impression of one's own opinion viz., there should not be the least attraction anywhere. All is God—this realization is 'ananyabhakti' (exclusive devotion).

Craving for pleasures is only one but the material for pleasures of increasing degrees is available in numerous worlds. When

a striver is not attracted even by the pleasures available in the abode of Brahmā and is not even satisfied with salvation, then he attains devotion.

In the seventh chapter the Lord declared “mattaḥ parataram nānyat kiñcidasti” (7/7), the same fact has been mentioned here by the expression ‘yasyāntaḥ sthāni bhūtāni yena sarvamidam tatam.’ The same fact will be mentioned in detail in the fourth and fifth verses of the ninth chapter. All this means that there is nothing else besides God viz., all is God.



Link:—In the sixteenth verse, Lord Kṛṣṇa explained, that all the worlds from the abode of Brahmā downwards, are subject to return, but on attaining Him, there is no rebirth. But, He has not explained the time (path) whence they do not return and also the time (path), for departing, whence they return. So He starts the topic—

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

**yatra kāle tvanāvṛttimāvṛttim caiva yoginaḥ
prayātā yānti taṁ kālaṁ vakṣyāmi bharatarṣabha**

Now, I shall advise you, O best of the Bharatas, the time (path) when the Yogīs leave their bodies never to return and also (path) when they depart, to return. 23

Comment:—

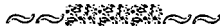
[Liberation from bondage in the mortal world, is called 'Sadyo Mukti' (instant Salvation) i.e., those who attain God by exclusive devotion, attain the highest perfection. Those who have subtle desire, at the time of death, go to the abode of Brahmā, and then are liberated with him. This salvation, is called 'Krama Mukti' (gradual Salvation). Those who go

to the abode of Brahmā, to enjoy pleasure, are subject to return. 'Sadyo Mukti' (Salvation in this mortal world) has been described, in the fifteenth verse. Lord Kṛṣṇa, starts the topic to explain the other two.]

'Yatra kāle tvanāvṛttimāvṛttim caiva yoginaḥ prayātā yānti taṁ kālaṁ vakṣyāmi bharataṣabha'—The term 'Tu' (Verily), has been used to point out the topic which was left untouched. The word 'Kāla', stands for the path, which has been named as 'Gati' and 'Sṛti', in verses twenty-sixth and twenty-seventh respectively, in this chapter.

'Anāvṛttimāvṛttim'—Devotees, who possess discrimination i.e., who have a disinclination for worldly things and pleasures, and an inclination for God, depart never to return. Because of disinterestedness in their path, there is predominance of light (discrimination). But those, who have a disinclination for God, and are entangled in attachment and pleasure, depart to return, because their discrimination is covered. Their path is dark viz., there is predominance of ignorance. The term 'Caiva' (and even), is used for those, whose aim has been to realize God but at the time of death they have deviated from the path due to some desires lurking in them and so they after enjoying the heavenly pleasure, come back. Here, the word 'Yoginaḥ', has been used, both for those, who do not desire, the fruit of their actions, as also, for those who have a desire, for the fruit of their actions.

Appendix—He, who has affinity for the kaleidoscopic prakṛti (nature) has to return to this mortal world. But he, who is not attached to the kaleidoscopic prakṛti, has not to return.



Link:—In the next verse, Lord Kṛṣṇa describes, the path of the Yogīs (ascetics), who depart, never to return.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम्।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

agnirjyotirahaḥ śuklaḥ ṣaṇmāsā uttarāyaṇam
tatra prayātā gacchanti brahma brahmavido janāḥ

In the path, in which deities preside over effulgent fire, the day-light, the bright fortnight and the six months of the northern solstice, then departing after death, the knowers of Brahma (having attained Brahmaloḥka), finally reach Brahma. 24

Comment:—

'Agnirjyotirahaḥ śuklaḥ ṣaṇmāsā uttarāyaṇam'—In the bright path, first of all, there is the right of fire-god. Fire gives light at night, and that light works, for a short distance and for a short time, while the day-light, works for a longer distance and a longer time. A bright fortnight, is the night of manes. The light of this bright fortnight, remains for a very long distance and for many days in the sky. The northern path of the sun, is of six months, and is equal to a day of the gods. The light in the northern path, remains for a very long distance and time.

'Tatra prayātā gacchanti brahma brahmavido janāḥ'—Those, who pass along the bright path, first go to the territory, of the fire-god. Then the fire-god, hands them over, to the god of day, after they have crossed fire-god's territory. Similarly, the god of day, hands them over to the god of bright fortnight, and he hands them over to the god of the northward course of the sun, and he hands them over to the god, of the abode of Brahmā. Then with Brahmā, they are liberated and attain God.

Here, the term 'Brahmavidaḥ', has been used for those who know Brahma, and not for those, who have realized Him. If they had realized Him, they would have been liberated souls, they would not have gone, to the abode of Brahmā.

Appendix—The yogīs (ascetics), who during their spiritual practice had a craving to go to the abode of Brahmā or had an insistence on their opinion, they in an order first go to the abode of Brahmā and then are liberated along with Brahmā, when there is final dissolution.

**brahmaṇā saha te sarve samprāpte pratisaṅcare
parasyānte kṛtātmānaḥ praviśanti param padam**
(Kūrmapurāṇa pūrva. 11/284)

At the completion of the age of Brahmā, when there is final dissolution, then all pure hearted persons attain the Supreme Goal with Brahmā.

In salvation by stages the abode of Brahmā is just like a station on the way, where only the persons craving for pleasures, alight. But those, who have no craving for pleasures, don't alight there; as if we have no purpose on the way, there may be a station or a jungle, what difference does it make for us?

In Upaniṣads the order of the bright fortnight path has been described in different ways; as—

According to Chāndogyopaniṣad—the deity of 'arci', the deity of daylight, the deity of bright fortnight, the deity of the northern solstice, Saṁvatsara, āditya, moon, vidyut, and then to carry to the abode of Brahmā by an inhuman being (4/15/5; 5/10/1-2).

According to bṛhadāraṇyakopaniṣad—the deity of light, the deity of day, the deity of bright fortnight, the deity of the northern solstice, abode of deities, āditya, vidyut (vaidyuta deity) and then attaining 'Brahmaloka' by mānasa puruṣa (6/2/15).

According to Kauṣītakiṛāhmaṇopaniṣad—the abode of fire, the abode of air, the abode of sun, the abode of Varuṇa, the abode of Indra, the abode of Prajāpati and then the abode of Brahmā (1/3).

In Brahmasūtra (4/3/2-3) also this topic has been discussed.

In Upaniṣads the bright fortnight path has been named 'devayāna', 'arcimārga', 'Uttaramārga', 'devapatha' and 'brahmapatha' also.



Link:—In the next verse, Lord Kṛṣṇa, describes the path of those, who depart to return.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

dhūmo rātristathā kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyanam
tatra cāndramasaṁ jyotiryogī prāpya nivartate

In the path, in which gods preside over smoke, the night, the dark fortnight and the six months, of the southern solstice, then traversing through, the Yogī (devoted to action with a motive) after death, catches the lunar light and he returns to the mortal world. 25

Comment:—

'Dhūmo rātristathā kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyanam tatra cāndramasaṁ jyotiryogī prāpya nivartate'—In the dark path, the god of smoke, hands over those, who pass along that path to the god of night, when they have crossed his territory. Similarly, the god of night, hands them over to the god of dark fortnight, who hands them over to the god of the southern solstice. He hands them over to the god of lunar light, and they attain the divine worlds, such as heaven etc. Then after enjoying pleasure as fruit of their merit and virtue, they have to return.

Here, a point needs attention, that the lunar sphere which is seen, is not the lunar world, mentioned here, because the lunar sphere is near the earth, while the lunar world, is farther than even the sun. The nectar (energy), to the lunar sphere, comes from the lunar world, and that energy nourishes, all herbs and plants.

Here, the dark path stands, for the path which leads to the higher worlds. It has been called dark, because it is darker than the bright path. Ordinary men, are born in the mortal world after death, sinners go to the demoniac wombs, while vile sinners, to hell. Thus those, who pass along the dark path, are far superior to those who take demoniac births or go to hell, because this path is better and brighter, than other paths which lead, to the cycle of birth and death.

While returning from the dark path, the soul first comes to the sky, then to the clouds through air; and through rain, it enters the grain. Then, it enters men, when they eat food according to the fruit of actions, of the previous birth. From man it goes to woman, and takes birth. Thus, it follows the wheel of birth and death.

Now a question arises, as to why the Lord has called the people who perform actions, for their fruit, Yogīs (ascetics). There can be several reasons—

(i) The Lord in the Gītā declares, that those who are established in sattva (the quality of goodness), go to higher regions, while others go to middle or lower regions (Gītā 14/18). Here, there is a description of those, who go to the higher regions. Thus being superior to those, who go to the middle or lower regions, they have been called Yogīs.

(ii) They go to higher worlds, for enjoying heavenly pleasures, after having renounced mundane pleasures by self-control. They have been called Yogīs, because they become equanimous to some degree, whether they receive mundane pleasures or not in this world.

(iii) Their aim has been to realize God. But, at the time of death, they deviate from Yoga, because of their subtle desire for pleasure, so they go to higher worlds, such as the abode of Brahmā etc. After living there for a long time, they are born, in the houses of pious and wealthy men. Devotees, who deviate from

Yoga, go along this dark path. As persons, having an interested motive also pass through this path of yoga. Therefore they have been called Yogīs.

In the twenty-fourth verse, Lord Kṛṣṇa has used the expression 'Brahmavido janāḥ' (Brahma knowing people), in plural number, while in this verse He has used the term 'Yogī', in singular. It shows, that all men deserve God-realization and it is easy to attain Him, because He is naturally attained to all. So, the Lord, has used a plural number. But it is difficult to attain heaven, etc., because so many efforts have to be made and so many rituals to be observed, by a person. Moreover, from heaven he has to return to this mortal world. So, here a singular number has been used.

An Exceptional Fact

(1) Those, whose aim is to realize God, but their desire for pleasure is not rooted out, go to the abode of Brahmā. Thereafter, enjoying pleasure, their desire is wiped out and they are liberated from the bondage of birth and death, as described in the twenty-fourth verse.

Those, whose aim is to realize God, and have no desire for pleasure here or hereafter, but at the time of death deviate from meditation on the attributeless Lord, are directly born, in the family of enlightened Yogīs. There, by striving with greater vigour than before, for perfection, they attain salvation (Gītā 6/42-43).

Those, whose aim is to enjoy heavenly pleasures, ascend heaven, by virtue of their meritorious deeds, and return to the earth, when their fruit has been enjoyed (Gītā 7/20—23; 8/25; 9/20-21).

Those, whose aim is to realize God, and deviate from Yoga, because they could not root out the desire for worldly pleasures, at the time of death. So they obtain higher worlds, such as heaven etc., enjoy pleasures there, and then, take birth

in the house of pious and wealthy men. There, by their former practice, they are drawn towards God and reach the Supreme Goal (Gītā 6/41, 44-45). Such strivers, are far superior to those, whose aim is to enjoy heavenly pleasures.

(2) Generally, people think that those who die, in day time, in a bright fortnight, and in the six months of the northward course of the sun, attain salvation, but those who die in nighttime, in a dark fortnight and in the six months of the southern passage of the sun, do not attain salvation. But, actually it is not so. This description has been given, only for those who go to higher regions. It does not apply to those, who go to hell or take birth in evil species. The fact, is that beings go to higher or lower regions, according to their actions, whether they die, in the daytime or nighttime, bright fortnight or dark fortnight, or northern or southern solstice.

Devotees who take refuge in the Lord, attain Him, whether they die in the daytime or nighttime, bright fortnight or dark fortnight, or northward course of the sun, or the southward course of the sun.

Now a doubt arises why Bhīṣma, a liberated soul, waited for the northward course of the sun, in leaving his mortal body. The clarification is, that Bhīṣma had not to go to the Abode of God. He being a god named Vasu, had to go to the world of the gods. There the doors remain closed, at the time of the southward course of the sun. So, if he went at that time, he would wait outside, to enter his world. He had the power to die, anytime, as he willed. So he thought it better to die and wait, as he could behold Lord Kṛṣṇa, and have good company, which would be useful for the welfare of everyone. So, he left the body, at the time of the northward course of the sun.

Appendix—Selflessness is Light and selfishness is Dark.

In Upaniṣads the order of the dark fortnight has been given in different ways—

According to Chāndogyopaniṣad—the god of smoke, the god of night, the god of the dark fortnight, the god of the southern solstice, the abode of manes, the sky, the moon and then return to the mortal world (5/10/3-4)

According to bṛhadāraṇyakopaniṣad—the deity of smoke, the deity of night, the deity of the dark fortnight, the deity of the southern solstice, the abode of manes, moon and then return to the mortal world (6/2/16).

In Upaniṣads the dark fortnight has been named—‘pitryāna’, dhūmamārga’ and ‘dakṣiṇamārga’ also.



Link:—The next verse, is the concluding verse, on the topic of the two paths.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ २६ ॥

śuklakṛṣṇe gatī hyete jagataḥ śāśvate mate
ekayā yātyanāvṛttimanyayāvartate punaḥ

These two paths—the bright and the dark, are considered to be the world's eternal paths. Proceeding by one, a man has not to return, while taking the other, he returns. 26

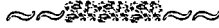
Comment:—

‘Śuklakṛṣṇe gatī hyete jagataḥ śāśvate mate’—All creatures, according to their actions, or by God's grace, sometime or other, receive this human life, and then according to the actions of this human life, go to higher, middle or lower regions. Now, it depends upon them, whether they pass along the bright path or the dark path, because they are all linked to the two paths.

So long as, men attach importance to perishable objects of the world, and have a desire for them, they can go to lower regions, even after reaching higher ones. Similarly, being fraction of the Lord, they can go, to the higher regions. So, a striver should ever be alert and cautious. He should, never attach importance to perishable things of the world and should never hate a person, because that person being a fraction of the Lord, may be inclined towards Him any time.

As the Lord, has declared Yoga as imperishable, the two paths, bright and dark, are also imperishable and eternal.

'Ekayā yātyanāvṛttimanyayāvartate punaḥ'—Strivers proceeding by the bright path, have not to return; they go to the abode of Brahmā, and attain emancipation, with Brahmā. But persons proceeding by the dark path, return i.e., follow the cycle of birth and death.



Link:—Lord Kṛṣṇa, in the next verse, gives the merit of knowing, the two paths.

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

naite sṛtī pārtha jānanyogī muhyati kaścana
tasmātsarveṣu kāleṣu yogayukto bhavāṛjuna

Knowing these two paths in essence, O Pārtha, no Yogī is deluded. Therefore, O Arjuna, be saturated with Yoga, at all times. 27

Comment:—

'Naite sṛtī pārtha jānanyogī muhyati kaścana'—Strivers, who do not attach importance to perishable objects, are followers of bright path. But those persons, who are engrossed in the world and whose aim is to hanker after prosperity and pleasures, are in complete darkness. People who by controlling

their senses, from the worldly pleasures, perform actions, such as oblation, penance and charity etc., in order to enjoy the heavenly pleasures, are also in the dark, because they have to return from the higher regions, and have to follow the wheel of birth and death.

Thus, a striver by knowing the secret of the two paths, becomes a Yogī i.e., he performs actions without having any desire for the fruit of actions, because he transcends the pleasures of this world, as well as, of the next one. Thus, he is not deluded.

A Yogī, is he whose aim, is to remain equanimous, in acquisition and non-acquisition, of worldly pleasure.

'Tasmātsarveṣu kāleṣu yogayukto bhavārjuna'—One who is determined, that he has to realize God, remains equanimous, in favourable and unfavourable circumstances, and incidents etc. Therefore Lord Kṛṣṇa directs Arjuna to be established in Yoga, in the form of equanimity i.e., without being affected, by favourable and the unfavourable circumstances, he should make their right use. In favourable circumstances he should, serve the world, and in unfavourable circumstances he should renounce, desire for favourable circumstances.

Appendix—Only the man ridden with desire gets deluded viz., paves the way to birth and death. The man, who knows the bright and the dark paths, being selfless, does not pave the way to birth and death viz., he does not pass by the dark path.

In the seventh verse of this chapter the Lord declared—'tasmātsarveṣu kāleṣu māmanusmara yudhya ca' and here He declares—'tasmātsarveṣu kāleṣu yogayukto bhavārjuna'—it means that thinking (remembrance) of God viz., to worship God is 'Yoga' and to be established in equanimity viz., to be detached from the world, is also Yoga. Both have the same result.



Link:—Lord Kṛṣṇa, now gives the merit of becoming a Yogī.

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

vedeṣu yajñeṣu tapaḥsu caiva
dāneṣu yatpuṇyaphalaṁ pradiṣṭam
atyeti tatsarvamideṁ viditvā
yogī param sthānamupaiti cādyam

The Yogī, who knows this secret, transcends the fruits of meritorious deeds, attached to study of the Vedas, performance of sacrifices, austerities and charities, and he attains the supreme primeval abode. 28

Comment:—

'Vedeṣu yajñeṣu tapaḥsu caiva dāneṣu yatpuṇyaphalaṁ pradiṣṭam atyeti tatsarvamideṁ viditvā yogī param sthānamupaiti cādyam'—The fruit of performing meritorious acts, such as austerities, sacrifices, penances, charities and pilgrimages etc., is perishable, because all those acts have a beginning and an end; so how could their fruit, be imperishable? The man (soul), because of ignorance gets entangled in perishable things and persons etc., though, he is an eternal fraction of the Lord. Thus a striver, who knows the secret of the bright and the dark paths, described from the twenty-third verse to the twenty-sixth verse, transcends, the fruits of meritorious deeds, of the performance of sacrifices, austerities and charities etc., because he comes to know that all the worlds of pleasures from the abode of Brahmā downwards are subject to return. But on attaining, the Lord, there is no rebirth (Gītā 8/16). He, also knows, that he is a fraction of the Lord, and so without getting entangled in perishable and kaleidoscopic things and

pleasures, he can take refuge, in Him. Thus, he can attain, the primeval Abode viz., God* Who has been called in the twenty-first verse, of this chapter 'Supreme Goal', and 'Supreme Abode'.

The man, who is engrossed in pleasure and prosperity, cannot know, the Supreme primeval Abode viz., God. He himself, is responsible for this ignorance, because of his disinclination for God. He can wipe out this ignorance and error. If he renounces, the desire for sensual pleasure, he can know the supreme primeval Abode viz., the Lord. So a striver should make the best possible efforts, to attain the goal of human life, by renouncing desire, for perishable pleasure.

At the end of the sixth chapter, Lord Kṛṣṇa first, recited the merits of a Yogī, and then called upon Arjuna, to be a Yogī (6/46), but here, He first asked him to be a Yogī, and then explained, the merits of a Yogī. The reason, is that in the sixth chapter, the context is of the aspirant, who falls short of perfection in Yoga. Arjuna, then puts the question, "He whose mind deviates from Yoga, does not perish?" In response to his question, Lord Kṛṣṇa answers, "There is no fall for him, either here or hereafter. Not only this, even a seeker of Yoga, transcends the fruit of actions." Therefore, Lord Kṛṣṇa, first tells the merit of a Yogī and then orders Arjuna to be a Yogī. Here, Arjuna puts the question, "How are You to be known, at the time of death, by the self-controlled?" So, Lord Kṛṣṇa answers, "I am attainable by exclusive devotion." It means, that when a devotee, having total disinclination for worldly objects, takes refuge only in Him, He is attained, by that Yogī easily. So Lord Kṛṣṇa, first orders him to be a Yogī, and then explains the merit of a Yogī.



* "I am the prime cause in all respects of gods as well as of other seers" (Gītā 10/2); "I take refuge in that Primal Person (Gītā 15/4)."

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे अक्षरब्रह्मयोगो नामाष्टमोऽध्यायः ॥८॥

*om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde akṣarabrahmayogo
nāmāṣṭamo'dhyāyaḥ*

Thus with the words—Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the Supreme, the scripture of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this is eighth designated discourse: "The Yoga of the Imperishable Brahma."

The terms 'Akṣara' (Imperishable), and 'Brahma', stand for God Who is attributeless-formless; with attributes-formless; and endowed with, attributes and form. The thought of anyone of the three kinds, leads a striver to, union with God. Therefore this chapter is designated: "The Yoga of the Imperishable Brahma."

Words, letters and Uvāca (said) in the Eighth Chapter

1. In this chapter in 'Athāṣṭamo'dhyāyaḥ' there are three words, in 'Arjuna Uvāca' etc., there are four words, in verses three hundred and seventy-seven words and there are thirteen words of colophon. Thus, the total number of words is three hundred and ninety-seven.

2. In 'Athāṣṭamo'dhyāyaḥ' there are six letters, in 'Arjuna Uvāca' etc., there are thirteen letters, in verses there are nine hundred and forty-five letters, and there are forty-seven letters of colophon. Thus the total number of letters, is one thousand and eleven. Out of the twenty-eight verses of this chapter, each of the ninth, eleventh and twenty-eighth verses, is of forty-four letters, the tenth verse is of forty-five letters, and each of the remaining twenty-four verses, is of thirty-two letters.

3. In this chapter 'Uvāca' (said), has been used twice—'Arjuna Uvāca' once, and 'Śrībhagavānuvāca', once.

Metres Used in the Eighth Chapter

Out of the twenty-eight verses, of this chapter, in the ninth, tenth and eleventh verses, there is 'upajāti' metre; in the twenty-eighth verse there is 'indravajrā', metre. Out of the remaining twenty-four verses, in the third quarter of the second verse, and first quarter of the fourteenth verse, 'bha-gaṇa' being used there, is 'bha-vipulā' metre; in the third quarter of the twenty-fourth verse, 'ma-gaṇa' being used there, is 'ma-vipulā' metre; in the first quarter of the twenty-seventh verse 'ra-gaṇa' being used there is, 'ra-vipulā' metre; and in the first quarter and the third quarter of the third verse 'na-gaṇa' being used there, is 'jātipakṣa-vipulā' metre. The remaining nineteen verses are possessed of the characteristics of right, 'pathyāvaktra' Anuṣṭup metre.



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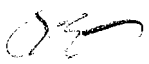
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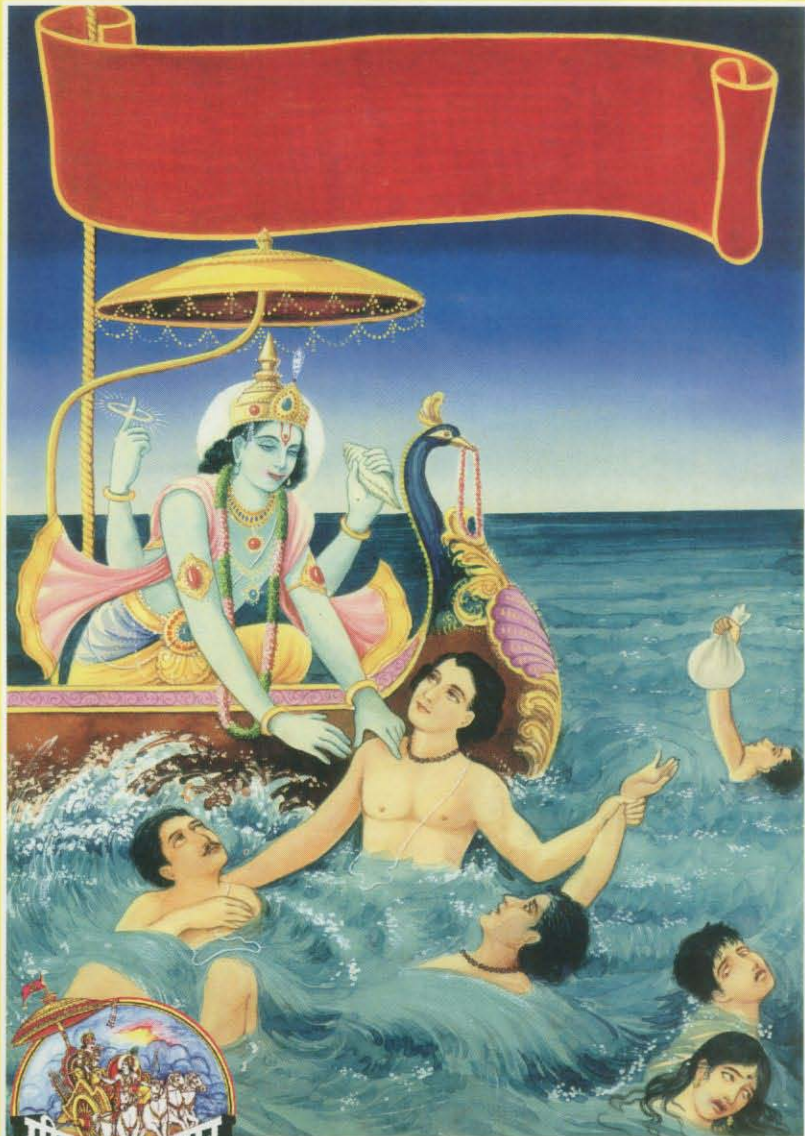
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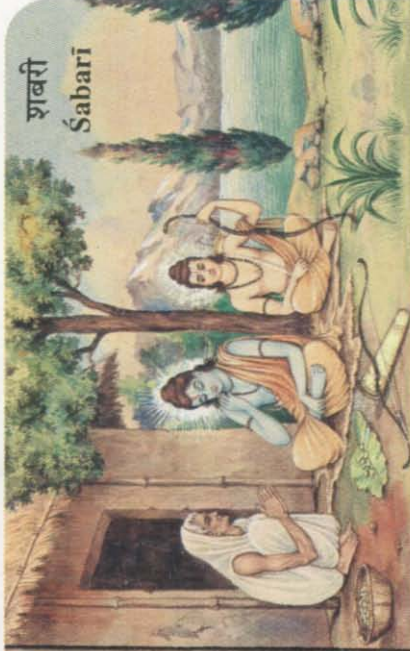
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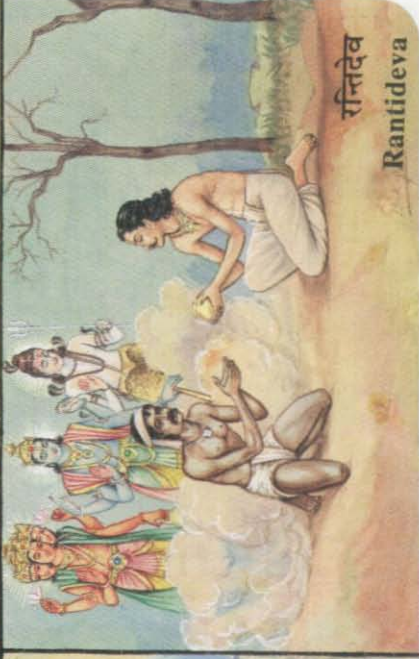
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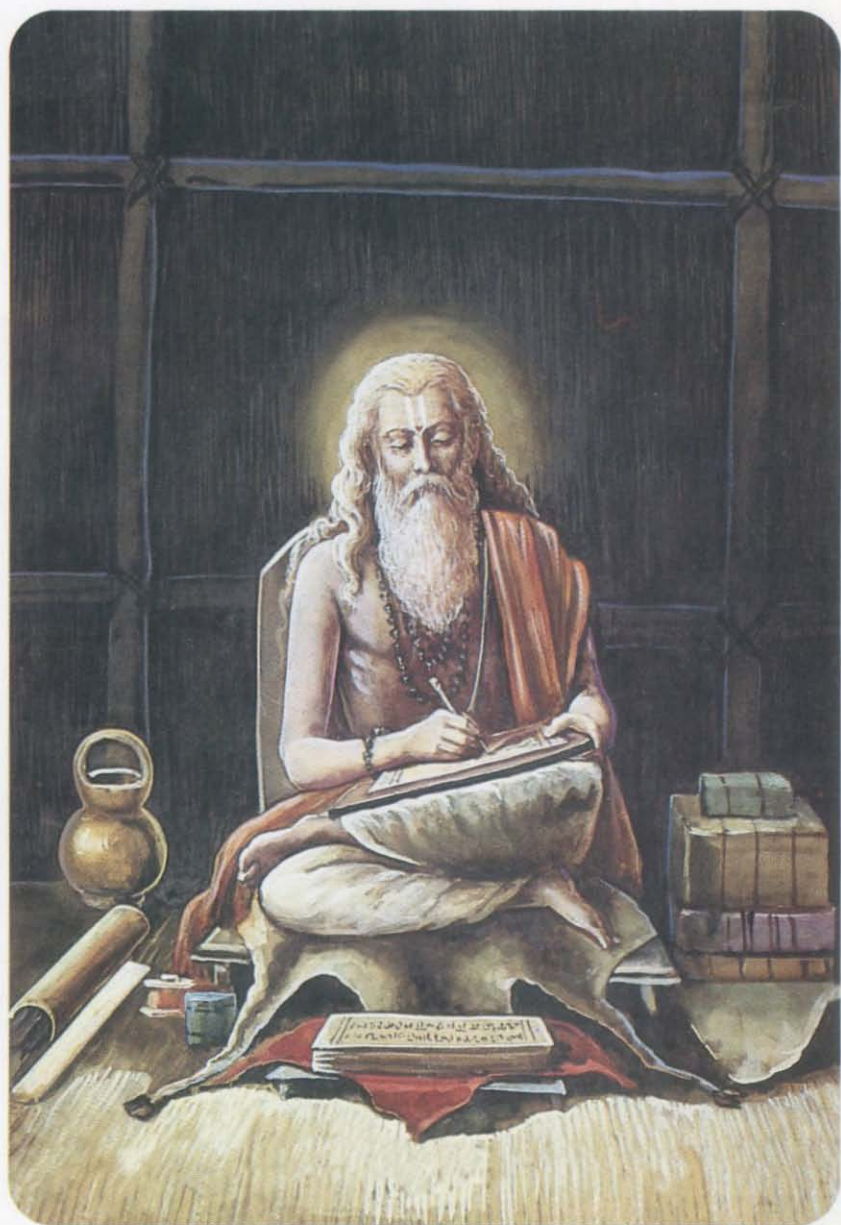


रन्तिदेव

Rantideva

पत्र, पुष्प, फल, जलका ग्रहण

Accepting of leaf, flower, fruit and water



भगवान् वेदव्यास

Sage Vedavyāsa



कौरव-सभामें विराट् रूप

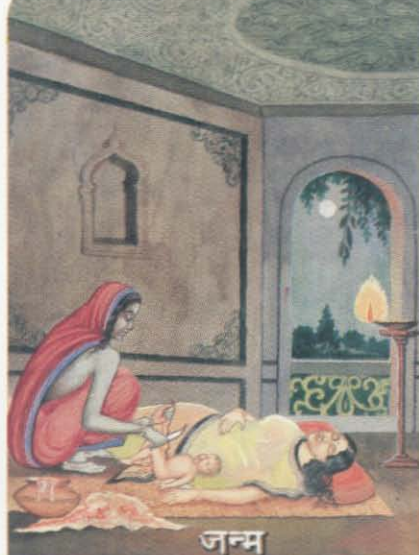
The cosmic form in Kaurava court



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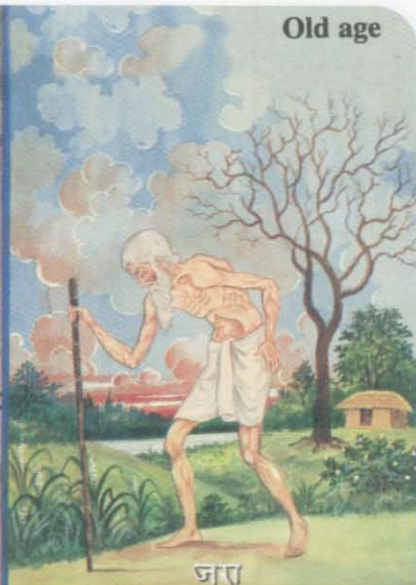
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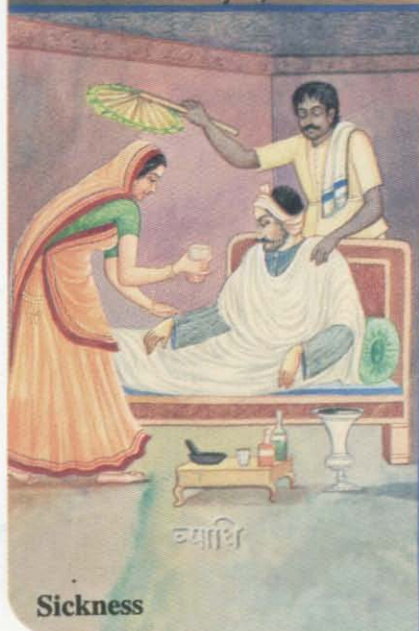


जन्म

Old age



जरा



व्याधि

Sickness



मृत्यु

Death

चार अवस्थाएँ

Four stages



संसार-वृक्ष

The world in the form of Aśwattha tree



भजन करनेवाले भक्त

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॥ Om Śrī Paramātmāne Namaḥ ॥

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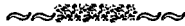
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॥ Shri Hari ॥

Ninth Chapter

INTRODUCTION

In the seventh chapter, Lord Kṛṣṇa was unfolding to Arjuna knowledge (wisdom) with realization (real knowledge of manifest Divinity). But in between, Arjuna at the beginning of the eighth chapter, raised seven questions. So Lord Kṛṣṇa, by answering the first six questions, in brief, answered, in detail the seventh question—"How are you to be known at the time of death by the self-controlled?"

Now, the Lord starts the same topic of Knowledge (Jñāna), with Realization (Vijñāna), in the ninth chapter.

श्रीभगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ १ ॥

śrībhagavān uvāca

idaṁ tu te guhyatamaṁ pravakṣyāmyanasūyave
jñānaṁ vijñānasahitaṁ yajjñātvā mokṣayase'śubhāt

The Blessed Lord said:

To you who is free from the carping spirit I shall now unfold the most mysterious knowledge (Jñāna), along with realization (Vijñāna) by knowing which, you will be released from evil i.e., the evil of worldly birth and death. 1

Comment:—

'Idaṁ tu te guhyatamaṁ pravakṣyāmyanasūyave'—Lord Kṛṣṇa, has used the term 'Idaṁ' (this), to highlight the topic, which he

wants to unfold. To state its merit, He has used the superlative form, of the adjective—'Guhyatamam' (most profound). It means, that this knowledge combined with realization, is most profound. It has been called, a 'sovereign secret', in the second verse, and 'the greatest secret', in the sixty-fourth verse of the eighteenth chapter.

Here, in this chapter, first He used the expression 'Guhyatamam' (the most profound), and later (in 9/34) used 'Manmanābhava' (fix your mind on Me), while, in the eighteenth chapter, first He used the expression 'Sarvaguhyatamam' (the most secret of all), and then (in 18/65) said 'Manmanābhava' (fix your mind on Me). It means, that the same topic has been explained here, as well as, there.

This most profound secret cannot be disclosed to all, because the Lord has described His own merit, in it. One who possesses a critical spirit, in the least, can take the contrary meaning, that Lord Kṛṣṇa, is boasting of His own merits. The Lord wants to say to Arjuna, that he is devoid of a carping spirit. So He, will unfold the most profound knowledge, along with realization to him viz., He will explain the 'Tattva' and also the methods for its realization.

Secondly, He means to say, that every human being is eligible to take refuge in Him. Even the vilest sinner, belonging to any caste, creed, country and colour, deserves to seek refuge, in Him. So, by taking refuge in Him, he can attain Him. Hence He wants to disclose this secret.

The Lord uses the term 'Tu' (indeed), as He could not say, in the seventh chapter, all that He wanted to say. So, He declares, that He will amplify the same topic again.

'Jñānam vijñānasahitam'—The belief, that the Lord is the root of the universe, is 'Jñāna' (Knowledge), and the realization that in the universe, there is nothing besides the Lord is 'Vijñāna' (real knowledge of manifest Divinity). In the first half, of the

preceding verse, the Lord has eulogized 'Knowledge along with Realization', by the terms 'Idam' and 'Guhyatamam'.

Knowledge and Realization

"By having this knowledge, combined with realization, you will be freed from evil. This knowledge is a sovereign science, and a sovereign secret etc. Men, devoid of faith in this Dharma (Duty), revolve in the path of the mortal world" (9/1—3). By saying so the Lord explained 'Knowledge'. "All this universe is pervaded, by Me in My unmanifest form i.e., in this universe, there is nothing else besides Me" (9/4—6). By saying so He explained 'Vijñāna'.

"All beings compelled by their own nature go into My Prakṛti (the prime cause), at dissolution and at the beginning of creation, I bring them forth again. But these actions, do not bind Me. With Me as a supervisor, nature brings forth, the whole creation. Fools, not knowing My supreme nature, think low of Me. Senseless persons with vain hopes, vain actions and vain knowledge, have embraced a nature, which is fiendish, demoniacal and delusive. Great souls, possessing divine nature, knowing Me as imperishable and prime cause of creation, worship Me constantly, with an undivided mind. Others, through their offering of knowledge, worship Me as their very self etc." (9/7—15). By saying so, the Lord explained the term 'Knowledge'. "I am a Vedic ritual, I am sacrifice, I am an offering to the departed (ancestors), I am a medicinal herb etc., and I am, a being as well as, non-being, i.e., I am 'everything'" (9/16—19). By saying—so He explained, 'Vijñāna'. "Those who worship Me through sacrifice, to seek access to heaven, having enjoyed the vast world of heaven, return to the world of mortals, on the exhaustion of their merit. To those, who worship Me with exclusive devotion, I attend to their needs and preserve what is already possessed, by them. These devotees, who endowed with faith, worship other gods, worship Me ignorantly. Those who do not know Me, as

the Enjoyer and Lord of all sacrifices, fall. Those who offer Me with devotion a leaf, a flower, a fruit or even water etc., and all their actions, are freed from the bondage of actions" (9/20—28). By saying so, He explained, 'Knowledge'. "I am equally present in all beings; there is none hateful or dear, to Me. But, those who worship Me with devotion, are in Me and I am in them" (9/29). By saying so, He explained, 'Vijñāna'. In the next five verses (from 9/30—34) 'Vijñāna' has further been explained.*

'Yajñātva mokṣyase'—Affinity with unreal, is an evil which is the cause of birth in good and evil wombs. This affinity, is not natural and real, it is merely assumed, by error. So, a man can be liberated from this assumed affinity, by not strengthening it. Actually man (soul) is an eternal fraction of the Lord, but assumes its affinity of 'Tness and 'Mineness', with the body and the world, and thus dies and is, reborn. When he realizes reality or he is inclined towards God, then he is released from the evil of worldly, birth and death.

Appendix—The world is manifest. Karmayoga (performance of action in a disinterested manner) being unmanifest is secret. Being more secret than Karmayoga, Jñānayoga (knowledge of the self) is more secret. Being more secret than even Jñānayoga, Bhaktiyoga is the most secret. The secret (guhya) and the more secret (guhyatara) are worldly but the most secret (guhyatama) is unworldly.

All worlds, from the abode of Brahmā downwards, being subject to rebirth, are evils (Gītā 8/16). Having known the most profound topic, a man is totally liberated from the evil of worldly birth and death. A man is liberated from this evil by Karmayoga and Jñānayoga also but here liberation from the evil means—there should not be any other entity in the least besides God and there should not remain even the subtle iota (trace) of

* It does not mean that Jñāna and 'Vijñāna' are water tight compartments and they don't include each other.

ego which causes philosophical differences.

'To know the self' is 'Jñāna' and 'to know God in full' is 'Vijñāna'. Within 'nirguṇa' (attributeless God), 'saguṇa' (God in full) is not included but within 'Saguṇa', 'nirguṇa' is included, therefore the knowledge of 'Saguṇa' is 'Vijñāna' viz., special 'Jñāna'.



Link:—In the next verse, Lord Kṛṣṇa mentions, the merits of Knowledge with Realization.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

rājavidyā rājaguhyam pavitramidamuttamam
pratyakṣāvagamam dharmyam susukham kartumavyayam

This knowledge (Jñāna) with realization, is the sovereign of sciences, and mysterious, and is, supremely holy, most excellent, directly realizable (attendant with virtue) very easy to practise and is imperishable. 2

Comment:—

'Rājavidyā'—This knowledge with Realization, is a sovereign science, after knowing which, nothing remains to be known.

At the beginning of the seventh chapter, Lord Kṛṣṇa said, "After knowing My entire form, nothing else remains to be known." He declared at the end of the fifteenth chapter, "The undeluded person who knows Me, beyond perishable Matter and superior to the imperishable soul, knows all i.e., nothing else remains to be known to him."

So it seems that greater importance has been attached to the Lord Who is endowed with attributes and form in comparison to other forms whether manifest or unmanifest, attributeless or with attributes.

'Rājaguhyam'—This is a sovereign secret, because in the

world there is nothing more secret, than this.

As an actor, in a play conceals his original identity, similarly, the Lord is not manifest to all (Gītā 7/25), because men devoid of devotion have a critical spirit. But, He becomes manifest to His loving devotees. To disclose his identity is something very secret.

'Pavitramidam'—This science is supremely holy and is a purifier. By this science, even the vilest sinner becomes instantly virtuous viz., holy and secures, lasting peace (9/31).

In the tenth chapter, Arjuna addressed Lord Kṛṣṇa, as the greatest purifier (10/12); in the fourth chapter, Lord Kṛṣṇa declared, that in the world there is no purifier like knowledge (4/38), and here He declares Knowledge with Realization, (by using eight adjectives) as a purifier. It means, that the Lord and His name, form, sport, place, thought, utterance, loud-chanting, meditation and knowledge etc., are holy and purify i.e., everything of the Lord is a great purifier, which purifies all beings.

'Uttamam'—This science, is super-excellent, because it makes My devotees, the most noble. One becomes so noble, that I obey him. About those devotees, the Lord declares, "They abide in Me and I abide in them" (9/29) i.e., by being absorbed in Me, they become one, with Me.

'Pratyakṣāvagamam'—It is directly realizable. The more one knows it, the more uncommon, he becomes. As soon as, he knows it, he secures lasting peace. Thus it is directly realizable.

'Dharmyam'—It is virtuous. All the actions performed, for God-realization without a desire for fruit, are included in virtuous actions.

In the second chapter, Lord Kṛṣṇa said to Arjuna, "There is nothing more welcome for a man of the warrior class, than a righteous war" (2/31). It means, that all actions performed according to one's caste and stage (order) of life, sanctioned by scriptures, are virtuous. Besides these, all the means for God-

realization and all divine traits, have also been called immortal Dharma (Righteousness), (Gītā 12/20).

'Avyayam'—It is imperishable. The Lord has also said, that His devotee never perishes (9/31).

'Kartum susukham'—It is very easy to practise. How easy it is to offer a leaf, a flower, a fruit or water etc., to God, by regarding them as His (9/26)! If a devotee offers somethings to God, thinking these as his own, the Lord reciprocates them, an infinite times, more. But, if he offers them, to Him regarding them as His, He offers Himself to him. How easy it is! By doing so, He has only to rectify his error.

The Lord, is easily attainable, because He pervades everywhere, every time, in all the persons and things etc. Whatever is seen, heard and grasped therein, He pervades. All men are His, and He is theirs. But, they without realizing this real affinity attach importance to Matter and thus follow, a cycle of birth and death. If they pay a little attention to Him, they will perceive a singularity in Him, and will realize that they have no affinity with nature, but they have very innate relationship, with God.

Appendix—Karmayoga and Jñānayoga is 'rāja-vidyā' (sovereign science) and Bhaktiyoga is 'rāja-guhya' (sovereign secret). In the fourth and fifth verses of this chapter 'rāja-vidyā' and in the thirty-fourth verse 'rāja-guhya' has been specially mentioned.

'Pratyakṣāvagamam'—It bears direct fruit. Peace is attained by Karmayoga, salvation is attained by Jñānayoga and love (devotion) is directly attained by Bhaktiyoga. By taking refuge in God, a man directly becomes free from fears, sorrows, worries and doubts. The realization of the self which is truth, consciousness is also direct. 'Dharmyam'—It is not devoid of virtues, but it is virtuous, it is imbued with virtues. Having known it, the human life becomes successful viz., nothing remains to be done, nothing remains to the known and nothing remains to be attained.

‘Susukham kartum’—It is very easy to practise because God is naturally attained. All is God— it needs no labour, it is mere acceptance. From the view point of Karmayoga, if the things, which are not ours but which are of others, are used in rendering service to others, what force is needed in it! From the view point of Jñānayoga, if we get established in the self, what force is needed! From the view point of Bhaktiyoga, if we surrender ourselves to God, what force is required! All these disciplines culminate easily.

‘Avyayam’—In fact this is the imperishable and final entity beyond which there is nothing else.



Link:—When it is very easy to practise and is also a sovereign science, why do people not avail themselves of it? The answer comes:

अश्रद्धाऽनाः पुरुषा धर्मस्यास्य परन्तप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

aśraddadhānāḥ puruṣā dharmasyāsya parantapa
aprāpya mām nivartante mṛtyusaṁsāravartmani

People devoid of faith in this Dharma, fail to reach Me, O oppressor of the foes, and they whirl in the path of the world of death i.e., they remain caught up in the recurring cycle of births and deaths. 3

Comment:—

‘Aśraddadhānāḥ puruṣā dharmasyāsya parantapa’—‘Dharma’, is of two types—‘Svadharmā’ and ‘Paradharmā’. Ever existent self is, ‘Svadharmā’, and nature and its evolutes, is ‘Paradharmā’. In the preceding two verses, the Lord promised to explain Knowledge with Realization, and eulogized it by assigning eight merits. This is mentioned here, as ‘Dharma’. People devoid of faith, are those, who are absorbed in worldly perishable things, by

regarding these as real.

What a wonder it is, that men have faith in bodies, families, wealth and property etc., which are kaleidoscopic and depend, on them! They do not reflect, how long they will remain with bodies, and how long those bodies will remain, with them. They should depend on the self, or on God.

'Aprāpya mām nivartante mṛtyusaṁsāravartmani'—The Lord says that He is present in all climes, times, things and persons and He is ever attained. Those who have faith in the mundane instead of attaining Him, whirl in the path of birth and death. If they are born, they have to die; if they die, they are to be born. To whatever species, they go, they assume affinity with those species. Actually their connection with those bodies, is constantly severing. This affinity, cannot last long. Such people, revolve in the path of the mortal world. Even after reaching higher regions, as the abode of Brahmā etc., they have to return (8/16,25; 9/21). It means, that there is rebirth, so long as they do not attain God.

The Lord, while using the expression 'Mṛtyusaṁsāravartmani', means that they revolve in the path of the mortal world. In the seventh verse of the twelfth chapter, the world has been called, an ocean of birth and death.

God by his grace, suspending the fruit of actions, bestows this human body, so that men may attain salvation. But, by seeing those who, by missing this golden opportunity for salvation, follow a cycle of birth and death. God pities them and repents His action because those fools, without attaining Him, descend into a still lower plane (Gītā 16/20).

'Aprāpya mām'—This expression, shows that a man has got a right to realize God. In the twentieth verse of the sixteenth chapter, also Lord Kṛṣṇa expresses His view that even a demoniac-natured man can, attain Him. So the Lord declares, "Even the vilest sinner, can become virtuous and secure, lasting peace" (9/30-31) and "Even the most sinful of all sinners, can cross all

sins by the raft of Knowledge" (4/36).

There was a city, surrounded by high walls, having an exit. A blind man with the help of a stick, wanted to grope his way out of the city. But, as soon as he neared the exit, he had an itching sensation. So, he began to scratch his skin, and he missed the exit, and went ahead. This routine continued, and he could not go out. Similarly, this soul revolves in heaven, hell and eighty-four lac forms of lives, but is unable to be liberated. So, the Lord by this grace, bestows this human body, so that he may be freed from the cycle of birth and death. But he suffers from itch, for pleasure, and by hankering after prosperity and pleasures, he dies and follows, the cycle of birth and death.

This soul is an eternal fraction of the Lord, and He is its real, abode. So, after attaining Him, there is no return, as has been declared in the Gītā, time and again: "One who knows My birth and activities divine, does not take birth again, but attains Me" (4/9); "Those who merge in Him, have no return" (5/17); "Those who attain the Supreme Abode, don't return" (8/21); "Having reached which, one never returns" (15/4); "Having reached which, men don't return" (15/6). The Śrutis, also declare the same.

An Exceptional Fact

Generally, people think that they are worldly, and so birth and death, is a natural process. But, it is perfectly wrong. A man is a fraction of God, and so he belongs to God's Abode. He is eternal and sentient, while the world is kaleidoscopic, perishable and insentient. So, he has no real affinity with the world, but he has assumed his affinity with it. The bodies, come back, again and again (8/19) while his self remains, the same.

He can never, have union, with the world and disunion from God. He may go to heaven, hell, eighty-four lac forms of lives, or through a human life, he cannot be separate, from God. But,

in other births, besides the human birth, he cannot recognize God, because his discrimination is not aroused. In this human life, he has got an opportunity to recognize Him, because He by His grace has bestowed upon him the power of discrimination, that he could recognize Him and attain Him. But it is very surprising and indeed shocking, that he instead of attaining Him, circulates, in the path of the mortal world.

We have come to this human world, to attain salvation. But, we get attached to bodies, families, wealth, property etc., which are not ours, and forget that we belong to God, and to His Abode. So, we think, that it is very difficult, to attain Him. The fact is, that it is very easy to attain Him, because He pervades everytime, everywhere, all things, men, incidents and circumstances etc., and all are, in Him. So, we are ever with Him and He is ever with us. We cannot be separate, from Him and He cannot be separate, from us.

It means, that we do not belong to this mortal world, and this mortal world (including men, things, bodies etc.,) does not belong to us. We are only God's, and only God is, ours.

Appendix—People devoid of faith in the glory of 'Jñāna' with 'Vijñāna' mentioned in the preceding verse, don't derive benefit from it but remain engrossed in perishable pleasures by attaching importance to them. Therefore they, instead of attaining God, follow the cycle of birth and death; having renounced the natural path of immortality, whirl in the path of death.

The expression 'aprāpya mām' means that in human body there was an opportunity to attain God. The man was in close vicinity to God-realization but devoid of faith, he, instead of attaining God, goes on whirling in the world. He instead of believing the ever present entity, believes in the unreal which does not stay even for a moment. His heart is so impure that he, having perceived the direct influence of God, has no faith in Him. As having perceived the direct benefit in the association

with the good and in loud chanting of the holy names of God etc., he is not specially engaged in them. At the sudden death of some near and dear one or in any other sudden sad occurrence, he develops temporary dispassion but does not remain constant in it. On 21st September, 1995 in the entire world the idols of Lord Gaṇeśa drank milk and the people saw this incident with their own eyes. But several people who regard themselves as intelligent (wise) didn't believe in this incident and contradicted it by the medium of newspapers and T.V. etc. In the assembly of Kauravas when Duḥśāsana made an effort to make Draupadī naked by pulling her Sārī, by God's grace there was a heap of Sārīs and Duḥśāsana's all efforts failed. Having seen such a miracle before their own eyes,, the Kauravas didn't come to their senses. Therefore those whose intellect is Tāmasika (of the nature of ignorance) and impure, they are not influenced by such unique incidents. They don't believe in such incidents. They see all things perverted (Gītā 18/32). Such people devoid of faith, by renouncing the path of immortality, follow the path of death in which there is nothing but death. They follow the path by which they may never attain God.

By being attached to aparā, a man whirls in the path of death. If he, instead of being attached to aparā, is attached to God, the master of that aparā, he will be liberated from the wheel of birth and death forever. A man can be liberated in this life and can even attain God's love (devotion) which is far superior to salvation. But having possessed such a high qualification, eligibility and competence, he follows the path of death. Therefore the Lord with pity utters—'aprāpya māṁ nivartante mṛtyusaṁsāravartmani' and 'māmaprāpyaiva kaunteya tato yāntyadhamāṁ gatim' (Gītā 16/20). It proves that now there is the golden opportunity to attain salvation. If a man himself is engaged in attaining salvation, then dharma, the scriptures, the exalted souls, the world and God—all help him.



Link:—In the next two verses, there is description of the sovereign science, which is mentioned, in the first two verses.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
 मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥
 न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
 भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

mayā tatamidam sarvaṁ jagadavyaktamūrtinā
 matsthāni sarvabhūtāni na cāhaṁ teṣvavasthitah
 na ca matsthāni bhūtāni paśya me yogamaiśvaram
 bhūtabhṛnna ca bhūtastho mamātmā bhūtabhāvanah

All this universe is pervaded by Me in My unmanifest form. All beings abide in Me, but I do not abide in them. Nor does the whole creation vest in Me; look at My divine Yoga (power). Being the creator and sustainer of beings, I, do not in reality, dwell in them. 4-5

Comment:—

'Mayā tatamidam sarvaṁ jagadavyaktamūrtinā'—The Lord's manifest form (Sākāra) is that which is perceived by mind, intellect and senses, while His unmanifest form (Nirākāra) is that, which is not known by mind, intellect and senses. Here, the Lord by the term 'Mayā' (by Me), has explained His manifest form, while by 'Avyaktamūrtinā', His unmanifest form. It means, that He exists, in both the forms. The Lord, here wants to express the forms in entirety. The difference in His forms, is according to sects and creeds. In fact He is the same, though He is called by different names and attributes.

In the Gītā, wherever there is a description of the real and the unreal, for the real (soul) it is mentioned "By which all this is pervaded" (2/17) because, being a portion of the Lord, like Him, it pervades everything. Where, there is description of worship, of the Lord endowed with attributes and formless, there it is

mentioned as "By whom all this is pervaded" (8/22). Where, there is description of worship, of the Lord through performance of duty, there also, it is mentioned, "By whom all this is pervaded" (18/46). For making synchronous adjustment with these statements, He declares, "All this universe, is pervaded by Me."

'Matsthāni sarvabhūtāni'—All beings abide, in Me i.e., all this universe in the form of higher and lower nature, abides in Me because all emanate, from Me, abide in Me and also merge, in Me.

'Na cāhaṁ teṣvavasthitaḥ'—Now the Lord, makes a contradictory statement, by saying that, He does not abide in them. The reason is, that if He had abode in them, with their decay and death, He would also have decayed and died. But it is not so, because the worldly bodies and things are kaleidoscopic and perishable, while in Him, there is not even the slightest modification. He remains detached, from them, established, in His Own Self.

When He declares, that He abides in them, He means that they seem to exist, because of His existence.

'Na ca matsthāni bhūtāni'*—He again declares, that the beings do not dwell, in Him. The reason is, that if the beings had dwelt in Him, like Him they would not have undergone any change in them, and they would not have perished. It proves, that they do not dwell in Him.

Now, the contradictory statements are further explained, by means of an illustration. The Lord, abides in the world and the world abides in the Lord; the Lord does not abide in the world, and the world does not abide in the Lord. Waves, are in water and water is in waves, but waves have no existence of their own, besides water. Similarly, the world has no existence of its own, besides the Lord, because like waves, the world (beings)

* It may also mean that beings don't accept that they are established in God, they accept them to be established in Nature so they are not established in him.

emanates, from the Lord, dwells in Him and merges in Him. Thus the Lord abides in the world, and the world abides in the Lord.

But, if we do not accept the independent existence of waves, because they have no existence, besides water, there is neither water in waves, nor waves in water, there remains only water, which appears as waves. Similarly, neither God abides in the world, nor does the world abide in God; the world has no existence of its own, besides the Lord, "All this is God" (7/19).

All the earthenware vessels, are of nothing, besides clay. So, there is clay in these and they are in clay. But actually, it is not so. If there had been clay in earthenware vessels, with the destruction of the earthenware vessels, clay would have been destroyed. But it is not so. Similarly, if earthenware vessels, had been in clay, they would remain safe forever, like clay. But it is not so. It means, that earthenware vessels, are not in clay. In the same way, neither God dwells in the world, nor does the world dwell, in God. If God dwelt in the world, He would die, with the death of the world. But, He does not die. It means, that He does not dwell in the world. He is established in His own self. Similarly if the world dwelt in God, the world would continue to exist, with the existence of God. But as the world perishes, so the world does not dwell, in God.

When a man, from a distance thinks of the Ganges and its bank, at Haridvāra, he forms an image of the scene, of devotees bathing, fish jumping and the clock tower etc., but actually these do not exist there. Similarly, this world, is a manifestation of the Lord's, pursuit of mind. But, when He renounces this pursuit of mind, there is no world, there is only God.

Thus, if we accept the existence, of the world, God dwells in the world and the world dwells, in God. But if we realize reality, there is neither God, in the world nor is the world, in God, there is only God. This is the view, of liberated souls and perfect devotees.

'Paśya me yogamaīśvaram'*—The Lord's divine power, is that, though He dwells in the entire world and the entire world dwells in Him, He does not dwell in the world, and the world does not dwell, in Him i.e., He being detached from the world, is established in Him. It means, being manifold, He is One and there is nothing in the universe, besides Him.

The term 'paśya' means to 'know' and 'to see'. Here it means 'to know', while in the eighth verse of the eleventh chapter it means, 'to see'.

'Bhūtabhṛnna ca bhūtastho mamātmā bhūtabhāvanah'—The Lord, is the creator and the sustainer of all beings, but He does not dwell in them i.e., He does not depend on them, and is not attached to them. The same fact, has been pointed out by Him, in the seventeenth verse of the fifteenth chapter, when he declares, "The Supreme Person, is distinct from both the perishable (world) and the imperishable (soul), He is called the Supreme Soul and He pervades and sustains, the three worlds."

He means, that as He in spite of being the creator and sustainer of the world, remains detached, free from egoism and excessive fondness, a striver, should bring up his family and manage other affairs, by remaining free from attachment, without I, mine and egoism etc. A striver, should behold the world, as Lord's manifestation and its affairs, as the sport of the Lord, and should ever remain satisfied, and pleased.

A Vital Fact

If a striver, tries to understand, he can realize, 'All this is God.' The criterion is, that he remains equanimous, in favourable

* Here the term 'Yoga' is made from the root of the verb 'Yuj samyamane' because the Lord controls the whole universe. The god of death also controls the beings according to their virtuous and evil actions but his control is confined to the mortal world, while God controls infinite worlds as well as the gods of death appointed in those worlds. This power of His control is called 'Yoga'.

and unfavourable circumstances, regard and disregard, and praise and reproach etc. Other people, may criticize his principles and beliefs, and say, that his belief that in the world there is nothing besides God, is merely a fancy. He should not feel any deficiency in his belief; he should remain, unaffected and unperturbed. He should not seek arguments and illustrations, to prove his point. His realization, should be constant and natural. A striver, may not have to give a thought, to that.

Appendix—‘Mayā tatamidam sarvam’—this expression means that as in snow there is only water, similarly God alone pervades the entire universe as equanimous, quiet, truth-knowledge-bliss solidified. The world which is perishing every moment, has no independent existence. The world which seems to exist out of ignorance, is also because of the existence of God. When there is one indivisible existence (Is) in all forms, then how can there be four divisions as ‘I’, ‘you’ (thou), ‘this’ and ‘that’? How can there be egoism and mineness? How can practice be done to wipe out the unreal which has no existence?

The Lord has used the expression ‘na ca matsthāni bhūtāni’ for ‘matsthāni sarvabhūtāni’ and He has used the expression ‘na cāham teṣvavasthitah’ for ‘mayā tatamidam sarvam jagadavyaktamūrtinā’. So long as a striver holds that God and the world are two or different from each other, he should understand that there is the world in God and God is in the world (Gītā 6/30). But when he holds that there is only one entity instead of two, then there is neither the world in God nor is God in the world.

The man himself has accepted the independent existence of the world—‘yayedam dhāryate jagat’ (Gītā 7/5). The world seems to have independent existence because of egoistic notion, the sense of mine and desire. Therefore so long as a striver has egoism, mineness and desire, there is the world in God and God is in the world. But when egoism, the sense of mine and desire are wiped out, then from the view-point of a God-realized soul,

neither there is the world in God nor is God in the world viz., only God remains—‘Vāsudevaḥ sarvam’.

There is the world in God, and God is in the world—this is ‘Jñāna’ and there is neither the world in God nor God in the world viz., there is nothing else besides God—this is ‘Vijñāna’

In Śrīmadbhāgavata it is mentioned that so long as a striver holds that there is independent existence of the world, he should worship God by regarding the beings as the manifestation of God by his dealings.* But when from his view-point, the world does not exist any more, only God remains, then he should be indifferent even to the thought—‘all is God’.† ‘Bhūtabhṛnnā ca bhūtabho mamātmā bhūtabhāvanah’—God is the origin of the whole creation—‘aham sarvasya prabhavaḥ’ (Gītā 10/8), ‘aham kṛtsnasya jagataḥ prabhavaḥ’ (Gītā 7/6). God also sustains these beings—‘yo lokatrayamāviśya bibhartavyaya īśvaraḥ’ (Gītā 15/17). Though God is the origin of all beings and also sustains them, yet He does not get tainted, is not attached to them and does not depend on them. As God does not abide in those beings, therefore by being attached to those beings and objects, God is not attained.

In fact there is no entity of matter besides the divine entity alone—‘nāsato vidyate bhāvo nābhāvo vidyate sataḥ’ (Gītā 2/16). The world seems to exist, it is valued and we are attached to it because of the desire for pleasure. Therefore so long as there is desire for pleasure, the world seems to exist.

Those who behold the world in God viz., behold the world,

*yāvat sarveṣu bhūteṣu madbhāvo nopajāyate
tāvadevamupāsīta vānmanahkāyavṛttibhiḥ

Upto the time a striver beholds Me viz., God in all beings, he should worship Me with all the activities (dealings) of his mind, speech and body.

†Sarvaṁ brahmātmakaṁ tasya vidyayā’tmamanīṣayā
paripaśyannuparamet sarvato muktaśaṁśayaḥ

(Śrīmadbhā. 11/29/18)

not as the manifestation of God, but as the material world, are atheists. But those who behold God in the world viz., don't behold the world as the world but behold it as the manifestation of God, are believers (theists).



Link:—Now, the Lord explains by an illustration how the beings dwell in Him.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

yathākāśasthito nityaṁ vāyuḥ sarvatrago mahān

tathā sarvāṇi bhūtāni matsthānītyupadhāraya

Just as the mighty wind, moving everywhere, ever rests in ether, likewise know that, all beings vest in Me. 6

Comment:—

'Yathākāśasthito nityaṁ vāyuḥ sarvatrago mahān'—As the mighty wind, moving everywhere, ever rests in ether, as breeze, air or wind, similarly, all beings animate or inanimate, revolving in the three worlds, and fourteen spheres, dwell in the Lord.

The Lord, has used the term, 'Matsthāni', from the fourth verse to the sixth verse, three times. It means, that all the beings rest in Him, they cannot be separated from Him, even though they accept their affinity with matter (nature) and its evolutes, and bodies etc.

Just as, wind is born of ether, remains in ether, and merges in ether, man (soul) emanates, from the Lord, dwells in Him, and merges into Him. When wind merges in ether, it has no existence of its own, only ether remains. Similarly when the soul merges, into the Lord, only He remains.

Unlike wind, this soul, does not move everywhere. But, when it accepts its affinity of 'T'ness and 'Mineness' with this body,

the movement of the body seems to it as its own movement, though it always rests in the Lord. Therefore, the Lord, in the twenty-fourth verse of the second chapter, has declared the soul to be eternal, omnipresent, immovable, constant and everlasting. Here it has been called 'all-pervading', because of the movement of the body, otherwise it is immovable and constant. So, the Lord declares, that all beings, rest in Him immovably and constantly.

It means, that beings of all the world, have no independent existence of their own, they ever rest, in the Lord. But, they do not realize this fact, because they assume their affinity, with the body. If they renounce this assumed affinity of 'I-ness and Mine-ness' with the body, they can secure infinite bliss. So, the Lord by warning human beings, declares that they ever rest in Him, so no labour or time is required, to attain Him. The only obstacle is, that they do not realize the fact.

'Iti upadhāraya'—A striver, should know the fact, that all beings totally rest in Him. By knowing this fact, he will have a disinclination for the world, and then realize Him. To realize Him, a striver should assume, with determination, that the Lord, Who pervades everywhere, in all the things and persons etc., is his, and he is His, while neither things and men etc., are his, nor he is theirs.

An Important Fact

All beings rest, in the Lord. But, the bodies are born, they live and die, because, they are transitory, while the soul undergoes, no change. This soul, has its identity with God, but when it assumes, its identity with the body, by having a disinclination for God, it becomes conscious of its separate entity, as 'I am a body'. This 'I-ness' consists of two fragments—the self, and non-self, or it is called the embodied soul. In this 'I-ness', the fragment of non-self, is naturally attracted towards nature. Having

identity with, a fragment of nature, the embodied soul, mistakes this attraction of nature towards Nature, as its own and thinks, 'I should get riches, pleasures and worldly enjoyments.' Thus, he has disinclination towards God, to a great extent. It accepts the body's death, as its own. Actually this soul, is an eternal portion of the Lord, but by having affinity with the world, it wants to enjoy worldly pleasures, and to maintain the body forever. Actually, this desire is to remain with God forever because, he has his real affinity, with Him. However he (embodied soul) may identify himself, with the body, yet his affinity and attraction towards God, can neither vanish nor is there is any possibility of their vanishing. 'I should ever live; I should ever be happy; I should attain supreme joy'—in this form, attraction for God, subsists in him. But he commits a blunder, that he wants to attain this supreme joy, through worldly objects. By an error, he has a desire for pleasure, which are transitory. If he realizes the reality, that all worldly pleasures are perishable, and sources of pain, then his desire for them perishes, and his desire to attain eternal bliss is aroused. The more this desire, (want) is aroused, the more disinclination, a striver has for perishable objects etc. When he has a total disinclination, for them, he realizes that he has rested in the Lord, since time immemorial.

Appendix—As the wind is born of ether, stays in ether and merges into ether viz., the wind has no independent existence besides ether, similarly all beings are born of God, abide in God and merge into God viz., beings have no independent existence besides God—if a striver accepts this fact firmly, he will realize the reality—'all is God'.

In order to understand this verse the idea of cause and effect is more apt than 'Vivartavāda'. 'Vivartavāda' means opposite appearance. The thing which actually does not exist but seems to exist, as the appearance of a snake in a rope—this is Vivartavāda. In Vivartavāda two entities are necessary; as the

rope and the snake which appears—both are separate entities (one real and the other merely appearance). But in this verse there is the example of ether and the wind (air), both have the same entity. It means that just like the snake in the rope, the wind in ether is not merely an appearance but air is the effect of ether. The effect has its identification with the cause viz., the effect and the cause—both have one entity as gold and ornaments (effect) made of gold are the same. As gold and ornaments—in both there is only gold, similarly God and all beings—in both there is only God. This idea has been mentioned in the Gītā by the expressions ‘Vāsudevaḥ sarvam’ (7/19) and ‘sadasaccāham’ (9/19) which is the chief principle of the Gītā. Vivartavāda is not a principle but is a means to be free from the wrong notion of regarding the world as real (existent).

If there is pulsation (movement) in air, then there is air in ether and ether is in air. If there is no pulsation in air, there is neither air in ether nor ether in air viz., there is only ether. In other words, so long as there is assumption of the independent existence of air, there is air in ether and ether in air. But if we see from the realistic point of view, there is neither air in ether nor ether in air viz., there is only ether. Similarly from the realistic point of view, there are neither beings in God nor God in beings, only God exists viz., all is God (Gītā 9/4-5).

In this verse for air (wind) two adjectives ‘sarvatragah’ and ‘mahān’ have been used. By this it should be understood that the soul also from the worldly point of view (because of attachment with Prakṛti) is ‘sarvatragah’ as it wanders in eighty-four lac wombs, three worlds and fourteen spheres. The term ‘mahān’ should mean the beings (group of beings) of infinite universes. As wind always stays in the sky viz., wind has its eternal relationship with ether, similarly the beings have their eternal relation (eternal union) with God.



Link:—In the previous verse, Lord Kṛṣṇa explained, that all beings dwell in Him. But He did not explain, their new creation and final dissolution, which are going to be explained, in the next two verses.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

sarvabhūtāni kaunteya prakṛtiṁ yānti māmikām
kalpakṣaye punastāni kalpādaṁ visrjāmyaham

All beings, O Kaunteya, merge into My Prakṛti (the prime cause), at the end of a Kalpa and I myself create them again, at the beginning of the next Kalpa. 7

Comment:—

'Sarvabhūtāni kaunteya prakṛtiṁ yānti māmikām kalpakṣaye'—All beings, are God's fragments, and ever rest in Him. But, they identify themselves with Nature and its evolutes, body etc., by having an affinity of 'Tness and 'Mineness'. So, these are born and die, again and again. At the time of final dissolution, when Brahmā, the creator's life period of a hundred years, is over, the entire creation goes into an unmanifest state, with their actions.

'Punastāni kalpādaṁ visrjāmyaham'—When actions of those beings, become mature, to bear fruit, the Lord has His pursuit of mind, to become manifold from, one. This, is the beginning of a new creation. It has been mentioned, in the third verse of the eighth chapter, as follows—"This resolve, which brings forth the existence of beings, is called Ādikarma (Action)." In the fourteenth chapter, it is mentioned "I place the seed" (14/3) and "I am the seed-giving, Father" (14/4).

It means, that at the beginning of a new creation, when Brahmā emanates from the Lord, the Lord according to the actions of the beings, brings them forth, again. The Lord declares, it in the thirteenth verse of the fourth chapter, "The fourfold caste was

created by Me, according to their qualities and actions."

Brahmā's day is called a 'Kalpa', which extends for a thousand fourfold Yugas (ages). His night, is also of the same duration. Brahmā, lives for a hundred years. When Brahmā's, life period is over, he merges into the Lord, which is called the end of a Kalpa, and when he emanates from the Lord, that is the beginning of a new Kalpa.

Here, it is mentioned that all beings go into His prakṛti, at the end of a Kalpa, but He generates them again at the beginning, of the next Kalpa. It means, that prakṛti being active, when it gets tired, merges into God itself, and beings having affinity with prakṛti also merge in it at the time of final dissolution. But at the time of a new creation, the Lord brings forth those beings, who had affinity with prakṛti again, by giving them the fruit of their mature actions, in order to, purify them. As a person, builds a house, but it slowly gets destroyed by itself whole, the Lord brings forth beings, but they die themselves. In the same way, a man (soul) being a portion of the Lord, has natural inclination for the Lord, but he has a fall himself, by having desires and attachment for the perishable body, and world. So, a striver by attaching importance to discrimination, by renouncing desires and attachment, should be inclined, towards the Lord.

Appendix—In the entire universe there are three important factors—origin, state of existence and dissolution. A striver has an eye only on the state of existence of the world, so the Lord in the preceding verse having described the existence, now in this verse mentions the origin, and dissolution. It means that the origin, existence and dissolution—all the three spring from the entire form of God.

In fact there is no state of existence of the world but the flow of its origin and dissolution is said to be the state of existence. If we perceive from the real point of view we find that there is not even the origin of the universe, but there is only dissolution

viz., it has no existence. Therefore in the world dissolution, non-existence or disunion is only predominant—‘nāsato vidyate bhāvah’ (Gītā 2/16).



**प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥**

**prakṛtiṁ svāmavaṣṭabhya visrjāmi punaḥ punaḥ
bhūtagrāmamimaṁ kṛtsnamavaśaṁ prakṛtervaśāt**

By use of My Nature (prakṛti), I bring forth, again and ever again, this whole multitude of creations, subject however to the influence of their, own nature. 8

Comment:—

'Bhūtagrāmamimaṁ kṛtsnamavaśaṁ prakṛtervaśāt'—Here, the term 'prakṛti', stands for individual prakṛti. At final dissolution, all beings merge in individual Nature (causal bodies) and individual Nature merges into Cosmic Nature and Cosmic Nature, merges into the Lord. But, at the beginning of a creation when actions of those beings become mature to bear fruit, the Lord, thinks to become manifold from one. So, there is commotion in nature. When curd is churned, butter and butter-milk become separate. Out of this, butter flows over butter-milk. Here, butter is sāttvika, butter-milk is tamas and the action of churning is, Rajas. Similarly, from the commotion in prakṛti (Nature), also the three attributes (qualities)—goodness, activity (passion) and inertia (ignorance), are born. Out of the three modes, the heaven, this mortal world and the underworld, are born. In these three worlds, beings are born according to their actions, and nature. This description, is also given in the third and fourth verses of the fourteenth chapter. Where 'prakṛti' has been called 'Mahadbrahma', and 'the Lord's pursuit of mind to become manifold' has been declared, as 'placing the seed of all life.'

At dissolution the soul submerges into God, but it does not

attain emancipation, because it submerges being associated with modes of nature. Had it renounced its association with modes, it might have emancipated forever, and would not have undergone, the wheel of birth and death.

Attachment to these modes, is the cause of beings' birth, in good and evil bodies. So, a being remains under its control. In the nineteenth verse of the eighth chapter, there is a description of a being who remains under the control of his own individual nature. In the fifth verse of the third chapter, there is description of helplessness, under one's nature after birth. A being, is tied by these Nature-born modes, in all the three worlds, as is also described in the fifth verse of the fourteenth chapter.

'Prakṛtim svāmavaṣṭabhya'—Prakṛti (Nature) is an uncommon power of the Lord, which can neither be called different from Him, nor one with Him. The Lord, as its supervisor, keeping Nature under control, brings forth beings, at the beginning of creation, because all changes take place in nature, not in the Lord. It does not mean, that God Himself is incapable, dependent and weak, to do so.

As a man, performs actions by controlling his mind and senses etc. (But when he comes under the sway of mind and senses etc., he instead of being their master becomes, a slave to them), the Lord brings forth beings, by keeping Nature under control, without getting entangled in her.

'Viśṛjāmi punaḥ punaḥ'—The Lord, brings forth, this whole multitude of beings in different moving and unmoving species, and different bodies. In physical bodies of some of the species, there is preponderance of the earth element, in some, of fire element, in some of the air element. Thus, the Lord creates many forms, of bodies.

Here, one point needs to be understood. The Lord, brings forth only those beings, who have become slaves to their nature, by having the affinity, of 'I' and 'mine', with personal nature

(body). On being a slave, to his personal nature, one becomes a slave to the Cosmic Nature. In case, he is not a slave to such Nature, he is not reborn at the cosmic dawn.

Appendix—In reality Prakṛti is not different from God. Therefore God in His integral form comprises Prakṛti. To regard God without Prakṛti is to have unipresent view of God and it is not possible.

‘Avaśaṁ prakṛtervaśāt’—Parā prakṛti viz., the self is totally independent (established in the self). By being connected with the alien Aparā Prakṛti, the self has become dependent (established in prakṛti), otherwise it can never be dependent. Attachment to the modes is its dependence—‘kāraṇaṁ guṇasaṅgo’sya sadasadyoniṣṭanmasu’ (Gītā 13/21).

God creates only those beings again and again who are under the sway of prakṛti (their individual nature). Those who are not under the control of prakṛti (nature) are not created (born)—‘sarge’pi nopajāyante pralaye na vyathanti ca’ (Gītā 14/2).



Link:—A man is bound by actions, when either he is attached to them or accepts himself as the doer. But, the Lord is, not bound by actions. Why? The clarification, comes in the next verse.

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

na ca mām tāni karmāṇi nibadhnanti dhanañjaya
udāsīnavadāsīnamasaktaṁ teṣu karmasu

O Dhanañjaya (Arjuna), those actions, however, do not bind Me, who remains like one unconcerned with, and unattached, to such actions. 9

Comment:—

‘Udāsīnavadāsīnamasaktaṁ teṣu karmasu’—The Lord, is not attached to the action which He performs, in bringing forth the

whole multitude of beings, because He remains like one unattached and indifferent. He is not happy at creation and sad, at dissolution. Why has the Lord said, that He remains like one unattached and indifferent? The term 'like' has been used because, God knows the fact that actions etc., have no existence of their own besides Him, so how can He remain unconcerned and unattached to His own self? One remains unconcerned and indifferent to a thing only when he accepts its independent existence otherwise he is like unconcerned and indifferent.

'Na ca mān tāni karmāṇi nibadhnanti'—In the preceding verse, the Lord declared, "I bring forth beings, repeatedly. Such activities have been termed here, as 'Tāni karmāṇi' (those actions). The Lord is not bound by the actions because, He has not the least affinity, with actions and their fruit. The Lord, by saying so, advises human beings, that they will also not be bound by actions, if they perform these, without attachment for them and their fruit. Otherwise, they would be bound and must follow, the wheel of birth and death. How surprising it is, that a man gets himself bound by having affinity with those actions, and their fruits, things and men etc., that perish! Mundane objects perish but affinity with them, persists. Men die, but affinity with objects remains." How foolish of man!

Appendix—A man is bound by actions (karmanā badhyate jantuh)—from this worldly point of view the Lord declares that He is not bound by actions (Gītā 4/14); because He is neither attached to actions nor to the fruit of actions nor He has the sense of doership. But if we perceive the reality, actions have no independent existence at all. The action in the form of the creation of the world is only God's manifestation—'te brahma tadviduḥ kṛtsnamadhyātmam karma cākhilam' (Gītā 7/29), 'bhūtabhāvodbhavakaro visargaḥ karmasāñjñitaḥ' (Gītā 8/3). It means whatever is being done such as the origin, existence and dissolution of the universe, is being done only by God and

is His manifestation. He who creates and whatever is created, He who sustains and whatever is sustained, He who destroys and whatever is destroyed—all these are organs (manifestation) of only one entire God—‘aham kṛtsnasya jagataḥ prabhavaḥ pralayastathā’ (Gītā 7/6).

When all is God and there is no one else besides Him, then with whom should He be indifferent? Therefore the Lord has said to Himself ‘udāsīnavat’ ‘as if I am unconcerned (indifferent)’.



Link:—After describing, detachment and indifference, in the previous verse, Lord Kṛṣṇa now describes, how He is a non-doer, a supervisor.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

mayādhyaṅkṣeṇa prakṛtiḥ sūyate sacarācaram
hetunānena kaunteya jagadviparivartate

O son of Kuntī, under My supervision, Nature brings into being the whole creation, both animate and inanimate; thus the world, undergoes various changes. 10

Comment:—

‘Mayādhyaṅkṣeṇa prakṛtiḥ sūyate sacarācaram’—The Lord, animates nature, to bring forth the whole creation. As different machines, such as refrigerators, heaters, trains, lifts, televisions and X-rays etc., function with the power of electricity; so, creation, preservation, destruction and all the mundane activities, are performed by nature with the power of God, Who animates Nature but Himself, remains as a supervisor. It means, that as electric power manifests itself through machines, the Lord’s power, manifests itself, through Nature.

The Lord, is an actionless supervisor, while the world revolves i.e., the world undergoes changes. These changes, will continue

to occur, so long as, beings have their affinity of 'T'ness and 'Mineness' for Nature, and its evolutes—bodies. Thus they will go on revolving, in the path of the mortal world. It means, that without God-realization they cannot rest permanently, anywhere. Nature, whirls them, in the path of birth and death (Gītā 9/3).

All beings, are established in God, and so God is attainable to them, but they assume their affinity of 'T'ness and 'Mineness' with Nature, and so Nature brings them forth and merges them in her, under the supervision of the Lord. In fact, Nature has no power to bring them forth and to merge them, because it is insentient. They cannot die and take birth, because they, being a portion of the Lord, are imperishable, sentient and unaltered. But, by assuming their affinity, of 'T'ness and 'Mineness' with objects and persons born of Nature, they have to take birth, and have to die.

All actions, of the entire universe, such as creation, preservation and dissolution are performed by nature, in nature and are of nature. But nature, derives the power of action from God, Who remains actionless. As all actions, approved and disapproved by scriptures are performed, in the light of the sun, these actions result, in favourable and unfavourable circumstances for beings. But the sun and its light, remain the same, without undergoing any change; similarly there is a lot of modification in the world, but the Lord and His portion (i.e.,) soul, remain the same. There is no change, ever possible in the self (soul). A man thinks, that there is a change in him but actually there is no change in him. Change is in his body etc. But this change to him appears in himself, because he identifies himself with a body and the world. If he accepts, his true affinity with God (which is natural), his true love for God, will be spontaneously aroused.

Appendix—Nature brings into being the whole creation, both animate and inanimate by receiving power from God viz., nature undergoes all changes, there is no change in God. So long as

beings are attached to prakṛti (nature), they under the control of prakṛti, undergo different changes viz., they don't remain at rest anywhere but they whirl in the wheel of birth and death.

Prakṛti under the control of God, creates the entire universe but the embodied soul being controlled by one's own prakṛti, whirls in the circle of birth and death. It means that God is independent, but His fragment, the self becomes dependent because of the desire for pleasure.

In essence God (the powerful) and prakṛti (His power)—both are one but the Lord in order to explain it to people, declares that prakṛti plays the predominant role in the creation of the universe. In fact neither prakṛti nor actions have independent existence.

If we perceive God and His prakṛti different, then prakṛti is the material cause and God is the instrumental cause; because God is not transformed into the world but it is prakṛti which is transformed. But if we perceive God and His prakṛti as one (which really are one), then He alone is the material cause and as well the instrumental cause.

At the beginning of the seventh chapter the Lord described the nature of parā and aparā prakṛtis and here (at the beginning of the ninth chapter) He is describing their evolutes (origin, state of existence and dissolution) which is the Lord's drama (play) of human semblance. It means that in the seventh chapter there is predominantly the description of parā and aparā and here is predominantly the description of the master of parā and aparā (God). In this chapter there is elaborate description of the Lord's pastime, influence and glory, by which a striver may develop his love (devotion) for God, lest he may rest content merely at salvation.



Link:—The ignorant people, who without having an inclination

for the Lord under whom the whole world is revolving, follow the opposite path, have been described in the next two verses.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

avajānanti mām mūḍhā mānuṣīm tanumāśritam
param bhāvamajānanto mama bhūta-maheśvaram

Fools disregard Me on My taking on a human form, not knowing
My supreme nature, as the Great Lord of beings. 11

Comment:—

'Param bhāvamajānanto mama bhūta-maheśvaram'—The Great Lord, is He, Who is ruler, patron, director and supervisor of nature, from Whom, Nature derives power to create, preserve and destroy, the animate and inanimate beings, and Who is the master of the gods, who control their own worlds, to which different beings go, according to their actions. Without His will, not even a leaf of a tree moves. This, is His lordliness. This has been described here, by the expression, 'Bhūta-maheśvaram'.

By 'Param bhāvam', He means, that fools do not know His supreme nature, that He is free, to make any drastic change. They do not know, that He transcends the perishable Matter, is also superior to the imperishable soul, and He, is known as the Supreme Person, in the Vedas (Gītā 15/18). So they ignore Him by taking Him as an ordinary mortal, in human form.

'Mānuṣīm tanumāśritam'—They, treat the Incarnation of the Lord, as an ordinary human being. As a common man, by identifying himself with the body, thinks that the family, honour or dishonour, is his own, and gain and loss of property etc., is also, his own. As common beings, were not manifest before birth and will not be manifest after death, they are manifest, only in the interim (2/28), and deluded persons, treat Him as a common man. They regard Him, as a slave to the human body, like a common man.

The human body of the Lord, is not the fruit of any action. He incarnates by His own free-will (Śrīmadbhāgavata 10/33/35) as a fish, a tortoise, or a boar etc., He does not depend on a body, but the body, an evolute of Nature, depends on Him, because He manifests Himself, keeping His Nature under control (Gītā 4/6).

Fools, treating the Lord as an ordinary being, do not seek refuge in Him, because they do not know, His divine play, rather, they consider Him, as a slave to a body. The same fact, has been pointed out, in the twenty-fourth and twenty-fifth verses of the seventh chapter, when the Lord declares, "Not knowing My unsurpassable and undecaying supreme state, these ignorant folk, do not recognise Me, as the unborn and imperishable Supreme Spirit." So, they instead of taking refuge in the Lord, seek refuge, in other gods (Gītā 7/20).

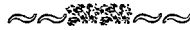
'Avajānanti māṁ* mūḍhā'—Fools disregard the Lord, under Whose supervision Nature brings forth and merges infinite universes, Who controls the activities of the universes and Who by His grace has bestowed, this human body. They think, lowly of Him, by regarding Him, as a common earthbound man, and attaching importance to mundane prosperity and pleasure.

Appendix—In this verse the Lord's glory has been described specially. There is no greater lord than God, He is the 'Supreme' (superior to all). But the ignorant don't know Him in His true nature. They instead of regarding Him as unworldly (superhuman) regard Him as a worldly common man.

Some people hold that Lord Kṛṣṇa was not God, but He was a yogī. There are eight limbs of Yoga—yama (five great vows), niyama (canons of conduct), āsana (posture), prāṇāyāma (restraint of breath), pratyāhāra (withdraw of the senses), dhāraṇā (concentration), dhyāna (meditation) and samādhi (trance)

* Here the term 'Mām' has been used for the same Lord (God) Who has been described from the fourth verse to the tenth verse of this chapter.

(Yogadarśana 2/29). Out of these eight, the first one is Yama. Yamas are five—ahimsā (non-violence), truthfulness, continence, non-stealing and non-acquisition (Yogadarśana 2/30). Therefore he who is a yogī, will certainly follow ‘Yamas’ viz., he will speak the truth only. If he tells a lie he can’t be a yogī because he has not even observed the first rule ‘Yama’ of Yoga. In the Gītā Lord Kṛṣṇa has called Himself several times the Lord (Īśvara).^{*} Therefore if He is a Yogī, then He speaks the truth and if He speaks the truth, then He is God in full (entirety)—this will have to be accepted.



Link:—In the next verse, the Lord describes the ways of those fools, who are not able to understand the Divinity, in the Incarnation, of the Lord.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

**moghāśā moghakarmāṇo moghajñānā vicetasah
rākṣasīmāsurīm caiva prakṛtiṁ mohinīm śritāḥ**

Those fools, with their vain hopes, futile actions and fruitless knowledge, have adopted a nature, which is fiendish, demoniacal and delusive. 12

Comment:—

‘Moghāśā’—The hopes of those people, who by having a disinclination for God, have a desire for pleasure and heaven, are vain, because it is not a rule that such hopes must be fulfilled. Even, if these are fulfilled, they perish, after bearing fruit. Therefore, until a man attains God, all his hopes and desires are in vain,

^{*} ‘Bhūtānāmīśvaro’pi san’ (4/6), ‘Sarvalokamaheśvaram’ (5/29), ‘mattaḥ parataram nānyatkīcidasti’ (7/7), ‘mayā tatamidam’ sarvaṁ jagadavyaktaṁ mūrtinā (9/4), ‘yo māmajamanādim ca veti lokamaheśvaram’ (10/3), ‘sarvasya cāhaṁ hṛdi sanniviṣṭaḥ’ (15/15) etc.

because they with their fruit, are perishable (Gītā 7/23).

'Moghakarmāṇo'—The actions of the people, who have a disinclination for God, are vain, because if they perform actions approved by scriptures for their fruit, they with their fruit, will perish. Their fruit, would carry the people, to higher regions, from where, they will have a return. Thus, they waste their time, energy and intellect in vain, they remain blank, being deprived of the real gains of human life.

It means, that man, being a portion of God, is eternal, while actions and their fruits, are perishable. So, he will gain nothing besides pain and disquietude by performing actions for their fruit, unless and until, he attains God. On the other hand, actions that are performed for God, to please Him and are offered to Him, are not perishable, but real (Gītā 17/27).

In the twenty-eighth verse of the seventeenth chapter also, Lord Kṛṣṇa declares "Sacrifice, gift and penance and anyother action, performed without faith, is declared as unreal (non-existent). It is of no use, here or hereafter." It means, that a man having disinclination for God, by performing actions such as sacrifice, gift and penance etc., cannot realize God. So his actions are in vain.

'Moghajñānāḥ'—Knowledge of languages, scripts, arts, literature and the universe etc., of those people, who have a disinclination for God, is in vain, because that knowledge cannot lead them, to salvation, they cannot be free, from the bondage of birth and death. By having a disinclination for God, even after acquiring a lot of knowledge, they will follow a wrong course, in the same way, as an accountant cannot maintain accounts correctly if there is an error in any figure in the accounts. Thus, they will have a fall.

'Vicetasah'—They are senseless (fools), because, they cannot discriminate between the real and the unreal, gain and loss, and bondage and liberation etc.

'Rākṣasīmāsurīm caiva, prakṛtiṁ mohinīm śritāḥ'—Such senseless persons, having a disinclination for God, embrace a nature which is fiendish, demoniacal and delusive.

Persons, with demoniacal nature, are those who without caring, for the pain and loss of others, are ever engaged in their selfish motives, in fulfilling their desires and hoarding money, for the enjoyment of their sensual pleasures etc.

Persons, with a fiendish nature, are those who become angry with those whom they think as obstacles, to the fulfilment of their desires, and so they harm and ruin them, for their own selfish motive.

Persons, possessing a delusive nature, are those, who without a rhyme or reason, trouble others. (They shoot flying birds and hit a sleeping dog and are pleased.)

Out of all the abovementioned, three natures, the basic nature, is demoniacal. This demonical nature is of three types. Demonical nature, is of those in whom desire predominates; fiendish are those, in whom anger predominates and delusive, those in whom delusion predominates. It means, that desire is the root of demoniacal nature. If desire is not fulfilled, anger is born (Gītā 2/62), and from anger, ensues delusion (2/63). This delusion, is born of greed and folly, also.

Appendix—In this verse there is mention of the demoniacal nature which has been described with its fruit in detail in the sixteenth chapter by the Lord. The fruit of the people's demoniacal nature is that they are hurled into eighty-four lac wombs and hells (Gītā 16/19-20). The people of demoniacal nature don't get the fruit which they desire (moghāsāḥ), but they reap the unpleasant fruit (punishment) of their action certainly. They commit sins in order to derive pleasures but instead of having pleasures they have to suffer pain certainly. They look down upon God and its fruit is their own loss, what difference does it make in God?



Link:—After describing the ways of the fools, in the eleventh and twelfth verses, now the Lord describes, the ways of devotees.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

**mahātmānastu mām pārtha daivīm prakṛtimāśritāḥ
bhajantyananyamanaso jñātvā bhūtādimavyayam**

But great souls, (mahātmā) who possess divine nature, knowing Me as the sole and prime cause of creation; and as eternal, worship Me, constantly with an undivided mind. 13

Comment:—

'Mahātmānastu mām pārtha daivīm prakṛtimāśritāḥ'—Here, the term 'Tu' (But), has been used to explain singularity of the devotees, possessing divine nature, which runs counter to delusive and demoniacal nature, mentioned in the previous verse.

'Daivīm prakṛtim'—Here, 'Daiva' stands for God (Paramātmā), and 'prakṛtim' stands for nature. God is 'Sat' (Real). So all the good qualities and conduct, are included, in divine nature.

The divine traits (Gītā 16/1—3) are common and everyman, has a full claim over them. It all depends upon him, whether he possesses them or not. Those, who by possessing these, have an inclination for God, attain salvation.

One is discovery, while the other is creation or compound. Discovery relates to the eternal entity which is ever-existent, and creation or compound relate to the things which are born and are perishable. Divine traits, belong to God and so they are, divine property. A human being, being a fragment of God, has these divine traits, as they are his inherent possession. This is discovery. They are not born, they are not his personal property.

Divine traits, are natural. If a man, thinks that he has cultivated these traits, with his effort, he feels proud of them. But, if he

feels that they are natural divine gift, he is not proud. A man's pride, is aroused only in imperfection. When a man has pride, by saying, "I always speak the truth", it means, that sometimes he tells a lie also, otherwise he cannot be proud of that.

A man, may possess divine traits, only when his sole aim is to attain God. By depending on those traits, to realize God, he can have an inclination for Him, and then instead of having pride, he possesses politeness, simplicity and modesty, and has an ever enhancing zeal, in spiritual discipline.

Men, who having a disinclination for God, are engaged in perishable pleasures and prosperity, are small souls or deluded persons, while those, who have an inclination for God and depend only on Him, are great souls.

'Bhajantyananyamanaso jñātvā bhūtādīmavyayam'—The Lord is imperishable, and is the prime cause of creation. He is without a beginning and an end. Infinite universes, emanate from Him, remain established in Him, and merge in Him, but He remains the same, without any change.

Out of worldly things, if a portion is taken out, it becomes less. For example, if an ornament is made out of a lump of gold, or a utensil from a lump of clay, the lump becomes smaller. But there is no change, in the Lord, even though infinite universes emanate, from Him, because He is the imperishable seed (Gītā 9/18). Those, who know Him as imperishable and the prime cause of creation, worship Him constantly, with undivided mind.

The more merits a man knows of something, the more devoted he is to it. Those, who come to know, that the Lord is the supreme, their minds are so much engrossed in Him, that they never think of pleasures, either of this world or the next. Their minds, are not attracted towards anything or anyone, besides the Lord. So they adore Him, with an undivided mind.

Worship of the Lord, in anyway is fruitful. But a devotee, who worships Him with exclusive devotion, by having affinity

'I am only God's and only God, is mine' is immensely benefited. A devotee, is engaged in worship for a few hours. His relationship with God, remains as long as he is, engaged in worship. But an other devotee, regards himself as God's and God as his. His relationship with God, is everlasting, because this eternal relationship is real and eternal. Whatever actions, mundane or spiritual, he performs with his body, senses, mind and intellect, are to please the Lord and so are different forms of worship, to Him. This is adoration with an undivided mind, which has been described in the Gītā, time and again (8/14; 9/22; 12/6; 14/26 etc.).

Appendix—In the preceding verse the Lord having described the ways of the worldly people, which lead them to ruin, now describes the ways of the uncommon devotees who have devotion for God. 'Daivī prakṛti' means—Divine nature.

The people depending on the demoniac nature neither believe in God nor follow His teachings (Gītā 3/32). But the people depending on the divine nature, believe in God and follow His teachings (Gītā 3/31).

'Jñātvā bhūtādīmavyayam'—God is the imperishable seed of infinite universes (Gītā 7/10, 9/18)—this firm assumption is to know God the prime cause of the creation and also to know Him imperishable. 'Firm assumption' is similar to 'knowing'. God is the origin (prime cause) of the entire creation and He is imperishable—this has been described from the fourth verse to the eleventh verse of this chapter.



Link:—Having described His devotees, in the preceding verse, the Lord in the next verse, describes, how they worship Him.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

**satataṁ kīrtayanto mām yatantaśca dṛḍhavrataḥ
namasyantaśca mām bhaktyā nityayuktā upāsate**

Constantly chanting My names and glories, striving firm in vow, prostrating before Me, they worship Me with devotion, ever steadfast. 14

Comment:—

'Nityayuktāḥ'—A man, can remain always steadfast, only in worshipping God, not in mundane pleasures and accumulation of prosperity, because he gets disgusted with pleasures and loses taste for accumulation sometimes. But his determination and aim, of God-realization, ever remain the same.

Man (soul) being a portion of God, has real affinity for Him. So long as, a man does not recognize that affinity, he has a disinclination for the Lord, and assumes that he is separate from Him. But, when he recognizes his eternal affinity for Him, he is inclined towards Him, and cannot remain separate from Him.

The natural affinity of a man with God, 'I am God's and God is mine', ever remains steadfast, in wakefulness, sleep, sound sleep; in loneliness, during worship and in company, while performing different actions. As a man always remembers that he is the son of Mr. X, so a striver accepts his affinity, with the Lord that He, Who is the prime cause of creation, the Imperishable, the Supreme Lord is his and he is His, and thus he, ever remains steadfast.

'Dṛḍhavrataḥ'—The worldly people, who are engaged in pleasure and prosperity, cannot be firm in spiritual vows (Gītā 2/44). But those, who have removed a sense of 'I-ness from their hearts, by accepting the fact 'We are God's and God is ours', they resolve "We are not of the world, and the world is not ours." So, we have not to hanker after, worldly pleasures and prosperity, but we have to serve others, by regarding them as God's.

Thus, they remain steadfast in their resolution, and never

deviate from it, because their aim is God-realization, and they are, His fragments.

'**Yatantaśca**'—As worldly people, nourish their family with attachment, and strive for pleasure and prosperity, so do devotees strive, for God-realization ardently. Efforts of such devotees, seemingly mundane are not really mundane, as their aim is God. So their activities, are directed towards God.

'**Bhaktiā kīrtayanto mām**'—Devotees, sometimes chant the names and glories of the Lord, sometimes read scriptures and sometimes give divine talks, or hold divine discourses and so on. All of these are as hymns of the Lord.

'**Namasyantaśca**'—They prostrate before the Lord, by having the feeling that whatever divine traits they possess, and whatever spiritual inclination they have, is only by His grace. They hold that their promptness and inclination towards God, is not the result of their own efforts. Virtues and good conduct, have been developed in them, by His grace. So, they merely prostrate.

'**Satataṁ mām upāsate**'—The devotees, having undivided devotion, perform all actions, whether spiritual or even mundane, such as eating, drinking, sleeping, waking, business and farming etc., only for Him, to please Him.

Appendix—Whatever a devotee utters, that is 'Kīrtana' viz., loud chanting of the holy names of God and of His glories; and whatever action he does, that is service to God* (Gītā 9/27).

* Kāyena vācā manasendriyairvā buddhyā'tmanā vānuṣṭasvabhāvāt karoti yad yat sakalāṁ parasmai nārāyaṇāyeti samarpayettat

(Śrīmadbhā. 11/2/36)

"Whatever a man does with his body, speech, mind, senses, intellect and ego according to his nature which he has formed, surrender (offer) it to God with the feeling that it is only for God."

Sañcāraḥ padayoḥ pradakṣiṇavidhiḥ stotrāṇi sarvā giro
yadyatkarma karomi tattadakhilāṁ śambho tavārādhanaṁ

(Śivamānasapūjā)

Devotees are 'nityayukta' (ever united with Me) because they have renounced affinity with the transitory world.



Link:—Strivers are of several kinds. Strivers, who follow the Discipline of Devotion, have been described, in the previous two verses. Now, He describes, the other strivers.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

jñānayaज्ञेना cāpyanye yajanto māmupāsate
ekatvena prthaktvena bahudhā viśvatomukham

Others worship Me (as the One, Undivided Pure-Consciousness) through their offering of Knowledge (Jñāna-yajña); while still others worship Me in My Universal Form, taking Me to be different in dissimilar celestial forms. 15

Comment:—

[As hunger of the hungry persons, is the same and similar is the satisfaction, after having meals, but their relish is different. Similarly strivers have the same need to realize God, and they attain the same Lord, but according to their faith, interests and taste, their methods of worship are different. However, there is one important difference. Those who want to seek satisfaction in perishable and worldly things, are never satisfied. Those who having a disinclination for the world, are inclined towards spiritualism, are perfectly satisfied, after attaining God, and then, for them nothing remains—to be done, to be known, and to be achieved.]

'Jñānayaज्ञेना cāpyanye yajanto māmupāsate ekatvena'—Several strivers, following the Discipline of Knowledge, by renouncing the unreal, through discrimination, worship His

'O Lord Śiva! my walk and movement etc., is your circumambience and all words are your hymns. Whatever actions I perform, all that is your worship.'

attributeless formless aspect, and regarding the pure consciousness, as his very self.

They regard, the kaleidoscopic world, as non-existent, because it neither existed in the past, nor will exist in future and at present, also it is continuously perishing. So, it seems to exist, in the light of the Lord, Who really exists. So they behold the cosmic consciousness, constantly.

Here the term 'Yajantaḥ', means that they have reverence only for God—this is their worship.

'Pṛthaktvena bahudhā viśvatomukham'—Some strivers, following the Discipline of Action, regarding themselves as servants, and the world as an Universal Form of the Lord, serve it with their bodies, senses, minds, intellects, possessions, resources and actions. They, ever serve the Lord, in the form of common men and by God's grace, attain perfection.

Appendix—All strivers according to their tastes, ability, faith and belief, following their spiritual disciplines, whomsoever they worship, that is the worship of the entire form of God. In this chapter from the sixteenth verse to the nineteenth verse there is the description of the Lord's entire form.



Link:—How can, the divergent and conflicting forms of worship, reach the same Lord? The Lord, gives the answer, in the next four verses.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥*

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ १७ ॥

* The Lord from the seventh to the twelfth chapter while describing divergent forms of worship, has used the term 'I' again and again. In the sixteenth verse He has used the term eight times, more than in any other verse.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

ahaṁ kraturahaṁ yajñāḥ svadhāhamahamaṁśadhama
mantro'hamahamevājyamahamagnirahaṁ hutam
pitāhamasya jagato mātā dhātā pitāmahaḥ
vedyaṁ pavitramoṅkāra ṛksāma yajureva ca
gatirbhartā prabhuḥ sākṣī nivāsaḥ śaraṇaṁ suhṛt
prabhavaḥ pralayaḥ sthānaṁ nidhānaṁ bījamavyayam

I am the Vaidika ritual, I am the sacrifice, I am the offering to the departed, I am medicinal herb, I am the sacred formula, I am the clarified butter, I am the sacred fire and I am the act of offering oblation into the fire. I am the knowable, the purifier, the sacred syllable Om, and the three Vedas—Ṛk, Sāma and Yajus. I am the father, sustainer, mother, grandfather, goal, supporter, Lord, witness, abode, refuge, disinterested friend, origin, end, resting place, storehouse and the imperishable seed, of this universe. 16—18

Comment:—

[When a devotee according to his faith and reverence establishes his affinity with the Lord, in His manifold aspects, his affinity, is with the real, because in the universe, there is no existence besides the Lord. He should admit this fact, without having any doubt, that in the universe, apart from God, there is no object, no thought and no act. Similarly, the Lord is manifest in diverse entities—there is no doubt about it. If a doubt lurks, in mind how all objects can be the manifestation of God, this doubt, deprives the striver of emancipation. Rather, it puts him into trouble. Therefore, it should be accepted firmly, that in gross or subtle form, or as effect and cause, whatever is seen, heard, grasped or assumed, is only God. This all-pervasiveness of God, has been described, from the sixteenth to the nineteenth verse.]

'Ahaṁ kraturahaṁ yajñāḥ svadhāhamahamaṁśadhama'— 'Kratu' is a Vedic ritual, while 'Yajña' denotes, sacrificial worship. The

offerings made to the manes is 'Svadhā'. Vegetables, food and medicinal herbs, such as seeds of the sesame plant, rice, barley etc., are 'Auśadha'. The Lord Himself, is everyone of the above-mentioned things.

'Mantro'hamahamevājyamahamagniraham hutam'—He is, the sacred formula which is chanted, at the time of sacrificial worship. He is the clarified butter, the sacred fire and the act of offering oblation, into a fire.

'Vedyaṁ pavitramoṅkāra ṛksāma yajureva ca'—The Lord, is the knowledge, of the method of sacrificial worship, which should be performed systematically, in order to satisfy desires or to get rid of them.

Acts of sacrifice, rewards and penance, are purifying to the wise (Gītā 18/5). In them the articles of oblations, which are offered without expecting a fruit and the action, which is performed without expecting its fruit, are also purified. That purity, is the Lord's manifestation.

Act of sacrifice, gifts and penance, as enjoined by scriptures, are always begun, with the utterance of the sacred syllable, 'Om' (Gītā 17/24). So the Lord is, Om.

The Vedas, deal with methods of Vedic rituals, and sacrificial worship etc. The Ṛgveda, is the collection of aphorisms of sacred formulas, with a regular order of words, the Sāmaveda, is a collection of sacred formulas, and prayers, which are sung with a rhythm during sacrifices, and the Yajus, consists of sacred formulas with irregular order of words. All the three, are forms of the Lord.

'Pitāhamasya jagato mātā dhātā pitāmahaḥ'—The Lord, creates the entire universe. So, He is called the source and dissolution of the whole universe (Gītā 7/6). He also protects the universe, so He is father, as is also mentioned in the forty-third verse of the eleventh chapter.

The Lord, sustains the whole universe, in all respects.

He decides the destiny of all beings. Therefore, He is the sustainer.

The Lord, gives birth to beings, in different bodies according to fruit of their actions. So, He is the mother of the entire creation.

He, is the grandfather, because Brahmā, the creator of the world, is the father of the world, in common knowledge, and Brahmā is born of Him. From this angle, He is the father of Brahmā. Arjuna, has also called Him the Primal Cause of Brahmā, (Gītā 11/37).

'Gatirbhartā prabhuḥ sāksī nivāsaḥ śaraṇaṁ suhṛt'—The Lord, is the Supreme Goal of beings. He is the supporter of beings because, all sustenance comes from Him. He, is the owner and Lord, of the universe. He is witness because He knows all beings, all the time, very well. He is the 'Abode' (Nivāsa), because beings, rest in Him. He gives shelter, to beings, so He is refuge. He is a disinterested friend, because He is their well-wisher, without expecting any reward.

'Prabhavaḥ pralayaḥ sthānaṁ nidhānaṁ bījamavyayam'—The entire universe, emanates from Him and again merges in Him. So, He is the origin, (the material cause and the efficient cause) and end, of the entire universe (Gītā 7/6).

He is the resting place (Sthāna),* of the universe, because at the time of final dissolution, the entire universe (including Nature), merges in Him and rests in Him.

He is the storehouse (Nidhāna), because in all the states of creation and dissolution, etc., nature, the universe, soul and everything else, reside, in Him, only.

The Lord, is the imperishable seed, because an ordinary seed is born of a tree and then it perishes, when the plant sprouts up.

* 'Nivāsa' (Abode) is the place where beings reside during the span of creation while 'Sthāna' (resting place) is the place where the universe (including Nature) remains merged in the period of dissolution.

But, the Lord after creating infinite universes, remains the same, and is without origin and end. He can never perish.

Appendix—As from the view point of discipline of knowledge ‘modes are acting on the modes’ (Gītā 3/28), similarly from the view-point of a devotee, only God’s objects are being offered to God. As a person worships the Ganges with Ganges-water, worships the sun with a lamp, worships the earth with flowers, similarly God is being worshipped by God’s objects. The fact is that He Who is worshipped is God, the material for worship is also God, the act of worship is also God and the worshipper is also God.

The worldly seed is produced by farming but the unworldly seed in the form of God, is not a born one (produced), therefore the Lord in the seventh chapter declares Himself to be the eternal seed—‘bījaṁ māṁ sarvabhūtānāṁ viddhi pārtha sanātanaṁ’ (7/10). Here the Lord declares that He is the imperishable seed—‘bījamavyayam’. The reason is that the worldly seed perishes, when the plant sprouts up, but the unworldly seed in the form of God by producing infinite universes, remains the same, there is not the least modification in the seed. It means that God exists at the beginning of the entire creation and also exists at the end of it. The entity which exists at the beginning and at the end also exists in the mid-state—this is the principle. As several earthen wares are made of clay, remain in clay and at last merge into clay, similarly all the seeds of the entire universe are born of God, abide in God and at last merge into God (Gītā 10/39). It means that the worldly seed perishes when it sprouts up but the imperishable seed in the form of God ever remains the same at the beginning, in the middle and at the end. Therefore at present only God manifests Himself as the world. There is nothing else besides Him.



तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

tapāmyahamaham varṣaṁ nigrhṇāmyutsrjāmi ca
amṛtaṁ caiva mṛtyuśca sadasaccāhamarjuna

Arjuna, for the welfare of the world I as the sun, radiate heat, withhold and send forth, rain. I am immortality, as well as, death; I am also being and non-being, both. 19

Comment:—

'Tapāmyahamaham varṣaṁ nigrhṇāmyutsrjāmi ca'—The Lord, in the form of the sun, cures ailments of beings, by drying impure and dirty materials, which cause ailments, on the earth. As the sun, the Lord radiates heat to dry the poisonous matter of medicinal herbs and other vegetations. He dries water, to make it pure and sweet, and then sends it back as rain, for the welfare of beings.

'Amṛtaṁ caiva mṛtyuśca sadasaccāhamarjuna'—The Lord, is immortality, as well as, death. He is immortality—it means that all beings live by sustaining their life-breath, (they do not die). He is death, as it means the departure of life-breath from the body, of all beings (their death). He is being, as well as non-being, the cause as well as, effect. It means, that as a great soul regards that, all is God, in the view of the Lord also, He is all, though a common man views death and immortality, being and non-being; gross and subtle, sattva, rajas and tamas; cause and effect; water and ice etc., different. But, in fact, the world is a manifestation of the Lord. As in clothes made of yarn, there is nothing besides yarn, in so too things, actions, incidents, circumstances and men etc., there is nothing else, besides God.

Appendix—God existed before the creation of the universe and in the end God will remain, then in the mid-state who else can be there besides God? Therefore immortality is a form of God and death is also a form of God. The real (parā prakṛti)

is a form of God and the unreal (aparā prakṛti) is also a form of God. As the food offered to God becomes 'prasād' (a gift or blessing) from God and it includes both sweet food such as 'rasagullā' and 'gulābajāmuna' and also bitter vegetables such as 'karelā' (bitter gourd) and 'methī'. Similarly the favourable as well as unfavourable circumstances—all are the manifestations of God. The Lord as the sun withholds water and then sends forth rain—these two opposite activities (withholding and sending back) are performed by God. Not only this but the water which is withheld is God, the rain which is sent forth is God and the action of raining is also God. 'Sadasaccāhamarjuna'—In the entire universe there is nothing besides 'sat' (parā) viz., the real and 'asat' (aparā) viz., the unreal. The world is unreal and the Lord Who resides in it, is real. The body is unreal and the soul which resides in it, is real. The body and the world are kaleidoscopic while the soul and God are free from modifications. The body and world are perishable, while the soul and God are imperishable (Gītā 2/12). The Lord declares that He is changeable and is also unchangeable, He is perishable and is also imperishable. It means that all is God, there is nothing else besides God (Gītā 7/7).

In 'nāsato vidyate bhāvo, nābhāvo vidyate sataḥ' while differentiating 'Sat' from 'Asat' there is discrimination but in 'sadasaccāham' there is no need of any discrimination but there is faith (belief) required. All is God—this belief is more powerful than discrimination. The reason is that discrimination is useful when both the real and the unreal are distinguished. But when the unreal does not exist at all, then what is the use of discrimination? If we assume the entity of the unreal, then there is need for discrimination; but if we don't assume the entity of the unreal, then there is belief. In discrimination there is division between the real and the unreal but in belief or faith all being God there is no division at all. In faith there is only the real viz., only God.

In the Discipline of knowledge, there is predominance of discrimination while in the Discipline of Devotion, there is predominance of belief and love (devotion). In the Discipline of knowledge, discrimination between the real and the unreal, the self and the non-self, the eternal and the transient is important; so there is duality—‘dvaita’, but in the Discipline of Devotion, belief in God is important, so there is non-dualism—‘advaita’. It means that in fact there is real non-dualism in devotion as there are no two entities.

In the Discipline of Knowledge a striver negates the unreal. By negation, the entity of the unreal can persist. The more emphasis a striver lays on the negation of the unreal, the more the assumption of the entity of the unreal is strengthened. Therefore ‘to negate the unreal’, is not so good as is ‘to be indifferent to it’. Better than indifference to it is the notion—‘all is God’. Therefore a devotee neither negates the unreal nor is indifferent to it, but he beholds God in all—the real and the unreal because in fact all is God.

The Lord declares—

**ahamevāsamevāgre nānyad yat sadasat param
paścādaham yadetacca yo’vaśiṣyet so’smyaham**

(Śrīmadbhā. 2/9/32)

‘Before the creation I was present, there was nothing else besides Me and after the creation whatever this world appears, I am also that. The real, the unreal and that which can be beyond both the real and the unreal, I am that also, and when the creation is destroyed, whatever remains, I am also that.’

The body, senses, mind, intellect and ego etc., all is God. For example if we think of Haridwāra (with the mind), the mind appears as the immovable objects such as ‘Hari kī paiḍī’ and the clock tower etc., and the mind appears as the movable objects such as the Ganges, the sailing fish and the bathing persons, viz., the mind became both—the movable and the immovable objects.

Similarly the real is God and the unreal is also God.

From our point of view there are two divisions—the real and the unreal, therefore the Lord has used the expression—‘sadasa ccāham’ in order to explain it to us, otherwise from the Lord’s point of view, there is nothing else besides Him. If we perceive even from the topmost philosophical point of view, we find that there is only one entity. Two entities are not possible at all. A man is deluded when he accepts the other entity (Gītā 7/13). Attachment and aversion also ensue by assuming (accepting) the other entity.



Link:—After describing, the ways of fools and devotees, now in the next two verses, the Lord, describes the ways of enjoyment-seekers, who having a disinclination for God, perform sacrifice etc., to reap their fruit. Therefore, they repeatedly come and go.

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान्दिवि देवभोगान् ॥ २० ॥

traividya māṁ somapāḥ pūtapāpā
yajñairiṣṭvā svargatīm prārthayante
te puṇyamāsādyā surendraloka-
maśnanti divyāndivi devabhogān

Those who perform rituals with some interested motive as laid down in the three Vedas, and drink the juice of soma plant, and thus having purged themselves of sin, worship Me as Indra, by sacrifices, praying to seek access to heaven, attain Indra's paradise, as the result of their good deeds, and they enjoy, the celestial pleasures of the gods. 20

Comment:—

'Traividya māṁ somapāḥ pūtapāpā yajñairiṣṭvā svargatīm

prārthayante te puṇyamāsādyā surendralokamaśnanti divyāndivi devabhogān'—Worldly people, are generally engaged, in worldly pleasure. There are others, who attach value to perishable objects, aspire for heavenly pleasure and so perform actions with a selfish motive, as laid down in the three Vedas for them. The term 'Traividya', has been used, for such people.

Soma is a plant about which it is said, that in the bright half of a lunar month, everyday, on it one leaf sprouts forth and upto the full-moon-day there are fifteen leaves, while in the dark half of a lunar month, everyday one leaf falls, and in fifteen days all the leaves fall.* Those who perform religious sacrifice, purify the sap of soma-plant with Vedic sacred formulas and then drink it. Thus, they are purged of sins which are obstacles, to heavenly enjoyment.

The Lord, in the preceding verse declared, that He is, being and non-being, both. So here, the term 'Mām' has been used for Indra, the lord of the gods, because when He is, being and non-being, both, He is also Indra. Moreover, persons who perform sacrifice, in order to reach heaven, worship Indra, and pray to him to grant them, an access to heaven.

With the view to attain heaven, they sing hymns in praise of Indra, and beg of him, residence in heaven—both for these are prayers. As a reward of the performance, of Vedic and Paurāṇika

* The Soma plant which has fifteen leaves, whose shape is like a serpent, whose knots are red from where the leaves sprout forth, with the five parts (root, branch, leaves, flower and fruit) brought on the full-moon-day binds mercury. The Soma tree also with five organs (root, bark, leaves, flower and fruit) binds mercury and makes its ash and so on. Out of the Soma climber and Soma tree the Soma climber possesses more properties. In the dark fortnight each day one leaf falls from this part while in the light fortnight each day one leaf sprouts forth. Thus this climber plant grows. If the root-fruit (Kanda) of this plant is taken out on the full-moon-day, it is very useful. The mercury bound in this root-fruit with thorn-apple makes the body iron-like strong and it has a hundred thousand times-more effect i.e., its one particle changes a hundred thousand particles of iron into gold. This Soma climber plant is very rarely found.

rituals, they are granted celestial enjoyments. Those heavenly pleasures, are far more attractive and singular, than those of the mortal world. There, they enjoy five sense-objects of sound, touch, form, taste and smell. Moreover, they also enjoy other luxuries, honour and glory etc.

Appendix—Here is the description of such people who strongly believe in the existence of the world and who value it and whose worship to God is a mistaken approach (Gītā 9/23). The fruit of the worship of such people is perishable (Gītā 7/23). Because of being within the entire form of God, all is God; therefore here for Indra (the lord of gods) the term ‘mām’ has been used. The term ‘puṇyam’ has been used for Indra’s paradise because it is purer than the human world.



ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥ २१ ॥

te taṁ bhuktvā svargalokaṁ viśālaṁ
kṣīṇe puṇye martyalokaṁ viśanti
evaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhante

Having enjoyed, the extensive heavenly world, they return to the world of mortals when they, exhaust their merit. Thus, taking recourse to action with interested motive, enjoined by the three Vedas, and seeking worldly enjoyments, they repeatedly come and go. 21

Comment:—

‘Te taṁ bhuktvā svargalokaṁ viśālaṁ kṣīṇe puṇye martyalokaṁ viśanti evaṁ trayīdharmamanuprapannā gatāgataṁ kāmakāmā labhante’—The heavenly world, has been called extensive, because

it is vast, there age is longer, and pleasures are, in abundance.

Those who want to go to heaven, instead of depending on God, rely on actions with interested motive, enjoined by the three Vedas. They go to heaven and are obliged to return to this world, after their merits run out. Here again, they acquire merits and thus, the wheel of going and coming back, revolves.

If the meaning of 'Pūtapāpā', of the previous verse, is taken, as those who are purged of all sins and the meaning of 'Kṣīṇe punye', is taken as those whose merits are destroyed, it means, that being free from all sins and merits, they should have been liberated from bondage. But they do not attain liberation, they, rather go and come. So the terms, mean that they are purged of only those sins which are obstacles to go to heaven; and their merits are exhausted after enjoying, heavenly pleasures. Therefore, reference is not, in context of the exhaustion of all their sins and merits.



Link:—But, what about those, who depend only on the Lord? Their position is explained, by the Lord, in the next verse.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

ananyāścintayanto mām ye janāḥ paryupāsate
teṣāṃ nityābhiyuktānāṃ yogakṣemaṃ vahāmyaham

To those men, who worship Me alone, thinking of none but Me, who are ever-devout, I provide them gain and security. 22

Comment:—

'Ananyāścintayanto mām ye janāḥ paryupāsate'—Those, who admit, that the entire universe is the Lord's manifestation, and all the activities and changes are His sport, and do not attach importance to anything else, besides the Lord, because everything except the Lord, is perishable. They have no desire,

even for the maintenance of their bodies. So, they have exclusive devotion, for Him. Whatever action, moving, eating, drinking or talking etc., they perform, is in order to, please God. By regarding the Lord, as loving and glorious, the memory, of the Lord in devotees, is constant and natural. These devotees are called 'Ananya' (exclusively devoted), because for them, the Lord is both the means and an end. They have a firm conviction, that they have to take refuge in God only, they have to adore and think of Him only, and they have to attain Him, only. They do not harbour any other desire, except that of the Lord.

'Teṣāṃ nityābhiyuktānām'—'Nityābhiyuktānām' (of those ever united), are those, who having undivided devotion, think of Him and perform all actions, to please Him. They, have a disinclination for the world, an inclination for the Lord, and perform actions by depending on Him. In other words, their disinclination for the world, is their 'Ananyatā' (exclusive devotion), their inclination for the Lord is their 'Cintana' (constant memory), and in all active and inactive conditions, circumstances whatever, he does, is their 'Upāsana' (worship). Those devotees, who possess these three traits, are 'Nityābhiyuktā' (ever devout).

'Yogakṣemaṃ vahāmyaham'—'Yoga' means, the provision of the means required, and 'Kṣema' means, security of what has been gained.

But, the fact is that 'Yoga' means, either to attend or not to attend to the needs of devotees, because the Lord is a disinterested friend, of devotees, so He remains engrossed, in their welfare. He provides only those means, which are useful, for their welfare. Similarly, He protects what has been provided, only if its security, is a means in their spiritual progress. Otherwise, He will destroy it. Destruction of harmful things, is 'Kṣema' (security). Therefore, His devout devotees, remain pleased and satisfied, in all circumstances, because they believe that those circumstances have been created by God's will, and so they will

enable them to attain, salvation. They, become puppets in the hands of the Lord, and God's will, becomes their will.

In fact 'Yoga' means, affinity with God and 'Kṣema' means salvation. From this view-point, the Lord strengthens a devotee's affinity with Him, and tries to lead him to salvation. Therefore, Lord Kṛṣṇa, in the forty-fifth verse of the second chapter, orders Arjuna. "Don't worry about 'Yoga' and 'Kṣema'". It means that a devotee should be free, from any care for gain and security.

'Vahāmyaham'—It means, that as a mother, looks after her small son and provides him cheerly with all necessities, similarly the Lord provides, all the means required by the devotees.

Appendix—The Lord here mentions the superiority of His devotees to those, who perform actions with interested motive, enjoined by the Vedas as described in the preceding verse, and also to those who worship other gods. The devotees, who have exclusive devotion for God, neither believe in Indra, who has been described in the preceding verse nor believe in other gods as is described in the next verse. Those who worship Indra etc., reap the limited fruit for their worship, according to their desire. But the worshippers of God receive limitless fruit. The worshippers of gods are like paid labours (servants) while the worshippers of God are like the members of the family. If a labour works, he is paid the limited amount of money as wages according to his labour (work), but if a member of the house works, he is the master of the entire wealth (money) of the family.

The 'ananya bhaktas' (devotees with exclusive devotion) are those who hold that there is no other entity besides God—'Uttama ke asa basa mana māhīm, sapanehū āna puruṣa jaga nāhīm' (Mānasa, Araṇya 5/6).

'Yogakṣemaṁ vahāmyaham'—The Lord provides the devotee all the necessary means required by him and provides security of what has been gained—this is the Lord's 'yogakṣemaṁ vahāmyaham'. Though the Lord provides gain and security to

all strivers, yet he specially provides gain and security to those devotees who have exclusive devotion for Him in the same way as a mother brings up her loving child herself instead of leaving it under the care (supervision) of a servant

As a devotee attains bliss by serving God, similarly God takes delight in serving His devotee—‘ye yathā mām prapadyante tāmstathaiva bhajāmyaham’ (Gītā 4/11).



Link:—After explaining the position of those devotees who depend only on the Lord, He describes in the next verse those devotees who worship other gods.

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

ye'pyanyadevatā bhaktā yajante śraddhayānvitāḥ
te'pi māmeva kaunteya yajantyavidhipūrvakam

O son of Kuntī, even those devotees who, with faith, worship other gods, in reality worship Me also though not with a proper approach. 23

Comment:—

'Ye'pyanyadevatā bhaktā yajante śraddhayānvitāḥ'—These devotees, who have not realized, that the Lord is all-being and non-being, (Gītā 9/19) worship other gods, because they think that other gods are apart from and independent of Him, and that by their grace they will gain everything.

'Te'pi māmeva kaunteya yajantyavidhipūrvakam'—Devotees, who worship other gods, actually worship Him, because, in the whole universe, there is nothing besides, Him. Therefore, their worship to other gods is worship to Him, only, but that is a mistaken approach. The Lord, by the expression 'Yajantyavidhipūrvakam', does not mean that they do not possess knowledge—what sort of worship—materials, what sacred text, should be used, and what

sort of worship, should be done. But, it means, that they regard other gods separate, from the Lord. They worship other gods, because their wisdom has been led astray, by desires (Gītā 7/20). But the fact is, that whatever power, the other gods have, has come to them, from the Lord, and so it is only, His power.

It means that, if a devotee worships any deity, regarding him as the Lord, without having any desire for fruit, that will be worship to God, and it will lead him to God-realization. Secondly, if he worships the Lord, with a desire, he will be regarded as a devotee—a seeker of worldly objects, a sufferer etc., whom the Lord has called noble, (Gītā 7/18).

In fact, all is God. So every kind of worship, service and good, offered to others, is only an offering to God. As rain-water, in the form of a stream, river and waterfall etc., flows into the sea (because that water comes from the sea and belongs to the sea), whomsoever, a devotee worships, he worships, only God.

Appendix—‘Traividya mām’ (9/20), ‘Ananyāścintayanto mām’ (9/22) and ‘te’pi māmeva’ (9/23)—the Lord has used the term ‘mām’ in these three verses which means that all is God, therefore the Lord knows all as His manifestation. If a striver has no desire and beholds God in all, he may worship anyone, that is indeed the worship to God. It means that if he has the disinterested motive and regards other gods as the manifestation of God, then his worship to gods will not remain the mistaken approach but will be worship to God only.

In the seventh chapter the term ‘devayajah’ was used (7/23), the same has been mentioned here as ‘yajante’.



*Link:—But why is their worship not with a proper approach?
The explanation follows.*

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

aham hi sarvayajñānām bhoktā ca prabhureva ca
na tu māmabhijānanti tattvenātaścyavanti te

I am verily the recipient and Lord of all sacrifice (Yajña), but they do not know My essence (tattva), and hence they have a fall. 24

Comment:—

[In the second chapter, Lord Kṛṣṇa declares, "Those who are deeply attached to pleasures and prosperity, cannot attain the determinate intellect, concentrated on God" (2/44). In God-realization, there are two obstacles—to have a sense of enjoyership, and to, have the possessive spirit. These two pervert the intellect, of a man. They force a man, to have a disinclination for God. In childhood, a person depends on his mother, and cannot live without her. But when he grows up and is married, he becomes a husband to his wife and does not like his mother much, he rather, becomes indifferent to her. Similarly, when this (soul), gets entangled in worldly pleasures and prosperity, it forgets the Lord, who is the enjoyer and the Lord of all sacrifices etc., and thus man has a fall. But, when he realizes, that God is the real enjoyer of all the things, and He is the only Lord, he comes to the right path and does not fall.]

'Aham hi sarvayajñānām* bhoktā ca prabhureva ca'—The Lord, is the enjoyer of all virtuous actions, such as sacrifice, charity, penance, pilgrimage etc., which are performed, according to the ordinance of scriptures and according to one's, caste and stage (order) of life etc., because, all ordinances have been made only by Him, so that beings, remaining detached from actions and

* Though the term 'Yajñānām' used in the plural number includes all actions (duties) yet the term 'Sarva' means to show that no scriptural or physical or practical duty has been excluded.

their fruits, may not deviate, from the self and may worship Him, with exclusive devotion. As He, is the enjoyer of all sacrifice, He is also the Lord of all the worlds, things, men, incidents, circumstances, actions and beings, including their senses, bodies, minds and intellects, as the entire universe, has emanated from Him and so, He is their Lord.

An Important Fact

The Lord is the enjoyer. What does it mean?

The Lord has declared, "A great soul realizes, that all this is, God" (Gītā 7/19) and "In my view, I am being and non-being, both" (Gītā 9/19). It means, that when a devotee performs virtuous actions, such as sacrifice, charity, penance or provides food to the hungry, helps the destitute, waters plants, feeds dogs and birds etc., all of these are enjoyed by the Lord, because it is He Who has manifested Himself, in different forms.* Thus a devotee, serves the Lord only, with all these articles offered to the hungry, the needy, and to anyone else, in His universal form. The Lord, is the enjoyer of all, whatsoever, is offered to Him, in diverse forms.

How is, He the Lord?

Devotees regard God, as the Lord of the higher and the lower nature. He is the master of the entire universe, and so He is free in creating, preserving, destroying, conducting, and enjoying this entire universe, and also in bringing about, any change in it. Thus He is the Lord.

* There is an anecdote. Once the saint named Nāmadeva went for pilgrimage. There he cooked food and went to take clarified-butter. In the meanwhile a dog came there and ran with a loaf of bread. Saint Nāmadeva ran after him with clarified-butter-pot and said, "O Lord, I wanted to offer this loaf of bread with clarified-butter to You. Why are You running away?" As soon as he uttered these words, the Lord manifested Himself because in the form of that dog there was no one else besides the Lord. Thus whatever is offered to anyone, is offered only to God.

'Na tu māmabhijānanti tattvenātaścyavanti te'—In fact, the Lord is the real, and the unreal; the sentient and the insentient, all. So, He is the enjoyer and the Lord of all, the things etc. But those, who do not know this fact, think that if they offer food or water to creatures, it is received by them, and so they are enjoyers. But, actually the real enjoyer is the Lord. So, without perceiving the Lord, in different manifestations, they fall. Therefore, every person should regard the Lord, as the enjoyer. Thus, whatever is offered to anyone, should be offered only to Him, knowing it to be His.

Secondly, all the worldly pleasures and prosperity, are the Lord's and are for the service of the Lord, Who has manifested Himself, in the form of the universe. But, people attached to pleasures and prosperity, by considering these their own, think that they are their master, but actually they become slaves to them. By depending on them, they regard these as part and parcel of their life, while they are really different, from them. Thus they have a fall. But if they know the fact, that God is the enjoyer and the Lord of, all the sacrifices, they are liberated.

'Cyavanti' (fall) means, that without attaining God, they fall. By performing virtuous actions, they go to higher regions, such as heaven etc., but having enjoyed heavenly pleasures, they have to return to the world of mortals (Gītā 9/21). Thus, instead of attaining salvation, they have to follow the wheel of birth and death. This is their fall.

Appendix—In the end of the fifth chapter the Lord declared, 'I am the enjoyer of all sacrifices and austerities'—'bhoktāraṃ yajñatapasāṃ' (5/29). There the Lord declared in an affirmative way that he who has realized Him as the enjoyer of all sacrifices attains peace; and here by negative inference He declares that these, who don't know Him as the enjoyer (recipient) of all sacrifices, have a fall. When a man himself becomes the enjoyer, he has a fall. If he regards the Lord as the enjoyer of all virtuous

actions, he no longer remains an enjoyer, and his desire for pleasure is wiped out, and without the desire for pleasure he attains peace.

In fact only God is the ultimate doer and ultimate enjoyer of all actions. But in spite of being a doer and an enjoyer, He remains untainted viz., He has no sense of doership or enjoyership (no desire for the fruit of action)—‘tasya kartāramapi mām viddhyakartāramavyayam’ (Gītā 4/13), ‘na mām karmāṇi limpanti na me karmaphale sprhā’ (Gītā 4/14).



Link:—The Lord, in the next verse, describes the relative end of different devotees who worship, other deities with an interested motive.

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ २५ ॥

**yānti devavratā devānpitṛnyānti pitṛvratāḥ
bhūtāni yānti bhūtejyā yānti madyājino'pi mām**

Those who worship the gods, with self-interest, go to gods, after death, those who worship the manes come to the manes, those who adore the evil-spirits, join the evil-spirits. But, those who worship Me, attain Me, alone. 25

Comment:—

[In the preceding verse, the Lord declared, that He is the enjoyer of all sacrifices, and the Lord of the entire universe. But, those who instead of, regarding Him as the enjoyer and the Lord, themselves become enjoyers and the Lord, have a fall. Now, in this verse, He explains, how they fall.]

'Yānti devavratā devān'—Those, who do not know reality, about the Lord, but hanker after worldly pleasures and prosperity, worship other gods, and follow rites, relating to them (Gītā 7/20). Those gods, carry their devotees to their abodes, but they have

to return from there, because all the worlds from the abode of Brahmā downwards, are subject to return (Gītā 8/16).

In the twenty-third verse, the Lord declares, that those devotees who worship other gods, also worship Him alone, though not with a proper approach. It means, that those devotees do not know, that all is God. Their aim of worship, is to get worldly pleasures and prosperity, so they fall. If they had worshipped, either the Lord or even gods, without having any desire, they instead of attaining the gods, would have attained, the Lord. Had they not desired anything, from the gods (as manifestation of the Lord), and the Lord and even if the Lord and the gods had offered them, they should have declined the offer. They should have rather responded, "O Lord! You are ours, and we are Yours. Had the worldly things (pleasures and prosperity) been more valuable than this affinity with You, we would have desired or begged of You. But there is nothing more valuable, than this affinity. So why should we beg?" Having such sentiments, they would have become a source of bliss to Him, and they would not have attained, the perishable and inferior, celestial world.

'Pitṛnyānti pitṛvratāḥ'—Those, who want their desires to be satisfied, worship the manes, by regarding them as their favourite deity. But the greatest desire, that can be satisfied by the manes, is that they can take their devotees, to their abode.

'Bhūtāni yānti bhūtejyā'—Persons possessing the mode of ignorance (darkness), worship the spirits and ghosts, to fulfil their worldly desires. They worship spirits at night, on the cremation ground with meat, wine and incantations etc. The maximum benefit they can get is that those evil-spirits, can fulfil their worldly desires. But after death, they go to the spirits i.e., become evil-spirits.

'Yānti madyājino'pi mām'—Those, who think of Me and worship Me, with exclusive devotion, attain Me, certainly.

An Important Fact

Those, who worship other gods, manes and spirits etc., for worldly pleasures and prosperity, have to go to hell or to follow, the cycle of birth and death in eighty-four lac forms of lives. In human birth, by having affinity of love with God, they could be a source of bliss to Him. But being engrossed in cheap worldly desires, they adore petty gods, manes and evil-spirits, and thereby get entangled in a vicious circle. Therefore, they should devote themselves only to God, very cautiously. If they worship the Lord, they can attain Him. Or if they worship others regarding them as manifestation of the Lord, without a desire for the fruit of worship, they can attain Him. Regarding them, as separate from the Lord, and having a desire for fruit, these are the two causes of downfall.

Birth as an evil-spirit is very bad, impure and so, is their, worship. So those who worship spirits, have a sure downfall, because, they can never behold them as a manifestation of God,* nor can serve them, without a selfish motive.

Here is an anecdote. There was a man, who worshipped a female spirit, called 'Kārṇa' (she when under the control of someone, is said to, reveal to him all secrets). When anyone went to him, to get an answer for his question, he could know the question, and would answer it. He earned a lot of money. Someone wanted to learn his secret. He said, that he applied excreta to his ear and with the help of 'Kārṇa' a female spirit, he come to know, the question and answer into my ear. But at the time of his death he wanted to run to the bank of the river Narmadā, so that he could attain salvation. But that female evil-

* If a devotee regards an evil-spirit as the manifestation of God, the evil-spirit attains emancipation and the devotee has a vision of God. Once the devotee, Nāmadeva saw an evil-spirit of a very big size. Nāmadeva prayed to it by regarding it as his favourite deity with the result that the evil-spirit attained emancipation and God revealed Himself to him.

spirit presented herself, as a female hog, and killed him. Thus, she took him to her abode. So, the worship of spirits, is forbidden.

But strivers, can offer oblations of food and water, to evil-spirits and ghosts, so that they may be liberated, from the life of evil-spirits. Even, saints and great souls, have done so.

Appendix—The term ‘Vrata’ mean precept (rule). Therefore the term ‘devavrata’ means—to follow precepts relating to the worship of gods (Gītā 7/20). By taking refuge in God, performance of action for Him is ‘worship to God’—‘Svakarmaṇā tamabhyarcya siddhiṁ vindati mānavaḥ’ (Gītā 18/46).

If all actions are offered to God, it is worship to God (Gītā 9/27). If actions are performed in a disinterested manner and they are offered to God, then no forbidden action can be performed because it is due to desire only that forbidden actions are done (Gītā 3/36-37).

In fact all is the manifestation of God. But he who assumes (accepts) any other entity besides God, does not attain salvation. Even if he goes to the highest worlds, he has to return from there to this mortal world (Gītā 8/16).



Link:—An idea may come to the mind of people, that when access even to the minor gods, is not easy, access to the Lord should be, very difficult. The Lord clarifies the point now.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥

**patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati
tadaham bhaktyupahṛtamaśnāmi prayatātmanah**

Whoever, offers Me with devotion, a leaf, a flower, a fruit or even water, I accept these devout offering of a devotee, with love. 26

Comment:—

[All the things and actions, belong to the lower nature, of the Lord. But, a man by identifying himself with these becomes their enjoyer, and lord. Actually the Lord is their enjoyer and master. So, the Lord, orders devotees, to offer all things and actions to Him (9/27). By doing so, they will be free, from bondage forever (9/28).]

Secondly, in the worship of gods several ordinances etc., are to be observed, but in attaining Him, there are no rules and regulations, because a man (soul) being His fraction has natural affinity, with him. So he can attain the Lord, without any formalities with firm feelings of affinity with Him, in the same way, as a child can go to the lap of its mother, without any formality.

'Patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati'—A Devotee, who offers, with love a leaf (basil leaf etc.) a flower, a fruit or even water, the Lord, appears in person and accepts the article offered, by him, with love. The Lord, satisfied the three worlds by demanding a leaf from Draupadī, and by eating it. He liberated, the elephant who offered Him a flower. He relished the fruit offered by Śabarī so much, that he could never forget it and always praised, her hospitality. When Rantideva offered water, to the Lord Who came as a person of low-caste, he had His vision.

When a devotee, is absorbed in devotion, he forgets what he is offering, to the Lord. Similarly, the Lord is also so much absorbed in love, that He takes no heed, of what He is eating. The Lord, ate the rind of the bananas, offered by Vidura's wife, with love.

'Tadahaṁ bhaktyupahṛtamaśnāmi prayatātmanah'—The Lord, not only accepts the offering of devotees, but also eats it. As a flower, is to be smelt but the Lord eats it, because it was offered by a devotee, with love. It means that if a devotee wants to offer

food to the Lord, He immediately, feels hungry.

'Prayatātmanah' stands for the devotee, whose heart remains engrossed in God, and who totally depends only on Him. The Lord, partakes the articles offered, by such a loving devotee.

Here, a leaf, flower, or fruit and water denote all things. The reason is, that a leaf, a flower, and a fruit are the effects, of the cause of water, as all the three are born, of water. So all objects (things) of the entire universe, are denoted by them, as all are the result of water. So all things should be offered, to the Lord.

In this verse, the term 'Bhakti' (Devotion), has been used, two times. 'Bhaktyā', shows devotion of a devotee, while 'Bhaktyupahṛtam', is an adjective, for the thing offered with devotion. It means, that when a devotee offers a thing with devotion, it becomes a symbol of devotion (love), and so the Lord, eats it because He has a craving for love.

An Important Fact

In this verse, there is stress on devotion (love), rather than of objects, as the Lord, has a thirst for loving sentiment, not for objects. As a chaste wife, and an obedient disciple, feel highly delighted by serving her husband and the preceptor respectively, a devotee is very much delighted by offering a thing to the Lord, because he feels that the Lord by His special grace, has given him an opportunity to serve Him, with a thing, which is actually His.

The Lord, eats the thing, offered with devotion. There is an anecdote in this connection. There was a priest who offered almonds, walnuts, cashew nuts and pistachio nuts etc., to the Lord in the temple, from the Dīwālī festival to the Holī festival. But, when these nuts became costly, he began to offer ground nuts. One day, the priest had a vision of the Lord, in his dream. The Lord said, "My dear, you have started to offer, only ground

nuts." The priest again started to offer almond etc. The priest was convinced, that the Lord ate the things offered, to Him.

It is said, by saints that things offered to the Lord, with devotion, become unusual in smell, and taste etc., and are not spoiled, with passage of time. This is not a hard and fast rule, but it depends upon, the devotion of a devotee.

When articles are offered as oblation, into fire, it is sacrifice; when they are offered to others, it is called charity. When by abstinence, they are not used for one's ownself, it becomes austerity; and when these are offered to God, which lead to union with Him—all these are different names, of renunciation.

Appendix—In order to worship the gods, several rules have to be observed (followed) (Gītā 7/20), but in the worship of God there is no rule. In the worship of God there is predominance of love (devotion) and one's regarding Him as one's own, rather than of any method—'bhaktyā prayacchati', 'bhaktyupahṛtam'.

As an innocent (simple hearted) child puts into its mouth whatever comes to its hand, similarly the Lord by becoming simple hearted eats whatever is offered to Him by the simple hearted devotee—'ye yathā mām prapadyante tāmstathaiva bhajāmyaham' (Gītā 4/11); as Vidurānī offered the peel of a banana to Lord Kṛṣṇa, He ate it with a great relish.

The expression 'bhaktyā prayacchati' means that a devotee offers a thing to God with love (devotion), not with a desire. In the worship of gods certain things are necessarily required but in the worship of God nothing particular is required, but only love or devotion is required.



Link:—A man has a downfall, if he is attached, either to things or actions. In the previous verse, it was mentioned that things should be offered, to the Lord. In the next verse, He explains that actions, should also be offered, to the Lord.

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

yatkaroṣi yadaśnāsi yajjuhoṣi dadāsi yat
yattapasyasi kaunteya tatkuruṣva madarpaṇam

O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, (yajña) whatever you bestow as a gift, whatever you do, by way of penance, dedicate it all to Me. 27

Comment:—

[It is a policy of the Lord, that howsoever men approach Him, even so does, He seek them (Gītā 4/11). When a devotee offers his things, to the Lord, the Lord also responds with His gift. The things offered by a devotee are limited, while those granted by the Lord, are limitless. If a devotee offers himself to the Lord, the Lord also offers Himself to him. Actually, the Lord has already offered Himself, to the universe (Gītā 9/4) and also has offered freedom, to them. So, if they offer the freedom bestowed by Him to Him, He will also offer, His freedom to them, and thus depend on them. Therefore, Lord Kṛṣṇa orders Arjuna to offer that freedom to Him.]

'Yatkaroṣi'—This expression, includes all scriptural, physical, vocational, social, spiritual and mundane, actions. Lord Kṛṣṇa orders Arjuna, to offer all actions to Him. If he offers himself to Him, all his actions will be spontaneously offered, to Him. Now, Lord Kṛṣṇa divides those actions, into different parts.

'Yadaśnāsi'—This expression, includes all the physical actions, as taking meals, drinking water, taking medicines, wearing clothes, walking, sleeping, waking, bathing etc.

'Yajjuhoṣi'—This expression includes, all the sacrificial actions, such as arrangement of material for sacrifice, burning fire, chanting sacred formulas, and offering oblation, to the sacred fire.

'Dadāsi yat'—This expression includes, gift, presents and help he offers, to others.

'Yattapasyasi'—It includes all actions that a devotee performs, by way of penance: such as control over sense-organs, discharging duty, facing unfavourable and favourable circumstances happily, pilgrimage, fasting, adoration, meditation, chanting and trance etc.

'Tatkuruṣva madarpaṇam'—It means, that by offering every action, to the Lord, the devotee becomes free from the feeling of 'I-ness and 'Mineness', which binds him, and he attains perfection, having attained which, he does not reckon any other gain greater than that, and established in which he is not moved even by great sorrow, and which is free, from the contact of pain (Gītā 6/22-23).

In this verse, 'Yat' (whatever) has been used five times, which means that the offer of each of the actions, is of great merit. But how much more meritorious it will be, if all actions, are offered to Him.

An Important Fact

In the twenty-sixth verse, Lord Kṛṣṇa said, that a devotee should offer a leaf, a flower, a fruit or even water, to Him. All these things are easily available, but they require a little effort. In the twenty-seventh verse, He said that whatever action a devotee performs he should offer it to, God. It means, that there is nothing new, whether an article or action should be offered to God. But a devotee, should offer himself to, God. By doing so, all his actions will be automatically offered, to the Lord. As a mother, is pleased with different actions, such as jumping, running, playing, smiling etc., of a child, so the Lord is pleased with different actions of a devotee, as he becomes His.

But, it does not mean, that forbidden actions are to be offered to the Lord. The Lord is offered only things and actions that are sanctioned by scriptures. As, a thing which suits a saint is given to him, a thing or action which suits the Lord, is offered to Him.

Now, if anyone offers forbidden actions, such as theft etc., to the Lord, according to the scriptures, he will acquire its manifold fruit, i.e., he will be severely punished.

Appendix—To offer something honourably to the person to whom it belongs is called ‘arpaṇa’ (to dedicate). The Lord has used the term ‘prayacchati’ for offering things and has used the term ‘arpaṇam’ for dedicating actions in the expression ‘tatkuruṣva madarpaṇam’ because actions are not given.

A Jñānayogī renounces the assumed affinity with the world but a devotee does not assume any other entity besides God. In other words a Jñānayogī renounces the sense of ‘I’ and ‘mine’ and a devotee accepts ‘thou’ and ‘thy’. Therefore a Jñānayogī renounces objects and actions and a devotee dedicates objects and actions to God viz., without having the sense of possession over those objects and actions, regard them as God’s and the manifestation of God.

When a man regards a thing as real and values it, it is very difficult to renounce it, by regarding it as unreal; but it is easy to offer the same thing to any other person, to render service to him with it. Then if it is offered (dedicated) to the most venerable, the most beloved God, how easy it is! Secondly the person who renounces a thing may be proud of his renunciation but he who dedicates it to God, can’t be proud of his dedication, because if the thing which belongs to God, is dedicated to Him, how can the devotee be proud of it? ‘Tvadīyaṁ vastu govinda tubhyameva samarpaye’. All objects (the entire universe) belong to God from time immemorial. ‘Dedicating them to God’ means to rectify the mistake of regarding them as his own. When a mistake rectified, a man is not proud of his such act of rectification; rather he gets pleased at the removal of the mistake.

When a striver regards the world as God’s, his affinity with the world is renounced viz., the world disappears, the independent existence of the world does not persist any more

(which really does not exist) but only God remains (Who really exists). Therefore a devotee needs no discrimination in order to renounce affinity with the world. He does not renounce affinity with the world but regards the world as God's or as God's manifestation because the 'aparā prakṛti' (lower nature) also belongs to God (Gītā 7/4).



Link:—In the previous two verses the Lord said that a devotee should offer all things and actions to Him. In the next verse He describes the good that accrues from offering everything and every action to Him.

**शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
सन्न्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥**

**śubhāśubhaphalāirevaṁ mokṣyase karmabandhanaiḥ
sannyāsayogayuktātmā vimukto māmupaiṣyasi**

With your mind firmly set on the Yoga of renunciation i.e., by dedicating all actions to Me, you will be free from the bondage of actions having good and bad results; and freed from them, you yourself having completely surrendered shall attain Me. 28

Comment:—

'Śubhāśubhaphalāirevaṁ mokṣyase karmabandhanaiḥ'—By offering all things and actions i.e., by offering himself, a devotee, becomes free from good and bad results, of actions performed in innumerable births. In human life, such a man does not perform evil actions. All his actions, are performed in accordance with the ordinance of scriptures and saints. But, by chance, if a forbidden action is performed by him, the Lord who is installed in his heart, destroys it.

All actions performed, with body, mind, intellect and senses etc., are external, and so their good or bad result, in the form of favourable or unfavourable circumstances, is also external. But if

a man by error accepts his affinity with those circumstances, and thus feels happy and sad, the feeling of sadness and happiness, is bondage which leads him, to the wheel of birth and death. On the other hand, a devotee, in all the favourable and unfavourable circumstances, regarding them as God's will, feels God's grace and becomes free from bondage.

'Sannyāsayogayuktātmā'—It means, that a devotee should offer all his actions to God. Here 'Saṁnyāsa', does not stand for the Discipline of Knowledge. It means, surrender to God, as is mentioned in 18/57 also.

As a Sāṅkhyayogī rests happily in the self, or in God, mentally relegating all actions to the body with nine doors (Gītā 5/13) a devotee, offers all his actions of innumerable births and their fruits, to God.

'Vimukto māmupaiṣyasi'—A devotee after becoming free, from bondage, attains God.

An Important Fact

What is, bondage of good* and evil actions?

Every action, whether good or evil, has a beginning and an end. Similarly, there is connection and disconnection of circumstances, as fruit of actions. It means, that if an action and its fruit are transitory, how can affinity with them, be lasting? But, when the eternal self assumes affinity with actions, he is connected with their fruits. Though his affinity with actions and their fruits, is not possible, yet he assumes this affinity. He (self) is eternal. So his assumed affinity, which he accepts in himself, also appears to be eternal.

He feels happy when good actions, bear fruit, in the form of favourable circumstances. But, this happiness does not persist

* As evil actions lead to bondage, so do good actions lead to bondage. As shackles whether of gold or iron bind a man, so do both virtuous and evil actions lead to bondage as they conduce a man to rebirth.

for a long time. So he has a desire for happiness. This desire, is the root of all sorrow. Before happiness, there was sorrow and again it will end in sorrow. It means, that so long as, he has a desire for happiness, he cannot escape sorrow.

When he surrenders himself to God, he realizes his real identity with God, (because he as a fraction of the Lord) and his assumed affinity, with the body perishes. Actually, he already had his identity with God, but he did not realize it because he performed actions with a selfish motive. But, when he offers actions, as well as himself to God, he attains His love, naturally. In that state, he feels the Lord's grace, in both the favourable and unfavourable circumstances. As a kind mother, shows her affection in rearing, as well as, in scolding a child, so does the Lord, by sending favourable and unfavourable circumstances to shower His grace, on devotees. A devotee, without paying any heed to favourable and unfavourable circumstance, meditates only on, God.

Appendix—The Lord, by the expression ‘yānti madyājino’pi mām’ (9/25) (those who worship Me, attain Me alone) whatever started saying, while concluding the same, He declares, “By dedicating all actions and objects to Me, you will be free from the bondage of actions, having good and bad result; and freed from them, you yourself having completely surrendered to Me, shall attain Me.”

Actions are also good and bad and their fruit (result) is also good and bad. Actions which are done for the welfare of others, are good; and which are done for one's own self, are bad. Favourable circumstance is the good result and unfavourable circumstance is the bad result. A devotee of God dedicates good actions to God, he does not do bad actions and is not happy and sad in good and bad result viz., in favourable and unfavourable circumstances. His ‘sañcita’ (accumulated) actions of infinite lives are burnt to ashes in the same way as a burning piece of

grass burns the heap of grass to ashes.

By dedicating the actions, objects and the self to God, affinity (attachment) with the world is renounced and there remains relationship with only God, which has naturally ever been there—‘mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ’ (Gītā 15/7). By regarding the mundane, which is not ours, as ours, we are ensnared in bondage. By regarding the things as ours, only bondage persists, the things don’t persist. A devotee has no sense of mine (possession) with any object, person or action, so he is freed from the bondage.

Here ‘Samarpaṇayoga’ has been called ‘Sannyāsayoga’.

The term ‘māmupaiśyasi’ means that the devotee becomes ‘abhinna’ (one) with God, he loses his independent identity viz., he becomes verily the Lord’s own self—‘jñānī tvātmaiva me matam’ (Gītā 7/18). This is called ‘premādvaita’ (non-dualism of devotion or love).



Link:—Now a doubt arises, that the Lord frees those from bondage, who surrender themselves to Him, it means that he does not free others, and so He is not gracious, and equanimous to all. The Lord clarifies this point.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

samo'haṁ sarvabhūteṣu na me dveṣyo'sti na priyaḥ
ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaham

I am the same to all beings; as such to Me there is none hateful, nor dear. But, those who worship Me with devotion, are in Me and I am also, in them.* 29

* In the first part of this verse there is the description of all beings while in the second part of those who worship the Lord.

Comment:—

'Samo'haṁ sarvabhūteṣu'—The Lord, pervades the whole universe (Gītā 9/4) and He is a disinterested friend, of all beings (Gītā 5/29).

The Lord pervades everywhere, equally from a small ant, to a big elephant and from the vilest sinner, to the most virtuous saint, because all souls are His fragments of His own Self. So they cannot be separated from Him, and He cannot be separated, from them. The beings can be different by birth, by actions, by circumstances, by incidents and by union and disunion etc., but He always and equally, pervades all of them.

'Na me dveṣyo'sti na priyaḥ*'—The Lord, has neither attachment for the virtuous persons, nor aversion to, the evil ones. He loves, all beings equally. But, the virtuous people, desiring fruits for their virtuous actions, go to higher regions, while evil-doers go to hell, and pass eighty-four lac forms of lives.

The Lord, provides earth, water, fire, air and ether, equally to all beings because these are His portion. As a man, has neither attachment to a healthy limb, nor aversion for a diseased one, the Lord, has neither attachment for the virtuous persons, who follow His precepts, nor aversion to the evil-doers as also, His critics because, He is the same, to all beings. He has no partiality. It is partiality, from which attachment and aversion, evolve.

'Ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaḥam'—Those, who worship the Lord with devotion, without having any attachment for the world, and work to please Him, are in Him and He is in them (Gītā 9/14; 10/9).

It does not mean, that other beings are not in Him, but it means that they do not accept this fact, they think that they are

* Here the term 'Priyaḥ' stands for attachment not for loving because all beings are loving to the Lord as they are born of him (Mānasa 7/85/2). The Lord always emphasizes the fact that one should be free from attachment and aversion. So here the term has been used for attachment.

worldly and so they remain established, in the world, and a body, which are transitory. But those, who regard the Lord, as pervading everywhere, all the time, in all things, incidents, circumstances and beings, are specially, in Him and He is specially, in them.

Secondly, those who have this affinity, that they are the Lord's and He is theirs, they become so much intimate, that they become one. So they are in Him, and He is in them.

Thirdly, their 'Tness comes to an end. So they dwell, in Him.

Now a question arises here that it might mean, the Lord is not the same, for all beings. He loves His devotees, more than He loves other beings. So He is not just. The answer is, that the Lord has declared, "Howsoever men approach Me, even so, do I seek them" (Gītā 4/11). Therefore, though the Lord is the same, and just, for all beings, yet it is the devotion of devotees, which attracts the Lord, towards them. If He is not attracted towards them, it means that He is ungrateful and unjust.

As a son, is called worthy or unworthy, because of his virtuous and evil actions, so a louse like insect, sucks blood, instead of milk from the udders of a cow, and as with the same electricity, in a refrigerator water is frozen to ice, while in a heater fire is burnt, because of their different characteristics. Similarly, persons because of their different characteristics, have different grasping capacity, to receive His grace. As a good conductor of heat, or electricity, conducts heat or electricity, but some other substances, do not conduct, at all. The defect does not lie, with the source of energy, but with an instrument. Similarly, God's grace or His sameness is equal, to all. But evil-doers, because of their ignorance do not realize His grace, and equivalence. The Lord's grace, manifests itself among His devotees, according to their devotion, while it is not revealed, among those, who have no devotion, and who are non-believers.

It means, that men because of their worldly attachment, think that they are worldly. If they start worshipping the Lord, their

attachment is wiped out and they start feeling, that they are in God and God is in them. Actually, they are ever in God and God is ever, in them, but the reality, is veiled by attachment.

The Lord, has used the term 'Ye' (who), which means, that whosoever worships Him with devotion, is in Him and He is in His devotee; he may be of any caste, creed, colour and country etc.

Appendix—'Samo'ham sarvabhūteṣu'—A man (the self) may or may not dedicate (offer) his actions and objects to God, it does not make any difference in God. He ever remains the same. The Lord is not at all touched by any particular 'Varṇa' (order of life), particular āśrama (stage of life), particular caste, particular action and particular ability etc. Therefore a person of every Varṇa, Āśrama, Caste etc., can have an inclination to Him, can be a devotee to Him and can attain Him.

'Na me dveṣyo'sti na priyaḥ'—From the view-point of God, there is no one else besides Him, then how can the question arise of His being hateful or dear to anyone? A man (the self) is bound by having attachment and aversion to good and bad actions and their fruit; and by renouncing attachment and aversion, he is liberated viz., he attains salvation. Therefore only the individual self, not God is bound and liberated. The self has partiality; in God there is no partiality at all, He ever remains the same to all beings.

In the eleventh verse of the fourth chapter the Lord declared—'ye yathā mān prapadyante tāmstathaiva bhajāmyaḥ', the same notion has been expressed here by the expression 'ye bhajanti tu mān bhaktyā mayi te teṣu cāpyaḥ'. God pervades all beings equally, He has no partiality. But those who worship God with devotion, they are in God and God is in them viz., God is specially revealed in them. As in the earth, water pervades everywhere, but it is specially revealed in a well, similarly God in spite of pervading the entire universe, is specially revealed in devotees. This speciality is the fruit of God's grace because

devotees worship God with wholehearted devotion. As ghee (clarified butter) present in the body of the cow, is of no use to the cow, but the ghee extracted from her milk (curd) is of use to her, similarly people are not purged of their sins by God merely by His pervasion in the entire universe but only those, who have an inclination to God and worship Him with devotion, are purged of their sins.* Common people in spite of being within God, don't behold Him, but devotees behold God everywhere (Gītā 6/30). Devotees love God and God loves His devotees—'priyo hi jñānino'tyarthamaham sa ca mama priyaḥ' (Gītā 7/17). Therefore the devotees are in God and God is in devotees—'mayi te teṣu cāpyaham'. It means that there is no partiality in God but the people who have disinclination for God, have developed partiality.

In essence (reality) God is 'samo'ham sarvabhūteṣu'—(I am the same to all beings); but the devotees realize 'mayi te teṣu cāpyaham'—(they are in Me and I am in them). It means that though the Lord equally pervades all beings, yet only the devotees realize this fact; other beings don't realize it. In fact this power of realization has been bestowed upon people by God only. The only duty of a man is to turn towards God.

In Rāmācaritamānasa it is mentioned—

sātavā sama mohi maya jaga dekhā
motem samta adhika kari lekha

(Mānasa, Aranya 36/2)

It means that God equally pervades all beings, He equally loves them, equally showers His grace on them and has very close intimacy with them but His love, grace and intimacy etc., specially appear in devotees. These special traits are bestowed upon devotees by His grace and by God only, when devotees love God. Other people don't get engrossed (absorbed) in God

* sanamukha hoi jīva mohi jabahīm
janma koṭi agha nāsaḥīm tabahīm (Mānasa 5/44/1)

and they don't love Him so much as devotees do. Therefore devotees are also loving to God. The natural love between God and a devotee has been mentioned by the expression, 'mayi te teṣu cāpyaham' (devotees are in Me and I am in them).



Link:—Now, in the next verse the Lord expounds the greatness of devotion and devotees.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

api cetsudurācāro bhajate māmananyabhāk
sādhureva sa mantavyaḥ samyagvyavasito hi saḥ

Even if the vilest sinner worships Me with exclusive devotion, he should be considered a saint, for he has rightly resolved to be My devotee. 30

Comment:—

[If a multimillionaire says, that he will help anyone, whosoever seeks his help with money, his charity will be testified when he actually helps the man who is his enemy. To prove the veracity of His statement here, the Lord first mentions the vilest sinner.]

'Api cet'—In the seventh chapter, the Lord declares, "Evildoers do not worship Me" (7/15) but here He declares, "The vilest sinners worship Me." There seems, to be a contradiction in these two statements. To remove this doubt, the Lord has used the terms 'Api cet' (even if). It means, that in the seventh chapter, the Lord has described their evil nature. Swayed by that nature, they generally do not take refuge in God. But it does not mean, that there is any restriction imposed by the Lord upon the sinners, that they should not worship, Him. If they want to worship Him, they can. The Lord, has no ill-will against, any being.

'Sudurācāro bhajate mām ananyabhāk'—Even the sinners of the worst conduct, by worshipping the Lord with exclusive

devotion, attain salvation. Even, at present, sins may be committed sometimes by them, because of their past influences. But, they are firmly determined with exclusive devotion, to attain the Lord. Now, they do not aim at riches, honour, respect, happiness and comforts etc. Their only aim, is exclusive devotion.

Now a question arises, how the vilest sinner can worship, the Lord. The answer is that, there can be several reasons:

(i) When, in adversity, he gets no worldly support from any quarter, he surrenders himself, to the Lord.

(ii) The atmosphere and the company of saints convert him.

(iii) Any past virtuous influence, may be aroused somehow or the other, as was aroused in Bālmiki, Ajāmila and Sadana the butcher etc., who were converted, into devotees though they were sinners.

(iv) If a person, escapes some mortal danger somehow or the other, he may start believing in the Lord's, singular power.

(v) By beholding saints and by the grace of saints, like Vālmiki and Ajāmila, may start worshipping the Lord.

Several thieves, robbers, murderers and other vilest sinners, became devout devotees, of the Lord.

Now a doubt arises, how can the vilest sinner worship the Lord, continuously, when even the devotees, who have been engaged in the worship of God for several years, cannot worship Him continuously. Here, importance has been attached, to exclusive and undivided devotion, rather than continuous devotion. As a chaste wife, has her relationship only with her husband, that sinner has his affinity, only with God.

'Ananyabhāk'—A person, can have exclusive devotion, by admitting his relationship with the Lord i.e., by changing his egoism. He should admit, that He is the Lord's and the Lord is his. He is more purified, by changing his egoism, than by performing action, such as sacrifice, charity, penance and chanting

the Lord's name etc.

There are three factors in connection with, changing egoism:—

(i) **To root it out:**—A devotee, following the Discipline of Knowledge, realizes that his self is different from egoism, and so he remains established in the self. Thus, his ego is eliminated.

(ii) **To purify it:**—By following the Discipline of Action, a devotee discharges his duty for others, without expecting any fruit for his duty. For example, a son should discharge his duty towards his father, without bothering whether the father treats him as a son or not, or whether he troubles him. He should discharge his duty under all circumstances, without laying any claim on him. He should not expect his father, to be favourable to him. He should cherish no desire, for his own comfort or gain. Thus, having no desire of his own, his egoism is purified.

(iii) **To change it:**—In the Discipline of Devotion, ego is changed. For example—a chaste wife by changing her ego, becomes only of her husband. She regards her husband's house, as hers, his Gotra as hers, and she does not regard her relation with parents, in-laws and children. But she does serve all of them, for the sake of her husband. Similarly, the ego of a devotee changes. By following the Discipline of Devotion, just like a chaste wife, who becomes only her husband's, a devotee becomes God's and only God becomes his. Thus, he changes his egoism. This change of egoism, is denoted by the expression, 'Ananyabhāk'.

'Sādhureva sa mantavyaḥ'—He should be considered a saint. This is the Lord's, special behest. Though he does not possess all the virtues of a saint, yet he should be regarded as a saint, because he has admitted that he is only God's and only God is his. Thus by changing his egoism, he will become a saint, in no time.

Now the question arises why the Lord has to say, that he should be considered a saint. The answer is, that generally, people judge a man by his actions. Where saintliness is not manifest,

and some trace of poor conduct is observed, then only it is said, that he should be considered a saint. With change of ego, he has accepted himself as God's. Therefore, his feelings and conduct will become pure, in no time. So, the Lord says, that such a person should be considered, a saint.

A man is a devout devotee, but if any day, he is seen with a prostitute, people regard him as immoral, though he may have gone there to reform her. Similarly, a sinner, may be regarded religious-minded and virtuous, if he is seen by people, counting the beads of a rosary, on the bank of the Ganges. Worldly people, generally, view actions of other people. But the Lord instead of paying heed to their actions, pays attention to their, feelings.

'Samyagvyavasito hi sah'—In the second chapter of the Gītā in connection with the Discipline of Action, the Lord says that in this path the intellect is determinate, while here He says that, he himself has rightly resolved. There, the determination is by intellect, while here he himself is determined. Whatever, is determined by one-self is permanent, while that what is determined by intellect, is shortlived, because intellect can be attracted towards worldly pleasures etc., when one does not live in spiritual atmosphere, as that of listening to divine discourses, or studying the scriptures.

As a girl, after her marriage changes her egoism, and becomes her husband's and she even without making any effort, always remembers that she is her husband's, a devotee, after becoming the Lord's once, becomes His, forever, because he has rightly so resolved. So the Lord says, that he should be considered, a saint. By doing so, he speedily becomes virtuous (Gītā 9/31).

A person, may be evil and a sinner so long as, he has a disinclination for the Lord, but when he has an inclination for the Lord, by having exclusive devotion to Him, all his evils and sins, are rooted out.

Appendix—In Jñānayoga and Karmayoga there is predominance of intellect 'eṣā te'bhihitā sāṅkhye buddhīryoge tvimāṁ śṛṇu'

(Gītā 2/39). Therefore the intellect of a Jñānayogī and a Karmayogī is determinate 'vyavasāyātmikā buddhirekeha' (Gītā 2/41), 'vyavasāyātmikā buddhiḥ' (Gītā 2/44). But in Bhaktiyoga there is predominance of one's own, therefore a devotee himself is determined viz., he has rightly resolved—'Samyagvyavasito hi saḥ'.

Whatever is determined by mind and intellect, can be forgotten but whatever is determined by the self, can't be forgotten. The reason is that the mind and intellect don't stay with us always, in sound sleep we realize that they don't stay with us viz., we lack them, but the self ever exists. Whatever happens in the self, that remains permanent. Therefore the acceptance 'I am God's and God is mine' is one's own, not of the mind and intellect. Once there is this acceptance, then it does not change into non-acceptance because the self, at the root being a fragment of God, is inseparable from God. But by mistake the self accepts its affinity with Prakṛti (Gītā 15/7). Therefore in fact only the mistake is rectified. As soon as the mistake is rectified, the eternal union with God is naturally manifested 'naṣṭo mohañ smṛtirlabdhā' (Gītā 18/73). The acceptance of affinity with others was the mistake, it was the delusion.



Link:—In the next verse the Lord declares the result of right resolution.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

kṣipraṁ bhavati dharmātmā śaśvacchāntiṁ nigacchati
kaunteya pratijānīhi na me bhaktaḥ praṇaśyati

Speedily he becomes virtuous and secures lasting peace, O Kaunteya, and take a vow, that My devotee is never destroyed. 31

Comment:—

'Kṣipraṁ bhavati dharmātmā'—Speedily, he becomes virtuous and pure because, being a portion of the Lord, he is virtuous but

by having his affinity with the world, he became a sinner, which was a transitory phase of his life. As soon as, he changes his egoism and becomes God's, his affinity with the world is wiped out, and he realizes that he is virtuous, because all the evils are the product of attaching importance, to the world. But, as soon as, a striver attaches importance only to God, rather than to the world, he becomes virtuous. So long as, he has sinful feelings, he cannot resolve, that he is God's—this is correct. But it does not mean, that a past sinner cannot thus resolve. Being a fragment of God, he is ever sinless. But due to his attachment to the world, sins visit him. In case, he starts hating sins and resolves, that he has to adore God only, he can be instantly, virtuous. In ego, where there is desire, for the world, there is inclination to God, also. If this inclination to God is strengthened, desire for the world, is wiped out and God-realization takes no time.

A Vital Fact

It is a rule, that if a man changes his egoism, his actions are automatically changed. If a man, by performing virtuous actions, wants to be virtuous, it will take a long time. But, if he changes his egoism he will become virtuous and his actions will change, automatically. Similarly if a sinner, changes his egoism and admits that he is God's and God is his, he speedily becomes virtuous. It means, that when man desires worldly pleasures, by having an affinity of 'T'ness and 'Mineness', with the body and the world, he becomes full of desires (Gītā 2/43) but when by renouncing his affinity with the world, he realizes his real affinity, with the Lord, he becomes virtuous.

Generally, people have a misconception, that a man becomes truthful by speaking the truth, and a thief by committing theft. But this is not true. When a man accepts himself as truthful, then he always speaks the truth, and by speaking the truth, his spirit of truthfulness, is strengthened. Similar is the case, with a thief. It proves, that as doer, so his activities, and his activities

strengthen, his assumption "I am truthful or I am a thief."

It means, that as a person is, so are his actions. When even a sinner, becomes God's, not worldly, his actions are, virtuous.

'Śaśvacchāntīm nigacchati'—One who through spiritual activities, tries to become virtuous, can acquire enjoyment and prosperity, due to his latent desire for these objects. But he can not attain, everlasting peace. When the vilest sinner, changes his egoism and becomes the Lord's, he cannot have desires and cannot attach importance, to the unreal. So, he attains lasting peace.

Secondly, being a portion of the Lord, he possesses lasting peace, but by having his affinity with the world he cannot realize, that lasting peace. Only by having his affinity with the Lord, he realizes that lasting peace.

'Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati'—Here, the Lord asks Arjuna to promise; and He Himself does not promise. The reason is, that a promise of the Lord, can be broken but one made by a devotee, is maintained by the Lord. As Lord Kṛṣṇa's oath, of not holding a weapon, is broken by Him, because His devotee, Bhīṣma swears that he will force Him, to hold a weapon.

The Lord declares, "My devotee never falls." By this declaration, He means to say that when a person has total inclination, to God, he has not the least possibility, to fall. The reason is, that it was his assumed affinity with the body, which led him to a fall. When he, having renounced this affinity has an exclusive inclination to God, how can there be any possibility, of his fall?

Now a doubt arises, that when even the vilest sinner can become virtuous, a virtuous person can also become, a vile sinner again. But Lord Kṛṣṇa declares, that a devotee can never fall i.e., he cannot become a sinner again. It shows that the Lord is not only just, but also gracious. It is His grace, which enables a devotee never to fall.

Appendix—As a patient gets connected with the physician, similarly when a man believes in his weakness and in the Lord's omnipotence, then he gets connected with God. It means that

when a man is distraught with the worldly sufferings and finds himself helpless (weak) in getting rid of them, and has a belief in God, that by the omnipotent God's grace, he can get rid of this weakness and can escape the worldly sufferings, then he immediately becomes a devotee—'kṣipraṁ bhavati dharmātmā'. If a hungry person gets food, will he delay in taking that food?

So long as a man perceives some power, ability and speciality in him, he can't be 'ananyabhāk' (with exclusive devotion). He worships God with exclusive devotion only, when he finds no helping hand to remove his sufferings. By having exclusive devotion he becomes 'dharmātmā' (virtuous) viz., a devotee of God

A devotee has no downfall because he depends on God viz., his means and end both are only God, he has no power of his own but he depends totally on God's power. Here a doubt may arise, if a devotee has no downfall, then why did the Lord say to Arjuna in the eighteenth chapter "If from egoism, thou wilt not listen to Me, thou shalt perish"—'Atha cettvamahaṅkāraṇna śroṣyasi vinaṅkṣyasi' (18/58) while the Lord regards him as His devotee 'bhakto'si me sakhā ceti' (Gītā 4/3). The clarification is that a devotee can perish only, when he instead of depending on God, depends on egoism—'ahaṅkāraṇna śroṣyasi'. So long as he depends on God, he can't have a downfall viz., can't perish.

A devotee is like a child and a Jñānī is like a grown up boy. As a mother loves all her sons equally, yet she looks after the child specially, not the grown up sons. The reason is that the child totally depends on its mother, therefore it needs more care than the grown up sons need. Similarly the Lord takes special care of His devotee who depends on Him and He provides him gain and security—'yogakṣemaṁ vahāmyaham' (Gītā 9/22). But who will provide gain and security to a Jñānī? Therefore a striver following the discipline of knowledge can fall from Yoga but a devotee can't fall from Yoga.

The gods such as Brahmā etc., say to the Lord—

ye'nye'ravindākṣa vimuktamāninastvayyastabhāvādaviśuddhabuddhayaḥ
 āruhya kṛcchreṇa param padam tataḥ patantyadho'nādr̥tayaṣmadanighrayaḥ

(Śrīmadbhā. 10/2/32)

'O Lotus-eyed! The people who don't take refuge in Your holy feet; and without having devotion in You, their intellect has not been purified, they assume that, they are liberated but in fact they are certainly bound. If by taking pains in their spiritual practice they may attain the highest rank (goal), yet they fall from there.'

tathā na te mādharma tāvakāḥ kvacid bhraśyanti mārgāttvayi baddhasauhrdāḥ
 tvayābhiguptā vicaranti nirbhayā vināyakānikapamūrdhasu prabho

(Śrīmadbhā. 10/2/33)

'But O God! Those, who are Your devotees and who have true love in Your holy feet unlike the Jñānī's who are proud of themselves, never fall from their spiritual practice. O Lord! They because of the protection provided by You, move about fearlessly by putting their feet on the heads of the chief of the army which may obstruct their progress, no obstacle can obstruct their path.'

The Vedas, eulogizing the Lord, say—

je jñāna māna bimatta tava bhava haraṇi bhakti na ādarī
 te pāi sura durlabha padādapi parata hama dekhata harī
 biswāsa kari saba āsa parihari dāsa tava je hoi rahe
 japi nāma tava binu śrama tarahim bhava nātha so samarāmahe

(Mānasa, Uttara. 13/3)

If a striver following the Discipline of knowledge lacks something viz., he has any flaw, he may have a downfall, but if there is a flaw in a striver following the path of Devotion, he does not have a downfall. Therefore the Lord declares—

bādhyamāno'pi madbhakto viśayairajitendriyaḥ
 prāyaḥ pragalbhayā bhaktyā viśayairnābhībhūyate

(Śrīmadbhā. 11/14/18)

'O Uddhavajī! My devotee, who could not control his senses totally so far, and the objects of senses, time and again obstruct him and attract towards them, even then because of his devotion

which increases every moment, he generally is not overpowered by sense-objects.”

na vāsudevabhaktānāmaśubhaṁ vidyate kvacit

(Mahābhārata, Anu. 149/131)

‘The devotees of God never and nowhere meet with evil.’

sīma ki cāpi sakai kou tāsū, baRa rakhavāra ramāpati jāsū

(Mānasa, Bāla. 126/4)

‘Kaunteya pratijānīhi’—The Lord asks Arjuna to take a vow because even the Lord Himself can’t break the vow (promise) of a devotee who becomes submissive to the Lord. Therefore the Lord by addressing Durvāsā, declares—

**ahaṁ bhaktaparādhīno hyasvatantra iva dvija
sādhubhirgrastahrdayo bhaktairbhaktajanapriyaḥ**

(Śrīmadbhā. 9/4/63)

‘O twice born! I am totally dependent on devotees, I am not free. My devotees are very loving to Me. They have full authority over My heart.’

‘Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati’—By this expression a striver should have a firm belief that he can never have a downfall because he is only God’s.



Link:—In this context, Lord Kṛṣṇa explains seven kinds of persons, even they can seek devotion to the Lord. Out of them, a sinner has been explained, in the preceding two verses. Now in the next verse, He explains the other four kinds of people. The remaining two will be explained, in the thirty-third verse.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ३२ ॥

mām hi pārtha vyapāśritya ye'pi syuḥ pāpayonayaḥ

striyo vaiśyāstathā śūdrāste'pi yānti parāṁ gatim

O Pārtha, womenfolk, Vaiśyas, Śūdras and even those,

that are born of sinful wombs taking refuge in Me, attain the Supreme God. 32

Comment:—

'Māh hi pārtha vyapāśritya ye'pi syuḥ pāpayonayaḥ striyo vaiśyāsthā śūdrāste'pi yānti parām gatim'—The Lord, has called the man, who has been immoral, in this human birth, a sinner (9/30). But 'Pāpayonayaḥ' (born of the womb of sin), are those who were sinners in the previous birth, and are born of sinful wombs, as the fruit of their previous actions. The sinful-womb, is a very wide term, which includes demons, devils, animals, and birds etc.* Sage Śāṇḍilya declares, "As men, deserve virtues such as, kindness, forgiveness, generosity etc., the beings, from the lowest womb to the highest womb can seek devotion, to the Lord" (Śāṇḍilya-Bhaktisūtra), because all of them, being a fraction of the Lord, are His, and so they are free, to have an inclination for Him. Therefore, even those, who are born of a womb of sin, by taking refuge in Him, attain Him.

Actually, a man becomes impure, by having a disinclination for the Lord. As coal, loses its lustre and becomes black, after leaving a fire and brightens again in the fire, the soul being a portion of the Lord, becomes impure by losing its lustre due to its disinclination from the Lord, but when it has inclination for the Lord, its impurity is wiped out, and it becomes so pure, that the Lord makes soul a jewel of His crown.

Capability and incapability, are judged in worldly life. But, in having affinity with God, these are not significant. Only he, who desires Him from his heart, is most capable, as for as, the Lord is concerned. For instance, a child serves his mother well, she loves it. Another child, does nothing but wails and invokes the mother's help, feeling afflicted. The mother, does not care, that it does nothing, how she should take the child in her lap. She can't bear affliction. Her heart melts. She takes the child into

* Cowherdesses, cows, trees, animals, snakes and other foolish creatures by having exclusive devotion suddenly attained Me (Śrīmadbhā. 11/12/8).

her lap, without caring for its purity or impurity. Similarly, when a sinful man possessing the worst conduct, being afflicted, wails and invokes God, God's heart melts and He accepts him as His, and loves him without paying attention, to his sinful conduct. It proves, that the present sins of a person who becomes a devotee, are not obstacles to God-realization. Then, how can sins of previous birth, be an obstacle, because these can bear fruit in the form of birth in low wombs, and under unfavourable circumstances? Only, they cannot create an obstacle, in adoration of God.

By the term womanfolk, He means that women of all castes, creeds, colours, classes, countries etc., by taking refuge in Him, become pure and attain Him. Devahūti, Śabarī, Kuntī, Draupadī, Vraja's cowherdesses of the past, and Mīrā, Karamaitī, Karamābāi, Phūlibāi of the present, are women-devotees. Similarly, Samādhī and Tulādhāra, among Vaiśyas and Vidura, Sañjaya and Niṣādarāja Guha, among Śūdras, are examples of devotees.

An Exceptional Fact

The term 'Pāpayonayaḥ' (born of the womb of sin), is not an adjective qualifying womanfolk, Vaiśyas and Śūdras. If it qualifies womanfolk, it is unjustified, because women of the three castes Brāhmaṇa, Kṣatriya and Vaiśya, are authorized to perform Vedic actions, such as oblation etc., with their husbands.

The Lord, has mentioned womanfolk separately, besides the four castes. It means that they independently also, by taking refuge in Him, can attain Him. So, they should take refuge only in Him, without seeking help of any individual.

If it qualifies Vaiśyaś, it is also unjustified because, they are fully authorized to study the Vedas and perform Vedic actions, such as oblation etc.*

If it qualifies Śūdras, it is also not reasonable, because they are included, among the people of the four castes. So, only people

*Those possessing good conduct are born as Brāhmaṇas, Kṣatriyas and Vaiśyas but those of bad conduct are born of the wombs of bitches, pigs and pariahs.

of inferior birth such as Yavana, Hūṇa and Khasa etc., should be included, among those born of a womb of sin. There is no restriction, for any being to have an inclination to Him, because he is an integral part of Him. Moreover, animals, birds, trees and plants etc., can also be included among those, even though they have no discrimination to move towards Him, but, if because of past influence or any other reason, they have an inclination for Him, they can become devotees, like 'Gajendra', the elephant and 'Jaṭāyu', the bird.

A Vital Fact

Feelings, play a more important role, than birth, in the field of spiritualism. A man, born in a high family or caste, may be proud of his birth, because of his affinity with the body. But, actually he, being a fraction of the Lord, is His, and is different from a body. So, when he renounces his affinity with the body, he becomes one with Him, or attains Him. Similarly, a 'Jīva' is not converted into Brahma. But Brahma Himself realizes, Brahma. In Brahma, there is never such assumption—"I am the embodied soul," while an embodied soul, is not Brahma. Due to affinity with vital force, a being, is called a 'Jīva'. In Brahma, there is no such vital force. Therefore, Brahma realizes Brahma. It means, 'I am limited'—this feeling is being destroyed and Brahma is realized.

A man, is different from the body. So long as, he identifies himself with a body, he remains, a slave to this body, which is an instrument made of flesh and bones, and to produce excrement and urine. This identification with a body, is the result of lack of discrimination. Without discrimination, a man can follow, neither the Discipline of Devotion, nor that of Action. So a devotee, who wants to attain devotion or salvation, should have a clear conception, that he is different from his body. He has identity with the Lord, while the body has its identity, with the world. So long as, he identifies himself with the body, he does not deserve, either devotion or knowledge. A devotee through

devotion, remains engrossed in the Lord and so automatically, he has no identity with body and thus sex, caste, creed and colour etc., do not remain obstacles, to God-realization. Similarly, a person following the Discipline of Knowledge, by applying his discrimination, realizes that he is different from the body, and thus he also attains the Lord and any distinction of caste, creed, colour, class and country etc., does not debar, a devotee from realizing God.

Appendix—These who don't take refuge in others besides God, their such exclusive refuge (dependence) here has been called 'vyapāśraya' viz., special refuge in God.

The sinner in this birth is more guilty than the sinner of the previous birth. Therefore the Lord first (in the thirtieth and thirty first verses) mentions the sinner of this birth and now in this verse He mentions the sinner of the previous birth—'ye'pi syuḥ pāpayonayaḥ'.



Link:—In the next verse, Lord Kṛṣṇa describes the two kinds of persons, who are fully qualified to attain Him.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

**kiṁ punarbrāhmaṇāḥ puṇyā bhaktā rājarṣayastathā
anityamasukhaṁ lokamimaṁ prāpya bhajasva mām**

No wonder then, that the holy Brāhmaṇas and devout Kṣatriya saints, should attain Him. Therefore, having obtained this transient and unhappy body, do continually worship Me. 33

Comment:—

'Kiṁ punarbrāhmaṇāḥ puṇyā bhaktā rājarṣayastathā'— When, even the vilest sinners and beings born of the womb of sin, as well as womenfolk, Vaiśyas and Śūdras by taking refuge in Him, attain Him, no wonder then, that the holy Brāhmaṇas and Kṣatriyas by taking refuge in Him should attain Him i.e., they

will attain Him, certainly.

The term 'Puṇya' (holy), used here is antonym to the term 'Durācārī' (sinner), used in the thirtieth verse, while the term 'Brāhmaṇāḥ' is antonym to the term 'Pāpayonayaḥ', used in the thirty-second verse. It means, that Brāhmaṇas are holy, both by actions and birth. Similarly, for the Kṣatriyas the terms 'Ṛṣi' (saint) and 'rāja' (royal), have been used to denote their purity of birth and actions.

The term 'Bhaktāḥ', has been used to emphasize the fact, that those Brāhmaṇas and Kṣatriyas having a virtuous conduct, in the previous birth, as well as in this birth, through devotion attain Him, without any doubt. Moreover, 'Puṇyā brāhmaṇāḥ' and 'Rajaṣayaḥ', these two terms, denote external purity of actions and birth, while 'Bhaktāḥ' denotes internal purity, because a devotee takes refuge in the Lord, from his heart.

'Anityamasukhaṁ lokamimaṁ prāpya bhajasva mām'—This human birth, is the last of all births, because it destroys all the innumerable, future births. A man, can be a source of bliss to the Lord Himself, by being an ardent devotee. This birth is sacred, but is transient. The body may die any moment. So, a man should attain salvation, as soon as possible. This body is joyless, there is no happiness in it. In the fifteenth verse of the eighth chapter it has been called, the 'abode of pain'. Therefore, a man should not hanker after worldly pleasures, during this human life and waste his precious time.

Here, the expression 'Imaṁ lokam', stands for human body, of which the only aim is God-realization, as according to the ordinance of the Lord, this is the last of all births. If, in this life he does not attain God, he misses a golden opportunity, which will not be available to him, in other species. So He advises men to worship Him, without aiming at perishable objects and without attaching any value to them. The Lord's exhorting a devotee, to worship Him does not mean, that this worship will be of any benefit to the Lord, it will benefit the devotee only.

A Vital Fact

The man (soul), being a fraction of the Lord, is pure, sentient and imperishable. Then, by having affinity with transient evils, how can he himself be sinful and how can the Lord regard Him, as sinful? Being attached to the transient body and the world, he gets engaged in evils and sins. So, as soon as, he renounces that affinity of 'Tness and 'Mineness' with the body and the world, he comes to know that he is pure. Similarly, animals, birds and pariah etc., born of the womb of sin, become free from sinful actions performed, in the previous birth. So, they by taking refuge in the Lord, can also attain Him. Thus the Lord, has referred to sinners of this birth and of the previous birth.

Then, the Lord describes, those who are mediocre. First, He talks about women, including, those of Brāhmaṇas and Kṣatriyas. Then, He talks about the twice-born viz., Vaiśyas, who are not so virtuous, as Brāhmaṇas and Kṣatriyas. Then, He describes, Śūdras who are inferior to the twice-born viz., Vaiśyas. So, He declares, that even women, Vaiśyas, and Śūdras taking refuge in Him, attain Him. Thus there is no wonder that those Brāhmaṇas and Kṣatriyas, who are holy by birth and actions, should attain Him.

The Lord here (9/30—33) has mentioned seven kinds of persons even they can seek devotion to God. They are, the vilest sinners, those born of a womb of sin, womenfolk, Vaiśyas, Śūdras, Brāhmaṇas and Kṣatriyas. Lord Kṛṣṇa, should have described the holy Brāhmaṇa or Kṣatriya, first, but first of all, He mentions the vilest sinner. The reason is, that the lower a person, the more loving he is to the Lord, because he is not proud, of his virtues. He naturally, considers himself lower and inferior. So the Lord, names him first. In the twelfth chapter also, He declares that devotees who have attained perfection, are dear to Him while, strivers, are extremely dear to Him (Gītā 12/13—20).

Here, a point needs attention. The Lord, has divided persons, into seven categories according to their caste, (Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra); conduct, (vilest sinner and that born of

womb of sin) and sex (womanfolk), to emphasize the fact, that beings belonging to any caste, having any sort of conduct and of any sex, by, worshipping God, can attain Him as they are all fractions of God. They have become extraordinary, not because of their caste, conduct and sex, but because of their devotion, to the Lord.

In the seventh chapter, the Lord has divided devotees into four groups according to their attitudes, and here He has divided them into seven groups according to their caste, conduct and sex, in order to explain that all devotees, without any distinction of caste, creed, conduct and sex etc., are deserving of God-realization. So, no one should lose heart, as far as devotion and God-realization, are concerned. If they have a disinclination for Him. So they themselves can develop inclination for Him as well. They are free to and capable of doing so.

Appendix—The Lord from the thirtieth verse to the thirty-third verse mentioned seven kinds of persons who are qualified (eligible) for devotion and God-realization—they are the vilest sinners of this birth, sinners of the previous birth, womenfolk, Vaiśyas, Śūdras, Brāhmaṇas and Kṣatriyas. No person remains out of these seven kinds of persons. Every human being is eligible for God-realization without any distinction of his birth, caste; and even if he committed so many sins in his previous birth. Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra—all the four Varnas have been mentioned in this verse. Anyone may not think that only men have been included, so the Lord has also mentioned the womenfolk. The persons such as Yavana, Hūṇa, Khasa etc., who are below the people of the four Varnas in rank have been included in ‘Pāpayoni’ (born of sinful wombs). Besides human beings other beings (birds and beasts etc.,) can also be included in ‘Pāpayoni’ because every living being is a fragment of God and therefore there is no bar for anyone from the side of God that one can’t turn towards God.

He who is committing sins at present is a ‘durācārī’ and

he who because of being a sinner in the previous birth, is born of sinful womb is a 'Pāpayoni'. It means that even the vilest sinner and the one born of the most sinful womb, is entitled to God-realization. Therefore a man by taking into consideration his caste and conduct, should not get disappointed as far as God-realization is concerned. Caste and conduct are transient and unreal but a man's affinity with God is eternal and real. Therefore God accepts the relationship of devotion, not of caste and conduct—

**kaha raghupati sunu bhāmini bātā, mānaũ eka bhagati kara nātā
jāti pāti kula dharma baRāi, dhana bala parijana guna caturāi
bhagati hīna nara sohai kaisā, binu jala bārīda dekhia jaisā**
(Mānasa, Aranya. 35/2-3)

The worldly people see the outward caste, conduct, rather than the inward reality; but God sees the reality that a man (the self) is His fragment.

In the sixteenth verse of the seventh chapter, the Lord according to the inner feelings of devotees, has divided them into four kinds—'Arthārthī' (seeker of wealth) 'Ārta' (afflicted), 'Jijñāsu' (seeker of knowledge) and 'Jñānī' (wise devotee); and here according to their outward assumption (caste and conduct) from the worldly point of view, He has mentioned seven kinds. In the seventh chapter there is description of those devotees who are engaged in the worship of God and here is the description of those persons who can divert themselves towards God. It means that in spite of the distinction of 'Varṇa' (order of life), 'Āśrama' (stage of life), dress, castes and sects etc., all the people can become devotees of these four kinds—arthārthī, ārta, jijñāsu and jñānī and can attain God. As far as God-realization is concerned, in it all are one, no one is low (inferior) or high (superior). A being may be born of any womb, he is neither disqualified for God-realization, nor was, nor will be nor can be disqualified.

'Kiṁ punarbrāhmaṇāḥ puṇyā bhaktā rājarṣayastathā'—The purpose of using the term 'bhaktāḥ' in the middle of the half

verse is that there is not the glory of the holy Brāhmaṇas and Kṣatriya-saints but there is glory of their devotion. It means that the Lord is neither (envious of) impartial to sinners of the worst conduct and to these who are born of sinful wombs nor He is partial to the holy Brāhmaṇas and Kṣatriya saints. He is the same to all beings (Gītā 9/29). But he who worships God with love (devotion), he may be of any region, guise, varṇa, āśrama, caste, creed etc., he has his intimate relationship with God—‘mayi te teṣu cāpyaham’ (Gītā 9/29). Therefore the sinners of the worst conduct, these born of sinful wombs, womenfolk, Vaiśyas, Śūdras, Brāhmaṇas and Kṣatriya, all the seven become one as far as devotion is concerned, no difference remains in them. Therefore the Lord orders Arjuna to worship Him—‘bhajasva mām’. ‘Bhajana’ (worship) means—to be inclined to God, to love God (to have one’s ownship with God) and to aim at God-realization. To render service to others by regarding them as the manifestation of God, to offer things to others in disinterested manner and to help the needy and scarcity-stricken people—this is also worship.

‘Anityamasukhaṁ lokamimaṁ prāpya bhajasva mām’—Having obtained the transient and joyless human life viz., we may live alive and enjoy pleasures—having renounced such desires, we should worship God. The reason is that there is no joy in the world, there is mere illusion of joy. Similarly there is the illusion of living. We are actually not living but we are dying every moment.

In the twenty-ninth verse of this chapter the Lord declared, “Those who worship Me with devotion, are in Me and I am also in them.” Therefore here Lord Kṛṣṇa orders Arjuna to worship Him—‘bhajasva mām’.

Link:—Lord Kṛṣṇa, from the twenty-ninth to the thirty-third verses, has described devotion and worship. How to worship Him, is made clear, in the next verse.



मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तत्वैवमात्मानं मत्परायणः ॥ ३४ ॥

manmanā bhava madbhakto madyājī mām namaskuru
māmevaiṣyasi yuktvaivamātmānaṁ matparāyaṇaḥ

Fix your mind on Me, be devoted to Me, adore Me, prostrate to Me, thus making yourself steadfast in Me, and entirely surrendering to Me, you will, reach Me. 34

Comment:—

[The Lord discloses His secret to His devotee Arjuna who is devoid of a carping spirit, and who has devotion for Him.]

'Madbhaktaḥ'—Lord Kṛṣṇa, asks Arjuna, to be devoted to Him. He should realize his real relationship with Him, that he is His and He is his. He should renounce, the assumed relationship, that he belongs to a particular caste, creed and country etc.

'Manmanā bhava'—The mind, is fixed on a person or a object, that a person loves and likes. So Lord Kṛṣṇa, reminds Arjuna that his affinity with Him is eternal, because he is His fraction. The Lord cannot forget this affinity, but Arjuna can forget it. So He exhorts him, to fix his mind on Him, by loving and liking Him.

'Madyājī'—The Lord, asks him to perform all actions, such as eating, drinking, sleeping, moving and his profession etc., as an adoration to Him.

'Mām namaskuru'—However, agreeable or disagreeable, an incident may happen to a devotee and he may be aware of it through his senses, but to him in reality, it is divine grace, only. If something very unfavourable happens, the devotee should regard it as a special divine grace, as it is not according to the devotee's own will, but, it is according to Lord's own sweet will. If something favourable happens, with what proportion of the devotee's consent? In that proportion, the divine grace is lesser. But in an unfavourable incident, the devotee should feel highly blissful, as it is destined, purely by God. It means, that a devotee should

bow to Him and His will. He should remain satisfied and happy, in favourable and unfavourable circumstances, by regarding these as the Lord's gift, because He is all merciful and is a disinterested friend, of all beings. Nothing, can happen against, His will.

A devotee surrenders himself to the Lord, without having any desire of his own and always remains satisfied with, what the Lord does; and he addresses the Lord, "O Lord! In which birth, in what circumstances, whatever action helplessly, I have done; to neutralize those actions, and make me pure, whatever dispensation, you are making, I shall accept with much pleasure, because, they are conducive to my salvation. Why should I brood over them?" Thus, he thinks, that whatever is done by Him, is for his welfare.

'Māmevaiśyasi yuktvaivamātmānam matparāyaṇaḥ'—The term, 'Madbhaktaḥ' signifies, self-surrender, the term 'Manmanā' signifies, surrender of the inner sense and 'Madyājī' signifies, that all his activities become worship-material. The expression 'Mām namaskuru' signifies, surrender of the body at the Lord's feet. It means, that a devotee, by surrendering his actions, things, body, mind and himself to the Lord, attains Him.

The expression 'Yuktvaivamātmānam' means, that a devotee by changing his egoism, that he is only the Lord's, surrenders himself to the Lord. In that case, all the actions performed with senses, mind and intellect etc., will be directed towards Him and he will desire nothing else, besides the Lord. By doing so, he will attain God, without any doubt.

The term 'Matparāyaṇaḥ' means, that he should become a puppet in the hands of the Lord, by wholly depending on Him. He should have, not even a trace of thought to do anything, against, the Lord's will.

An Important Fact

(1) A devotee, by fixing his mind on Him, by being devoted to Him, by adoring Him, and by bowing down to Him, surrenders

himself to Him. Out of these four factors, the most important is, that he becomes a devotee of the Lord and then all the perishable worldly things to which he was attached, become His. Thus a devotee, should admit the reality, that he is only the Lord's. Thus his 'mineness' is gone. This notion of mineness, was wrong. It is corrected.

(2) A man, by identifying himself with a body and the world, cannot know the reality, about them. If he as a spectator, by isolating himself from them, beholds them, he comes to know the reality, that he, as a portion of the Lord is eternal, while they are perishable. But, those who surrender themselves to God and become one with Him, without having any separate entity of their own, know the Lord. In them, not only 'T'ness and 'mineness' are gone, but also there should be left not even a trace of these.

When, a man identifies himself with a body, he feels the pleasure and pain of the body as his own, and cannot realize, that he is different from the body. Similarly, when a man realizes, that being a portion of the Lord, he is one with Him, he is not, at all affected, by any change, which happens either, in the body or the world. His actions, are automatically performed by God's will. He becomes one with the Lord. As Rādhājī, is one with Lord Kṛṣṇa, both of them are one and the same, but to exchange love, the Lord has manifested Himself, in two forms. This is His sport of union and disunion. In their union, there is a feeling of disunion and in their disunion, there is a feeling for union. Thus, union and disunion strengthen each other, and in this process there is enhancement of spiritual love, which cannot be, expressed in words. This state of enhancement, of indescribable spiritual love, is God-realization.

Harmony of the Topic, in the Seventh and the Ninth Chapters—

At the beginning of the seventh chapter, Lord Kṛṣṇa declared, that He would teach Arjuna, knowledge (wisdom) with realization

(real knowledge of manifest Divinity) (7/2). The flow of the Lord's gospel, was interrupted when Arjuna, put questions at the beginning of the eighth chapter. So, when the eighth chapter was over, Lord Kṛṣṇa, at the beginning of the ninth chapter, restarted the same topic, of the seventh chapter Himself, by declaring, "To you, who do not cavil, I shall now unfold the most profound Knowledge with Realization" (Gītā 9/1). The topic, which was explained, in thirty verses in the seventh chapter, continued in thirty-four verses of the ninth chapter, and first eleven verses of the tenth chapter. Arjuna was very much influenced by Lord Kṛṣṇa's gospel, and so he recalls the Lord's glories, from the twelfth to the eighteenth verses, of the tenth chapter. It means, that the topic mentioned in the seventh chapter, has also been explained in the ninth chapter.

The topic, which was explained in the first verse of the seventh chapter by the terms, 'With the mind attached to Me' in brief, has been explained in detail, in the thirty-fourth verse of the ninth chapter by the terms, 'Fix your mind on Me' etc.

In the second verse of the seventh chapter, the Lord declared, "I shall unfold to you in full, this knowledge combined with realization, having known which, nothing else, remains to be known." The same statement, has been made by Him, in the first verse of the ninth chapter, when He declares, "I shall unfold this knowledge with realization, by knowing which, you will be released from evil." By being released from evil, nothing remains, to be known. Thus, the Lord unfolded the knowledge with realization, and its fruit.

In the third verse of the seventh chapter the Lord, declared, "Among thousands of men, scarcely one strives for perfection, and of those who strive, scarcely one knows Me, in truth." Why does, scarcely one know Him, in truth? The answer comes, in the third verse of the ninth chapter, "Men having no faith in Dharma (Knowledge with Realization), failing to reach Me, whirl in the path of mortal world."

In the sixth verse of the seventh chapter and in the eighteenth verse of the ninth chapter, He declared, "I am the origin and the end, of the entire world."

In the tenth verse of the seventh chapter, He declared, "I am the eternal seed of all beings." In the eighteenth verse of the ninth chapter He declared, "I am the imperishable seed."

In the twelfth verse of the seventh chapter, by declaring, "Neither I exist in them, nor do they exist in Me" the Lord described in brief, the sovereign science, which has been described in detail, in the fourth and fifth verses of the ninth chapter.

In the thirteenth verse of the seventh chapter, the Lord declared the whole of the creation, to be deluded by objects evolved from the three modes of Nature, while in the eighth verse of the ninth chapter, He declared the whole multitude of beings helpless under the regime of Nature.

In the fourteenth verse of the seventh chapter, the Lord declared, "Those who take refuge in Me alone, cross this divine illusion, of Mine." In the twenty-second verse of the ninth chapter, He declared, "Those who worship Me alone, thinking of no one else, who are ever devout, I provide gain and security."

In the fifteenth verse of the seventh chapter, He declared, "The evil-doers, the deluded, do not worship Me", while in the eleventh verse of the ninth chapter He declared, "Fools do not know, My supreme nature."

Again, in the fifteenth verse of the seventh chapter, He declared, "They have embraced the demoniac nature" while in the twelfth verse of the ninth chapter, He declared, "Those senseless persons have embraced a demoniacal nature."

What, in the sixteenth verse of the seventh chapter, has been called 'virtuous', the same in the thirteenth verse of the ninth chapter, has been called a 'great soul'.

In the seventh chapter from the sixteenth to the eighteenth verses, there is description of four types of virtuous men, while

in the ninth chapter from the thirtieth to the thirty-third verse, there is explanation of seven types of devotees, according to their caste, conduct and sex.

In the nineteenth verse of the seventh chapter He declared, "The man of realization, realizes, that all this is God," while, in the nineteenth verse of the ninth chapter, He declared, "I am being and non-being, both."

A devotee having a disinclination for the Lord, worships the gods either, because he wants his desires to be fulfilled by them, or he does not know, the Lord in reality. In the twentieth verse of the seventh chapter, there is a description of those whose discrimination has been carried away by various desires, and so they worship other gods, while in the twenty-third verse of the ninth chapter, there is description of those, who worship other gods, because they don't recognize (know) the Lord, in reality.

In the twenty-third verse of the seventh chapter, there is description of those who by worshipping other gods, craving for some worldly fruit, gain perishable fruit, while in the twenty-first verse of the ninth chapter, there is the description of those who as a result of their deeds, enjoy celestial pleasures in heaven, and then return to this world of mortals, when their merits are exhausted.

In the twenty-third verse of the seventh chapter, the Lord declared, "The worshippers of gods, attain the gods, whereas My devotees, attain Me alone." The same fact, has been pointed out, in the twenty-fifth verse of the ninth chapter.

In the first part of the twenty-fourth verse of the seventh chapter, the Lord declared, "Men of poor understanding think of Me, the unmanifest, as having manifestation and take me as an ordinary human being not knowing my supreme Nature" while, in the first part of the eleventh verse of the ninth chapter, He declared, "Fools don't know My higher nature, as the Great Lord of beings." Similarly, in the second part of the twenty-fourth verse of the seventh chapter, the Lord declared, "Men of poor

understanding don't know My supreme state, immutable and unsurpassed", while in the second part of the eleventh verse of the ninth chapter, He declared, "Fools don't know My supreme nature, as the great Lord of beings."

In the twenty-seventh verse of the seventh chapter, the Lord said, "All beings are subject to illusion at birth", while, the same fact has been pointed out by Him, in the third verse of the ninth chapter, when He declared, "Men return to the path of the mortal world."

In the thirtieth verse of the seventh chapter, the Lord has laid special emphasis on the knowing Him in entirety while, in the thirty-fourth verse of the ninth chapter, He has laid special emphasis on the fact, that one should entirely depend on Him, (surrender one self to Him).

Appendix—In this verse the important point is 'the change of ego'. A devotee changes his ego by accepting the fact 'I am God's' and connects the self with God. He instead of depending on his spiritual practice, depends on God. Therefore he has not to renounce attachment to the world, but it is naturally renounced. The reason is that 'Varṇa' (order of life), 'Āśrama' (stage of life), caste, ability, right (authority), action and qualities etc., to which he is attached may be different but they are all transient, they appear and disappear but affinity of God with the self is not transient but it is beginningless, eternal and axiomatic.



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः ॥ ९ ॥

*om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde rājavidyārājaguhyaযোগো
nāma navamo'dhyāyaḥ*

Thus reciting Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the Supreme, the scripture of Yoga and the dialogue between

Śrī Kṛṣṇa and Arjuna, this is the ninth designated discourse: "The Yoga of Sovereign Science and Sovereign Secret."

Words, letters and Uvāca (said) in the Ninth Chapter—

(1) In this chapter in 'Atha navamo'dhyāyaḥ', there are three words, in 'Śrībhagavānuvāca', there are two words in verses, there are four hundred and forty-six words and there are thirteen concluding words. Thus the total number of words, is four hundred and sixty-four.

(2) In 'Atha navamo'dhyāyaḥ' there are seven letters, in 'Śrībhagavānuvāca', there are seven letters, in verses, there are one thousand, one hundred and twelve letters, and there are fifty-one concluding letters. Thus, the total of letters, is one thousand, one hundred and seventy-seven. Out of the thirty-four verses of this chapter, the twentieth and the twenty-first verses, are each of forty-four letters, while each of the remaining thirty-two verses, is of thirty-two letters.

(3) In this chapter there is one 'Uvāca' (said) Śrībhagavānuvāca'.

Metres Used in the Ninth Chapter

In this chapter, out of the thirty-four verses, in the twentieth and twenty-first verses, there is 'Upajāti' metre. Out of the remaining thirty-two verses in the first quarter of the first verse 'bha-gaṇa' and in the third quarter 'na-gaṇa', being used, there is 'saṅkīrṇavipulā' metre; in the first quarter of the second verse, 'ra-gaṇa' being used, there is 'ra-vipulā' metre; in the first quarter of the third, and tenth verses 'bha-gaṇa' being used, there is 'bha-vipulā' metre; in the first quarter of the seventeenth verse and in the third quarter of the thirteenth and twenty-sixth verses 'na-gaṇa' being used, there is 'na-vipulā' metre. The remaining twenty-five verses, are possessed of the characteristics of right 'pathyāvakra' Anuṣṭup metre.



॥ Shri Hari ॥

Tenth Chapter

INTRODUCTION

In the seventh chapter, Lord Kṛṣṇa while clarifying knowledge with realization actually He was unfolding the secrets of His heart. But Arjuna put some questions, in between. So the Lord answered his questions and then reverted to the previous topic in the ninth chapter, and concluded it, by advising exclusive surrender, to the Lord. But He was not satisfied with what He had already said to Arjuna. As a devotee wants to know of His glories in detail (Gītā 10/18), He also wanted to say something secret to His loving devotee, Arjuna. So, by His grace without being asked by Arjuna, He starts the topic, in the tenth chapter.

श्रीभगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

śrībhagavān uvāca

bhūya eva mahābāho śṛṇu me paramaṁ vacaḥ
yatte'haṁ prīyamāṇāya vakṣyāmi hitakāmyayā

The Blessed Lord said:

Once again, O mighty-armed, listen to My supreme word, which I shall convey to you, who are so loving, and out of solicitude for your welfare. 1

Comment:—

'Bhūya eva'—The knowledge of glories of the Lord, promote devotion. So the Lord by His grace, in the seventh chapter (from

the 8th to the 12th verses) mentioned, His seventeen glories and in the ninth chapter (from the 16th to 19th verses) mentioned His thirty-seven glories. Here, in order to tell some more glories* and to supplement the glory of devotion mentioned (in Gītā 8/14 and 9/22, 34) the Lord uses the expression 'Bhūya eva' (Again verily) to explain His devotion in a special way.

'Śṛṇu me paramaṁ vacaḥ'—The Lord wants to narrate His supremacy and glories to Arjuna, because he is His devout devotee. So He asks him, to listen to His supreme word.

Secondly, whenever Lord Kṛṣṇa wants to disclose His secret to Arjuna, He uses such terms, as 'supreme words' etc., as in the third verse of the fourth chapter, he said, "This secret is supreme" because He who taught the immortal Yoga to the sun-god was sitting before him and was driving his horses, and also, in the sixty-fourth verse of the eighteenth chapter, He says to Arjuna, "Listen again to My supreme word" and His supreme word is "Surrendering all duties to Me, seek refuge in Me alone. I shall liberate you from all sins; grieve not" (Gītā 18/66). Here, in this context, the Lord says that diverse feelings of creatures, emanate from Him alone and His devotees, such as the seven great seers, four Sanaka etc., and fourteen Manus were born of His will i.e., He, is the root of all of them.

While talking about knowledge (wisdom), in the thirteenth chapter, He continues the same topic, in the fourteenth chapter; similarly explaining the topic of knowledge with realization, in the seventh and ninth chapters, He continues, it in the tenth chapter. At the beginning of the fourteenth chapter He declares, that He shall impart to him once more, supreme knowledge, the best of all forms of knowledge, while at the beginning of the tenth chapter here, He says to Arjuna to listen to His supreme word, which means that in the Discipline of Knowledge, there

* In the tenth chapter the Lord has mentioned His forty-five glories from the fourth to the sixth verses.

is Predominance of discrimination, while in the Discipline of Devotion, there is predominance, of reverence and faith.

'Yatte'ham priyamāṇāya vakṣyāmi hitakāmyayā'—If a listener has reverence and faith, in the speaker and the speaker has a feeling for the welfare of the listener, whatever he says, sinks down in, the mind of the listener. Thus, the listener's devotion to the Lord, grows.

Now, a doubt arises, that the Lord, again and again, has laid emphasis on rooting out desires, but here, He Himself has a desire. The clarification is, that when a person has desire for his pleasures and prosperity etc., that is called a desire and is harmful. But when there is a desire to do good to others, that is not desire, that is renunciation (i.e.,) the means, to root out a desire. Therefore, the Lord, teaches a lesson to the beings, that as He is engrossed, in the welfare of all beings, they should also have dealings with others, for their welfare. By doing so, their desires are easily wiped out, and they attain Him. "Those who are engaged in the welfare of all beings, come unto Me (Who is endowed with attributes)" (Gītā 12/4). "Those who are actively engaged in the welfare of all beings, attain the Beatitude of Brahma" (Gītā 5/25).

Appendix—Arjuna, after coming to the battlefield, instead of desiring victory, wants to attain salvation, therefore he has been addressed as 'mahābāho'. This vocative denotes Arjuna's superiority, ability to grasp the Lord's gospel and his right to grasp it.

'Paramaṁ vacaḥ'—The Lord's word is 'parama' viz., supreme because it leads beings to salvation. The Gītā is loving and adorable to the entire universe because it enables the people to attain salvation.

'Vakṣyāmi hitakāmyayā'—Arjuna is a representative of all beings and he wants to attain the highest good (bliss).^{*} Therefore

* 'yacchreyaḥ syānniścitaṁ brūhi tanme' (Gītā 2/7)

'tadekaṁ vada niścitya yena śreya'hamāpnuyām' (Gītā 3/2)

'yacchreya etayorekaṁ tanme brūhi suniścitaṁ' (Gītā 5/1)

the Lord utters supreme word for the welfare of all the people. There is no other good for human beings besides salvation. The Lord's utterance leads people to salvation and their aim is also to attain salvation. Therefore the Lord's utterances are imbued with the supreme good of human beings. No one can do as much good to mankind as God can—

umā rāma sama hita jaga māhīm,
guru pitu mātu bandhu prabhu nāhīm.

(Mānasa, Kiṣkindhā 12/1)

There are differences of opinions as far as the utterances of others are concerned, but the utterances of the Lord are universal truth. The Lord is preaching the gospel of the Gītā being established in Yoga*. Therefore His utterances are specially benedictory. What is God's establishment in Yoga? Generally God is the Supreme disinterested friend of all beings, but when a person keenly eager, takes refuge in Him, then a tide of emotions for his welfare surges up in Lord's mind—this is the Lord's establishment in Yoga.† Even as the udder of the cow gets wet with milk out of affection for her calf on seeing it before her.

‘Yatte’ham priyamāṇāya vakṣyāmi hitakāmyayā’—In this expression the Lord says to Arjuna, “You love Me by heart and I have the feeling for your welfare from the core of My heart, therefore I shall again unfold to you ‘Jñāna’ with ‘Vijñāna’ which I have already unfolded to you in the seventh and in the

* na śakyaṁ tanmayā bhūyastathā vaktumaśeṣataḥ
paraṁ hi brahma kathitaṁ yogayuktena tanmayā

(Mahābhārata Āśva. 16/12-13)

“The Lord said to Arjuna—The repetition of whole gospel of the Gītā in the same way is out of My power. At that time I described the divinity (Godhood) by getting established in Yoga.”

† brūyuh snigdhasya śiṣyasya guravo guhyamapyuta (Śrīmadbhā. 1/1/8; 10/13/3)

‘The preceptors disclose even the most profound secret to their loving disciple.’

‘gūḍhau tattva na sādhu durāvahīm, ārata adhikārī jahā pāvahīm.

(Mānasa, Bāla. 110/1)

ninth chapters.” It proves that the Lord in the seventh, ninth and tenth—these three chapters has outpoured his heart for the welfare of all beings.



Link:—Why does the Lord Himself declare His supreme word? The clarification is.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

na me viduḥ suragaṇāḥ prabhavaṁ na maharṣayaḥ
ahamādirhi devānāṁ maharṣīṇāṁ ca sarvaśaḥ

Neither gods (devatā) nor the great sages (ṛṣis) know the secret of My origin; for I am the prime cause, in all respects of gods, as well as, the great sages. 2

Comment:—

'Na me viduḥ suragaṇāḥ prabhavaṁ na maharṣayaḥ'—Though, bodies, intellects, worlds and materials of the gods, are divine, yet they do not know, the Lord's origin, of His incarnations and His divine glories etc. They are unable to know Him, in His entire form; and His vision is difficult, for them. They are, always eager to behold His form (Gītā 11/52).

Even seers or liberated souls, possessing uncommonly divine powers, who have risen above the world, don't know, the secret of His origin, completely.

Here the Lord has mentioned gods and great seers, having divine experience, because the gods, hold the highest rank next to the Lord, and great seers possess, the highest knowledge. They do not know Him, because whatever power, intellect, resources, they have at their disposal, have been given by the Lord and so, these are limited. So, how can the limitless Lord, be known by limited power and resources etc.? As the birth and marriage of a mother, remains beyond the access of a son, the gods and

the seers, who emanate from the Lord, don't know Him, who is their cause. The effect can merge in the cause, but cannot know it. Similarly, seers cannot know Him, their cause. They can merge in Him. The whole universe including the gods and the seers, emanates from Him, and merges into Him.

Gods and sages cannot know the beginning, the end and the interim (the present), of the Lord and how He is and in how many forms, He has manifested Himself. They cannot know His dimensions and limits. The reason is, that He was the same, when they were born and He will remain the same when they merge or die. So, how can they, whose bodies are born and die, know the beginningless, endless and limitless God, with their limited intellect, ability and power etc. How can the limitless be confined to a limited intellect?

In the fourteenth verse of this chapter, also the Lord declares, that neither the gods nor the demons know His manifestation, because the gods are ever engaged in enjoying heavenly pleasures, while demons in knavery and beguilement. Thus, gods have no time to know, Him and demons cannot know Him, by their knavery and beguilement.

Appendix—Whatever the Lord declared in the third verse of the seventh chapter by the expression 'manuṣyāṇāṁ sahasreṣu', He declares the same here by the expression 'na me viduḥ'. Why do they not know God? The reason is that He is the prime cause, in all respects of gods, as well as of the great sages. In the twenty-sixth verse of the seventh chapter also the Lord declared, "I know the created beings of the past, the present and the future but no one knows Me." Therefore Arjuna also in the fourteenth and fifteenth verses says, "Neither the gods nor the demons know You but You alone know Yourself by Yourself."

In this verse the Lord has disclosed His sovereign secret. The Lord is not known by knowledge, intellect, ability and power etc., but He is known by the faith and belief of the inquisitive

devotee and by His own grace.



Link:—In the previous verse, it has been mentioned that neither gods nor great sages, know the secret of His origin, How then, can an ordinary striver, know Him and attain salvation? The Lord answers.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम्।

असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

yo māmajamanādiṁ ca veti lokamaheśvaram
asammūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate

He who knows Me as unborn and without a beginning, as the Great Lord of the world, he, undeluded among men, is purged of all sins. 3

Comment:—

'Yo māmajamanādiṁ ca veti lokamaheśvaram'—Though, a striver cannot know the Lord in His entirety, yet he can know Him so much, that he can attain salvation. His knowledge about Him is that he can assume that the Lord is unborn, without beginning and He is the Lord of all the lords, of the different worlds. The Lord, is beyond time. The time which is referred in the world by days and months etc., is ordinary time, while the Lord is beyond time. This time rests in the Lord. The Lord is, eternal time. Such firm assumption removes, all doubts about His glories.

'Asammūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate'—The Lord, is birthless, beginningless and is the Lord of all the lords. It means, that He is imperishable and the supreme sovereign, of the world. So, He pervades everywhere, everytime, all things and is the Lord of everyone. It means, that He is here, now, in him and his Lord also, while the world, is perishing every moment. Thus knowing the reality about the Lord, and the world, one

renounces his affinity with the world (including the body) and becomes free from the feeling of, 'Tness and 'Mineness'. Thus, knowing the truth, he is no more deluded and by becoming free, from the feeling of 'Tness and 'Mineness', he has affinity with the Lord, and becomes free from all sins, of the present and the past. Mere learning of affinity with God, will not serve the purpose. It is to be given a practical shape.

What is delusion? Delusion means, lack of knowledge, about reality. What is reality? The reality is, that a man cannot be identified with, the world and the body, while he cannot be separated, from the Lord. The man, who is free from this delusion can know Him, endowed with attributes and without attribute, endowed with form and formless in reality, and has not the least doubt, about His different forms, sports, secrets and glories etc.

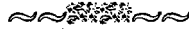
Appendix—In the twenty-fourth verse of the ninth chapter the Lord by the negative inference said, “He who does not know Me, has a fall.” Here by the positive inference He says, “He who knows Me, is purged of all sins.”

Here the term ‘vetti’ means—‘to accept firmly and undoubtedly’ because God cannot be known by senses, mind and intellect (Gītā 10/2). Therefore God is not to be known but He is to be believed and realized. When even prakṛti cannot be known, then how can God, Who is beyond Prakṛti, be known? Realization means—to merge the self into God and to be one with Him by losing his independent identity. By becoming ‘abhinna’ God can be known, because in fact he (the self) is not apart from Him, he is ‘abhinna’ with Him. Similarly the world can be known by becoming detached from the world because in fact he is detached from it.

The great sages don’t know the secret of His origin but they do know that the Lord is unborn and without a beginning. The self, being a fragment of God, is also unborn and without

a beginning. Therefore when he knows the Lord as unborn and without a beginning, he will know the self also the same (unborn and without a beginning) because the self by becoming identified (abhinna) with God knows God. By knowing the self as unborn and without a beginning, he becomes undeluded, then how will sins stay in him? The reason is that sins have accrued afterwards, the self is unborn and without beginning from time immemorial. 'Sarvapāpaiḥ pramucyate' means—to be free from attachment to the modes. So long as a man is attached to the modes, he can't be purged of sins because attachment to the modes is the root of sins.

In the verses fourth to sixth ahead there is discussion on non-delusion in which the Lord has declared Himself to be the origin of all. The Lord Himself is without beginning and is the origin of diverse feelings and great sages.



Link:—The Lord, in the next three verses, explains His supreme word, which He mentioned in the first verse.

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

buddhirjñānamasammohaḥ kṣamā satyaṁ damaḥ śamaḥ
sukhaṁ duḥkhaṁ bhavo'bhāvo bhayaṁ cābhayameva ca
ahimsā samatā tuṣṭistapo dānaṁ yaśo'yaśaḥ
bhavanti bhāvā bhūtānāṁ matta eva prthagvidhāḥ

Intellect, wisdom, non-delusion, forgiveness, truth, self-restraint (control over the mind and the senses), joy (pleasure), and sorrow (pain), evolution and dissolution, fear and fearlessness, non-violence, equanimity, contentment, austerity, charity, fame and disrepute—these diverse feelings of creatures, emanate from Me alone. 4-5

Comment:—

'**Buddhiḥ**'—It is the faculty, of deciding something, with an aim.

'**Jñānam**'—It is discrimination, between the real and the unreal, the proper and the improper, the imperishable and the perishable etc. This discrimination, has been bestowed upon every human being, by God.

'**Asammohaḥ**'—It is non-delusion. To have a feeling of 'Tness and 'Mineness', with a perishable body and the world, is delusion and its absence, is non-delusion.

'**Kṣamā**'—Whatever harm, a man may cause, if we bear it in spite of possessing power, to punish him and we have a sentiment, that he should not be punished by God, here or hereafter. This sentiment is called 'Kṣamā'.

'**Satyam**'—Truth, is the accurate presentation for the welfare of all of what one has heard, seen and known, without selfishness and pride.

'**Damaḥ śamaḥ**'—By having, the aim of God-realization, control over senses is called 'Damaḥ' and control over the mind, so that it may not think of mundane pleasures is called 'Śamaḥ'.

'**Sukham duḥkham**'—Feelings of pleasure in favourable circumstances, is 'Sukham', and feelings of pain, in unfavourable circumstances, is 'Duḥkham'.

'**Bhavo'bhāvaḥ**'—'Bhava', means birth or evolution of a thing, being and incident etc., while 'Abhāva', means their death or dissolution.

'**Bhayaṁ cābhayameva ca**'—A feeling of possibility of some undesired result as a fruit of actions, against the saints, scriptures or the social customs is 'Bhaya' (Fear), and lack of fear is 'Abhaya' (Fearlessness).

'**Ahiṁsā**'—To hurt others, with body, mind and speech etc., in all climes, times and circumstances, is violence and absence

of violence is 'Ahimsā' (Non-violence).

'Samatā'—Evenness of mind or temper, in favourable and unfavourable circumstances, is 'samatā' (equanimity).

'Tuṣṭiḥ'—Contentment, in all circumstances, is 'Tuṣṭiḥ'.

'Tapah'—To bear all circumstances happily while performing one's duty is 'Tapah', (austerity). To observe a fast on 'ekādaśī' etc., is also, austerity.

'Dānam'—It is a gift of objects or money, earned by honest means, which is made to a deserving person happily, without having any desire, for the fruit of action (Gītā 17/20).

'Yaśo'yaśaḥ'—Fame, that a man receives as an outcome of his good qualities, feelings and actions, is 'Yaśa' while 'Ayaśaḥ' is ill-fame or disrepute, that a man acquires as outcome of his bad conduct, feelings and deeds.

'Bhavanti bhāvā bhūtānām matta eva prthagvidhāḥ'—Diverse feelings, of creatures emanate, from the Lord i.e., He is the base and the root, of all of them.

Here 'Mattah', stands for Lord's power and influence, while 'Prthagvidhāḥ' stands, for His divine glories.

One who knows, that all of the good or bad actions and feelings, in the world are nothing but the sport of the Lord gets firmly established in Him, (Gītā 10/7).

Out of the twenty diverse feelings mentioned here, twelve have been called as single and they are all born in the mind. Besides these fearlessness, which makes a pair with fear, is also born in the mind. The remaining seven feelings, are contradictory. Out of these evolution and dissolution, fame and disrepute—these four are fruits of previous actions, while pleasure, pain and fear—these three, are an outcome of folly. A man, is free in wiping out this folly.

The Lord, is the base and root of all these twenty feelings. In the twelfth verse of the seventh chapter also, He declares

that whatever entities there are born of sattva (goodness), of rajas (passion) and tamas (ignorance), know them all, as evolved from Him, alone.

Therefore, the purpose of the Lord is to draw attention towards Him, Who is the source of all divine glories and feelings.

An Important Fact

Whatever a striver, beholds in the world, is the Lord's manifestation, and His sport. His sport, includes His pranks of boyhood at Ayodhyā where He incarnates as Rāma, there He is loved by His father, mother and other people. He is received and shown hospitality, by His father-in-law and mother-in-law, and other people of Janakapurī. Then, His sport continues in the woods, where He comes across, both devotees and demons. Afterwards, in Lankā his sport, includes battle and bloodshed. Thus, all these sport have been included in the Rāmāyaṇa. Similarly, all the feelings, actions, whether similar or dissimilar, are the sports of the Lord. So a striver should always behold him, only in various persons, things, incidents and feelings etc., because, He is at the root of all of them.

Appendix—From the point of view of knowledge, all feelings emanate from prakṛti, but from the view-point of devotion, all feelings emanate from God. If these feelings are regarded of the self, the self being the 'parā prakṛti' (higher nature) of God, is inseparable (one) with God, therefore these feelings are also of God only. In God these feelings ever persist but in the self they appear and disappear because of its attachment to the aparā (lower nature). As these feelings emanate from God, so they are all the manifestations of God.

'Prthagvidhāh'—This expression means that as a hand is one but in it there are different fingers, similarly God is one but the feelings, which emanate from Him, are different. Though the

Lord is the same yet different types of opposite feelings persist simultaneously in Him.



महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

maharṣayaḥ sapta pūrve catvāro manavastathā
madbhāvā mānasā jātā yeṣāṁ loka imāḥ prajāḥ

The seven great seers, the more ancient four Sanaka etc., and fourteen Manus, who are all devoted to Me, are born of My will and all the creatures forming the world, have come forth from them. 6

Comment:—

[In the previous verses, the Lord mentioned His twenty glories, in the form of feelings. Now in this verse, He mentions His twenty-five divine glories, in the form of persons, who are administrators, of the entire creation.]

'Maharṣayaḥ sapta'—The seven great seers, are those who possess seven qualities—they are long lived, they have revealed sacred formulas, they are glorious, they possess divine vision, they are learned, they have realized righteousness, and they are inventors of 'Gotras' (sub-castes). These seven seers are—Marīci, Aṅgirā, Atri, Pulastya, Pulaha, Kratu and Vasiṣṭha. They know Vedas, and are reputed as annotators of the Vedas. They are administrators, of creation and are appointed to help Brahmā, the creator, in his work.

'Pūrve catvāraḥ'—Sanaka, Sanandana, Sanātana and Sanatkumāra, were the first to be born, of the mind of Brahmā, after he did penance. They are manifestations of the Lord. They always remain, children of five years. They wander in the three worlds, to promulgate devotion, knowledge (wisdom) and dispassion. They always utter the words 'Hari Śaraṇam' (Refuge

in the Lord). They love divine discourses, and so one of them holds divine discourses and the other three, listen to him.

'Manavastathā'—In a day of Brahmā, which consists of 43,20,000,000 years of mortals, there are fourteen Manus. They are Svāyambhūva, Svarociṣa, Uttama, Tāmasa, Raivata, Cākṣuṣa, Vaivasvata, Sāvarṇi, Dakṣasāvarṇi, Brahmasāvarṇi, Dharmasāvarṇi, Rudrasāvarṇi, Devasāvarṇi and Indrasāvarṇi.* They are creators and activators of the world, by carrying out Brahmā's orders.

'Mānasā jātāḥ'—They are born of the mind of Brahmā, in order to create the universe. So they can be called, Brahmā's sons. They can also be called the Lord's sons, because the Lord manifested Himself as Brahmā, in order to create the world. The whole creation, is the product of the Lord's mind.

'Madbhāvā'—They are all devoted to the Lord.

'Yeṣāṃ loka imāḥ prajāḥ'—There are two types of creatures, in the world—those born of the contact of the male and female, and those born of word (sacred word or text) or preaching. The former, are called 'Binduja' while the latter are called 'Nādaja'.

All the great saints and souls of the past, the present and the future, following the path of renunciation, as well as Sanaka etc., who were not married, belong to the latter type, while the off-springs born of seven great sages and fourteen Manus, who were married, belong to the former category.

Appendix—The seven great sages, four Sanakas etc., and fourteen Manus— they are all born of the Lord's mind and therefore are inseparable (one) with God.



Link:—After mentioning His divine glories, in the form of feelings and persons, from the fourth verse to the sixth verse,

* A day of Brahmā consists of a thousand fourfold ages. Out of it one Manu rules over more than seventy-one fourfold ages. Now Brahmā is running in his fifty-first year in which the seventh Manu named Vaivasvata is ruling over.

now in the next verse, the Lord explains the fruit of knowledge, of divine glories.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

**etāṁ vibhūtiṁ yogam ca mama yo veti tattvataḥ
so'vikampena yogena yujyate nātra saṁśayaḥ**

He who knows, in reality, this divine glory and power of Mine, is endowed with unfaltering Yoga of devotion; of this there is no doubt. 7

Comment:—

'Etāṁ vibhūtiṁ yogam ca mama'—'Etāṁ', stands for 'the near most'—His divine glories and Yoga power, described from the fourth to the sixth verses. 'Vibhūti', stands for His divine manifestations in the form of feeling and persons, glories and 'Yoga', stands for His singular infinite power. All His divine glories, are born of Him. Through the power with which these manifestations take place is His divine Yoga (Gītā 9/5). The same has been called, His supreme Yoga (Gītā 11/8) while, the Lord shows His macrocosmic form to Arjuna.

An Important Fact

When a man enjoys worldly pleasures, his power is mitigated, and the things are destroyed. Thus, there is a double loss. But, if he uses the things without deriving pleasure out of them, his power is not mitigated. Actually, there is no real joy, in enjoying sense-objects. Real joy, comes out of restraint. This self-control, can be classified into two kinds (i) Control over others (ii) Self-control. The first means, that the sorrows of others may be annihilated and they may become happy—with this sentiment to direct them, towards a virtuous path by deviating them from a wrong path. The second one, means, to renounce selfishness and pride, totally and not to enjoy pleasures, in the least. This twofold self-control,

is known as 'Yoga' or 'power'. This Yoga or power, is innate in the Lord, while in other creatures, it is a result of practice.

When a man controls others, with egoistic and selfish feelings, he experiences a sort of joy. In this joy, his power is mitigated and he, whom he controls, becomes a slave. Therefore, instead of this control, there should be such control, in which there is no selfish or egoistic feeling, it involves welfare of others and their freedom from suffering since eternity and attainment of supreme bliss—this is excellent and is supreme control. At the top of it, stands the Lord's control, and that is called 'Yoga'.

The term 'Yoga', also stands for equanimity, union with God and power. The Lord is all-powerful. All power, comes from Him only. This power is partly revealed in man, if he becomes desireless. On having desires, the power decreases, and on effacement of desires, power is accumulated. By working continuously, this power is exhausted and by repose, it is gained, as a man gets tired, by speaking continuously, he regains power by silence. Power is lost in creation, and gained, in dissolution. It means, that power is mitigated by affinity with Nature, and regained by renunciation.

'Yo vetti tattvataḥ'—A discerning man, knows that whatever singularity is seen in the universe, is the power and glory of the Lord. As a goldsmith, while making ornaments of different kinds, always keeps in mind, that in them there is nothing besides gold, a striver should behold every person, object or action, as a manifestation of the Lord, because all persons and objects etc., are kaleidoscopic and perishable; so they have no singularity of their own. Whatever, singularity is seen in them, is the reflection of the Lord, Who is eternal and imperishable. Therefore, an onlooker should behold the Lord everywhere. This is real knowledge.*

* In this context of devotion 'Tattvataḥ vetti' (Knows in truth) should mean 'Assumption (Supposition) in truth.' When a man assumes that he belongs to a

'So'vikampena yogena yujyate'—He is endowed with, unfaltering devotion to the Lord i.e., he is attracted only towards, the Lord.

'Nātra saṁśayaḥ'—There is no doubt. It means, that after knowing the Lord in reality, a striver instead of paying attention to the divine glory and power, etc., beholds these only as a manifestation of the Lord i.e., he beholds only God. No worldly grandeur, can influence him. Thus, it fosters his devotion, to Him.

Appendix—Whatever singularity (speciality) is observed in the world, that is all the Lord's yoga viz., Lord's uncommon influence and power. The speciality which evolves from that uncommon influence, is 'vibhūti' (manifestation)—thus he who knows, in reality, this divine glory and power of God, is endowed with unfaltering devotion, of this there is no doubt. 'There is no other existence at all besides God'—this firm and doubtless acceptance is 'to know God in reality'. The Lord has called such a man, who knows in reality the divine glory and power of God, the man of wisdom viz., 'Jñānavān' (Gītā 7/19).

The Lord by the expression 'Avikampayoga' means to say that this 'Bhaktiyoga' neither shakes itself, nor anyone can shake it, because in it there is nothing else besides God.

All things can be bought by paying money—by thinking so, a common man values money and so he is attracted towards money. Similarly when a man holds that whatever majesty or value appears, that is all only God's, he is naturally attracted toward God and is endowed with unfaltering devotion for God.

The expression 'nātra saṁśayaḥ' means that when there is no other entity at all besides God, then how can there be any doubt in it? There is no room for doubt at all because a doubt

particular caste his assumption continues so long as he does not renounce it. That assumption is not true because that depends on affinity with the body and so can perish. But the assumption that the Lord is the root and origin of the entire universe is real. So it can never perish but changes into knowledge.

can arise only when there are two entities. When there is no one else besides God, then where will a striver have his inclination, why will he have it, in whom will he have it and how will he have it? Therefore the striver is endowed with unfaltering devotion in God—there is no doubt about it.



Link:—In the previous verse, Lord Kṛṣṇa explained that he who knows in reality His divine glory and power, is endowed with unfaltering Yoga of devotion. What is meant by unfaltering Yoga of devotion? The answer comes in the next verse.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

aham sarvasya prabhavo mattaḥ sarvaṁ pravartate
iti matvā bhajante mām budhā bhāvasamanvitāḥ

I am the cause of the whole creation; from Me all things move. The wise knowing this and full of faith and devotion, continually worship Me viz., they take refuge in Me alone. 8

Comment:—

[Whatever, was said in the previous verse, that what is seen, heard and known is nothing besides the divine glory, of the Lord, is repeated in this verse. The power through which their manifestations appear is His divine yoga. It is expressed through the word Mattaḥ. Whatever, has been said in the seventh, eighth and ninth chapters, has been condensed in the first line of this verse.]

'Aham sarvasya prabhavaḥ'—The Lord is the material and efficient cause of all creatures, born through mind, word, semen, earth, womb, egg, sweat viz., He is the origin of the whole creation, sentient or insentient, moving or unmoving.* He is

* As the Lord has declared in the sixth verse of the seventh chapter that He is the source of the entire creation and in the fourth verse of the fourteenth

the material cause, as well as the efficient cause, of the entire creation. It means, that He has manifested Himself, in the form of the entire creation.

'Mattah sarvaṃ pravartate'—Everything, in the world moves, because of the Lord. As electricity manifests itself, in various forms in instruments suited to those forms, the Lord, is the root of all the worldly actions.

'Ahaṃ sarvasya.....pravartate'—The Lord says that a striver, instead of paying attention to various feelings, actions, things and persons etc., should behold the Lord, Who is the origin of all of them.

The Lord, uses the term 'Mattah' (from Me), again and again, as in the seventh and the twelfth verse of the seventh chapter and fifth and the eighth verse of the tenth chapter, to emphasize the fact that all feelings, actions and creatures etc., emanate from Him, remain established in Him, and merge into Him. So if a striver, either knows or assumes this fact, that in the entire universe, there is nothing else, besides the Lord, he will have unwavering unity (Yoga), with Him.

Here, by giving the word 'Sarva' (All), two times, the Lord means to say that, only He is the creator and conductor, of the entire universe.

'Iti matvā bhāvasamanvitāḥ'—When strivers assume, that the Lord is the creator and conductor of the entire creation, and He is the supreme Lord and none is equal to Him, none will be equal to Him, and none can be equal to Him, they place their faith and devotion, in Him and their attention, never deviates from Him. In those devotees, who entirely depend on Him, divine traits such as equanimity, fearlessness, truthfulness etc., grows naturally. The reason is, that where there is Divinity, there are divine traits.

chapter that He is the seed giving father. Here He declares that He is the origin of the whole creation.

'Budhā'—They are wise because they behold the Lord, as the origin of entire creation. The same fact, has been pointed out, by the Lord in the eighteenth and the nineteenth verses of the fifteenth chapter, when He declares, "One who knows Me beyond perishable Matter and superior to the imperishable soul, knows Me, in reality and worships Me, with all his heart" (Gītā 15/18-19).

'Mām bhajante'—Uttering and loud chanting, of the name of the Lord, thinking of the Lord, meditation, listening to divine discourses, study of scriptures, such as the Gītā, the Rāmāyaṇa etc., all this is, worship. But the real worship is that in which a devotee, likes and loves nothing, besides the Lord. Forgetfulness of the Lord, is repugnant to their nature. Such absorption in God, is real worship.

An Important Fact

Every striver, should know that the Lord is the origin and the source of power, of all things, objects, creatures and persons. So the only aim of the life, should be God-realization. The Lord mentions His divine glories and power, in order to attract the attention of the strivers, towards Him. This fact, has been mentioned in the Gītā, several times—'He from whom is the emanation of all beings, by Whom all this is pervaded, should be worshipped through the performance of one's duty' (18/46). "The Lord Who dwells in the hearts of all beings and Who is the source of inspiration for them, they should seek refuge in Him alone, with all their heart" (18/61-62) etc.

The Disciplines of Action, Knowledge and Devotion are various disciplines for different strivers, according to their tastes and interests, but the above-mentioned knowledge, is very necessary, for all the strivers.

Appendix—People attach importance to money because things can be acquired (gained) by paying money. Things are gained by paying money but they don't evolve, but from God all things

evolve and are also gained. Therefore those who realize God's glory instead of getting entangled in the greed for petty money, worship God—'sa sarvavidbhajati mām sarvabhāvena bhārata' (Gītā 15/19).

The Lord declares that all objects and persons emanate from Him (aham sarvasya prabhavaḥ) and He is the root of all actions (mattaḥ sarvaṁ pravartate). But a man (the self) by having affinity with objects and actions, by assuming them as his and by becoming their enjoyer and doer, gets bound. When he becomes the enjoyer of objects, the objects lead him to bondage, and when he becomes the doer of actions, the actions lead him to bondage. If he neither becomes an enjoyer nor a doer, there is no bondage for him.

Whatever glory is seen in the world is emanating from God. The fact has been mentioned in Gītā by the Lord by the term 'mattaḥ' several times as—

'mattaḥ parataram nānyatkiñcidasti' (7/7)

"of this world there is no other cause or effect besides Me."

'matta eveti tñviddhi' (7/12)

'These (Sāttvika, Rājasa and Tāmasa) modes are evolved from Me—know them so.'

'bhavanti bhāvā bhūtānām matta eva prthagvidhāḥ' (10/5)

'These diverse feelings (intellect, wisdom, non-delusion etc.,) of creatures emanate from Me alone.'

'mattaḥ smṛtir jñānamapohanam ca' (15/15)

'I am the source of memory, knowledge and reasoning faculty.'



Link:—In the next verse, the Lord mentions the way of the worship, of those devotees.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥ *

* In this verse there are six points. A devotee has to do the first two

**maccittā madgataprāṇā bodhayantaḥ parasparam
kathayantaśca māṁ nityaṁ tuṣyanti ca ramanti ca**

With their minds fixed on Me, with their lives surrendered to Me, enlightening each other about My excellences and greatness and ever speaking of Me, they always remain contented and delighted with Me. 9

Comment:—

[Those who have realized, that the Lord is the origin and source of inspiration of all things and creatures, for them nothing remains to be done, to be known and to be acquired. They have ever, to be engrossed in Him. The same fact, has been explained in this verse.]

'Maccittā'—Their minds are fixed on the Lord. There are two things—one is the fixation of the mind on the Lord, and the second is fixation of the self on the Lord. When a devotee, by admitting the fact that he is the Lord's, is absorbed in Him, his mind, intellect etc., are automatically absorbed in Him, because, these organs depend on the doer. So, if a devotee worships the Lord and wants to fix his mind on Him, by thinking, that he is a worldly householder, it is very difficult for him to fix his mind. It means, that if he himself remains devoted to the world, and attempts to absorb his mind in God, it is practically impossible.

Secondly, a person can fix his mind on what he likes the most, and he likes the most a thing or person with whom he has affinity. So, a devotee should admit the fact, that he is only the Lord's and the Lord is only, his. The body and the world, are not his. So he surrenders himself to Him and His will, becomes his will. Such devotees, are said to have fixed their minds on God.

things himself—to fix his mind on Him and to surrender himself to Him. The next two points—enlightening each other and ever speaking of Him, occur when two devotees meet and the last two—contentment and the delight are the fruits of the first four.

In the Gītā 'Mana' and 'Citta', have been used in different senses (6/14) as well as, in the same sense. Here, it has been used in the same sense as in 7/4. It means that it includes both 'Mana' and 'Citta'.

'Madgataprāṇā'—They surrender their life and actions, spiritual as well as mundane to the Lord. Just like cowherdesses, they surrender their lives to Him. They are not attached to their vital force. They have, neither a desire to live, nor are afraid of death, because they know that they are different, from life and have no affinity with it, while their affinity with the Lord is axiomatic. So, a striver's only aim, should be to realize God without caring for favourable and unfavourable circumstances, such as health and sickness, respect, insult and pleasure and pain etc.

'Bodhayantaḥ parasparam'—When two devotees meet, they talk about the sport, secrets, qualities and glories of the Lord. Thus, they share His devotion, with each other and are more absorbed in Him.* They are enlightened, with the help of each other, in the same way, as darkness is dispelled from under two lighted earthen lamp, if they are placed, facing each other. Such devotion and enlightenment is not possible while concentrating alone.

'Kathayantaśca mām'—When they meet, any devotee who is interested in listening to, a divine discourse, they hold the discourse. As Sanaka etc., all the four hold divine discourses, and also listen to them. One of them, becomes a speaker and the other three become, the listeners. But the speaker is not proud of his talent, and the listener is not ashamed of his becoming, a listener.

Nityam tuṣyanti ca'—Thus the exchange of those divine

* It is the nature of devotees that their organs of speech, ears and minds are applied respectively in uttering, hearing and thinking of the Lord's sports only. As lustful men relish sex talks, so do devotees relish the Lord's sports and stories (Śrīmadbhā. 10/13/2).

discourses relating to various sports, qualities, glories and secret etc., of the Lord, creates contentment. They get contentment, only in Him.

'Ramanti ca'—They take delight in him. In that state, they become one with Him, there is no difference in them. Sometimes, a devotee has devotion to the Lord, while at times the Lord, becomes a devotee to His own devotee. In this way, the sport of love, between the Lord and his devotee, continues for infinite ages and this love, enhances every moment.

Thus a striver should direct all his feelings and actions, towards the Lord.

Appendix—Here the Lord describes the unfaltering Yoga of devotion described in the seventh verse. The mind of devotees ever remains absorbed in God, it does not wander anywhere. From their view-point, when there is no other entity besides God, then where will their mind wander, how will it wander and why will it wander? Those devotees live alive only for God and all their actions are also surrendered to God. If anyone wants to listen to the Lord's qualities, glories, life history and sports etc., they narrate the extraordinary facts of the Lord's life to him, being absorbed in them (glories etc.,) and if anyone is interested in narrating them, the devotees listen to him by getting engrossed in them in a loving manner. In it neither the narrator nor the listener is contented. There is no contentment—this is disunion; and there is even new relish—this is union. Because of this disunion and union, the love is enhanced every moment. In the 'Nārada bhakti sūtra' it is mentioned—

'Kañṭhāvarodha romāñcāśrubhiḥ parasparam lapamānāḥ pāvayanti kulāni pṛthivīm ca' (68)

'Such devotees having exclusive devotion, with choking throat, being thrilled, eyes filled with tears, talking about the glories of the Lord, sanctify their families and the entire earth.'



Link:—By explaining the way of the worship of devotees in the previous verse, now in the next two verses the Lord explains how He responds to devotional activities, of the devotees.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

teṣāṁ satatayuktānām bhajatām prītipūrvakam
dadāmi buddhiyogaṁ taṁ yena māmupayānti te

Upon them, ever devout and worshipping Me always with love, I confer that Yoga of wisdom (equanimity), by which they attain Me. 10

Comment:—

[A devotee of the Lord, has no desire to gain wisdom or equanimity or anything else, besides the Lord.* They ever remain absorbed in Him. So, their whole responsibility devolves on the Lord, they become mere instruments in His hands. So the Lord confers, the Yoga of wisdom, on them.]

'Teṣāṁ satatayuktānām'—'Ever steadfast', are those whose (according to the ninth verse), minds are fixed on Him, whose lives are surrendered to Him, who talk about the sport, secret, qualities and glories of the Lord and exchange these with one another, and who ever remain contented, and delighted, in Him.

'Bhajatām prītipūrvakam'—Not to speak of, mundane pleasures and prosperity and occult powers, those devotees do not have a desire even for spiritual knowledge and dispassion. They always remain absorbed, in the Lord, without thinking of anything else, even in a dream.

'Dadāmi buddhiyogaṁ taṁ'—The Lord, confers on them the Yoga of wisdom viz., equanimity, by which they remain the

* The devotee, who has surrendered himself to Me, has no desire either for the posts of Brahmā, the creator and Indra, the king of the gods, or the kingdoms of the earth and the underworld or all the accomplishments of Yoga and even emancipation (Śrīmadbhā. 11/14/14).

same in favourable and unfavourable circumstances, profit and loss, honour and dishonour, praise and blame, and they think of equanimity as the Lord's gift, not their own achievement.

'Yena'—The devotees, by that equanimity, which is conferred on them by the Lord, attain Him.

'Māmupayānti te'—Those devotees, who surrender themselves to Him and remain contented and delighted in Him, attain Him i.e., they attain a state of perfection. Whatever deficiency they felt, is overcome.

Appendix—So long as attachment and aversion persist, only the world appears, the Lord is not visible. The Lord transcends the pairs of opposites. As long as there are pairs of opposites in the form of attachment and aversion, two entities instead of one appear. But when attachment and aversion are wiped out, then nothing is seen besides God. It means when attachment and aversion are wiped out and equanimity is attained, then 'all is God'—this is realized.' Therefore the Lord confers on His devotees equanimity. This equanimity is 'buddhiyoga' viz., Karmayoga—'samatvaṁ yoga ucyate' (Gītā 2/48). In the Gītā Karmayoga has been called 'buddhiyoga' as 'dūreṇa hyavaraṁ karma buddhiyogāddhanañjaya' (2/49), 'buddhiyogamupāśritya maccittaḥ satataṁ bhava' (18/57). Having attained buddhiyoga' (equanimity), a devotee by sharing the sorrows of others, tries to comfort (console) them.

One sort of reflection (thinking) is done intentionally and the other occurs naturally. Whatever reflection or adoration is done that is unnatural and which automatically occurs is natural. The reflection which is done, does not ever persist but the reflection which occurs, like breathing, ever persists continuously without any break—'satatayuktānām'. If a striver loves his body and is attached to it, he has to think of (reflect upon) God and the thoughts pertaining to body crop up automatically. But when there is true love for (one's oneness with) God, one has not

to worship God but there is automatic worship which he can't escape. Therefore here is mention of worship with love—'bhajatām prītipūrvakam'.



तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

teṣāmevānukampāṛthamahamajñānajaṁ tamaḥ
nāśayāmyātmabhāvastho jñānadīpena bhāsvatā

In order to bestow My grace upon them, I, dwelling in their self, destroy their darkness, born of ignorance, by the luminous lamp of wisdom. 11

Comment:—

'Teṣāmevānukampāṛthamahamajñānajaṁ tamaḥ'—Those devotees, have no desire to gain any mundane pleasure or prosperity etc. They do not even aspire, for salvation. They worship the Lord, with devotion without a desire for fruit. The Lord, is very much pleased with their devotion and His heart melts, with compassion. So, He wants to confer something on them. But they have no desire. So, by His grace He destroys their ignorance-born darkness, and enables them to attain perfection. He removes, all their deficiencies.

'Ātmabhāvasthaḥ'—Generally, people identify themselves, with their bodies, and consider the change of their bodies, as their own change. Actually, the self is different from the body. The Lord dwells, in that self.

'Bhāsvatā jñānadīpena nāśayāmi'—The Lord, destroys the ignorance-born darkness, by a luminous lamp of wisdom. It means, that He enables a devotee to realize the self, or to behold the Divine Presence, within himself. The devotee has not to practise, any spiritual discipline like hearing, thinking and assimilation etc. He has not to make any efforts, for Self-realization.

An Important Fact

When a devotee remains absorbed, only in the Lord, the Lord confers on him equanimity, as well as supremely holy Self-realization. It means, that the devotee has not to make efforts, either for equanimity or Self-realization,* because where, there is a mother in the form of devotion, there are as children dispassion and knowledge (Self-realization). It means, that the perfection attained by the aspirant, may have some deficiency. But the perfection conferred by the Lord, has not even a trace of imperfection.

As the Lord, provides gain and security to those devotees who worship Him, alone (Gītā 9/22), He confers equanimity and Self-realization to those devotees, who entirely depend on Him, though they have no desire. And even, by conferring equanimity and Self-realization, He remains a debtor to them. As the Lord, Himself declares in the Bhāgavata about the cowherdesses—"I can't pay the debt of the chaste cowherdesses, even by having the long age of the gods, because they broke the chain of domestic affinity, which even great seers and sages don't break, easily" (10/32/22).

The devotees, are so much absorbed in devotion for the Lord, that they are surprised to perceive equanimity and Self-realization in them. Moreover, they pray to God, that they should not feel any singularity in them, by having His gifts given to them by His grace, but they ever want to remain absorbed in devotion to Him. Even if, they are vouchsafed the power to emancipate the world, they don't feel elevated in anyway, and keep always absorbed, in God.

Appendix—Though Karmayoga and Jñānayoga—both these disciplines are the means while Bhaktiyoga (the Discipline of Devotion) is the end, yet the Lord confers on His devotees

* My devotees, besides service to Me, don't ever aspire for five kinds of salvation.

Karmayoga (equanimity)—‘dadāmi buddhiyogaṁ tam’ and also confers Jñānayoga—‘jñānadīpena bhāsvatā’. Aparā (the lower) and parā (the higher)—both these prakṛtis (natures) are God’s. Therefore the Lord by showering His grace, confers on His devotee Karmayoga in which there is predominance of aparā and also Jñānayoga in which there is predominance of parā. Therefore a devotee easily attains ‘niṣkāmaḥāva’ (selflessness) which a Karmayogī wants to attain; and also Self-realization which a Jñānayogī wants to attain. Having attained Karmayoga, good to the world is done by a devotee and having attained Jñānayoga, the devotee’s (self’s) identification with the body is annihilated.

A devotee remains contented and engrossed in thinking of God and in loving Him. He neither feels that he lacks anything nor he feels that he needs to gain anything. As a child totally depends on its mother, it does not think of its needs. The mother fully takes care of it, she bathes it, she changes its clothes when they are dirty. Similarly when a devotee surrenders himself totally to God by holding, ‘As I am, I am God’s and only God is mine’, he does not think of himself. Therefore the Lord, dwelling in his self, destroys his darkness, born of ignorance, by the luminous lamp of wisdom. A child is specially stupid (deluded) while a devotee is specially discriminative.

The main duty of a devotee is to assume the Lord as his own. When a devotee discharges his duty, the Lord also discharges His duty, and without the demand, without the desire of the devotee, of His own accord, confers on him the power of both—Karmayoga and Jñānayoga so that he may not lack anything.

In Karmayoga there is Bliss in the form of peace, in Jñānayoga there is constant Bliss (akhaṇḍarasa) and in Bhaktiyoga there is infinite (endless) Bliss (anantarasa). In ‘śāntarasa’ and ‘akhaṇḍarasa’—‘anantarasa’ is not included but in ‘anantarasa’ both—‘śāntarasa’ and ‘akhaṇḍarasa’ are included.

Karmayoga and Jñānayoga are 'laukika' (worldly) disciplines but Bhaktiyoga is 'alaukika' (unworldly) discipline. Having attained the 'alaukika' by God's grace the 'laukika' is naturally attained but having attained the 'laukika' the 'alaukika' is not attained. The reason is that the 'laukika' is included in the 'alaukika' but in 'laukika' 'alaukika' is not included.

A jñānī can be devoid of devotion, but a devotee can't be devoid of knowledge (Self-realization).* The Gopīs did not study the Vedas, nor did they have association with the enlightened exalted souls nor did they observe fast (vows) and austerities etc.,† yet they possessed extraordinary knowledge‡. It means that a devotee realizes the self. He has already realized 'All is God'—'Vāsudevaḥ sarvaṁ'.

'Ātmabhāvasthaḥ'—God abides in the self because the self is a fragment of God. In fact God has revealed Himself in the form of the soul (self) because being the parā prakṛti of God, the self is inseparable with God. In the Upaniṣad it is mentioned that the Lord having created the bodies, entered these bodies—'tatsṛṣṭvā tadevānuprāviśat' (Taittirīya. 2/6).



* mama darasana phala parama anūpā, jīva pāva nija sahaja sarūpā.

(Mānasa, Araṇya 36/5)

† te nādhīta śrutigaṇā nopāsitamahattamāḥ, avratātaptatapasāḥ satsaṅgā-nmāmupāgatāḥ.

(Śrīmadbhā. 11/12/7)

"They neither studied the Vedas, nor had they methodical association with the exalted souls. Similarly they neither observed fasts (vows) such as kṛcchra-cāndrāyaṇa etc., nor did they undergo any austerity. But it was because of their satsaṅga (true love) for Me that they attained Me."

‡ na khalu gopikānandano bhavānakhiladehināmantarātmadrk
vikhanasārthito viśvaguptaye sakha udeyivān sāttvatārṇ kule

(Śrīmadbhā. 10/31/4)

Gopīs say to Lord Kṛṣṇa—'O friend! you are decidedly not only the son of Yaśodā, but you are the witness of the innerself (soul) of all beings. Having heard the prayer of Brahmājī, You have manifested Yourself in Yadukula for the protection of the universe.'

Link:—After listening to the words of the Lord, pertaining to His uncommon grace, Arjuna being influenced by His grace, praises Him, by using several adjectives, in the next four verses.

अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान्।
 पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥
 आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा।
 असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

arjuna uvāca

param brahma param dhāma pavitraṁ paramaṁ bhavān
 puruṣaṁ śāśvataṁ divyamādidevamajam vibhum
 āhustvāmṛṣayaḥ sarve devarṣirnaradastathā
 asito devalo vyāsaḥ svayaṁ caiva braviṣi me

Arjuna said:

You are the Supreme Brahma (eternal) (pure-consciousness), the Supreme Abode, the Supreme Purifier, the Eternal Divine Person, the Prime Deity, the Unborn, the Omnipresent. Likewise all the sages, have acclaimed You, as also the celestial sage Nārada, so also Asita, Devala and Vyāsa; and You Yourself, also have proclaimed, this to me. 12-13

Comment:—

'Param brahma param dhāma pavitraṁ paramaṁ bhavān'—Arjuna, while praising Lord Kṛṣṇa, says to Him, that He is the Supreme Imperishable Brahma, as He said to him in response to his question (Gītā 8/3), He is the Supreme Abode in Whom the entire universe rests (Gītā 9/18). And He is the most sacred.

'Puruṣaṁ śāśvataṁ / divyamādidevamajam vibhum āhustvāmṛṣayaḥ sarve devarṣirnaradastathā asito devalo vyāsaḥ svayaṁ caiva braviṣi me'—In the holy books, such as the

Mahābhārata etc., the sages,* celestial sage Nārada,† other sage Asita and his son, sage Devala‡ and also great sage Vyāsa§ have acclaimed Him as Eternal, Divine Person, Primeval God, Unborn and Omnipresent.

As soul, He is eternal (Gītā 2/20), as formless and having attributes, He is Divine Person (Gītā 8/10), as the source of gods and great seers, He is the Prime Deity (Gītā 10/2). The ignorant folk do not recognize Him, as the unborn (Gītā 7/25) while the undeluded know Him, as unborn (Gītā 10/3). All the universe, is pervaded by Him, in His unmanifest form (Gītā 9/4) and He Himself declares, that He is Omnipresent in this verse.

Appendix—Having used the expression ‘param brahma’ for attributeless and formless, Brahma, ‘param dhāma’ for God endowed with attributes and formless and ‘pavitram paramam bhavan’ for God endowed with attributes and form, Arjuna seems to say to Lord Kṛṣṇa that He is God in full (samagra) (Gītā 7/29-30, 8/1—4).

* Sage Mārkaṇḍeya has said, "Lord Kṛṣṇa is the religious sacrifice of all the religious sacrifices, austerity of austerities and He is present, past and future" (Mahā. Bhīṣma. 68/3). Sage Bhṛgu declares that He is God of the gods and He is the supreme aboriginal Lord Viṣṇu (Mahā. Bhīṣma. 68/4).

Sage Aṅgirā declares, "He is the creator of all beings" (Mahā. Bhīṣma. 68/6). Sanatkumāra etc., have said, "The sky and the earth exist by His forehead and arms respectively. All the three worlds are situated in His stomach. He is the Eternal Person. A striver can know, Him by purifying his heart through austerity. He is superior even to the seers who are satisfied by realizing God. He is the Supreme Goal of the generous royal sages who never flee battlefield" (Mahā. Bhīṣma. 68/8—10).

† Celestial sage Nārada declares—"Lord Kṛṣṇa is the creator of all the worlds and knower of all feelings. He is the Lord of the lords, of deities and the gods" (Mahā. Bhīṣma. 68/2).

‡ Asita and Devala sages declare—"Lord Kṛṣṇa is the only creator of Brahmā and all the worlds" (Mahā. Vana. 12/50).

§ Great sage Vyāsa declares—"You are the Lord of the Vasus (a class of gods). You have conferred power on Indra, the king of the gods and You are the Supreme Lord of the gods" (Mahā. Bhīṣma. 68/5).

He who Himself is pure (holy) and also sanctifies others is 'parama pavitra' (most sacred). God Himself is the most sacred and His name and form etc., are also the most sacred. In the thirty-eighth verse of the fourth chapter also Jñāna (knowledge) has been declared to be the purest (most sacred)—'na hi jñānena sadṛśaṁ pavitrāmiha vidyate'. But that knowledge is also within the entire form of God. Therefore the Lord is more sacred than even knowledge.



सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

sarvametaḍṛtaṁ manye yanmām vadasi keśava
na hi te bhagavanvyaktiṁ vidurdevā na dānavāḥ

I accept as true, all that You tell me, O Keśava. Neither the gods nor the demons, O blessed Lord, know your manifestation. 14

Comment:—

'Sarvametaḍṛtaṁ manye yanmām vadasi keśava'—'K' stands, for Brahmā, the creator, 'A' stands for, Lord Viṣṇu, the preserver, 'Īśa' stands for, Lord Śaṅkara, the destroyer and 'Va' stands for 'Vapu' the body. So 'Keśava' stands for the trinity of Brahmā, Viṣṇu and Śaṅkara. It means, that He is the creator, preserver and destroyer, of the entire creation.

By using the term 'Yat' (which), Arjuna means that whatever the Lord has said to him, from the seventh to the ninth chapters, he holds as true. By 'Etat' (this), he means to say, that he also believes as true, whatever He has said, in the tenth chapter about His divine glories and power. It means, that He is the creator, conductor and the supreme Lord, of the entire creation, without any doubt.

In the Discipline of Devotion, importance is attached to faith. Lord Kṛṣṇa, in the first verse of this chapter ordered Arjuna to listen to His supreme word. So Arjuna, expresses his faith in

His words by using the term, 'Ṛtam' (True).

'Na hi te bhagavanvyaktim vidurdevā na dānavāḥ'—O Lord, You declared (in Gītā 4/5), "Arjuna, you and I, have passed through many births. I know them all, while you don't." Similarly, You declared (in Gītā 10/2), "Neither the gods nor the great sages, know the secret, of My birth." Thus, Arjuna believes as true, whatever the Lord declared about His manifestation. Though the gods, possess divine power, yet that power is perishable. So the gods cannot know, His manifestation. As far as, demons are concerned, they possess uncommon magical and fraudulent power, by which they cannot know the Lord's manifestation, because He, being eternal and limitless, cannot be known by perishable and limited power, of demons. It means, that the Lord cannot be known, by the power of men, gods and demons, because their power belongs to matter, while He is beyond Matter. Renunciation, dispassion, austerity and study of the scriptures etc., can purify the mind, but cannot enable a man, to know the Lord. The Lord, can be known, by His grace to the devotee who having exclusive devotion, depends on Him, only.

Appendix—No one can know God through his own endeavours, but He can be known only by His own grace—

'soi jānāi jehi dehu janāi,
jānata tumhahi tumhai hoi jāi.
tumharihi kṛpā tumhahi raghunandana,
jānahim bhagata bhagata ura candana. (Mānasa 2/127/2)

God is beyond the reach of miracles and occult powers and also scientific inventions.



स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

svayamevātmanātmānam vettha tvam puruṣottama
bhūtabhāvana bhūteśa devadeva jagatpate

You alone know Yourself by Yourself, O Supreme Person, O creator of beings, O Lord of creation, O God of gods, O Lord of the universe. 15

Comment:—

'Bhūtabhāvana bhūteśa devadeva jagatpate puruṣottama'—Being the origin, of all beings even through His thought, He is 'Bhūtabhāvana', being the Lord of beings He is Bhūteśa; being the Lord of the gods, He is 'Devadeva'; being the preserver of the universe He is 'Jagatpate', and being supreme, of all the persons He is known as 'Puruṣottama', in the world, and in the Vedas (Gītā 15/18).

In this verse, five vocatives have been used for the Lord. In no other verse, in the Gītā, so many vocatives have been used, at a time, because, he is enraptured by listening to His divine glories and His grace for the devotees.*

'Svayamevātmanātmānaṁ vettha tvam'—He knows Himself, by Himself, without any external help of instruments etc. This knowledge, is beyond instruments. It is transcendental, and comes not through, instruments.

A conclusion, from the verse can be drawn, that as the Lord knows Himself by Himself, the soul, a fragment of the Lord should also know itself, by itself, because it cannot be known, by senses, mind and intellect etc.

Appendix—'You alone know Yourself by Yourself'—it means that You are the knower, You are the entity to be known and You are also the act of knowing viz., You are all. When there is no one else besides You, then who should know and to whom should he know?

If an effort is made to know the Supreme Reality (Divinity),

* Here 'Bhūtabhāvana', 'Bhūteśa', 'Devadeva', 'Jagatpate' and 'Puruṣottama' can denote the sun, Lord Śiva, Lord Gaṇeśa, Durgā and Lord Viṣṇu, the five great deities of the rank of the Lord. By using those five terms Arjuna means to say that He has manifested Himself as these five deities.

we are distanced from that reality because when a striver holds that there is some entity to be known, then he wants to know it. That Divinity is the knower of all, He is not to be known. No one can be the knower of the Lord Who is the knower of all.* As with the eye everything can be seen but the eye can't be seen with the eye, because the power of seeing of the eye is not the sense-object viz., powers of senses themselves are beyond the reach of senses.† Therefore God Himself is known by Himself.



Link:—The Lord declared, "He who knows in reality this glory and power of Mine, gets established in Me, through unwavering devotion" (Gītā 10/7). So Arjuna, in the next three verses, requests Lord Kṛṣṇa to tell him of His divine glories in detail.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥

vaktumarhasyaśeṣeṇa divyā hyātmavibhūtayāḥ
yābhirvibhūtibhirlokanimāṁstvaṁ vyāpya tiṣṭhasi

You alone, can describe in full Your divine glories, by which
You remain, pervading these worlds. 16

Comment:—

'Yābhirvibhūtibhirlokanimāṁstvaṁ vyāpya tiṣṭhasi'—The Lord, in the seventh verse declared, that he who knows in reality His glory and power, gets established in Him, through unfaltering devotion. So, Arjuna wants to know His glories and power, so

* 'nānyo'to'sti draṣṭā' (Bṛhadāraṇyaka. 3/7/23)

† There is no one else the seer (onlooks) besides Him.'

Vijñātāramare kena vijānīyāt (Bṛhadāraṇyaka 2/4/14)

'How to know the knower of all?'

† 'It is the mind, not the senses, which sees the senses. It is intellect, not the mind, which sees the mind. It is ego, not intellect, which sees the intellect. It is the self, not ego which sees the ego. It is only the self which sees the self.'

that his devotion for Him, may be aroused. Arjuna wants to attain salvation, through devotion. So, he wants to know, in full His divine glories, which cannot be described by anyone else, beside Him.

'Vaktumarhasyaśeṣeṇa'—Arjuna, tells Lord Kṛṣṇa, that He spoke of His glories (in seventh, ninth chapters and also at the beginning of the tenth chapter). He also explained, that he who knows His glories is endowed, with unfaltering devotion. So Arjuna prays to Him, to describe His glories in full, so that he may know them and be endowed with unfaltering devotion, as this is an easy way for obtaining it.

'Divyā hyātmavibhūṭayaḥ'—Arjuna, calls the glories of the Lord, as divine, because, whatever singularity is seen in the universe, is only the Lord's. So a striver should think that whatever singularity or attraction is seen, in the universe, is not of the universe, but only of the Lord. Therefore, to see anything charming in the world, is sense-enjoyment while to see the glory of the Lord is 'Vibhūti', and is also, 'Yoga'.

Appendix—Arjuna says to Lord Kṛṣṇa, “You alone, can describe in full your divine glories because You alone know Yourself by Yourself” (10/15). “Anyone else may know You—it is not possible” (10/2, 14). “Therefore You alone can narrate your total divine glories that I may be endowed with unfaltering devotion.”



कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥

katham vidyāmaham yogimstvām sadā paricintayan
keṣu keṣu ca bhāveṣu cintyo'si bhagavanmayā

How may I realise You, O Master of Yoga, by constant meditation on you? In what various aspects are You, O blessed Lord, to be meditated upon by me? 17

Comment:—

'Katham vidyāmahaṁ yogīnstvām sadā paricintayan'— The Lord, in the seventh verse of this chapter, said that he who knows Him in reality, gets established in Him, through unwavering devotion. So Arjuna asks Him, how he may know Him, by constant meditation.

'Keṣu keṣu ca bhāveṣu cintyo'si bhagavanmayā'—The Lord, in the fourteen verse of the eighth chapter, declared, "I am easily attainable to the ever steadfast Yogī, who constantly thinks of Me, with undivided mind." Again, He declared, in the twenty-second verse of the ninth chapter, "To those devotees who constantly think of Me, and worship Me alone, who are ever-devout, I provide gain and security." So Arjuna asks Him, in what various aspects He is to be thought of, by him. [Here meditation (thought), is the means, while Knowledge about Him, is the end.]

Arjuna asks Lord Kṛṣṇa, "In what things, persons, places etc., are You to be thought of, by me?" Lord Kṛṣṇa, will further reply, "There is no creature animate or inanimate which can exist, without Me. I stand holding the entire universe, with a single fragment of Myself." It means, that He pervades everywhere, all things, creatures and incidents etc. So, whatever glory, brilliance, beauty, prosperity or power etc., he thinks of, he should think it only of the Lord and thus, instead of thinking of the universe, he will think only, of Him.

Appendix—Arjuna's question means, 'O Lord! In which forms have You revealed Yourself so that I may think of You in those forms?' Arjuna's this question aims at easy realization of God. Arjuna is a representative of all strivers, therefore his question is useful for all strivers. Arjuna knew Lord Kṛṣṇa but he did not know Him in His entire form. He had inquisitiveness (curiosity) to know the Lord's entire form. So he asks Lord Kṛṣṇa. "How should I know You in Your entire form and in what different forms should I think of You?" It proves that the

Lord's divine glories are not of secondary importance but they are very important as they are the means for God-realization. The Lord has revealed Himself in the form of His divine glories. So long as a striver does not know God in reality, he has the notion of primary or secondary importance. But when he knows God in reality, then he has no notion of primary or secondary importance because when there is no other entity besides God, then what is the question of primary or secondary importance? It means that there are the primary and the secondary, from the view-point of a striver, not from the view-point of God and of an enlightened soul.



विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

vistareṇātmano yogam vibhūtiṁ ca janārdana
bhūyaḥ kathaya tṛptirhi śṛṇvato nāsti me'mṛtam

Tell me again in detail, O Janārdana, Your power of Yoga and Your manifestations; for I am not yet satiated even after hearing your sweet words like nectar. 18

Comment:—

'Vistareṇātmano yogam vibhūtiṁ ca janārdana'—Lord Kṛṣṇa, explained the topic of knowledge (Wisdom) with realization, in the seventh and the ninth chapters, in detail, but He was not satisfied. So He Himself started the topic again, in the tenth chapter, by asking Arjuna to listen to His supreme word. Arjuna's attention was drawn particularly towards the Lord's grace, and His glories. So he requests Him to tell him further in detail, of His glories and His power of Yoga, so that he may be endowed, with unfaltering devotion to Him

'Bhūyaḥ kathaya tṛptirhi śṛṇvato nāsti me'mṛtam'—Arjuna wants to know what is decidedly good for him (Gītā 2/7; 3/2; 5/1)

and Lord Kṛṣṇa has declared, that he who knows in reality, His divine glory and power, is endowed with unfaltering devotion (Gītā 10/7). So Arjuna thinks, that it is an easy means, to be endowed with unfaltering devotion, by knowing of His divine glories, so that, unfaltering devotion will lead him to salvation. Then he requests Him to advise him of His divine glories in detail once again.

As a person, while taking a meal requests for a tasty dish, again and again, while taking meals the taste suffers either owing to not getting the food in plenty or on stomach being full, but such is not the case in divine glories as they are infinite and there is no satiety while hearing them. Arjuna wants to listen to the Lord's nectarean words again, because His glories are numberless and Arjuna knows no satiety, in hearing them.

Appendix—As a hungry man relishes food and a thirsty man relishes water, similarly the Lord's utterances seem very extraordinary to inquisitive Arjuna. The more extraordinary the Lord's utterances appear to Arjuna, the more devotional feelings are welling up (aroused) in him for the Lord.*



Link:—In response to Arjuna's request Lord Kṛṣṇa tells him His divine glories.

श्रीभगवानुवाच

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

śrībhagavān uvāca

**hanta te kathayiṣyāmi divyā hyātmavibhūtayāḥ
prādhānyataḥ kuruśreṣṭha nāstyanto vistarasya me**

*Vide 'Gītā-Darpaṇa' (article 12) 'Gītā meṁ bhagavānkā vividha rūpoṁ meṁ prakāṣa honā.

The Blessed Lord said:

Now I shall tell you of My divine glories in brief, O best of the Kurus, for there is no end, to the details of My manifestation. 19

Comment:—

'Hanta te kathayisyāmi divyā hyātmavibhūṭayaḥ'—Arjuna, requests Lord Kṛṣṇa, to tell him more of divine glories and power. So Lord Kṛṣṇa starts talking of His divine glories here, (He will speak of His power in the forty-first verse).

By the term 'Divyā' (Divine), the Lord says, that whatever singularity is seen in the universe, is of the Lord. Therefore, a striver, should behold the Lord everywhere, in all the things and person etc.

'Prādhānyataḥ kuruśreṣṭha nāstyanto vistarasya me'—Arjuna requests Lord Kṛṣṇa to tell him His divine glories in detail. Lord Kṛṣṇa tells him that He will explain His divine glories in brief, because there is no end to the details. But, in the eleventh chapter when Arjuna hesitatingly says to Lord Kṛṣṇa, "If You consider me capable of beholding Your Cosmic Form, O Lord of Yoga, show me, Your Eternal self." Lord Kṛṣṇa asks him to behold His hundreds and thousands of divine forms. How surprising!* It is surprising, because a person can

* By the ear we come to know of the things visible as well as invisible (heaven, hell etc.). In the process of theology 'hearing' occupies the first position. In devotion also 'hearing' occupies the first position. We come to know of Pure-Consciousness by hearing and then by assumption or knowledge we attain salvation or God-realization.

When a man sleeps, his senses being contracted merge in the mind, the mind merges in intellect, the intellect merges in ignorance. Thus in his sleep his senses are not active. But if a man at that time is called by his name, he wakes up because of a lot of power in the words. Thus the words have an access not only to the ear but to the self.

Eyes can see the form or colour. But their power is limited and is less than that of ears.

The senses can perceive their own objects only. They can't perceive the

hear more than, he can see. The power of vision, is limited and less than that of hearing. Then why does the Lord say so? The reason is, that by listening to the gospel of Gītā, Arjuna comes to know of the Lord's power, more and more. In this chapter, when the Lord declares that there is no end to the details of His manifestations, Arjuna comes to know of his endlessness. He thinks that his knowledge about the Lord, is very meagre. So he becomes cautious and requests the Lord hesitatingly, to show him His Cosmic Form. The Lord by His grace bestows upon him, divine eyes and directs him to behold His, hundreds and thousands of, divine forms.

Secondly, when a listener asks a speaker something, having pride of his own, he cannot get a satisfactory answer. But when he puts a question politely, modestly and innocently, he gets a satisfactory answer. In this chapter, Arjuna wants to know of His glories, in order to know, His limit. So the Lord declares that there is no end or limit to, His glories. So He will be brief. But, in the eleventh chapter, he prays to Him politely and hesitatingly, to show him His Universal Form, the Lord confers on him, divine eyes and enables him to behold His Cosmic Form. So, a striver, by renouncing his pride should totally depend on God, in order to gain infinite bliss.

Appendix—God is infinite; therefore His divine glories are also infinite. Therefore the details of the Lord's divine glories can neither be narrated nor be heard. If they can be narrated and heard, how will they remain endless? Therefore the Lord declares that He will tell His divine glories in brief.

The Lord addresses Arjuna as 'kuruśreṣṭha'—by this He means

Cosmic Soul (Pure-Consciousness). The Pure-Consciousness can be known by one's own self. So Arjuna said, "You alone know Yourself by Yourself" (Gītā 10/15). In the second chapter the Lord declared, "When a man thoroughly abandons all desires, he is satisfied in the self through the self" (Gītā 2/55). It means that the self can't be perceived by the senses. So the self can't be perceived by eyes; but the ear by perceiving it transmits it to the self.

that he is noble because he has got a desire to know Him.



Link:—The Lord, from the twentieth verse to the thirty-ninth verse, describes His eighty-two divine glories.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

**ahamātmā guḍākeśa sarvabhūtāśayasthitah
ahamādiśca madhyam ca bhūtānāmanta eva ca**

I am the self, O conqueror of sleep, seated in the hearts of all beings. I am the beginning, the middle and also, the end of all creation. 20

Comment:—

[The Lord can be thought of, in two ways (1) As of one's favourite Deity only. In case the mind deviates, it should again be fixed on God. (2) Whatever thought, comes to the mind, should be considered as His manifestation. With this second view-point the Lord, is describing His divine glories.]

'Ahamādiśca madhyam ca bhūtānāmanta eva ca'* —Here, by saying that He is the beginning, the middle and the end of all beings, the Lord has given the gist of His divine glories. As in ornaments made of gold, there is nothing but gold, though in between they may have different names and shapes, as ornaments, in the same way, all beings are born of Him, they live in Him, in different forms and they merge in Him.

* Here the term 'Ādi' (Beginning) and 'Anta' (End) are used in masculine gender while the term 'Madhyam' (Middle) is used in common gender. It means that at the beginning He remains 'I am the prime cause of the gods and great seers, (Gītā 10/2) and at the end also He remains (Śrīmadbhāgavata 10/3/25). But in the middle at the time of creation persons, creatures and objects etc., of masculine, feminine and common gender live in the universe. Thus the common gender includes all the three genders. Therefore the Lord here as well as in the thirty-second verse has used the term 'Madhya' in common gender.

It means, that there is nothing else, at the beginning, in the middle and at the end, besides the Lord. The Lord pointed out this fact, first in the twentieth verse then in the middle in the thirty-second verse and at last in the thirty-ninth verse, by declaring Himself as the seed of all beings. It means, that all is God (Gītā 7/19). He has also declared that He becomes manifold in different forms (Chāndogya. 6/2/3) and He remains at the end, also (Śrīmadbhā. 10/3/25). It means that He is in the middle also. In this verse, in the thirty-second and thirty-ninth verses, the Lord has mentioned His main glories, referring to Himself. In other verses, His glories have been mentioned as the head of a class, the controller of the group, or due to some special characteristic of that glory. So, a striver should always think, that all the divine glories are nothing, besides manifestations of the Lord. He should behold only God, in all of these, because Arjuna put the question, "In what aspects are You to be thought of, by me" (Gītā 10/17).

'Ahamātmā guḍākeśa sarvabhūtāśayasthitah'—How should a striver make use, of these divine glories? A striver, should think, that the Lord has manifested Himself in all beings. He is the beginning, the middle and the end of the whole universe. He is the seed of all of them. It means, that in the whole universe there is nothing, besides Him.

Appendix—God is the beginning, the middle and the end of all beings—it means that there is nothing else besides God viz., all is God.

Lord Kṛṣṇa is entire and the soul (self) is His divine glory. The soul is the Lord's 'parā prakṛti' and 'antahkaraṇa' (internal instrument viz., mind) is the Lord's 'aparā prakṛti' (Gītā 7/4-5). Parā and Aparā—both are inseparable with God.



आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥ *

* In these divine glories the sixth inflexion has been used. This inflexion is

**ādityānāmahaṁ viṣṇurjyotiṣāṁ raviraṁśumān
maricirmarutāmasmi nakṣatrāṇāmahaṁ śaśī**

I am Viṣṇu among the twelve sons of Aditi; and the radiant sun among the luminaries; I am the glory of the Maruts, and the moon, among stars. 21

Comment:—

'**Ādityānāmahaṁ viṣṇuḥ**'—Vāmana (Viṣṇu) is the most important son, of all the twelve sons of Aditi. As an incarnation of Vāmana, He got the property of demons, as charity, and gave it* to the sons of Aditi viz., to the gods.

'**Jyotiṣāṁ raviraṁśumān**'—Among the luminaries, such as the moon, stars and fire etc., the Lord is the the radiant sun, by whose light, all of them are illuminated.

'**Maricirmarutāmasmi**'—The Lord, is the glory of the forty-nine Maruts (wind-gods), It is because of that glory, that Indra, the king of the gods, split the foetus of Diti into forty-nine parts, but the foetus instead of being destroyed, was turned from one to forty-nine.

'**Nakṣatrāṇāmahaṁ śaśī**'—Lord Kṛṣṇa, is the lord named moon of twenty-seven stars, such as Aśvinī, Bharaṇī and Kṛttikā etc.

Whatever distinction there is in those divine glories, is of the Lord.

[In this context there is a description of the Lord's divine glories, rather than His incarnations as "I am Viṣṇu among Aditi's sons" (10/21). "Among wielders of weapon I am Rāma" (10/31), "Among the members of the Vṛṣṇi clan, I am Kṛṣṇa and among the Pāṇḍavas, I am Arjuna" (10/37).]



used to point out the important thing out of many and to show their affinity. In the first part of the verse it has been used for importance while in the second part for affinity.

* The sun of the month 'Kārtika' is also known as Viṣṇu.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥

vedānām sāmavedo'smi devānāmasmi vāsavaḥ
indriyāṇām manaścāsmi bhūtānāmasmi cetanā

Of the Vedas, I am the Sāmaveda; I am Vāsava (Indra) among the gods; of the senses, I am the mind and of living beings, I am consciousness. 22

Comment:—

'Vedānām sāmavedo'smi'—Of the four Vedas, Sāmaveda is the most suitable for music. In it, there is the description of the Lord's glory in the form of Indra's glory. So, Sāmaveda is the divine glory of the Lord.

'Devānāmasmi vāsavaḥ'—Of all the gods, Indra is the chief one, the lord of the gods. So Lord Kṛṣṇa, has mentioned him, as His divine glory.

'Indriyāṇām manaścāsmi'—The five senses function, properly, only if the mind remains with them. If it wanders away, they cannot function properly. So the mind, is reckoned, as the Lord's divine glory.

'Bhūtānāmasmi cetanā'—The difference, between a living person and a dead person, is that the former has consciousness (life, energy), while the latter has no consciousness. So this consciousness, is the Lord's divine glory.

Whatever distinction is there, in the divine glories, is the Lord's.



रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

rudrāṇām śaṅkaraścāsmi vittiśo yakṣarakṣasām
vasūnām pāvakaścāsmi meruḥ śikhariṇāmaham

Among the Rudras, I am Śaṅkara; among the Yakṣas (genies), and Rākṣasas (Demons), I am Kubera. Among the Vasus (a class of the gods), I am the god of fire, and of the mountains, I am Meru. 23

Comment:—

'Rudrāṇāṃ śaṅkaraścāsmi'—Śaṅkara is the lord of all the eleven Rudras, named Hara, Bahurūpa and Tryambaka etc. They are the bestowers of beatitude, to others. So Śaṅkara is said to be the Lord's divine glory.

'Vitteśo yakṣarākṣasām'—Kubera, is the lord of genies and demons. He is also the lord of fabulous wealth, so he is called a Lord's divine glory.

'Vasūnāṃ pāvakaścāsmi'—The god of fire, is the lord of eight Vasus, named Dhara, Dhruva and Soma etc. The god of fire, is said to be the mouth of the Lord through which oblation reaches the deities. So he is a Lord's divine glory.

'Meruḥ śikhariṇāmaham'—Of all the mountains, having mounts of gold, silver and copper etc., the golden Meru mountain, is the most important. It is the storehouse of jewels and diamonds. So, this mountain is, His glory.

Whatever distinction, these divine glories have, is the Lord's. So only He, should be thought of, in all these glories.



पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

purodhasāṃ ca mukhyaṃ mām viddhi pārtha bṛhaspatim
senānīnāmahaṃ skandaḥ sarasāmasmi sāgaraḥ

Among priests, O Pārtha, know Me to be their chief, Bṛhaspati; among the generals I am Skanda; of the mass of water, I am, the ocean. 24

Comment:—

'Purodhasāṃ ca mukhyaṃ mām viddhi pārtha bṛhaspatim'—

Bṛhaspati, is the best of all the priests, and he is superior to others, in learning and wisdom. He is the preceptor of Indra, the lord of the gods, and is the priest of the gods. So, he is a divine glory of the Lord.

'Senānīnāmahaṁ skandah'—Skanda (Kārtikeya), is the son of Lord Śaṅkara. He, is said, to have six faces and twelve arms. He is the general of the gods. So he is a Lord's divine glory.

'Sarasāmasmi sāgarah'—Of the mass of water, the ocean is the biggest, is very deep and remains within limits. So it is called a Lord's divine glory.

After beholding these distinctions in the Lord's glories, a striver should think only, of God.



महर्षीणां भृगुरहं गिरामस्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

maharṣīṇāṁ bhṛgurahaṁ girāmasmyekamakṣaram
yajñānāṁ japayajño'smi sthāvarāṇāṁ himālayaḥ

Among the great seers I am Bhṛgu, of speech I am the monosyllabic 'Om'; of sacrifice (yajña), I am the Japa yajña, the constant repetition of the Lord's name; and of the immovable, the Himālaya. 25

Comment:—

'Maharṣīṇāṁ bhṛgurahaṁ'—Among the great seers, Bhṛgu is a great devotee, possessing wisdom and glory. It was he who by testing the trinity, proved Lord Viṣṇu superior to Brahmā and Maheśa. Lord Viṣṇu holds the mark of his foot on His chest. So, the Lord's glories, are revealed through him.

'Girāmasmyekamakṣaram'—First the monosyllable 'Om', was revealed. Then 'Gāyatrī' (a Vedic metre), was revealed from Om; then the Vedas were revealed from Gāyatrī; and other scriptures and Purāṇas etc., are based on the Vedas. So the Lord has declared

'Om', His divine glory. The Lord has also declared it in 7/8 "I am the sacred syllable 'Om', in all the Vedas" and in 8/13 "He who leaves the body and departs, reciting the one-syllabled 'Om', and dwelling on Me in My absolute aspect, attains the "supreme state," and also in 17/24 "Acts of sacrifice, gift and penance, as enjoined by scriptures, are always undertaken, with the utterance of 'Om' by followers of the Vedas."

'Yajñānām japayajño'smi'—In other sacrifices, certain rules and ordinances, are to be observed and in performing these any error may be committed, which may result, in harm. But, in the constant repetition of the Lord's name, there is no question of any harm and it can be performed at anytime without any hard and fast rules. The Hindus, Muslims, Buddhas and the Jains etc., all believe, that it is a very good means, to attain salvation. So the Lord has named it, as His divine glory.

'Sthāvarāṇām himālayaḥ'—Among the mountains, the Himālaya is the highest and the greatest. Moreover, being the abode of seers, for the performance of penance, it is very sacred. The sacred rivers, such as the Ganges and the Yamunā etc., emanate from it. Even, in these days great seers and saints, meditate on the Lord, in the caves of the Himālayas. The sages, named Nara-Nārāyaṇa are performing penance there, for the salvation of the beings, of the world. It is said, to be the abode of Lord Śaṅkara's-in-laws. Lord Śaṅkara also resides on one of its mounts, named Kailāsa. So it is called, the Lord's divine glory.

Whatever distinction or attraction, is seen in the universe, is of the Lord, but a man by thinking of that distinction or attraction of the world, gets entangled in it and thus he has a downfall. If he knows the reality, that the distinction is of the eternal Lord, not of the perishable world, he will think of, only the Lord and he will develop love, for Him.



अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

aśvatthaḥ sarvavṛkṣāṇāṁ devarṣiṇāṁ ca nāradaḥ
gandharvāṇāṁ citrarathaḥ siddhānāṁ kapilo muniḥ

Of all trees I am Aśvattha (the holy pīpala tree); among the celestial sages, Nārada; among the Gandharvas (celestial musicians), I am Citraratha; among the siddhas (the perfect), the sage Kapila. 26

Comment:—

'Aśvatthaḥ sarvavṛkṣāṇāṁ'—Aśvattha, is the pīpala or holy fig tree. Every other tree can grow under it. It can grow, even on very hard surface, such as a roof or a wall or on a mountain. It has always been associated with worship of the Divine. In Āyurveda, it is said to be a cure, for several diseases. So, it is recognized as, Lord's divine glory.

'Devārṣiṇāṁ ca nāradaḥ'—The celestial sage, named Nārada, always works according to Lord's will. He becomes an instrument, in the Lord's sport. He always sings of the Lord's glories and virtues, on his harp. He inspired the sages Vālmīki and Vyāsa, to write the scriptures, such as the Rāmāyaṇa and the Bhāgavata. Men, gods, demons etc., all have faith in him, and so they consult him and do according to his advice. Therefore, he is a glory of the Lord.

'Gandharvāṇāṁ citrarathaḥ'—The celestial songsters and musicians, are called Gandharvas, Citraratha is the most prominent of all of them. He was a friend of Arjuna who learnt music, from him. So the Lord claims him, as His divine glory.

'Siddhānāṁ kapilo muniḥ'—The Siddhas (the perfect ones) are of two types—those who have attained perfection, by spiritual discipline and those who have been endowed with perfection, since birth. Sage Kapila, belongs to the second type. He emanated from the womb of Devahūti, the wife of sage Kardama. He is

the author of the Sāṅkhya system of philosophy and the Lord of those, who attained perfection. So the Lord has claimed him, as His divine glory.

A striver, should always behold the Lord, as all the divine glories, are His.



उच्चैःश्रवसमश्चानां विद्धि माममृतोद्भवम्।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम्॥ २७॥

uccaiṣravasamaśvānām viddhi māmamṛtodbhavam
airāvataṁ gajendrāṇām narāṇām ca narādhipam

Among horses, know Me to be Uccaiṣravā, begotten of the churning of the ocean for nectar; of lordly elephants Airāvata (Indra's elephant); among men, a king. 27

Comment:—

'Uccaiṣravasamaśvānām viddhi māmamṛtodbhavam'—When the ocean was churned, fourteen jewels came out of it. Out of these, one of the jewels was Uccaiṣravā. He is Indra's vehicle, and is the king of horses. So the Lord, has claimed him as His divine glory.

'Airāvataṁ gajendrāṇām'—Airāvata is the best of all the elephants. He was also born of the ocean, when it was churned. He is also, Indra's vehicle. So the Lord claims him, as His divine glory.

'Narāṇām ca narādhipam'—A king, is regarded as the best among men, because he fosters, preserves and rules over the subjects. Moreover, he is regarded as possessing more divine power than other human beings. So, he is called Lord's divine glory.*

A striver, should think of the Lord, because all of them, are His divine manifestations.



* Here Manu (the progenitor of the human race) of the present Manvantara (the fourteenth part of a day of Brahmā) can also be regarded as the king.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥

āyudhānāmaham vajram dhenūnāmasmi kāmadhuk
prajanaścāsmi kandarpaḥ sarpāṇāmasmi vāsukih

Of weapons, I am the Vajra (thunderbolt); of cows, I am the celestial cow Kāmadhenu. I am Kāma, the sexual desire responsible for procreation; of serpents, I am Vāsuki. 28

Comment:—

'Āyudhānāmaham vajram'—Of all the weapons, the thunderbolt, which was made of the bones of sage Dadhīci, who gave up his body, is the best one. It involved the willing self-sacrifice of sage Dadhīci. So, the Lord has named the thunderbolt as His glory.

'Dhenūnāmasmi kāmadhuk'—The celestial cow Kāmadhenu came out of the ocean while churning it. This cow has the power to supply all the requirements of the gods and men. So she is said to be the Lord's divine glory.

'Prajanaścāsmi kandarpaḥ'—Kandarpa is Cupid, the god of sexual urge in beings. Progeny is possible because of this urge. This progenerative instinct is to be revered if it is utilized for progeny by renouncing the sensuous pleasures. This urge is His divine glory. In the eleventh verse of the seventh chapter also the Lord declared, "I am sexual desire not in conflict with virtue or scriptural injunction."

'Sarpāṇāmasmi vāsukih'—Vāsuki is the lord of all serpents and is a devotee of the Lord. It was used as the rope to rotate the Mount Meru in the act of churning the ocean. So the Lord speaks of this serpent as His divine glory.

The singularity seen in these divine glories is the Lord's.



अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।

पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥

anantaścāsmi nāgānām varuṇo yādasāmaham
pitṛṇāmaryamā cāsmi yamaḥ saṁyamatāmaham

Of the Nāgas (water-snakes) I am Ananta (the serpent-god); of aquatic creatures and water-gods, I am Varuṇa, among the manes I am Aryamā; and among regulators of life I am Yama, the god of death. 29

Comment:—

'Anantaścāsmi nāgānām'—The 'Nāgas', are the snakes living in water. 'Ananta' is the lord of the snakes, with thousand hoods. It offers comfort to the Lord by acting, as His bed. It joined the Lord's sport several times, when He was incarnated. So, the Lord speaks of it as His divine glory.

'Varuṇo yādasāmaham'—Varuṇa, is the lord of the aquatic creatures and water-gods, and is a devotee of the Lord. So, he is a divine glory of the Lord.

'Pitṛṇāmaryamā cāsmi'—Aryamā, is the presiding deity, over all the seven manes such as Kavyavāha, Anala and Soma etc. So he is a divine glory of the Lord.

'Yamaḥ saṁyamatāmaham'—Yama is the lord of death. He purifies the beings, by enabling them, to reap the fruit of their virtuous and evil actions. He is very just, and righteous. He is a devotee of the Lord and a lord of his region. Therefore, he is a divine glory of the Lord.

The uniqueness in these glories, is not personal, which has emanated, only from the Lord. Therefore a striver, should think of the Lord, when he thinks of His divine glories.



प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।

मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

**prahlādaścāsmi daityānām kālāḥ kalayatāmaham
mṛgāṇām ca mṛgendro'ham vainateyaśca pakṣiṇām**

Among the demons I am Prahlāda; among reckoners of existence I am Time; among beasts, I am the lion; and among birds, Garuḍa, (the vehicle of Lord Viṣṇu). 30

Comment:—

'Prahlaḍaścāsmi daityānām'—'Daitya' (Demons), were those who were born of Diti. Among the demons, Prahlāda was the chief demon. He showed great devotion for the Lord, without having any desire for the fruit. So, he is called a divine glory of the Lord.

The Lord in the case of Prahlāda, has used the present tense, because His devotees never die. They can be ever beheld by believers. Even when, they merge into the Lord, if a person wants to behold them, the Lord appears, in their form.

'Kālāḥ kalayatāmaham'—Time, is the reckoner of the appearance, stay and disappearance of things and beings, in the universe. Therefore it is called a glory of the Lord.

'Mṛgāṇām ca mṛgendro'ham'—The lion is the lord of beasts. He is more powerful and courageous, than other wild beasts, such as tiger, panther, leopard and bear etc. So, he is a glory of the Lord.

'Vainateyaśca pakṣiṇām'—Garuḍa, the son of Vinatā, is the lord of birds and God's devotee. He is the vehicle of Lord Viṣṇu. When he flies the sound of the hymns of Sāmaveda, is produced with his wings. So he is the Lord's divine glory.

The distinction in all these glories, is the Lord's. So a striver while thinking of them should think of the, Lord only.



पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

**pavanaḥ pavatāmasmi rāmaḥ śastrabhṛtāmaham
jhaṣāṇām makaraścāsmi srotasāmasmi jāhnavī**

Among purifiers, I am the wind; among warriors, I am Rāma. Among fish, I am an alligator; and among rivers, I am the Ganges. 31

Comment:—

'Pavanaḥ pavatāmasmi'—Wind is capable of purifying all things. It makes bodies healthy, so it reveals Lord's glory.

'Rāmaḥ śastrabhṛtāmaham'—Though Rāma, is an incarnation of God, yet as far as the wielders of weapon, are concerned, Rāma is the best of all of them. So the Lord has mentioned, Rāma, as one of His divine glories.

'Jhaṣāṇām makaraścāsmi'—Among fish, the alligator is most powerful. Therefore the Lord names it as His divine glory.

'Srotasāmasmi jāhnavī'—Among rivers, streams and waterfalls etc., the Ganges, is the most sacred. Its water is holy, because it flows from the feet of Lord Viṣṇu. Believers by beholding or touching it, or drinking its water or bathing in, attain salvation. If a dead man's bones are dropped into her, she leads him to salvation. So she is the Lord's divine glory.

A striver instead of attaching importance to the Lord's divine glories, should attach importance to Him.

In the seventeenth verse of this chapter, Arjuna put two questions to Lord Kṛṣṇa "How may I know You," and "In what aspects are You to be thought of, by me?" The answer is, that he should think of the Lord, in all His divine glories. The result of that thinking will be, that he will come to know that, He is the root or origin, of all the divine glories. Thus, he will come to know the reality, about Him.

When a man, beholds any distinction, singularity or beauty in the universe, he gets entangled in it. But if he regards it as the Lord's, he will think only of Him, and thus will come to

know the reality, about Him. By knowing the reality, of His glory and power, one is endowed with unwavering devotion, to Him (Gītā 10/7).



सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

sargāṇāmādirantaśca madhyaṁ caivāhamarjuna
adhyātmavidyā vidyānāṁ vādaḥ pravadatāmaham

Arjuna, I am the beginning, the end and also the middle of all creation. Of sciences, I am the science of the self (soul); in debates I am logic. 32

Comment:—

'Sargāṇāmādirantaśca madhyaṁ caivāham'—The Lord Himself, is the beginning, the middle and the end of all creatures. It means, that He is in all. So, while beholding the universe, or the beings, one should think of the Lord.

'Adhyātmavidyā vidyānām'—The science which leads a man to salvation, is called Adhyātmavidyā.* All other sciences, (learnings) are imperfect. Something remains to be known, after knowledge gained from these. But this science, is perfect. After knowing it, nothing else remains to be known. So it is Lord's divine glory.

'Vādaḥ pravadatāmaham'—Debates are of three types—
(1) Supporting one's point and opposing other's points, in order to gain victory over an opponent. (2) Only to oppose others. (3) Brushing aside all prejudices, debating by reason faithfully, to know reality. This third one, is reason (logic) which is superior,

* There is a difference between 'Adhyātmavidyā' (the science of the self) and 'Rājavidyā' (Sovereign science). In the former importance is attached to the attributeless Lord while in the latter to the Lord endowed with attributes i.e., the Lord Who pervades everywhere and everytime, all things, creatures etc.

to the first two. So it is the Lord's divine glory.

Appendix—Of all the worldly sciences ‘adhyātmavidyā’ viz., science of the self (soul) is the best. The same science in the colophon at the end of the chapters of the Gītā, has been called ‘brahmavidyā’

The Lord calls ‘adhyātmavidyā’ viz., the science of the self as His divine glory because it is the simplest, easiest and is directly realizable to all. In practising it, in understanding it and in attaining it, there is no difficulty. Practice, understanding and attainment are not applicable to it at all. The reason is that it is ever attained and in all the states—wakefulness, sleep and sound sleep etc., it ever remains the same. The science of the self is as much evident as evident even this world is not there. It means that we can realize the science of the self very clearly, but we can't realize the existence of the world so clearly. We should understand this fact in this way. If we think of our childhood and see our present state, we find that now the body is not the same, habits are not the same, language is not the same, behaviour is not the same, place is not the same, time is not the same, companions are not the same, actions are not the same, ideas are not the same, all these have changed but our entity viz., the self has not changed, so we say, “I am the same who was in childhood”. It means that whatever has changed is of a different nature and whatever has not changed is of a different nature. What has not changed is the self (soul) and whatever has changed is the body. This is science (knowledge) of the self viz., ‘ātmajñāna’.



अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ ३३ ॥

akṣarāṇāmākāro'smi dvandvaḥ sāmāsikasya ca
ahamevākṣayaḥ kālo dhātāhaṁ viśvatomukhaḥ

Of letters, I am 'A'; of word-compounds I am the dual (Dvandva) the copulative. I am verily the endless Time; I am the sustainer of all, having My face, on all sides. 33

Comment:—

'Akṣarāṇāmākāro'smi'—'A' is the first letter of alphabet. It occupies an important place in both vowels and consonants. The consonants cannot be pronounced, without this letter. So it is Lord's glory.

'Dvandvaḥ sāmāsikasya ca'—Out of the four important word-compounds, while both the words in compounding themselves retain equal importance, they are called the dual or 'dvandva'. In it because, each word maintains its individuality, the Lord has named it as His divine glory.

'Ahamevākṣayaḥ kālaḥ'—Time in itself, is beginningless and endless, and is called the Lord. In final dissolution, when even the sun merges into the Lord, time is counted or measured through the Lord (Paramātmā).* So the Lord is eternal time.

Time passes every moment. But here the Lord, Who is endless time, remains the same without any modification and change. The same endless Time, is a Lord's divine glory. In the eleventh chapter, the Lord has said that He is the mighty world-destroying, Time (Gītā 11/32).

'Dhātāhaṁ viśvatomukhaḥ'—Having His face on all sides, the Lord sees all the creatures. So He sustains all of them, very generously. Thus He has described Himself, in the form of His divine glory.



मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाङ्ग नारीणां स्मृतिर्मैधा धृतिः क्षमा ॥ ३४ ॥

* In final dissolution Brahmā, the creator also merges into the Lord. So time (of final dissolution) is measured by the eternal and endless Lord.

**mṛtyuḥ sarvaharaścāhamudbhavaśca bhaviṣyatām
kīrtiḥ śrīrvākca nārīṇāṁ smṛtirmedhā dhṛtiḥ kṣamā**

I am, the all-destroying Death. I am the origin of future beings. Of females, I am Kīrti, Śrī, Vāk, Smṛti, Medhā, Dhṛti and Kṣamā (the goddesses), presiding over the qualities, fame, fortune, speech, memory, intelligence, steadfastness and forgiveness, respectively. 34

Comment:—

'Mṛtyuḥ sarvaharaścāham'—Death, has such an uncommon power that after death, everything is destroyed and nothing remains, in memory. Actually it is not death's power, it is the Lord's power.

Had death, not possessed the power of forgetfulness, a man would have been very much worried, about the relatives of previous births and he might also have been attached to persons and things, with whom he had affinity, in the previous births.

'Udbhavaśca bhaviṣyatām'—As the Lord, is the sustainer of all beings, He is the source of future beings. It means, that it is He, Who creates the universe, sustains and destroys it.

'Kīrtiḥ śrīrvākca nārīṇāṁ smṛtirmedhā dhṛtiḥ kṣamā'—These seven females are considered, the best of all women in the world. Out of them Kīrti, Smṛti, Medhā, Dhṛti and Kṣamā, are daughters of Prajāpati Dakṣa, Śrī is the daughter of sage Bhṛgu, and Vāk is Brahmā's daughter. Fame, prosperity, speech, memory, intelligence, steadfastness and forgiveness are also, the seven most known, female qualities.

A person achieves fame, because of virtues. Prosperity, can be wealth, property and cattle, such as cows, horses, camels and elephants etc.

Speech, enables a man to be called a learned person. Remembrance of something is memory.

Intelligence, enables a man to fix something in the mind. Steadfastness means, not to deviate from one's principles, and beliefs etc.

Forgiveness, is the quality of forgiving an offender, by forgetting the wrong done, in spite of having the capacity and opportunity, to avenge the wrong done.

The first three, of these qualities are revealed outwardly, while the next four are revealed from inside the beings. The Lord, has named these as His divine glories.

So, if these qualities are seen anywhere, in any being, a striver should think of the Lord, by thinking these qualities as of the Lord. If a striver, finds them in himself, he should think them, as Lord's, and not as his own, because they are divine traits, which emanate only from the Lord. If a person, considers them his own, he feels proud of himself; and pride is a demoniac propensity, which leads one to a fall.

Strivers, should regard these excellent qualities, as the Lord's, just like Kākabhuṣuṇḍi, who by sage Lomaśa's curse, was turned from Brāhmaṇa (the priest class) to an untouchable bird, a crow. But, he was neither afraid nor displeased; he was rather pleased because, he thought that it was the Lord's will (Mānasa 7/113/1). Thus, if a striver, starts beholding the Lord, in all things, incidents, circumstances and creatures etc., it will lead him, to bliss.



बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥

br̥hatsāma tathā sām̐nām gāyatrī chandasāmaham
māsānām mārگاśīrṣo'hamṛtūnām kusumākaraḥ

Of the Sāma hymns, I am Br̥hatsāma; of the Vedic metres, I am Gāyatrī. Of the twelve months of the Hindu calendar, I am Mārگاśīrṣa, and of seasons, I am the flowery spring. 35

Comment:—

'Br̥hatsāma tathā sām̐nām'—Br̥hatsāma, is a psalm in the

Sāmaveda, devoted to the praise of God, under the name of Indra. In 'Atirātrayāga' it is a 'Pṛṣṭhastotra' (endorsed hymn). It is regarded as the most prominent and best of psalms, in the Sāmaveda. So the Lord speaks of it, as His divine glory.*

'Gāyatrī chandasāmaham'—The Gāyatrī, is the most important of all the metres, contained in the Vedas. The Gāyatrī, is said to be the mother of the Vedas, because the Vedas have emanated from it. It consists of the trio of God—His form, His prayer and meditation on Him. Therefore, its chanting leads a striver to God-realization. So the Lord, speaks of it, as His very self.

'Māsānām mārḡasīrṣo'ham'—The crop, which supplies food to the people is harvested in the month of Mārḡasīrṣa. Religious sacrifice, is also performed with the newly harvested crop, in this month. In the days of Mahābhārata, the new year commenced with this month. Hence the Lord declares it to be, His divine glory.

'Rtūnām kusumākaraḥ'—In the spring season, the plant kingdom gets reanimated with fresh leaves and flowers, even without water. The weather is neither too hot nor too cold. So the Lord declares it, to be His divine glory.

Whatever excellence is observed in these divine glories is the Lord's. So a striver, should think only of the Lord, in all divine glories.



द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥

dyūtaṁ chalayatāmasmi tejastejasvināmaham
jayo'smi vyavasāyo'smi sattvaṁ sattvavatāmaham

I am the dicing of those that cheat; I am, the glory of the glorious. I am, the victory of the victorious, the resolution, of the

* In the twenty-second verse the Lord declared Sāmaveda to be His divine glory while here He declares Bṛhatsāma to be His divine glory.

resolute; the goodness, of the good. 36

Comment:—

'Dyūtaṁ chalayatāmasmi'—The game of chance played for money, property or kingdom etc., is called gambling. The Lord has called it His divine glory.

Question:—If gambling is the Lord's divine glory, it means that there is no harm in gambling and then it should be justified. But then why is it forbidden, according to the ordinance of scriptures?

Answer:—In this context, there is description of the Lord's divine glories, not of sanction and prohibition. Arjuna put the question, "In what various aspects are you to be thought of, by me?" So the Lord is answering his question by telling him, that he should think of Him only, whatever he beholds in the form of His divine glories, because He declares, "All this universe is pervaded by Me" (Gītā 9/4).

Suppose a striver, in the past had the habit of gambling. Now he is busy with adoration. By chance, he is reminded of gambling. So he should think of God in it. Thus by beholding the Lord in gambling, and the loss and gain involved in it, a striver, will think only of the Lord.

The man (soul), is a fragment of the Lord but by error he has assumed his affinity with the body and the world. If he notices the excellences and the glories in the world, as the Lord's and thinks of Him, it will lead him to God-realization (Gītā 8/14). On the other hand, if he regards the glories as belonging to the world and thinks of the world, it will lead him to complete ruin (Gītā 2/62-63). These glories have been described so that a striver by thinking of the Lord, may know Him, in reality.

'Tejastejasvināmaham'—Tejas, is the glory or splendour of great souls, who possess divine traits. In front of great men who possess this glory, even sinners hesitate to commit sins. So it

has been considered as the Lord's divine glory.

'Jayo'smi'—Everyone, likes victory. So, victory is the glory of the Lord.

A striver should not enjoy the pleasure of his victory by regarding it, as the manifestation of his power, but he should regard it, as the manifestation of the Lord.

'Vyavasāyo'smi'—Resolution or determination, is the Lord's divine glory. A lot of importance, has been attached to it in the Gītā, "The determination is one pointed" (2/41); "Those who are deeply attached to pleasure and worldly prosperity do not have the determinate intellect" (2/44); "Even, if the vilest sinner worships Me, with exclusive devotion, he should be considered a saint for he has rightly resolved" (9/30).

A striver, should not regard this resolution (determination), as his virtue but should consider it as Lord's glory, which he could cultivate only by, His grace.

'Sattvaṁ sattvavatāmahaṁ'—The goodness of good persons, is Lord's glory. The quality of sattva (goodness) which prevails, suppressing rājasa (passion) and tāmasa (ignorance), should not be regarded, by a striver, as his own, but as the Lord's.

All virtues and achievements, such as glory, victory, resolution and goodness, really belong to the Lord. So a striver, instead of considering these his own, should consider them as the Lord's, and so he should think of Him, only.



वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

vṛṣṇīnām vāsudevo'smi pāṇḍavānām dhanañjayaḥ
munīnāmapyahaṁ vyāsaḥ kavīnāmuśanā kavīḥ

Among the members of the Vṛṣṇī clan (yādavas), I am Kṛṣṇa;
among the Pāṇḍavas, Dhanañjaya; among the sages, I am Vyāsa

and among the knowing seers, I am the sage, Śukra. 37

Comment:—

'Vṛṣṇinām vāsudevo'smi'—Here, there is no reference to Lord Kṛṣṇa, as an incarnation, but as the best member of the Vṛṣṇi clan. All the divine glories in this chapter, have been described from the worldly view-point. In fact they are all manifestations of, the Lord.

'Pāṇḍavānām dhanañjayah'—Whatever distinction Arjuna, the Lord's dear friend possesses, is the Lord's. So the Lord declares him to be His very self.

'Munināmapyahaṁ vyāsaḥ'—It was sage Vyāsa, who compiled the Vedas, and divided them into four parts. The Mahābhārata, the eighteen celebrated Purāṇas and other scriptures were written by him. He is known, as the guide to modern authors. Any new treatise is said to be a polluted one. It means, it contains some portion which has already been included, in Vedavyāsa's works. Being the most important of all sages, he has been declared by the Lord as, His divine glory. So a striver, should think of the Lord because all this distinction in him, is the Lord's.

'Kavināmuśanā kaviḥ'—The term 'Kavi', stands for the learned men who know the scriptural principles well. Śukrācārya, was the foremost of the learned. He was an expert, in the science of reviving the dead. He is known for his science of ethics. Because, of his virtues and learning, he has been declared to be the very self, of the Lord.

Whatever distinction a striver, comes across should be regarded as the imperishable Lord's, not of the perishable world.



दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥

daṇḍo damayatāmasmi nītirasmi jigīṣatām
maunaṁ caivāsmi guhyānām jñānaṁ jñānavatāmaham

I am the authority of those who punish as rulers; I am righteousness, in those who seek victory. Of secrets, I am silence and I am wisdom, of the wise. 38

Comment:—

'Daṇḍo damayatāmasmi'—Just punishment is necessary, for a convict to deter him, from sinful behaviour and to enable him to follow the right conduct. So the Lord has declared it to be, His divine glory.

'Nītirasmi jigīṣatām'—It is righteousness by which, one gains victory, and again it is righteousness, which makes a victory everlasting. So, the Lord declares it to be, His divine glory.

'Maunaṁ caivāsmi guhyānām'—Out of all the secrets, silence is most important, because every person cannot know the feelings of those, who keep silent. So the Lord speaks of it as, His divine glory.

'Jñānaṁ jñānavatāmaham'—Whatever knowledge or wisdom, the wise have, is the Lord's divine glory.

So, whatever distinction, is perceived anywhere is not personal, but divine. So a striver, should always behold the Lord, in all the divine glories.



यच्चापि सर्वभूतानां बीजं तदहमर्जुन।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम्॥ ३९ ॥*

yaccāpi sarvabhūtānāṁ bījaṁ tadahamarjuna
na tadasti vinā yatsyānmayā bhūtaṁ carācaram

* The Lord from the twentieth verse to the thirty-ninth verse has described His eighty-two divine glories—four in each of twentieth, twenty-first, twenty-second, twenty-third verses, three in the twenty-fourth verse, four in the twenty-fifth, four in the twenty-sixth, three in the twenty-seventh, four in each of the twenty-eighth, twenty-ninth, thirtieth and thirty-first verses, five in the thirty-second, four in the thirty-third, nine in the thirty-fourth, four in the thirty-fifth, five in the thirty-sixth, four in the thirty-seventh, and thirty-eighth each and one in the thirty-ninth verse.

O Arjuna, I am the seed of all beings. There is no creature, animate or inanimate, that can exist without Me. 39

Comment:—

'Yaccāpi sarvabhūtānām bījaṁ tadahamarjuna'—Here the Lord gives a gist of all His divine glories, by declaring that He is the seed or the cause of the entire, animate or inanimate creation. By the term 'seed', He means that He is efficient cause, as well as the material cause, of the entire creation. In other words, it can be said that He Himself is the creator, as well as, the creation.

In the tenth verse of the seventh chapter, the Lord declares Himself as 'the eternal seed', in the eighteenth verse of the ninth chapter, 'the imperishable seed' and in this verse only 'seed'. It means, that He in spite of remaining the same, manifests Himself as the entire universe; and in spite of His manifestation, in the form of the world, He remains, the same.

'Na tadasti vinā yatsyānmayā bhūtaṁ carācaram'—In the universe, whatever creature, animate or inanimate, moving or unmoving, are seen these cannot exist, without, the Lord. All of them, originate from Him i.e., He is manifest, in all of them. By knowing this fact, a striver should think of God alone in whatever, he sees and whatever comes to his mind, and intellect.

Here, the Lord declares, that there is no creature, animate or inanimate, that can exist without Him, while in the fortieth verse of the eighteenth chapter, He declares that there is no existence, which is free from the three modes (sāttvika, rājasika and tāmasika), born of matter (nature). The reason is, that here the context is of the Discipline of Devotion. Arjuna, put the question, "By what various aspects, are You to be thought of, by me?" The Lord answers, "I exist in all the forms, which come to your mind." But (in 18/40) in the context of the Discipline of Knowledge, in which, a striver should discriminate between Matter (Prakṛti) and soul. A striver, should renounce his core

affinity with matter. The entire universe, consists of three modes, born of matter (nature). So the Lord, declares that there is no existence, which is free from the three modes, born of matter (Nature).

An Important Fact

In this chapter, the Lord has recounted His eighty-two divine glories, from the tenth to the thirty-ninth verses. His purpose in describing these is, not to mention that they are superior, mediocre or inferior, rather He wants to draw attention of the devotees, to the fact, that whatever comes to their sight or mind, they should think of, God only. The Lord, while describing his eighty-two glories, means to say, that a striver, should think of God only, whatever thing, circumstance or person he comes across,* because, Arjuna put the question as to which aspect He was to be thought of, by him (Gītā 10/17). So the Lord, has described His divine glories, in brief here. Similarly, in the Śrīmadbhāgavata also, (in the sixteenth chapter of the eleventh canto), Lord Kṛṣṇa has described, His divine glories to Uddhava. Some of the divine glories described, in the Gītā and the Śrīmadbhāgavata, are similar while some of them are not. In the Gītā, He declares that among priests, He is Brhaspati (10/24), while in the Bhāgavata He states that among priests, He is Vasiṣṭha (11/16/22). Now the question rises, why the same speaker, Lord Kṛṣṇa makes this distinction. The answer is, that Lord Kṛṣṇa while describing His divine glories, does not mean to attach importance to a thing or a person etc., but He wants to say that a striver, should think only of the Lord, whatever thing or person he comes across, physically or mentally. Therefore, whatever distinction appears in any object or person, should be regarded only, as the Lord's.

* Lord Nārāyaṇa pervades the entire universe, which is seen or heard, externally and internally.

Appendix—All beings are born in four different ways—

(1) Jarāyuja—born with amnion from the womb as men, cows, buffaloes, sheep and goats etc. (2) aṇḍaja—born from eggs as birds, snakes, squirrels and lizards etc., (3) Udbhijja—sprouting up from the earth as trees, creepers, grass, corn etc., (4) svedaja—born of sweat as louse and tiny whitish louse etc., as well as those born from the earth in rainy season such as earthworms etc. From these four sources eighty-four lac forms of lives are born. Out of these there are two kinds—immovable and movable. Trees, creepers, grass and vegetation etc., are immovable while men, beasts and birds etc., are movable. Out of these beings some live in water, some fly in the sky and some others live on the earth. Besides them there are several other forms of lives such as gods, manes, gandharvas (celestial singers and musicians), ghosts, evil spirits, devils, demons, ‘pūtanā’ and ‘bālagraha’ etc. God is the seed viz., the root cause of all these beings. It means that there are infinite beings in infinite universes but the seed of all of them is only one. Therefore only God has manifested Himself in all these forms—‘Vāsudevaḥ sarvam’.

As seed is the origin of agriculture (farming), so is God the origin of the entire universe. As from millet there is production of millet; from wheat there is production of wheat; from an animal, animals are produced; from men, men are produced; similarly from God, only God emanates viz., the Lord is revealed in the form of the world. As in ornaments made of gold there is only gold, in the tools made of iron there is only iron, in the earthen-wares made of clay there is only clay, in the cloths made of cotton there is only cotton, similarly the world emanating from God is the manifestation of only God.

From the worldly seed, only one type of crop is grown. As from the seed of wheat, only wheat is produced, other crops such as millet, green lentil (mūṅga) and ‘moṭha’ etc., are not produced. Their seeds are different. But God is such a seed from

Whom different kinds of beings are born (Gītā 14/4); and in spite of giving birth to the entire creation, there is no modification or diminution in Him, He remains immutable because He is the imperishable seed (Gītā 9/18) and He is the eternal seed (Gītā 7/10).



Link:—Now in the next verse, Lord Kṛṣṇa concludes the topic by revealing, that there is no end, of His divine glories.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥

nānto'sti mama divyānām vibhūtīnām parantapa
eṣa tūddeśataḥ prokto vibhūtervistaro mayā

O harasser of foes, there is no end of My divine glories; this is only a brief description by Me, of the manifestation of My glories. 40

Comment:—

'Mama divyānām* vibhūtīnām'—The term 'Divya', stands for singularity or uncommonness. If a striver, thinks of the Lord only, in whatever circumstances he is or wherever he is, that singularity or divinity, is revealed to him, because there is none else, as singular and divine, as the Lord. The gods who are called divine, are also always eager to behold, the Lord (Gītā 11/52). It proves that the Lord is the most divine. So His glories, are also divine. But the divinity of these glories, is revealed to a striver, only when he has the sole goal, to realize God and he, being free from attachment and aversion, thinks entirely of Him, in order to know the reality of Divinity.

* Arjuna first asked Lord Kṛṣṇa to tell him His divine glories (11/16). So Lord Kṛṣṇa while starting the description said that He would tell him His divine glories (10/19) and while concluding the topic he again tells Arjuna that there is no end of His divine glories (10/40). Thus the term 'divine' has been used in the question as well as in the beginning and conclusion of the answer.

'Nānto'sti'—There, is no end of the Lord's, divine glories. As the Lord himself, is endless, so are His glories, virtues, sport and discourses etc. Therefore, the Lord, while beginning His divine glories and concluding them, has said, that there is no end of His divine glories. In the Śrīmadbhāgavata also, about His glories, He says that He can count the number of atoms with the passage of time, but He, Who has created millions of universes, cannot count, His divine glories.

The Lord is endless, limitless and bottomless i.e., He is beyond the limit of time, and space.

'Eṣa tūddeśataḥ prokto vibhūtervistaro mayā'—The Lord, describes His divine glories, in detail from the view-point of Arjuna. But, from His view-point, this description is very brief, because His glories are endless.

[In this chapter some of the glories of the Lord, have been described. There may be other glories, which have not been described here, but they can be related to strivers. Therefore, whatsoever attracts the mind of a striver, should be regarded as the Lord's divine glory, whether it has been described here or not, and he should think only, of Him.]

Appendix—In the Gītā the Lord has mentioned His seventeen divine glories in the form of cause (7/8—12), thirty-seven divine glories in the form of effect and cause (9/16—19), twenty-five divine glories in the form of persons (10/6), eighty one glories in the form of principal and in the form of the ruler (10/20—38), one divine glory in the form of essence (10/39) and thirteen divine glories in the form of His influence (15/12—15). All this means that there is nothing else besides God. In all forms, God has manifested Himself. All this is the entire form of God. The unreal is kaleidoscopic while the real is immutable. These—the real (parā) and the unreal (aparā)—both are the Lord's divine glories—'Sadasaccāhamarjuna' (Gītā 9/19). It means that only God has manifested Himself in the form of divine glories. Therefore

whatever attracts us, that is only the Lord's attraction. But we want to enjoy pleasures, so that attraction instead of changing into love (devotion) for God, is changed into desire and attachment which bind us to the world.

In the Gītā the Lord has called Brahma also 'mām' (His own self) (8/13). He has also said 'mām' to gods (9/23), He has also said 'mām' to Indra (9/20) and He has also said 'mām' to Uttamagati (supreme goal) (7/18), He has also said 'mām' to 'kṣetrajña' (the self) (13/2), He has also called the indwelling God as 'mām' (16/18) and He has also said the seed of all beings as 'mām' (7/10) and so on. It means that God, Who is endowed with attributes and is also attributeless; Who is endowed with form and is also formless; as well as men, gods, beasts, birds, gods, evil spirits and devils etc.,—all combined together is the entire form of the Lord viz., all are the divine glories of God, all is His majesty.* All these divine glories are imperishable.

Here a doubt arises, when the entire universe is the manifestation of God, then what is the purpose of the description-repetition of His divine glories? The explanation is that the question of Arjuna was, "In what various aspects should I think of You?" (10/17). In fact all is the entire form of God but the thing in which a man sees some speciality, it is easy to behold God and to think of Him in that thing, because mind is naturally attracted towards the thing whose speciality is marked in the mind. Therefore the Lord has described His divine glories. While describing His prominent divine glories the Lord declared, "I am the beginning, the middle and the end of all beings and of the

* sarve ca devā manavassamastāssaptarṣayo ye manusūnavaśca
indraśca yo'yam tridaśeśabhūto viṣṇoraśeṣāstu vibhūtayastāḥ

(Viṣṇu Purāṇa 3/1/46)

'All gods, Manu, seven great sages, Manu's son and gods' king, Indra etc., as well as whatever is there besides them—all of them are Lord Viṣṇu's divine glories.'

entire creation” (10/20, 32), “I am the seed of all beings. There is no creature, animate or inanimate, that exists without Me” (10/39), and “I stand holding the entire universe in a fragment of My body” (10/42), then what remains besides God? Nothing remains. It means that all is God—‘Vāsudevaḥ sarvam’ (Gītā 7/19).

In the Gītā the description of the divine glories of God is not of secondary importance but it is an important means for God-realization which leads to ‘Vāsudevaḥ sarvam.’ The reason is that if any speciality appears in the world and we regard it as the Lord’s speciality, naturally we shall be attracted towards God rather than towards that thing or person. Attraction or attachment to matter leads to bondage—‘kāraṇaṁ guṇasaṅgo’sya sadasadyonijanmasu’ (Gītā 13/21). Therefore the purpose of the description of the divine glories is that a striver may get rid of the notion of the existence of the world, the value of the world and the lovability of the world and may realize ‘Vāsudevaḥ sarvam’ which is the main aim of the gospel of the Gītā.

Existence of the world, its value and attachment to it, lead a man to bondage. If a man instead of being attracted towards the world, and instead of having the notion to enjoy pleasures out of it, regards it as the manifestation of God, then the assumption of the existence of the world, its value and attachment to it, will be renounced and he will accept the existence of God, he will value Him and will be attached to Him viz., will love Him.*



Link:—In the eighteenth verse, Arjuna requested Lord Kṛṣṇa, to describe His glories and power of Yoga. Having described

*nareṣvabhīkṣṇaṁ madbhāvaṁ puṁso bhāvayato’cirāt
spardhāsūyātīraskārāḥ sāhaṅkāra viyanti hi

(Śrīmadbhā. 11/29/15)

‘When a devotee regards all men and women as My manifestation viz., beholds Me in them, then soon he gets rid of evils such as envy, fault-finding, contempt etc., with egoistic notion totally.’

His divine glories, now, He describes His power of Yoga, in the next verse.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ ४१ ॥

yadyadvibhūtimatsattvaṁ śrīmadūrjitameva vā
tattadevāvagaccha tvaṁ mama tejoṁśasambhavam

Every such thing that is glorious, brilliant or powerful, know that, to be a manifestation, of a spark of My splendour. 41

Comment:—

'Yadyadvibhūtimatsattvaṁ śrīmadūrjitameva vā'—Whatever glory, brilliance, power, beauty or any other singularity, appears in animate or inanimate things, and persons etc., should be known as a manifestation, of a spark of the Lord's splendour—'tattadevā-vagaccha tvaṁ mama tejoṁśasambhavam'. Without Him, there is no singularity, anywhere.

Therefore, whatever speciality a person observes, he should regard it, as the Lord's and so think of Him, only. If he thinks, that the speciality is of a person or a thing etc., he has a fall. If a chaste wife observes, something special in any other person, except her husband, her chastity gets polluted. Similarly if a devotee, perceives any singularity anywhere else except in God, his exclusive devotion, is affected.

Whatever beauty, glory or attraction, power or any other quality, appears in an object or a being, it is only the Lord's. How? If it had been, of a person or a thing, it might have remained there forever. But that is not so. Then, whose is it? It is of the Lord, Who is the illuminator, the origin and the base of all of these. One, who regards it as of a person or thing, gets entangled in the world, and gains nothing. But if he, after a serious thought comes to know the fact, that objects and persons that are perishable, cannot possess those qualities, they are only the Lord's, he attains bliss.

As electric current, works our radio but an ignorant person may regard the sound coming only from the radio, without attaching any importance to the electric current, while a person having knowledge of it knows, that the radio works by electric power. Similarly, an ignorant person, may regard the speciality of a person and an object as theirs, but a wise man treats it as, the Lord's.

In the eighth verse of this chapter, the Lord declared that, He is the source of all the creation and from him all things evolve. It means, that whatever glory, brilliance, power or any other speciality, is seen, is of the Lord. Once, a saint heard a prostitute singing a song with a melodious voice. He cried, "Oh! What a melody bestowed upon her, by the Lord!" Thus the saint instead of paying attention to the prostitute, paid attention to the glory, of the Lord. Therefore, wherever any beauty, excellence, quality or speciality appears, should be regarded as that of the Lord. But it does not mean, that we should not feel thankful, to those who have done good to us, with their qualities. We should be grateful to them, and we should render service, to them. But we should not get entangled in the world, by regarding these as belonging to them.

An Important Fact

While describing His divine glories, from the twentieth verse to the thirty-ninth verse, the Lord has used the term 'Asmi' (I), several times, to lay emphasis on the fact, that He is the origin of all divine glories. He has used the term 'Viddhi' (Know), two times, once in the twenty-fourth verse, and the second time in the twenty-seventh verse and 'Avagaccha' (Know), in the forty-first verse.

The term 'Viddhi' (Know), has been used to make us cautious. A man becomes cautious, by knowledge and by a ruling power. A preceptor, imparts knowledge, while a king rules with his authority. In the twenty-fourth verse, the Lord mentions the name of preceptor, Br̥haspati. It means, that people should know the reality, about His divine glories, through a preceptor. That knowledge

will lead them to, unwavering devotion (Gītā 10/7). In the twenty-seventh verse, the Lord by mentioning the king as His divine glory, means to convey that we through the ruling power of a king, should follow the right path viz., make our life virtuous. To bring home something, a preceptor applies his love, while a king applies his power. A preceptor wants his disciple to attain salvation, while a king wants his subjects, to obey the rules of the country.

The terms 'Uccaiḥśravā' and 'Airāvata', in the twenty-seventh verse, denote prosperity of the king. So the term 'Viddhi' (Know), in this verse, specially seems to be used, for the king.

The term 'Avagaccha' (Know), used in this verse, means to know the reality that whatever distinction is observed in the universe, is only the Lord's.

Thus, by giving the term 'Viddhi', two times and 'Avagaccha' once, the Lord means that, so long as, a person does not carry out the orders of the preceptor, and the king and try to understand reality, the knowledge imparted by the preceptor and the authority of the king, will be of no avail, for him. If, he himself carries out their orders, and knows the reality, then and then only, it can be useful for him.

Appendix—Besides the divine glories already mentioned, if a striver is attracted towards any person or thing, there he should behold God viz., he should firmly hold that that speciality is not of a person or a thing but that is only God's. When he firmly believes that there is only God, the world will disappear in the same way as when we hold that in ornaments made of gold, there is nothing else besides gold, then existence of the ornaments is lost; when we think that in the toys made of sugar, there is nothing else besides sugar, then toys vanish. The reason is that in fact the world has no existence. Only the man (self) because of his attachment and aversion, has sustained the world 'yayedam dhāryate jagat' (Gītā 7/5). The gist of all this is that a striver has

to attain the goal—‘Vāsudevaḥ sarvam’ (all is God). Therefore the Lord according to ‘Arundhatīnyāya’ has described His divine glories so that strivers may realize ‘Vāsudevaḥ sarvam’ because when a striver beholds God in divine glories, then God will be seen everywhere viz., there will be no attraction for things, but there will be attraction for God only because God has manifested Himself as things.

Whatever speciality or remarkability is possessed by man, that is bestowed upon him only by God. If God had not possessed that speciality or remarkability, how would He have bestowed it upon the man? How can there be any speciality in the fragment (amśa) which is not in the whole (amśī)? A man commits an error that he, by regarding the speciality as his own, gets proud of it and does not pay attention to God, the origin (source) of the speciality.

All things, persons etc., of the creation are perishing every moment. The speciality in the form of beauty and power etc., which is perceived also vanishes. Therefore everything of the universe is preaching us the practical sermon, “Don’t look at me, I’ll not stay forever but look at my maker Who has manifested Himself in different forms and Who will stay forever. Whatever beauty or power or remarkability is being perceived in me, that is not mine but that is only His.” Having realized this fact, we shall have no attraction for things and persons etc., but we shall behold God in them. Thus there will not be ‘Bhoga’ viz., enjoyment of pleasures but naturally there will be ‘Yoga’ (viz., natural eternal union with God).

God is the remarkable storehouse of all powers, arts and sciences etc. Powers can’t stay in the inert Prakṛti (matter) but can stay in divine Godhood only. How can the knowledge, by which all actions are being performed, stay in matter? If it is assumed that there are all powers in Prakṛti, even then it will have to be accepted that Prakṛti has no ability to reveal those powers and to use those powers (for the creation of the universe

etc.). As a computer in spite of being inert, works wonders but it is made and conducted by the sentient viz., man. It can't work without being constructed, guided and conducted (directed) by man. A computer has no independent existence but it is man-made, while God exists by itself.

Had God not possessed special traits, how would have they been inherited by beings? A particular trait of the seed is found in that tree which grows from that seed. How will any special trait, which is not in the seed, be possessed by the tree? The poetic talent of a poet comes from God, the power of oration of an orator comes from God, the power of charity in a donor comes from God. He is the origin of all these powers. Salvation, knowledge and love etc.—all have been bestowed upon us by God. This is not the evolute of nature. If 'I am an embodiment of salvation'—this is true, then how was I bound, when was I bound and why was I bound? If 'I am knowledge personified'—this is true, from where was ignorance emanated, how was it emanated, when was it emanated and why was it emanated? How can the darkest night of 'amāvasya' stay in the sun? In fact knowledge is the possession of God, but a man has assumed it as his own, thus ignorance has evolved.* 'I am knowledge personified, knowledge is mine'—This 'I' and 'mine' (egoism and the sense of possession) (aharītā-mamatā) is ignorance†. When we are not inclined towards the Lord Who has bestowed upon us salvation, knowledge and love, then it appears that salvation is

* Knowledge or the power of knowing is not there in prakṛti. Prakṛti never remains uniform but it is kaleidoscopic. If there is knowledge in Prakṛti, that knowledge also instead of being uniform, will be kaleidoscopic. The knowledge which is born, will not stay forever but will be transient. If anybody holds that there is knowledge only in prakṛti, we call that prakṛti God, there is difference only in words. It means that there is no knowledge in prakṛti, if there is, then that (prakṛti) is God.

† mairi aru mora tora tairi māyā,

jehiri basa kīnhe jīva nikāyā. (Mānasa, Araṇya 15/1)

mine, knowledge is mine, love is mine. This is the singularity of the Lord that He has endowed us with the things in such a way that we think that they are ours. This singularity of God is an example for strivers which they should follow. A man commits a blunder that he assumes the thing, which has been bestowed upon him by God, as his own; but he does not cast a glance on the most gracious giver. He sees the thing received but he does not see the giver. He perceives the action but he does not perceive the cause by whose power the action could be done. In fact the thing is not one's own, but the giver is one's own.

A man becomes a Karmayogī with the power conferred on him by God, he becomes a Jñānayogī with the knowledge bestowed upon him by God and He becomes a Bhaktiyogī by possessing the devotion (love) showered on him by God. Whatever singularity or speciality is observed in a man, that is all the gift from God. Having given all the things to him, He does not reveal the fact—this is His nature.



Link:—Having answered Arjuna's question, in the next verse, the Lord Himself reveals an important fact.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

athavā bahunaitena kiṁ jñātena tavārjuna
viṣṭabhyāhamidaṁ kṛtsnamekāśheṇa sthito jagat

Or what need is there, for you O Arjuna, of detailed knowledge? I stand supporting the entire universe, with a single fragment, of Myself. 42

Comment:—

'Athavā'—This term suggests something different, from what has been stated already. By this term, the Lord means to say, that He has already answered the question. Now, He wants to tell him something remarkable, of His own accord.

'Bahunaitena kiṃ jñātena tavārjuna'—Lord Kṛṣṇa says, "O brother Arjuna! What need is there, to know all this in detail? Though I am sitting before you as a chariot-driver, with the horses' bridle and a whip, in My hands, to carry out your order, yet I hold countless universes, in both the states of new creation and final dissolution, in a fragment of My body."

'Viṣṭabhyāhamidaṃ kṛtsnamekāṁśena sthito jagat'—The Lord, means to say, that He stands holding the countless universes, in a fragment of His body, through His Yogic power. But it does not mean that, that fragment is occupied by countless universes, and so that fragment is not empty. That fragment is still empty. As, with our intellect, we know several languages, scripts and art etc., but it does not mean, that there is no more room in it, to know more languages and scripts etc. We can learn, several other languages, scripts and arts etc., with it. When even our intellect, a small fragment of matter, is not filled with the knowledge, of different languages etc., how can a fragment of the Lord, Who is transcendental, endless, limitless and bottomless, be filled with, countless universes?

Appendix—This verse means that God has manifested Himself in the form of the world because He is the pervader as well as the pervader. He is subtle as well as great, He is real as well as unreal. He is infinite, therefore he stands holding the countless universes in a fragment of His body—'ekāṁśena sthito jagat'.

The Lord wants to draw attention to the fact that Only He is all. If a striver pays attention to Him, then he need not know and think of any divine glory. The Lord means to say, "When I, Who am the base, support, illuminator and seed (root) of all divine glories, am sitting before you, then what is the need of thinking of My divine glories?"



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे विभूतियोगो नाम दशमोऽध्यायः ॥ १० ॥

*om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde vibhūtiyogo nāma
daśamo'dhyāyaḥ*

Thus with the words **Om Tat, Sat**, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the Supreme, the scripture of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this is the tenth designated discourse : "The Yoga of Divine Glories."

Words, letters and Uvāca (said) in the Tenth Chapter

(1) In this chapter in 'Atha daśamo'dhyāyaḥ', there are three words, in 'Arjuna Uvāca' etc., there are six words, and in verses, there are five hundred and fifty-six words, and thirteen concluding words. Thus, the total number of words, is five hundred and seventy-eight.

(2) In 'Atha daśamo'dhyāyaḥ' there are seven letters, in 'Arjuna Uvāca' etc., there are twenty letters, in verses one thousand three hundred and forty-four letters, and there are forty-six concluding letters. Thus the total letters are one thousand, four hundred and seventeen. Each of the verses, in this chapter consists of thirty-two letters.

(3) In this chapter, there are three 'Uvāca'—two 'Śrībhagavānuvāca' and one 'Arjuna Uvāca'.

Metres Used in the Tenth Chapter—

In this chapter, out of the forty-two verses, in the first quarter of the second and twenty-fifth verses, 'na-gaṇa' being used, there is 'na-vipulā' metre; in the first quarter of the seventh verse, and third quarter of the fifth and thirty-second verses, 'ma-gaṇa' being used there, is 'ma-vipulā' metre; in the first quarter of the eighth verse and third quarter of the twenty-sixth verse 'bha-gaṇa' being used there is 'bha-vipulā' metre; in the first quarter of the sixth verse, 'ra-gaṇa' being used there is 'ra-vipulā' metre. The remaining thirty-six verses, have the characteristics of right 'pathyāvakra', Anuṣṭup metre.



॥ Shri Hari ॥

Eleventh Chapter

INTRODUCTION

At the end of the tenth chapter, Lord Kṛṣṇa graciously said to Arjuna, "I hold countless universes in a fragment of My body and yet I am sitting before you as a chariot-driver, with horses' bridle and a whip in My hands and carrying out your wishes I am the core of all the divine glories and Yoga (influence) and when I am sitting before you, what need is there for you to have detailed knowledge of My divine glories"? After listening to the statement of Lord Kṛṣṇa, Arjuna thinks of His special grace and being wonder-struck, speaks.

अर्जुन उवाच

मदनुग्रहाय परमं गुह्यमध्यात्मसञ्ज्ञितम् ।*
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

arjuna uvāca

madanugrahāya paramaṁ guhyamadhyātmasañjñitam
yattvayoktaṁ vacastena moho'yaṁ vigato mama

Arjuna said:

By this, profound discourse of spiritual wisdom that you have delivered, out of compassion for me, my darkness has been dispelled. 1

Comment:—

'Madanugrahāya'—The Lord, out of grace declared, "Out

* After thinking of the unusual grace of the Lord on him Arjuna was overwhelmed with joy. So without keeping in mind the rule he spoke this verse of thirty-three letters instead of thirty-two because when a man is beside himself, he is likely to forget the rule.

of compassion, for those who worship Me, I destroy their ignorance—born of darkness" (Gītā 10/11). Arjuna, was very influenced by His statement. So he offered praises to Him (10/12—15) and told Him, that it was only out of compassion, that He revealed to him His closely guarded secret.*

'Paramaṁ guhyam'—The Lord, after describing His important divine glories, at the end of the tenth chapter, told him of his own accord, that He stood supporting the whole universe, with a single fragment of his Self (10/42). Arjuna regards this fact, as the supreme secret.

'Adhyātmasañjñitam'—In the seventh verse of the tenth chapter, the Lord declares, that he who knows, in reality His divine glories and Yoga-power (viz., He is the origin of all divine glories and again those divine glories, merge in Him), he is endowed with unfaltering Yoga of devotion. This has been called by Arjuna 'Adhyātmasañjñitam' (spiritual wisdom)†.

'Yattvayoktaṁ vacastena moho'yaṁ vigato mama'—Arjuna's delusion, was that he did not know that the Lord holds the entire universe, in a fragment of His body. But, when the Lord explained the fact to him, he came to know His uniqueness that though countless universes emanate from a fragment of His body, they remain established in it, and again merge in it, yet He remains, the same. Arjuna said that his delusion‡ was dispelled, but the Lord knew that his delusion was not totally dispelled. So again,

* Whatever Lord Kṛṣṇa explained to Arjuna in the Gītā from the beginning to this stage was out of compassion only because all His actions are full of His grace but a man does not realize this fact. When a man realizes His grace, he attains Divinity very easily and quickly. When Arjuna realizes His grace, he being overwhelmed with joy tells Him that it is by His grace that his delusion is destroyed.

† Whatever has been said by the Lord about devotion so far, is the supreme-secret-spiritual gospel.

‡ A man does not know delusion so long as he has it. But he knows it only when it is dispelled.

in the forty-ninth verse, the Lord says to Arjuna, "Be neither perturbed nor deluded."

Appendix—Arjuna says to Lord Kṛṣṇa, "Your utterance, which You have made, is out of compassion for me rather than to show Your learning. In it there is no other motive except Your grace alone."

'I am the beginning, the middle and the end of all beings' (10/20), 'I am also the seed of all beings' (10/39), 'Everything which is glorious, brilliant and powerful know that to be a manifestation of a spark of My splendour' (10/42), 'I stand supporting the entire universe with a single fragment of Myself (10/42)—having heard these words Arjuna felt that his delusion was destroyed. But in fact his delusion was partly destroyed, it was not destroyed totally.



Link:—How Arjuna's delusion was dispelled, is explained by him, in the next verse.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

bhavāpyayau hi bhūtānām śrutau vistaraśo mayā
tvattaḥ kamalapatrākṣa mähātmyamapi cāvyayam

From You, O lotus-eyed, I have heard in detail, an account of the origin and dissolution of creation and also of Your immortal glory. 2

Comment:—

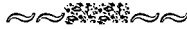
'Bhavāpyayau hi bhūtānām śrutau vistaraśo mayā'—The Lord declared, "I am the origin (source) of the entire creation, and in Me again, it dissolves. There is no other source, besides Me" (Gītā 7/6-7); "Whatever beings, there are, born of sattva, of rajas or of tamas, know them all, as evolved from Me alone" (7/12); "Diverse feelings, of creatures emanate, from Me alone" (10/4-5);

"I am the source of all creation; everything in the world, moves because of Me" (10/8); "I am the beginning, the middle and also the end, of all beings" (10/20); and "I am the beginning and the end and also the middle of all creation" (10/32). So, Arjuna says that he has heard in detail, an account of the origin and dissolution of beings. He means that all the beings evolve from Him, live in Him and merge in Him i.e., He is all in all.

'Māhātmyamapi cāvyayam'—Arjuna wants to say, that he also heard of His immortal glory, as explained by Him, in the seventh verse of the tenth chapter, that he who knows in reality, His divine power and glory, is endowed with unfaltering Yoga of devotion.

The Lord's glory, has been called immortal, because after knowing His divine glory and power in reality, one is endowed with devotion, which is immortal, because the Lord Himself is immortal, so devotion for Him, should also be immortal.

Appendix—In this verse Arjuna from his point of view tells the reason how his delusion was dispelled. 'Māhātmyamapi cāvyayam'—Here by the term 'api' it is interpreted that Arjuna heard the Lord's perishable glory and also heard His imperishable glory. 'Bhavāpyayau hi bhūtānām'—this is God's perishable viz., changeable glory. A man may be connected with God in any way—this will lead him to salvation—this is God's imperishable viz., immutable glory. It means that the real as well as the unreal, all is only God—'sadasaccāham' (Gītā 9/19).



Link:—In the next two verses, Arjuna requests Lord Kṛṣṇa, to vouchsafe a vision of His Cosmic Form.

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
 द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥
 evametadyathāttha tvamātmānaṁ parameśvara
 draṣṭumicchāmi te rūpamaiśvaraṁ puruṣottama

O Lord Supreme, You are precisely what You have declared Yourself to be. But, I long to see Your cosmic divine form, O greatest of persons. 3

Comment:—

'Puruṣottama'—Arjuna addresses the Lord, as the best (Supreme) person, because no other person is equal to Him. The same fact, has been pointed out by the Lord Himself in the fifteenth chapter when He declares, "I am beyond perishable matter, and superior to the imperishable soul. Therefore, I am known in the world and in the Vedas, as the Supreme Person" (15/18).

'Evametadyathāttha tvamātmānam'—Arjuna says, that whatever has been spoken by the Lord about His virtues, glories and divine powers, (from the seventh to the tenth chapters), is wholly true, without any doubt.

The Lord declares, "I am the origin of the entire creation and in Me again it dissolves" (7/6), "It has no other source, besides Me" (7/7), "All is God" (7/19), "I am Brahma (the Infinite), Adhyātma (Self), action, Adhibhūta (Matter), Adhidaiva (Brahmā, the creator) and Adhiyajña (the Unmanifest Divinity)" (7/29-30). "I am the Supreme Person, attainable by exclusive devotion" (8/22), "All this universe, is pervaded by Me, but I don't dwell in the beings, nor do the beings, dwell in Me" (9/4-5); "I am, being and non-being, both" (9/19); "I am the source of all creation and everything in the world moves, because of Me" (10/8) and "I support the whole universe with a single fragment of Myself" (10/42) etc. Arjuna says, that whatever has been said, by Him is wholly true.

'Parameśvara'—Arjuna heard Lord Kṛṣṇa says, "I am Lord of all beings" (4/6); "I am the Supreme Lord of all the worlds" (5/29). So Arjuna addresses Him, as the Lord Supreme, because He is the Supreme Lord, of the entire creation.

'Draṣṭumicchāmi te rūpamaśvaram'—Arjuna tells Lord Kṛṣṇa, that after hearing of His immortal glory, he has a firm belief in

His words; and after hearing the words, that He supports the entire universe with a single fragment of His self, he has developed an irresistible yearning, to see His Cosmic Form.

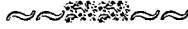
Secondly, Arjuna says that though He is the Supreme Ruler of all the universes, yet it is very kind of Him to love him so much, to act as he wishes and to answer whatever, he asks. It is, because of His extraordinary kindness to him, that he has developed an irresistible yearning to see that form, in whose single fragment He supports the entire universe.

In the sixteenth verse of the tenth chapter, Arjuna requested Lord Kṛṣṇa to describe in full, His divine glories. In response to his question, Lord Kṛṣṇa while describing His divine glories, in the beginning and at the end, told him that there was no end to His divine glories (10/19,40). So, He gave only a brief description. But, here Arjuna requests Him to show him His divine form (only one), but Lord Kṛṣṇa says to him, "Behold in hundreds and thousands, My multifarious divine forms" (11/5). As in this mortal world, if a greedy person demands a lot, from a donor, he gets only a little; but if he demands a little hesitatingly, the donor gives more. Similarly, first Arjuna requested the Lord to describe His divine glories in detail, so He described in brief. But, here Arjuna becomes cautious and hesitatingly prays to Lord Kṛṣṇa, to reveal that form to him, if He deems it fit. The Lord, is influenced by this hesitating mood and asks him to behold His multifarious divine form, in hundreds and thousands.

Also Lord Kṛṣṇa while sitting in a part of Arjuna's chariot said, "In a part of this body of Mine, the entire creation (having infinite universes) pervades." So Arjuna, developed an irresistible yearning to see that form of His.

Appendix—Arjuna means to say to the Lord, "O Lord! Having heard Your words, I have understood You well and there is no doubt about it. Only You are all—this is exactly the same. Now only Your cosmic divine form is left to be seen."

The gospel can be preached in two ways—by utterance and by demonstration. In the tenth chapter the Lord described His entire form and declared, “I stand supporting the entire universe with a single fragment of Myself”. Now in this chapter Arjuna requests Lord Kṛṣṇa to show him His cosmic form.



मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

manyase yadi tacchakyaṁ mayā draṣṭumiti prabho
yogeśvara tato me tvaṁ darśayātmānamavyayam

O Lord if You, think that this cosmic form could possibly be seen by me, then, O Lord of Yoga, reveal to me that imperishable form. 4

Comment:—

'Prabho'—The term 'Prabho', means Omnipotent. Arjuna uses this vocative 'Prabho', for Lord Kṛṣṇa to indicate, that He is Omnipotent. So, even if he is not agreeable, the Lord, by His grace and power could enable him, to have a vision of His divine form.

'Manyase yadi tacchakyaṁ mayā draṣṭumiti'—Arjuna says to Lord Kṛṣṇa, that even if He does not reveal His divine form to him, he will believe His words, that His form is the same as He has described, but he is not qualified and deserving to behold it. Thus, Arjuna does not doubt the Lord's statement in the least, rather he has full faith in it. So he prays to Him, to reveal to him His divine form, if He thinks it possible for him, to see it.

'Yogeśvara'—By using the address 'Yogeśvara', Arjuna says that He is the Lord of all Yogas (Disciplines), such as the Disciplines of Devotion, of Action, of Meditation, of Knowledge etc. So by His power, He could enable him, to behold His divine Cosmic Form.

Arjuna, in the seventeenth verse of the tenth chapter, used the term 'Yogin' but now he uses the term 'Yogeśvara' (the Lord of Yoga) i.e., the Master of all the Yogas, because now there is a lot of change in his attitude, towards the Lord.

'Tato me tvaṁ darśayātmānamavyayam'— Arjuna prays to Lord Kṛṣṇa, to reveal to him His imperishable form, from which infinite universes emanate, in which they remain established, and in which they again merge.

Appendix—The cosmic form of the Lord has been called 'avyaya' (imperishable) which proves that the entire universe is the Lord's manifestation. Being imperishable it does not cease to be totally (Gītā 15/1). In fact the mutable (the unreal) and the immutable (the real)—both combinedly is the entire form of God—'sadasaccāhamarjuna'. Insentience appears because of one's own attachment and ignorance.



Link:—After listening to Arjuna's humble prayer, the Lord asks him to behold His Cosmic Form.

श्रीभगवानुवाच

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

śrībhagavān uvāca

paśya me pārtha rūpāṇi śataśo'tha sahasraśaḥ
nānāvidhāni divyāni nānāvarṇākṛtīni ca

The Blessed Lord said:

Behold My forms, O Pārtha (Arjuna), hundreds and thousands, multifarious and divine, of various colours, sizes and shapes. 5

Comment:—

'Paśya me pārtha rūpāṇi śataśo'tha sahasraśaḥ'—Listening to

the humble and hesitating prayer of Arjuna, the Lord, was very much pleased with him. So He addressing him as 'Pārtha' (the son of Pṛthā, Kuntī), asks him to behold His forms, by hundreds and thousands i.e., innumerable forms. Thus, the Lord explains that as His divine glories are infinite, so are His forms.

'Nānāvidhāni divyāni nānāvarṇākṛtīni ca'—Now, the Lord describes the characteristics of those forms. They were heterogenous in character, consisting of different shapes, colours and sizes.

As a particle of the earth, is earth in miniature, this world, being, a fragment of the Lord having a Cosmic Form, is nothing besides the Lord. But, it is not manifest to all, in its divine form, it is manifest only in its worldly form. It is so, because a man, instead of beholding the Lord, see only, the perishable world. As the Lord, even in an incarnation, is not manifest to all (Gītā 7/25), He appears, only, as a common man, to all; similarly, the universal form of the Lord is seen as of the world, by a common man. Here, the Lord by revealing Himself in His divine imperishable Cosmic Form, calls upon Arjuna to behold, His divine forms.

Appendix—Arjuna, regarding himself as incapable (undeserving) requests the Lord to show him His cosmic divine form if He so wills. But the Lord asks him to behold His hundreds and thousands forms. It proves that, if something is left at God's will, it is more beneficial than what is desired with one's own will, and expected with one's own intellect. The reason is that a man may learn several sciences, arts and crafts etc., study several scriptures, yet his intellect is meagre and limited. The more simple (innocent), helpless and free from pride a striver is, the more he will know about God. Pride is an obstacle in the way of knowing God. The more sensible a man thinks himself to be, the more insensible he remains. By assuming himself sensible, he becomes a slave to sensibility. The more free from

the pride of sensibility he is, the more sensible he is.



Link:—In the previous verse, the Lord called upon Arjuna to behold His Cosmic Form, of various colours and shapes. Now in the next verse, He asks Arjuna to behold the gods and other wonders, in His body.

पश्यादित्यान्वसूनुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

paśyādityānvaśūnruadrānaśvinau marutastathā
bahūnyadrṣṭapūrvāṇi paśyāścaryāṇi bhārata

Behold in Me, O Bhārata, the twelve sons of Aditi, the eight Vasus, the eleven Rudras (gods of destruction), the two Aśvinikumāras (the twin physicians of gods) and the forty-nine Maruts (wind-gods) and many more marvels, never revealed before. 6

Comment:—

'Paśyādityānvaśūnruadrānaśvinau marutastathā'—The twelve sons of Aditi are—Dhātā, Mitra, Aryamā, Śakra, Varuṇa, Arīśa, Bhaga, Vivasvān, Pūṣā, Savitā, Tvaṣṭā and Viṣṇu (Mahā. Ādi. 65/ 15-16).

The eight vasus are—Dhara, Dhruva, Soma, Ahah, Anila, Anala, Pratyūṣa and Prabhāsa (Mahā. Ādi. 66/18).

The eleven Rudras are—Hara, Bahurūpa, Tryambaka, Aparājita, Vṛṣākapi, Śambhu, Kapardī, Raivata, Mṛgavyādha, Śarva and Kapālī (Harivaṁśa. 1/3/51-52).

Aśvinikumāras, are the twin born physicians of gods. The forty-nine Maruts (wind-gods) are—Sattvajyoti, Āditya, Satyajyoti, Tiryagjyoti, Sajyoti, Jyotiṣmān, Harita, R̥tajit, Satyajit, Suṣeṇa, Senajit, Satyamitra, Abhimitra, Harimitra, Kṛta, Satya, Dhruva, Dhartā, Vidhartā, Vidhārāya, Dhvānta, Dhuni, Ugra, Bhīma, Abhiyu, Sākṣipa, Īdṛk, Anyādṛk, Yādṛk, Pratikṛt, R̥k, Samiti, Saṁrambha, Īdṛkṣa, Puruṣa, Anyādṛkṣa, Cetasa, Samitā,

Samidr̥kṣa, Pratidr̥kṣa, Maruti, Sarata, Deva, Diśa, Yajuḥ, Anudr̥k, Sāma, Mānuṣa and Viś (Vāyupurāṇa 67/123—130).

The Lord, calls upon Arjuna to behold them all, in His Cosmic Form.

These thirty-three varieties of gods, are the principal ones. The forty-nine Maruts (wind-gods), are regarded as separate from the thirty-three varieties of gods, because they were transformed from demons to gods. So the Lord, has separated them from other gods, by using the term 'tatha' (and) (also).

'Bahūnyadr̥ṣṭapūrvāṇi paśyāścaryāṇi bhārata'— The Lord, asks Arjuna to behold such marvels in those forms, which he might have neither seen, nor heard of nor imagined, nor thought of. After beholding such forms, a person is wonder-struck and left aghast.

Appendix—In the preceding verse the Lord asked Arjuna to behold His forms of various kinds, colours, sizes and shapes in His cosmic form; now in this verse He mentions the same in detail.

The Lord means to say that all gods are His manifestations only viz., He has revealed Himself in the forms of those gods (Gītā 9/23).



Link:—After hearing the Lord's order to behold His cosmic form, Arjuna may be curious to know where to behold it. So the Lord declares.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥

ihaikasthaṁ jagatkṛtsnaṁ paśyādya sacarācaram
mama dehe gudākeśa yaccānyaddraṣṭumicchasi

O conqueror of sleep Arjuna, now behold within this body of Mine, the entire universe consisting of both animate and inanimate

beings and whatever else you wish to see. 7

Comment:—

'Guḍākeśa'—Arjuna is addressed as 'Guḍākeśa' because he was the conqueror of sleep. The Lord by addressing Arjuna as Guḍākeśa, invites him to observe His cosmic form, attentively giving up indolence.

'Thaikasthaṁ jagatkṛtsnaṁ paśyādya sacarācaram mama dehe'—At the end of the tenth chapter, the Lord declared, that He supports the whole universe, with a single fragment of His self. So, Arjuna developed a desire to see his cosmic form. Therefore, the Lord calls upon Arjuna to behold, within a part of His body the entire creation, consisting of both animate and inanimate beings, while He is sitting in front of him with the horses bridle and a whip, in His hands. The Lord says that in His body, wherever he looks, he will see, infinite universes. The word 'Cara' stands for all creatures possessing mobility, such as men, gods, genies, demons, ghosts, beasts and birds etc., while 'Acara', denotes things devoid of motion, such as trees, plants and hills etc., and 'Adya', here means now. The Lord means to say, that there is no reason for any delay, for Him to reveal His cosmic form. So He reveals it, the moment Arjuna expresses his earnest desire to behold it.

'Yaccānyaddraṣṭumicchasi'— By this expression, Lord Kṛṣṇa wants to convey to Arjuna, that he can perceive, not only the incidents relating to the present, but also of the past, and the future. Moreover, Arjuna had a doubt, whether they would win the war or the Kauravas, would (Gītā 2/6). So Lord Kṛṣṇa asks him to perceive at that moment, in a part of His body, a scene of his own victory, and his enemy's defeat.

An Important Fact

The Lord, in the seventh verse of the tenth chapter, declared, "He who knows in reality, the divine glory and power of Mine,

is endowed with, unfaltering Yoga of devotion. "Hearing this statement, Arjuna by offering praise and prayer to Him, requested Him to describe His divine glories. Similarly, by hearing the Lord's statement, that He stands supporting the whole universe with a single fragment of His self, Arjuna prays to the Lord to reveal to him, His cosmic form. If the Lord had not made this statement, Arjuna would have not prayed to Him, to reveal His cosmic form. It means, that the Lord by His own grace, wants to reveal to him His cosmic form.

A similar incident occurred, when Arjuna asked Lord Kṛṣṇa to place his chariot, between the two armies. Lord Kṛṣṇa placed the chariot between the two armies in front of Bhīṣma and Droṇa and said, "Arjuna, behold these Kauravas" (1/25). It indicates, that the Lord wanted to preach the gospel, of the Gītā. If the Lord, had not said so, and Arjuna had not seen his kinsmen, he might not have grieved, and the Lord might not have preached the gospel of the Gītā. It means, that the Lord by His grace, has preached the gospel of Gītā, of His own accord.

Appendix—The Lord orders Arjuna to behold the entire universe in a single fragment of His body. It proves that Lord Kṛṣṇa is entire and in a fragment of His body He holds the entire universe.

‘roma roma prati lāge koṭi koṭi brahmaṇḍa’—

(Mānasa, Bāla 201)

The Lord is clearly showing this fact. When the Lord holds the entire universe in a fragment of His body, then what remains besides Him? All is only God. Therefore the Lord says to Arjuna, "Whatever you want to see, all this you can see in My cosmic form." Arjuna wanted to know the result of the war, which he saw in the cosmic form of the Lord (the chief warriors were rushing head long into the Lord's fearful mouths) (Gītā 11/26-27).



Link:— The Lord, in the previous three verses, called upon Arjuna to behold His cosmic form, four times by using the term 'Paśya' (see). But Arjuna in spite of his best efforts could behold nothing. So the Lord (knowing the cause of Arjuna's failure to see that form), bestowing upon him a gift of divine vision, for him, to behold His cosmic form.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

na tu mām śakyase draṣṭumanenaiva svacakṣuṣā
divyaṁ dadāmi te cakṣuḥ paśya me yogamaiśvaram

But you cannot view Me, with these human eyes of yours; therefore I grant you divine vision with which, behold My divine power of Yoga. 8

Comment:—

'Na tu mām śakyase draṣṭumanenaiva svacakṣuṣā'—Lord Kṛṣṇa, knew that His transcendent form, could not be seen, with ordinary human eyes, because their power is very poor and limited, and these can see, only the objects of nature such as men, beasts and birds etc., but cannot behold His form, which is beyond the reach of senses, mind and intellect.

'Divyaṁ dadāmi te cakṣuḥ paśya me yogamaiśvaram'— By His power of Yoga, the Lord bestowed upon Arjuna the divine faculty, in order to enable him to have a vision of the spiritual objects, beyond the reach of sense-organs, as well as, His cosmic form, with his human eyes.

The term, 'Paśya', has two meanings—to see with intellect (discrimination), and to see with one's eyes. In the verse of the ninth chapter, it is related perceiving with intellect, while here, the context is of seeing with eyes.

An Important Fact

Suppose the word 'Gītā', is written somewhere. An illiterate

person, just notices black marks, a man having knowledge of letters, can see the letters, but an educated person who is a scholar, and who has studied the Gītā, thoroughly, after having a look at the word 'Gītā', thinks of its chapters, verses and its gospel etc. Similarly, when the Lord bestowed upon Arjuna divine eyes, he could see the uncommon cosmic form of the Lord and its divinity, which are beyond the power, of ordinary intellect.

Now, a doubt, arises, when Arjuna said to Lord Kṛṣṇa, in the fourth verse, "If you think that it can be seen by me, then reveal to me, Your imperishable form", the Lord should have said as in the eighth verse, "You can't see Me with your human eyes, therefore, I give you divine eyes." But, the Lord ordered him to behold His cosmic form. When he was unable to behold that form, the Lord bestowed upon him divine eyes. Why?

The Lord has done so, in order to indicate how His grace extends to strivers, by degrees. Actually, the Lord is very much gracious. He showers His grace, upon His devotees, in various strange manners. In the Gītā the Lord, through his preachings by changing his attitude, towards his duty, described His divine glories, and aroused curiosity, in Arjuna. So by Lord's inspiration, Arjuna prayed to Him, to tell him once more, in detail, His power of Yoga and His glories, for he knew no satisfaction in hearing His sweet words. Having described His glories, the Lord announced that He stood holding the entire universe with a single fragment of His self. So Arjuna, prayed to Him to reveal to him His cosmic form, with infinite universes. Thus the Lord revealed His cosmic form, and ordered Arjuna again and again, to behold it. But, when Arjuna was unable to view the cosmic form, the Lord bestowed upon him divine eyes. It means that, when a devotee takes refuge, in the Lord, He shoulders the whole responsibility, of meeting all needs of the devotee.

Appendix—The verb 'paśya' has two meanings—'to know' and 'to see.' In the fifth verse of the ninth chapter this term in

the expression 'paśya me yogamaiśvaram' has been used in the sense 'to know' and here the expression 'paśya me yogamaiśvaram' this term means 'to see' the cosmic form of the Lord. It means that whatever is to be known, is God, and whatever is to be seen, is also God. There is nothing else besides God. In this chapter there is singularity of seeing the Lord's divine form rather than its description. Therefore Sañjaya at the end of the Gītā mentioned the singularity of the dialogue and also the singularity of the Lord's cosmic form (18/76-77).

The Lord's cosmic form was divine, therefore the Lord endowed Arjuna with divine eyes to behold His divine form.



Link:—In the next verse, Sañjaya describes to Dhṛtarāṣṭra the nature of the divine cosmic body, revealed by the Lord of Arjuna.

सञ्जय उवाच

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

sañjaya uvāca

evamuktvā tato rājanmahāyogeśvaro hariḥ
darśayāmāsa pāthāya paramaṁ rūpamaiśvaram

Sañjaya said:

O King, having spoken thus, the Supreme Lord of Yoga, Hari (Kṛṣṇa), showed to Pārtha (Arjuna) His supremely divine form (Viśwarūpa).* 9

Comment:—

'Evamuktvā tato.....rūpamaiśvaram'—'Evamuktvā', denotes the topic of the preceding verse, when the Lord declared, "You

* Sañjaya was bestowed upon the divine vision by Vedavyāsa. So he also beheld the Lord's cosmic form (Gītā 18/77). Now Sañjaya, describes this cosmic form to Dhṛtarāṣṭra.

can't see Me with your human eyes, therefore I give you divine eyes. With these behold My divine power, of Yoga."

In the fourth verse, Arjuna addressed Lord Kṛṣṇa as the Lord of Yoga, while here Sañjaya addresses Him as the Supreme Lord of Yoga. It means, that the Lord revealed His hundreds and thousands of multifarious divine forms, while Arjuna wanted to behold only one. If a devotee, has a little inclination towards the Lord, He by His limitless power, enhances that inclination.

The form, which was called by Arjuna, in the third verse, as divine, has been called by Sañjaya here, as supremely divine. It means that the Lord Kṛṣṇa, the great Lord of all the Yogas, reveals such an uncommon, singular, and wonderful cosmic form, that even such a valiant, steady and self-controlled warrior, as Arjuna, who has been granted divine vision by the Lord, has to say it is hard to gaze at (11/17), 'My mind is tormented by fear' (11/45), and the Lord had to console him by asking him to be free from fear (11/49).

Appendix—Sañjaya calls Lord Kṛṣṇa 'mahāyogeśvara' by which he means that Lord Kṛṣṇa is the Lord of all Yogas. There is no Yoga whose lord He is not. All Yogas are within Him.

Arjuna called Lord Kṛṣṇa 'Yogeśvara' (11/4), but Sañjaya calls Him 'mahāyogeśvara'. The reason is that Sañjaya already knew Lord Kṛṣṇa really and more deeply than Arjuna knew. More than Sañjaya the Lord was known to Vedavyāsajī. It was by the grace of Vedavyāsajī that Sañjaya heard the dialogue between Lord Kṛṣṇa and Arjuna—'vyāsaprasādācchrutavānetadguhyamaham param' (Gītā 18/75). More than Vedavyāsajī, the Lord knew Himself by Himself (Gītā 10/2, 15).



Link:— Sañjaya describes the Lord's supreme divine form in the next two verses.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

anekavaktranayanamanekādbhutadarśanam
anekadivyaḥbharanam divyānekodyatāyudham
divyamālyāambaradharam divyagandhānulepanam
sarvāścaryamayam devamanantam viśvatomukham

That Supreme Deity of countless mouths and eyes, presenting many a wonderful sight, decked with unlimited divine ornaments, wielding many divine weapons, wearing divine garlands and clothes, besmeared all over with divine perfumes, all wonderful and infinite with faces on all sides. Such a divine cosmic form, the Lord revealed to Arjuna. 10-11

Comment:—

'Anekavaktranayanam'—All the mouths and eyes of the Supreme Deity, were divine. The mouth, eyes, arms and legs etc., of other beings, seen in his cosmic body were also His, because He had revealed Himself, as the Supreme Deity is His cosmic form.

'Anekādbhutadarśanam'—In the cosmic body of the Lord, innumerable, unusual and marvellous forms, shapes and colours, were beheld by Arjuna.

'Anekadivyaḥbharanam'—All the ornaments of diverse forms on hands, feet, ears, noses and necks in the cosmic body of the Lord, were divine, because the Lord revealed Himself in ornaments.

'Divyānekodyatāyudham'—The Lord held, in His raised hands, many divine weapons, such as discus, club, bow, arrows and spear etc.

'Divyamālyāambaradharam'—The Lord in his cosmic form, had many divine garlands of flowers, gold, silver, pearls, gems etc., around His neck, and was clad in various kinds of divine costumes of red, yellow, green, white, brown, and many other colours.

'Divyagandhānulepanam'—The Lord in his cosmic form, was besmeared with divine fragrances, such as musk, sandal and vermilion pastes on His face, head, as well as, all over his body.

'Sarvāścaryamayam devamanantaṁ viśvatomukham'— The cosmic body, revealed by the Lord, was infinite and unbounded by space and the innumerable faces, forming part of that body covered all sides. Everything in the cosmic form, was wondrous.

If a man thinks that he is bathing in the Ganges at Haridvāra, though there is neither Haridvāra nor the Ganges, yet his mind forms different images of Haridvāra, the Ganges, bridge and people bathing there, similarly, the Lord manifested Himself in numberless forms, with ornaments, weapons, garlands, clothes and perfumes etc.

It is mentioned in the Śrīmadbhāgavata, that when Brahmā, the creator, stole some calves and the cowherds of Lord Kṛṣṇa, the Lord manifested Himself, not only as calves and cowherds, but also as canes, horns, flutes, clothes and ornaments (Śrīmadbhā. 10/13/19).

Appendix—In the second chapter there is mention of the marvellous nature of the soul which is a fragment of God (Gītā 2/29). Here is the mention of the wondrous (marvellous) form of the Lord. The more the Lord is beheld, the more singularity is perceived in Him. The singularity of the Lord is infinite (endless).



Link:—In the next verse, Sañjaya describes the effulgence, of the Lord's cosmic form.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥

divi sūryasahasrasya bhavedyugapadutthitā
yadi bhāḥ sadṛśī sā syādbhāstasya mahātmanah

If the effulgence of a thousand suns blazed forth all at once in the sky, that would hardly match the radiance of the mighty Lord. 12

Comment:—

'Divi sūryasahasrasya bhavedyugapadutthitā yadi bhāḥ sadṛśī sā syādbhāsaśasya mahātmanah'—As the light of thousand stars, twinkling together in the sky, cannot be compared with the light of the moon, and as the light of a thousand moons, cannot be compared with the light of the sun, similarly, the splendour of a thousand suns shining all at once, in the sky, cannot be like that of the cosmic form, of the Lord. It means that the splendour of the Lord was incomparable. The reason is, that the effulgence of the sun is material, while the splendour of the Lord was divine. So, the splendour belonging to two different categories, cannot be compared, only an indication can be given. Therefore, by referring to the brilliance of a thousand suns, Sañjaya is, hinting at the effulgence of the cosmic form.

Appendix—The light (splendour) of a thousand suns shining all at once in the sky, can't match the radiance of the Lord because the radiance present in the sun has also emanated from God (Gītā 15/12). There may be the light of thousands of suns, but that light is material while the Lord's light is not material but divine.



Link:—After describing the Lord's cosmic form, and its splendour, Sañjaya, in the next verse, describes that Arjuna beheld the universe, in the cosmic form of the Lord.

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

tatraikastham jagatkṛtsnam pravibhaktamanekadhā

apaśyaddevadevasya śarīre pāṇḍavastadā

Then Arjuna, saw unfolded in that Supreme Deity, the whole

universe with its many divisions concentrated at one place. 13

Comment:—

'**Tatraikasthaṁ jagatkṛtsnaṁ pravibhaktamanekadhā**'—Arjuna with divine eye, beheld the entire universe with its manifold divisions, such as the gods, human beings, beasts, birds, earth, ocean, sky and stars etc. It means, that Arjuna in a part of the body of the Lord, beheld the entire universe, with animate and inanimate beings, divided into different worlds, as a world of the gods, and a world of human beings, and so on.*

'**Apaśyaddevadevasya śarīre pāṇḍavastadā**'—'Tadā' means that Arjuna saw Lord Kṛṣṇa's cosmic form, as soon as, He revealed it. 'Apaśyat' means, that Arjuna saw the same form, which the Lord revealed to him by bestowing upon him divine vision. Arjuna, saw the same cosmic form, as has already been described by Sañjaya.

As the world of the gods, is superior to the mortal world, so is the Lord far superior to the world of the gods, as all the worlds including the paradise, the world of the gods are of matter, while the Lord is beyond Matter. So God, is the Lord of the gods.

Appendix—Arjuna beheld in the body of the Lord, the whole universe with its many divisions concentrated at one place—creatures born from the womb, creatures born from eggs, vegetation sprouting up from the earth, louse etc., born of sweat, immovable and movable creatures, birds etc., which

* In Śrīmadbhāgavata there is an anecdote. Once Yaśodā beheld the Lord's cosmic form in Kṛṣṇa's small mouth. Think over it that out of infinite universes there is one universe in which there is India. In India there is Vraja zone. In Vraja zone there is Nandagaon. In Nandagaon there is Nanda's house. In Nanda's house the child Kṛṣṇa is standing. Kṛṣṇa's mother named Yaśodā threateningly asked Him why He had eaten dust and ordered Him to open His mouth. When He opened His mouth, Yaśodā beheld the entire world, Nandagaon, Nanda's house and also herself (Śrīmadbhāgavata 10/8/39). Similarly Arjuna also beheld the entire universe in a part of the Lord's body.

fly in the sky, creatures which live in water and creatures that live on the earth. The universe may seem to be endless but it is held in a fragment of the Lord's body (Gītā 10/42). In whatever part of the Lord's body, Arjuna had a look, he saw the infinite universes there.



Link:—Sañjaya in the next verse, describes how Arjuna felt, after beholding the cosmic form of the Lord.

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

tataḥ sa vismayāviṣṭo hr̥ṣṭaromā dhanañjayaḥ
praṇamya śirasā devaṁ kṛtāñjalirabhāṣata

Then Dhanañjaya, struck with wonder and his hair standing on end, bowed before the divine Lord, and with joined palms, addressed Him, thus. 14

Comment:—

'Tataḥ sa vismayāviṣṭo hr̥ṣṭaromā dhanañjayaḥ'—Arjuna was overwhelmed with wonder, at the sight of the cosmic form of the Lord, because he had not even dreamt of, such a form. His joy, knew no bounds after thinking of the Lord's grace, and his hair stood on an end.

'Praṇamya śirasā devaṁ kṛtāñjalirabhāṣata'—After perceiving the Lord's uncommon grace, Arjuna felt highly grateful to Him, and he was so much inspired with a feeling of deep reverence, for the Lord that he bowed his head with utmost reverence, to the Lord. He thought, that he could do nothing more than, bowing his head i.e., surrendering himself to Him. So, he with joined palms, laying his head at the feet, of the Lord began to offer his praises, to the Lord's cosmic form.



Link:—Arjuna overwhelmed with joy and wonder, and describing the sight, which he saw in the Lord's cosmic form, makes a rapturous utterance, offering his praise, to Him, in the next three verses.

अर्जुन उवाच

पश्यामि देवांस्तव देव देहे
 सर्वास्तथाभूतविशेषसङ्घान् ।
 ब्रह्माणमीशं कमलासनस्थ-
 मृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

arjuna uvāca

paśyāmi devāṁstava deva dehe
 sarvāṁstathābhūta-viśeṣa-saṅghān
 brahmāṇamīśaṁ kamalāsanastha-
 mṛṣīmśca sarvānuragāmśca divyān

Arjuna said:

O Lord, I see within Your body all the gods and multitude of different beings; observe Brahmā seated on His lotus-seat, Śiva and all the sages and celestial serpents. 15

Comment:—

'Paśyāmi devāṁstava deva dehe sarvāṁstathābhūta-viśeṣa-saṅghān'—With divine eyes, Arjuna, was able to behold not only multitude of beings, but also paradise, the abode of the gods, and also the entire universe with Brahmā, the creator, Viṣṇu, the preserver and Maheśa, the destroyer.

'Brahmāṇamīśaṁ kamalāsanastham'—Arjuna says, that he beheld Brahmā seated on a lotus-seat. This lotus-seat is the one that sprang from the navel of Lord Viṣṇu. It means, that Arjuna saw the stalk of the lotus and also the place, from where the lotus sprang up. It shows that he had a vision of Viṣṇu, the progenitor of Brahmā. He also saw Lord Śiva, sitting in his

abode, under the banyan tree, on mount Kailāsa.

'Rṣīmśca sarvānuragāmśca divyān'—Arjuna, beheld the sages, living on the earth and divine serpents, living in the underworld.

In this verse, Arjuna's statement affirms that he beheld, the three worlds—the earth, the paradise and the underworld, in Lord Kṛṣṇa's body, with three division concentrated at one place (Gītā 11/13). Besides them, he also beheld the abodes of Brahmā, Viṣṇu and Maheśa, as well as, those three chief deities. This is all due, to the glory of the divine eyes, bestowed by the Lord.

An Important Fact

When Lord Kṛṣṇa declares, that He holds the entire universe in a limb of his body, Arjuna prays to Him, to reveal His divine form to him. So Lord Kṛṣṇa asks him to behold the entire universe, in His one limb (11/7). Sañjaya who was offered divine vision by Vedavyāsa, also declares that Arjuna saw in the person of that Supreme Dēity, comprised in one limb, the whole universe, with its manifold divisions (11/13). But Arjuna, here (in 11/15) declares that he beholds multitudes of different beings; he does not use the expression 'Ekastham' (resting at one place). The reason, is that wherever Arjuna saw, he beheld, only His cosmic form. At that time, Arjuna did not look at the Lord, Who was acting as his chariot-driver. So he beheld only, his cosmic form. But the Lord revealed the entire universe in his one limb, and Sañjaya also beheld the Lord sitting as a chariot-driver, in the chariot as well as, His cosmic form. So, both of them, use the term, 'Ekastham' (concentrated at one place).*

Now a question arises, in which limb according to Lord Kṛṣṇa, as well as Sañjaya, Arjuna, beheld the cosmic form.

* The term 'Ekastham' (concentrated at one place) has been used both by the Lord and by Sañjaya. So it should be assumed that Arjuna also beheld the cosmic form in a limb of the Lord.

The answer is, that it is very difficult to mention a particular limb, because millions of universes, are held in a pore of His body. It means, that He holds infinite universes, in each of His limbs.*

Appendix—Arjuna in the cosmic form of God sees gods, living beings, Brahmājī, Lord Viṣṇu, Lord Śaṅkara, sages, celestial serpents and the multitude of different beings. It means that Arjuna, while sitting in the mortal world, sees the abode of gods, the abode of Brahmā, the abode of Lord Viṣṇu, Kailāsa, the abode of Lord Śiva and the world of celestial serpents etc. Therefore whatever is said and heard, all that is held in a fragment of God. God may be endowed with form or He may be formless, He may be the biggest or the smallest, He remains endless. The entire creation is born of Him, resides in Him and merges into Him, but He ever remains the same.



अनेकबाहूदरवक्त्रनेत्रं

पश्यामि त्वां सर्वतोऽनन्तरूपम्।

नान्तं न मध्यं न पुनस्तवादिं

पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

anekabāhūdaravaktranetraṁ

paśyāmi tvāṁ sarvato'nantarūpam

nāntaṁ na madhyaṁ na punastavādīṁ

paśyāmi viśveśvara viśvarūpa

O Lord of all universe, I behold You, endless in forms on all sides, with numerous arms, bellies, faces, and eyes. O Universal Form (Viśwarūpa), I see, neither Your beginning nor middle nor end. 16

* Infinite universes rise up from each of your pores and fall down again in the same way as particles of dust appear flying in the rays of the sun coming through a window screened with netting (Śrīmadbhā. 10/14/11).

Comment:—

Arjuna uses, two vocatives 'Viśvarūpa' (Universal Form), and 'Viśveśvara' (Lord of the universe), to convey that this universe is nothing but His manifestation, and that He is also the Lord of the entire universe. The body of a human being, is insentient, while its master, the soul is sentient. But, there is no such distinction in the cosmic form of the Lord. In this form, everything is sentient. By the vocative 'Viśvarūpa', Arjuna declares, that He is the body and by the vocative 'Viśveśvara' Arjuna means, to say that He is the master of the body.

'Anekabāhūdaravaktranetram'—Arjuna saw the Lord, with countless arms, bellies, mouths (faces) and eyes.

'Paśyāmi tvāṁ sarvato'nantarūpam'—Arjuna, saw His innumerable forms, extended on all sides.

'Nāntaṁ na madhyaṁ na punastavādim'—The cosmic body, as was revealed to Arjuna, was infinite, on all sides. Arjuna could know neither its beginning, nor middle, nor end, because there was no limit in it.

Arjuna, first used the term 'end', because he wanted to see the end of His body, on all sides, to know His stature. But, when he was unable to see it, he tried to see the middle and then the beginning, but it was of no avail. The order in which Arjuna viewed cosmic form is related here by this expression.

Appendix—Here is the description of the endlessness of the Lord's cosmic form. Even His fraction is also infinite. As in ink, is there any place where there is no script? In gold, is there any place where there are no ornaments? Similarly what is not there in God viz., naturally all is there in God.



किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम्।

पश्यामि त्वां दुर्निरीक्ष्यं समन्ता-

दीप्तानलार्कद्युतिमप्रमेयम्

॥ १७ ॥

kirīṭinaṁ gadinaṁ cakriṇaṁ ca
tejorāśim sarvato dīptimantam
paśyāmi tvāṁ durnirīkṣyaṁ samantā-
ddiptānalārka-dyutimaprameyam

I see You, wearing a diadem, holding a mace and discus, a mass of effulgence, shining alround having a brilliance like the blazing fire and sun, dazzling and boundless on all sides. 17

Comment:—

'Kirīṭinaṁ gadinaṁ cakriṇaṁ ca'—The Lord's cosmic form, retained the famous emblems, club, discus and also diadem. Here the term 'Ca' (and), should denote conch and lotus. Thus Arjuna could behold the four-armed Lord, also in that cosmic form.

'Tejorāśim'—The cosmic form of the Lord, was a mass of splendour i.e., there was unlimited glitter in that form. Sañjaya also, described His splendour in these words, "If there were the effulgence of a thousand suns blazing forth, all at once in the sky, that would hardly be, like that of the mighty Lord" (11/12).

'Sarvato dīptimantam'—Being effulgence incarnate, the Lord was shining everywhere, on all sides.

'Paśyāmi tvāṁ durnirīkṣyaṁ samantāddiptānalārka-dyutimaprameyam'—This brilliance of the cosmic form, of the Lord, was like that of blazing fire and sun. As brilliance of sun, dazzles the eyes, the lord's also dazzled the eyes; the eyes could not bear its sight. [Here it is surprising that though Arjuna was blessed with divine eyes, to behold that form, yet it dazzled him, because of its most wonderful effulgence.]

The splendour and effulgence, of the Lord, was limitless and immeasurable on all sides, and no other splendour can stand comparison with it.

Appendix—'Aprameyam'—All the forms of God, whether

endowed with attributes or attributeless, whether endowed with form or formless, are boundless and His fragment, soul is also boundless—‘anāśīno’prameyasya’ (Gītā 2/18). God is not an object to be known because He is the knower of knowledge even—‘vedāntakṛdvedavideva cāham’ (Gītā 15/15).

‘Durnirīkṣyam’—Though Arjuna was blessed with divine sight by God, yet Arjuna was not fully capable to see the cosmic form of the Lord. It proves that God cannot be known even by the power bestowed upon a man by God. Even God doesn’t know Himself completely, if He knows Himself, how will He remain infinite?



त्वमक्षरं परमं वेदितव्यं
 त्वमस्य विश्वस्य परं निधानम् ।
 त्वमव्ययः शाश्वतधर्मगोप्ता
 सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥
 tvamākṣaram paramaṁ veditavyam
 tvamasya viśvasya paramaṁ nidhānam
 tvamavyayaḥ śāśvatadharmagoptā
 sanātanastvaṁ puruṣo mato me

You are I recognise, the Imperishable, the Supreme Being (Akṣara) to be realized; You are the ultimate refuge of this universe; the protector of eternal Dharma (duty and righteousness) and You are the eternally imperishable Being. 18

Comment:—

‘Tvamākṣaram paramaṁ veditavyam’—The Lord is the imperishable Supreme Being, who is attributeless and formless, and Who has been described in the scriptures, as the absolute or Brahma, and Who is realized by liberated souls.

‘Tvamasya viśvasya paramaṁ nidhānam’—Arjuna says, that the Lord is the ultimate resort or support, of the entire universe. At

final annihilation, the entire universe merges in Him and at the beginning of new creation, it emanates again from Him. Thus He is the final resort (abiding place), of the entire universe. (Here Arjuna offers praises to the Lord, Who is formless, and is endowed with attributes.)

'Tvam śāśvatadharmagoptā'—Arjuna says, that when there is, a decline of righteousness and rise of unrighteousness, the Lord by an incarnation, destroys the evil and protects 'Sanātana Dharma', the Dharma that has existed, since time immemorial and shall exist forever. [Here Arjuna offers praises, to the Lord, endowed with attributes and form.]

'Avyayaḥ sanātanastvaṁ puruṣo mato me'—Arjuna assumes that the Lord is the eternal, imperishable Being, the almighty God, Who remains imperishable, even when the entire universe, perishes.

Appendix—Here the expression 'tvamākṣaraṁ paramaṁ veditavyam' denotes attributeless and formless Brahma; the expression 'tvamasya viśvasya paraṁ nidhānam' denotes God endowed with attributes and formless; and the expression 'tvam śāśvatadharmagoptā' denotes God endowed with attributes and form. It means that 'nirguṇa-nirākāra', 'saguṇa-nirākāra' and 'saguṇa-sākāra'—these all joined together, is the entire form of God, having known which nothing remains to be known (Gītā 7/2) because there is nothing else besides Him.



Link:—After describing the wonderful cosmic form of the Lord from the fifteenth verse to the eighteenth verse Arjuna in the next two verses describes fierceness, terror and power of the cosmic form.

अनादिमध्यान्तमनन्तवीर्य-

मनन्तबाहुं

शशिसूर्यनेत्रम् ।

पश्यामि त्वां दीप्तहुताशवक्त्रं
स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

anādimadhyāntamanantavīrya-
manantabāhum śaśisūryanetram
paśyāmi tvām dīptahutāśavaktram
svatejasā viśvamidam tapantam

I see You, without beginning, middle or end, infinite in power, of infinite arms, the sun and the moon being Your eyes, the blazing fire Your mouth; warming the universe, with Your radiance. 19

Comment:—

'Anādimadhyāntam'—Arjuna saw the Lord, without a beginning, middle or end i.e., He had no limits.

In the sixteenth verse, Arjuna also said, "I see, neither Your beginning, nor middle, nor end." This statement conveys the infinitude of the cosmic body i.e., infinitude in space, while in the nineteenth verse, it is in the context of the infinitude of time. It means, that the Lord, is beyond limits of time, space and causation. All, the space, time and causation, are within Him. Then how can He be encompassed by space, time and causation. In other words, He cannot be measured, by space, time and causation.

'Anantavīryam'—Arjuna, wants to convey, that the Lord's power, strength, glory and energy, are unlimited.

'Anantabāhum'*—The Lord is endowed, with numberless arms.

'Śaśisūryanetram'— The sun and the moon, which illuminate the entire universe, are the Lord's eyes. Thus, the universe is illuminated by His light.

'Dīptahutāśavaktram'—The Lord's mouth, is the blazing fire,

* In the sixteenth verse Arjuna said that the Lord had numerous arms while here he says that He is endowed with infinite arms. It seems that there is repetition. But actually it is not so. There is the description of the divine (mild) form of the Lord while here is the description of His fierce and terrible form.

which receives various articles offered, when religious sacrifice, is performed.

'Svatejasā viśvamidaṁ tapantam'—The Lord warms the universe, with His radiance. It means, that persons, things and incidents etc., that create unfavourable and undesirable circumstances, to torture beings, and those who are affected by those circumstances are, fragments of the cosmic form, of the Lord.

Appendix—This verse means that God is endless in all ways. The universe, which is scorched by the Lord's blazing fire is not different from Him. Therefore He, Who scorches with the blazing fire, and the universe, which is scorched with that blazing fire—both are the manifestations of God.



द्यावापृथिव्योरिदमन्तरं हि
 व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
 दृष्ट्वाद्भुतं रूपमुग्रं तवेदं
 लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

dyāvāpṛthivyoridamantaraṁ hi
 vyāptaṁ tvayaikena diśaśca sarvāḥ
 dr̥ṣṭvādbhutaṁ rūpamugraṁ tavedaṁ
 lokatrayaṁ pravyathitaṁ mahātman

The space between the heaven and earth and all the spheres is pervaded by you, alone. Seeing this marvellous and frightening form of Yours, O Great-Soul, the three worlds feel greatly alarmed. 20

Comment:—

'Mahātman'—By this address, Arjuna means to say, that His self is the greatest of all. None can equal it.

'Dyāvāpṛthivyoridamantaraṁ hi vyāptaṁ tvayaikena diśaśca

sarvāḥ'—The entire space, between heaven and earth, is filled, with the Lord.

The Lord is all-pervading, He pervades all the ten quarters—east, west, north, south, east-north, north-west, west-south, south-east, upward and downward.

'Dṛṣṭvādbhutaṁ rūpamugraṁ tavedaṁ lokatrayaṁ pravyathitaṁ'—[Arjuna having described the frightening form of the Lord, in the nineteenth verse and in the first half of the twentieth verse, now starts describing the result of beholding this form.] Seeing, a dreadful, uncommon, marvellous and resplendent form, of the Lord, all the beings inhabiting the heaven, the earth and the netherworld, are greatly alarmed and are trembling with fear.

Though Arjuna has mentioned of the heaven and the earth, yet he has used the expression, 'the three worlds,' which may include the netherworld, also. The reason, is that Arjuna did not behold these systematically one after the other. He saw the heaven, the earth and the netherworld etc., altogether and so he is describing these in the same manner, in which he beheld.

Now a doubt arises, why were the three worlds greatly alarmed and trembling with fear? Did the beings of the three worlds, also behold, the cosmic form? And if they beheld, it then how?

The clarification is, that Arjuna beheld those three worlds within the cosmic body of the Lord. Those three worlds, were greatly alarmed and were trembling with fear, after noticing the terrible beasts, such as lions, tigers, snakes, as well as, death in His cosmic body.

A Vital Fact

In fact, the entire universe is a fragment of the cosmic form, of the Lord. The transience and modifications that appear in the universe, are nothing but, the sport of the Lord. The Lord, as

well as his cosmic form, has His independent existence, while the universe has no independent existence of its own. Arjuna saw the cosmic form of the Lord, with divine eyes, while devotees perceive this universe, as the manifestation of the Lord.

A passionate person, seeks pleasures in the universe, while a devotee who has nothing to do with mundane pleasures, beholds it as Lord's manifestations. As a child, regards the same woman as its mother, a father, as his daughter, a husband as his wife, and a lion as his prey, similarly the world, appears true with human eyes, transitory, with discriminating eyes, and divine with emotional eyes, and a fragment of the cosmic form seen with divine eyes.

Appendix—The term 'tvayaikena' used in this verse means "only You have revealed Yourself in numberless forms—'Vāsudevaḥ sarvam'. No one can count Your numberless forms but in all of them only You prevail."

In God there are several kinds of wonders. He is endless from different view-points such as space, time, thing, person, form, knowledge and Yoga etc. Whichever we have neither seen nor heard, nor known nor understood and which is beyond our imagination—all that is within the Lord's cosmic form.



Link:—In the next two verses, Arjuna describes the scene of heaven, which he beheld in the Lord's, cosmic form.

अमी हि त्वां सुरसङ्घा विशन्ति
 केचिद्भिताः प्राञ्जलयो गृणन्ति ।
 स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः
 स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

amī hi tvāṁ surasaṅghā viśanti
 kecidbhitāḥ prāñjalayo gṛṇanti

**svastīyuktvā maharṣisiddhasaṅghāḥ
stuvanti tvām stutibhiḥ puṣkalābhiḥ**

Those multitudes of gods merge in You; some in awe with folded hands are chanting Your names and glories; bands of great sages and Siddhas (emancipated souls) cry "Hail Highest Majesty", and shower praises on You with excellent hymns. 21

Comment:—

'Amī hi tvām surasaṅghā viśanti'—When Arjuna went to heaven, he became familiar with the gods there. So Arjuna says, that these gods were entering the Lord's frightening form. All of the gods, are born of Him, remain established in Him, and again merge, in Him.

'Kecidbhītāḥ prāñjalayo gṛṇanti'—Hosts of gods, were entering the Lord's terrible form. The remaining gods, were much afraid of meeting the same fate. With joined palms, therefore, they began to utter the Lord's names, glories and praises.

Though the gods, being afraid of death, viewing the man-lion incarnation (which was within the cosmic form), were singing praises of the Lord. But to Arjuna, it seemed that these gods being terrified of the cosmic form, were resorting to praising the Lord, in His cosmic form.

'Svastīyuktvā maharṣisiddhasaṅghāḥ stuvanti tvām stutibhiḥ puṣkalābhiḥ'—The group of seven principal sages, the sages living in the abode of gods and other great sages, such as Sanaka and Sanandana etc., as well as the gods, were extolling the Lord by means of sublime hymns.

Appendix—Deities (gods), sages and emancipated souls etc., all are the organs of the Lord's cosmic form. Therefore those who are entering the Lord's form, those who are terrified, those who are chanting the Lord's names and glories, are none else but God; and also He in Whom they are entering, by Whom they are terrified, Whose names and glories they are chanting

is also only God. This is the speciality of the Lord endowed with attributes.



रुद्रादित्या वसवो ये च साध्या
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घा
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

rudrādityā vasavo ye ca sādhyā
viśve'śvinau marutaścoṣmapāśca
gandharvayakṣāsurasiddhasaṅghā
vīkṣante tvām vismitāścaiva sarve

The (eleven) Rudras, (twelve) Ādityas, (eight) Vasus, (twelve) Sādhyas, (ten) Viśvedevas, (two) Aśvinikumāras, (forty-nine) Maruts, manes, hosts of Gandharvas, Yakṣas, Asuras and Siddhas—they all, gaze at You, in amazement. 22

Comment:—

'Rudrādityā vasavo ye ca sādhyā viśve'śvinau marutaścoṣmapāśca'—Brief notes, on eleven Rudras, twelve Ādityas, eight Vasus, two Aśvinikumāras, and forty-nine Maruts, have already been given, in the explanation of the sixth verse of this chapter. The names of the twelve Sādhyas are—Mana, Anumantā, Prāṇa, Nara, Yāna, Cittī, Haya, Naya, Haṁsa, Nārāyaṇa, Prabhava and Vibhu (Vāyu Purāṇa 66/15-16).

The ten, Viśvedevas are—Kratu, Dakṣa, Śrava, Satya, Kāla, Kāma, Dhuni, Kuruvān, Prabhavān and Rocamāna (Vāyu Purāṇa 66/31-32).

The seven manes are—Kavyavāha, Anala, Soma, Yama, Aryamā, Agnisvāta and Barhiṣat (Śiva Purāṇa, Dharma. 63/2). They are called 'Ūṣmapā, because they eat hot food.

'Gandharvayakṣāsurasiddhasaṅghā'—The Gandharvas, are said to be born of Kaśyapa's three wives, named Muni, Prādhā

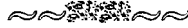
and Ariṣṭā. They are experts in the art of different melodies and music. They are musicians, of the heaven.

The Yakṣas, are said to be born, of Kaśyapa's wife Khasā.

The 'Asuras' (Demons), are the 'Daityas, Dānavas and Rākṣasas,' who are sworn enemies* of Devas (the gods), Kapila etc., are known as Siddha.

'Vikṣante tvām viśmitāścaiva sarve'—All, the above-mentioned gods, manes, Gandharvas, Yakṣas, were gazing at the Lord, in amazement. All of them, were limbs, of the cosmic form, of the Lord.

Appendix—Rudra, Āditya, Vasu, Sādhya, Viśvedeva etc., all are the organs of the entire form of God. Therefore the onlooker and also the objects to be seen—all are none else beside God.



Link:—Arjuna, in the next three verses, while describing the fearful cosmic form, of the Lord, explains its effect, on the universe.

रूपं महत्ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहूरुपादम्।
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोकाः प्रव्यथितास्तथाहम्॥ २३ ॥

rūpaṁ mahatte bahuvaktranetraṁ
mahābāho bahubāhūrupādam
bahūdaraṁ bahudaṁṣṭrākārālaṁ
dr̥ṣṭvā lokāḥ pravyathitāstathāham

O mighty-armed, seeing Your immeasurable and frightening form with numerous mouths, eyes, arms, thighs, feet, bellies and fearful teeth, the worlds are terror-stricken, and so am I. 23

* When the gods and the demons are described together, the term 'Asura' (Demon) stands for those who are the sworn enemies of gods.

Comment:—

[In the Lord's cosmic form, from the fifteenth verse to the eighteenth verse, there is a description of the Lord's divine form, from the nineteenth verse to the twenty-second verse, of his terrible form and from the twenty-third verse to the thirtieth verse, of His very dreadful form.]

'Bahuvaktranetram'—The Lord's, mouths and eyes in His dreadful cosmic form, were of various sizes, shapes and expressed different moods.

'Bahubāhūrupādam'—The arms, thighs and feet, were also of different sizes, shapes and colours etc., and their movements were also unusual.

'Bahudamṣṭrākarāṇaṁ dṛṣṭvā lokāḥ pravyathitāstathāham'—After beholding the terrible teeth, in the Lord's mouths, the worlds were terrified, and Arjuna also was terror-struck.

Arjuna had already described, numerous arms, eyes, bellies, faces of the Lord's cosmic body, and also the terror in the three worlds, after beholding these. Then why is He repeating it?

There are several reasons for doing so.

(1) Arjuna beholds a novelty and singularity, in each phase, of the cosmic form.

(2) After having a vision of the Lord's cosmic form, Arjuna was so much confused and alarmed, that he did not remember what he had already described, and so he repeated it.

(3) First, he spoke of the three worlds, feeling greatly alarmed after beholding the terrible form of the cosmic body. But, here he says that he was also terrified at the sight of the Lord's, terrible cosmic form.

(4) When a man is overwhelmed with emotions of fear or joy, of sorrow or surprise, he repeats, a word, a phrase or a sentence several times. After seeing, a cobra, a man being afraid of it cries, 'A cobra! A cobra! A cobra!' Similarly, a person

left alone, on an island, may describe his loneliness by saying, "Alone! Alone! All alone," and so on. Thus Arjuna has repeated the words out of fear, joy and surprise etc. Arjuna admits this fact, when he says, "Having seen Your form which was never seen before, I feel delighted and my mind is distressed with fear" (11/45). It means, that this is no mere, repitition.

Appendix—Those who are beholding and those who are being beheld, those who are terrifying and those who are being terrified—all those beings and also Arjuna himself are within the cosmic form of God.



नभःस्पृशं दीप्तमनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रम्।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

nabhaḥsprśaṁ dīptamanekavarṇaṁ
vyāttānanam dīptaviśālanetram
dr̥ṣṭvā hi tvāṁ pravyathitāntarātmā
dhṛtiṁ na vindāmi śamaṁ ca viṣṇo

When I see Your form, touching the sky, effulgent in many colours, with mouths wide open, with large shining eyes, my heart trembles with fear, I lose courage and find no peace, O Viṣṇu. 24

Comment:—

[In the twentieth verse, Arjuna described the Lord's height and breadth, while here he describes His tremendous height, only.]

'Viṣṇo'—Arjuna says that it was the all-pervading Lord Viṣṇu Himself, Who incarnated as Kṛṣṇa, in order to lighten the burden of the earth.

'Dīptamanekavarṇam'—The Lord's terrible cosmic form, was multicoloured and effulgent.

'Nabhaḥsprśam'—His form was so tall, that it was touching

the sky. It means, that as far as Arjuna could see he beheld the cosmic form of the Lord meeting the sky. It indicates, that even divine sight could not have access to the end, of the limitless cosmic form of the Lord.

'Vyāttānanam dīptaviśālanetram'— Just like a wild beast, the Lord's mouth was wide open, to ingest the entire universe.

His eyes were large, shining and fiery.

'Dṛṣtvā hi tvām pravyathitāntarātmā dhṛtim na vindāmi śamam ca viṣṇo'— Arjuna says, that he was very much frightened at the sight of the Lord's cosmic form, and he lost his courage, self control and peace of mind.

Here a question arises, that Arjuna besides being a valiant warrior of extraordinary calibre, was blessed with divine eye by the Lord, yet he trembled with fear, while beholding the Lord's cosmic form, but Sañjaya was not terror-struck. Why?

The answer is, that saints say that Bhīṣma, Vidura, Sañjaya and Kuntī, knew the Lord in reality, while Arjuna did not know Him fully. Arjuna's, delusion was not completely destroyed (11/49). So, he trembled with fear. But Sañjaya, knew the reality, about the Lord viz., he had delusion. So Sañjaya was not terror-struck.

It proves, that the Lord and saints, shower their grace, even on unqualified and undeserving persons, but qualified and deserving persons, know the reality about Him, in the same way, as a mother loves her innocent child more than she loves a grown up son, while the grown up son knows her and her loving nature more than an innocent child. The Lord, loved the simple and innocent cowherds, cowherdesses and cows, more than He loved the liberated souls, though the latter knew His true self. Similarly, Sañjaya deserved to have a vision of the Lord's cosmic form, and so he could behold, it without requesting the Lord, while the Lord Himself had to arouse curiosity in Arjuna, and revealed to him this cosmic form, as Arjuna regarded the Lord as his friend, not as the Lord. So the Lord, was more gracious

to Arjuna and it was by His grace, that Arjuna's delusion was destroyed (Gītā 18/73). It proves, that the Lord by His grace, destroys the delusion, of His devotees.

Appendix—Here the term 'nabhaḥspr̥śam' denotes the infinity of God's cosmic form. As far as Arjuna's eye can reach, he sees only the cosmic form—'sā kāṣṭha sā parā gatiḥ' (Kaṭha. 1/3/11) viz., that God is the last limit and the supreme goal.



दंष्ट्राकरालानि च ते मुखानि
 दृष्ट्वैव कालानलसन्निभानि ।
 दिशो न जाने न लभे च शर्म
 प्रसीद देवेश जगन्निवास ॥ २५ ॥

daṁṣṭrākarālāni ca te mukhāni
 dr̥ṣṭvaiva kālānalasannibhāni
 diśo na jāne na labhe ca śarma
 prasīda deveśa jagannivāsa

Seeing Your mouths, with fearful teeth, resembling the raging fires at the time of universal destruction, I know not, the cardinal directions, nor do I find peace. Therefore, be kind to me, O Lord of the gods and the shelter, of the universe. 25

Comment:—

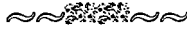
'Daṁṣṭrākarālāni ca te mukhāni dr̥ṣṭvaiva kālānalasannibhāni'—Arjuna says, that seeing the Lord's frightful faces on account of their terrible teeth, and flaring like the raging fire at the time of universal dissolution, he was terror-stricken.

'Diśo na jāne na labhe ca śarma'—Beholding, such a terrible form of the Lord, Arjuna, could not know, even the four quarters of the world. The quarters, are discerned with the help of, sunrise and sun-set. But the sun was shining, the Lord's eye, situated within His cosmic form. Moreover, the splendour of the Lord, was more than even the effulgence of a thousand suns, blazing

forth, all at once (11/12). So, he knew not the four cardinal directions. So being utterly amazed and confused, he lost happiness and peace.

'**Prasīda deveśa jagannivāsa**'— He is the Lord of the gods and Abode of the entire universe. So the gods and men etc., being terrified, invoke the Lord only. After beholding the frightening form of the Lord, being terror-struck, Arjuna thought, that the Lord was displeased and angry. So he prayed to Him, for His pleasure and kindness.

Appendix—The Lord, being pleased with Arjuna, is showing him His cosmic form (Gītā 11/47), but having seen the terrible and frightening form of the Lord, Arjuna has the false notion that the Lord is displeased with him. So he prays to Him to be pleased with him.



Link:—Arjuna in the next two verses describes that the chief warriors were rushing headlong into the Lord's fearful mouths.

अमी च त्वां धृतराष्ट्रस्य पुत्राः
 सर्वे सहैवावनिपालसङ्घैः ।
 भीष्मो द्रोणः सूतपुत्रस्तथासौ
 सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥
 वक्त्राणि ते त्वरमाणा विशन्ति
 दंष्ट्राकरालानि भयानकानि ।
 केचिद्विलग्ना दशनान्तरेषु
 सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

amī ca tvām dhṛtarāṣṭrasya putrāḥ
 sarve sahaivāvanipālasaṅghaiḥ
 bhīṣmo droṇaḥ sūtaputrastathāsau
 sahāsmadiyairapi yodhamukhyaiḥ

**vaktrāṇi te tvaramāṇā viśanti
 daṁṣṭrākarālāni bhayānakāni
 kecidvilagnā daśanāntareṣu
 sandṛśyante cūrṇitairuttamāṅgaiḥ**

All the sons of Dhṛtarāṣṭra, with hosts of kings of the earth, Bhīṣma, Droṇa, Karṇa, with the chief warriors on our side as well, are rushing headlong into Your mouths with terrible teeth and fearful to look at. Some of these are seen sticking in the gaps between the teeth, with their heads crushed. 26-27

Comment:—

'Bhīṣmo droṇaḥ sūtaputrastathāsau sahāsmadiyairapi yodhamukhyaiḥ'—Arjuna says, that the chief warriors on their side, such as Dhṛṣṭadyumna, Virāṭa and Drupada etc., believed in righteousness and were prepared to wage the war, regarding it as their duty. All these warriors, as well as Bhīṣma, Droṇa, Karṇa were rushing headlong into the Lord's mouth. Arjuna mentions these three names, of the rival army, to explain that they also joined the army, as a part of their duty.*

* Bhīṣma—Bhīṣma is a very well-known figure in the history of the world for his vow of life long celibacy and renunciation of his claim to his father's throne in order to facilitate his father's marriage with Satyawatī. He was so firm in his vow that he fought against his preceptor Paraśurāma. Lord Kṛṣṇa had vowed that he would remain unarmed. But when Bhīṣma vowed that he would compel Lord Kṛṣṇa to be equipped with weapon, He had to take up arms, once a whip and the second time a disc and run towards Bhīṣma.

Droṇa—Droṇa ate Duryodhana's food. So it was incumbent upon him to fight, thus he joined the battle regarding it as his duty. But at last listening to the gods he withdraws himself from the battle thinking of his duty as a Brāhmaṇa (a member of the priest class). He was so impartial that he taught his own son, Aśvatthāmā how to set Brahmāstra (a weapon or missile which caused infallible destruction and was used and withdrawn by chanting sacred formulas) in motion only while to his disciple Arjuna he taught both how to set it in motion and how to withdraw it.

Karṇa—Being a bosom friend of Duryodhana, he fought on his side. Even when Lord Kṛṣṇa disclosed to him that he was Kuntī's son, he refused to give up the cause of Duryodhana. Moreover he asked Lord Kṛṣṇa not to disclose the

'Amī ca tvām dhṛtarāṣṭrasya putrāḥ sarve sahaivāvanipāla-saṅghaiḥ'—Those kings who were well-wishers of Duryodhana, and were ready to fight on his side, as well as Dhṛtarāṣṭra's hundred sons—Duryodhana and Duḥśāsana, etc., were rushing headlong, into the Lord's mouths, having terrible teeth.

'Kecidvilagnā daśanāntareṣu sandṛśyante cūrṇitairutta-māṅgaiḥ'—Some warriors were ingested by the Lord, but some of them were seen sticking in the gaps between the teeth, with heads crushed.

Here a doubt arises, as to how, Arjuna saw the warriors rushing headlong into the mouth of the Lord's cosmic form, when they were arrayed alive, on the battlefield? The clarification is, that the Lord asked Arjuna to behold whatever else he desired to see, in His cosmic form (11/7). Moreover, Arjuna had a doubt whether they or their enemies would win (2/6). So Arjuna, could foresee their own victory, in the Lord's cosmic body. The same fact, will be pointed out by the Lord, in response to Arjuna's question (11/32—34).

Appendix—Arjuna, in the cosmic form of the Lord, is beholding the imminent future. The Lord is beyond the limit of time, so in Him the past, the future and the present—the three are only present (Gītā 7/26).



Link:—In the next verse, Arjuna describes those notable

secret to Yudhiṣṭhira otherwise he, regarding him as his elder brother, would handover the kingdom to him and who would hand it over to Duryodhana. So the Pāṇḍavas would lead a miserable life forever.

His charities were incomparable. One day Indra, the king of the gods, in Arjuna's interest, begged him to make a gift of his natural armour and earrings attached to his body. With great delight he tore his armour and earrings from his body and gave them away. Kuntī asked him not to kill anyone of her sons in the war. He promised not to kill her four sons but he would fight against Arjuna who could either be killed or would kill him. Even if Arjuna died, she would have five sons (including him viz., Karṇa).

warriors who were striving for God-realization, and took up arms, regarding it as their duty, by giving the illustration of rivers.

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥

yathā nadīnām bahavo'mbuvegāḥ
samudramevābhimukhā dravanti
tathā tavāmī naralokavīrā
viśanti vaktrāṇyabhivijvalanti

As diverse torrents of rivers rush towards an ocean, so do these warriors of the mortal world, enter into Your blazing mouths. 28

Comment:—

'Yathā nadīnām bahavo'mbuvegāḥ samudramevābhimukhā dravanti'—The source of the water of a river is, ocean. Water evaporates from the ocean, falls as rain, on the earth and shapes as rivers. So, rivers have a natural tendency to flow towards the ocean and finally lose their names and identity, by merging with an ocean. In fact, they had no identity of their own, even in the past, but they merely appeared separate, in the form of the flow of rivers.

'Tathā tavāmī naralokavīrā viśanti vaktrāṇyabhivijvalanti'—Just like, rivers, all the creatures rush towards the Lord, to attain eternal bliss. But, some of them by identifying themselves with the perishable and unreal body, are engaged in worldly pleasures and prosperity, and thus by error, accept their separate existence. But there are other valiant devotees who, not taking any heed for pleasures and prosperity, march towards God, in order to, attain the goal of human life. Bhīṣma and Droṇa etc., were such valiant warriors, who entered the Lord's mouths, blazing with

the fire of knowledge, and thus they became fiery themselves, by attaining oneness with Him.

The term 'Amī (those), has been used to denote, the small number and significance of devotees who strive for, God-realization.



Link:— Arjuna, in the next verse, describes those warriors who being engaged in worldly pleasures and prosperity, joined the war in order to gain praise and kingdom, illustrated by moths.

यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

yathā pradiptam jvalanam pataṅgā
viśanti nāśāya samṛddhavegāḥ
tathaiva nāśāya viśanti lokā-
stavāpi vaktrāṇi samṛddhavegāḥ

As moths out of their folly rush headlong into the burning fire for destruction, even so, do these people, hurriedly speed into Your mouths for their annihilation. 29

Comment:—

'Yathā pradiptam.....samṛddhavegāḥ'—Moths, living in green grass, in the dark night of rainy season, being enamoured of blazing fire, in order to get light, rush into the blazing fire, for their destruction. If a person, out of pity extinguishes the fire, they feel very sad, because they foolishly think, that they have been deprived of a great gain.

'Tathaiva nāśāya viśanti lokāstavāpi vaktrāṇi samṛddhavegāḥ'—Worldly people, generally hanker after worldly pleasures and prosperity and they also think of these. Such warriors were Duryodhana, his co-warriors and such other kings, who were

entering the Lord's blazing mouths, for their destruction i.e., they were paving their way, for eighty-four lac forms of life, and hell. It means, that generally people, hanker after worldly pleasures, prosperity, praise, honour and rest etc. In order to, gain these they have to bear insult, dishonour, loss, worry and internal burning sensation etc., yet they yearn for these.*

Appendix—In the preceding verse there is the illustration of rivers and in this verse there is the illustration of moths. Moths out of their folly, being enamoured of blazing fire, themselves rush into the blazing fire in order to enjoy light, but rivers flow towards the ocean in order to merge in it and to lose their separate identity. Therefore those men who have a desire 'to take' are like moths and the men who have a desire 'to give' are like rivers. The feeling 'to take' is insentience (matter) and the feeling 'to give' is sentience (consciousness). When a man has the notion 'to take' from others, then forbidden actions are performed by him but when a person has the notion 'to give' to others, then virtuous actions are done by him. He, who has a desire 'to take', goes to heaven (paradise) while he who has a desire 'to give' attains salvation. The reason is that the feeling of 'getting' from others leads to bondage while the feeling of 'giving' to others leads to salvation.



Link:—Having described, the entry of the warriors into the Lord's mouths, Arjuna, now in the next two verses, describes the Lord's terrible form, and the process of their destruction.

लेलिह्यसे ग्रसमानः समन्ता-
ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।

*A moth out of ignorance falls on the burning lamp and so does fish devour bait on a fish-hook out of ignorance. But people in spite of knowing the disastrous consequences of desires don't renounce them. How tempting this delusion!

(Bhadr̥hari Vairāgyaśataka)

तेजोभिरापूर्य

जगत्समग्रं-

भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

lelihyase grasamānaḥ samantā-
 llokānsamagrānvadanairjvaladbhiḥ
 tejobhirāpūrya jagatsamagraṁ-
 bhāsaṣṭavogrāḥ pratapanti viṣṇo

Devouring all the worlds through Your flaming mouths, and licking them on all sides, Your fiery rays, fill the whole world with radiance, and heat it, O Viṣṇu. 30

Comment:—

'Lelihyase grasamānaḥ samantālllokānsamagrānvadanairjvaladbhiḥ'—The Lord was devouring the beings of all the worlds through His burning mouths, and was licking them, with His tongue lest anyone of them, should escape.

'Tejobhirāpūrya jagatsamagraṁbhāsaṣṭavogrāḥ pratapanti viṣṇo'—The Lord's brilliance was very frightening and it was burning and tormenting the entire universe.

Appendix—Here the Lord by using the terms 'lokānsamagrān' (all the worlds) and 'jagatsamagraṁ' (insentient and sentient, unmoving and moving beings of the world) means to say that all these are within the entire form of God.

In the Gītā, God has been called 'samagra'—'asaṁśayaṁ samagraṁ mām' (7/1), actions have been called 'samagra'—'yajñāyā-carataḥ karma samagraṁ' (4/23) and in this verse the world has been called 'samagra'. It means that all are the manifestations of God.



Link:—Having viewed the Lord's cosmic form, in its most terrible phase, in which warriors were rushing headlong for their destruction, Arjuna was terrified and also filled with curiosity, to know Who Śrī Kṛṣṇa really was, and what He proposed to do. So he put a question.

आख्याहि मे को भवानुग्ररूपो
 नमोऽस्तु ते देववर प्रसीद।
 विज्ञातुमिच्छामि भवन्तमाद्यं
 न हि प्रजानामि तव प्रवृत्तिम्॥३१॥

ākhyāhi me ko bhavānugrarūpo
 namo'stu te devavara prasīda
 vijñātumicchāmi bhavantamādyam
 na hi prajānāmi tava pravṛttim

Tell me, who You are, so fierce in form. I bow deeply to You, O Supreme Deity, be kind. I wish to know You, the Primal One, in your essence (tattva), for I do not understand Your objective. 31

Comment:—

'Ākhyāhi me ko bhavānugrarūpo namo'stu te devavara prasīda'—Arjuna says, that the Lord revealed Himself in His divine form, as well as the fearful form, and Arjuna, could not know the reality about Him. So, he asked Him, who He was. Beholding such a terrible form, what could he do, but bow down his head? So he bowed deeply to Him. Having a vision of His terrible form, licking the people on all sides, Arjuna prayed to Him, to be merciful to him.

'Vijñātumicchāmi bhavantamādyam na hi prajānāmi tava pravṛttim'—The Lord, first of all incarnated Himself, in his cosmic form (in the form of the world). So he has been addressed as the Primal One. Arjuna could not know the Lord's motive, in revealing that divine form, as well as the terrible form, in His cosmic body. So he wanted to know, His motive in that revelation and also what He wanted to do, afterwards.

Now a question arises, that the Lord's first incarnation was in the cosmic form (in the form of the universe), and here Arjuna beheld His cosmic form, in a limb of His body. Are both of His forms the same or are different? The answer is, that it is only the Lord who knows the reality; yet after reflection, it seems that the

universe was also within the cosmic form, which Arjuna beheld. When it is said, that the Lord pervades everywhere, it means that he pervades the infinite universes, within and without, this universe. All these universes, are held, in one of His limbs.

Appendix—Having seen the grand terrible form of the Lord, Arjuna is so much terrified and perturbed that he asks his friend Śrī Kṛṣṇa Who He is!



Link:—In the next verse, the Lord answers Arjuna's question.

श्रीभगवानुवाच

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
 लोकान्समाहर्तुमिह प्रवृत्तः ।
 ऋतेऽपि त्वां न भविष्यन्ति सर्वे
 येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

śrībhagavānuvāca

kālo'smi lokakṣayakṛtpravṛddho
 lokānsamāhartumiha pravṛttaḥ
 ṛte'pi tvāṁ na bhaviṣyanti sarve
 ye'vasthitāḥ pratyānīkeṣu yodhāḥ

The Blessed Lord said:

I am the mighty world-destroying kāla now engaged in wiping out the world. Even without you the warriors arrayed in the hostile army will not survive. 32

Comment:—

[After reflection, the Lord's cosmic form, seems very extraordinary, because even for Arjuna, possessing the divine eyes it was hard to look at (11/17). Being terrified, Arjuna asked him Who, He was. It seems, that if Arjuna had not put this question to Him, He might have continued to reveal Himself,

to him. But when Arjuna, questioned Him, He ceased revealing Himself and answered his question.]

'Kālo'smi lokakṣayakṛtpravṛddhaḥ'—In the preceding verse, Arjuna asked the Lord, Who He was. So the Lord replied, that He was the mighty world-destroying Time.

'Lokānsamāhartumiha pravṛttaḥ'—Arjuna, said to the Lord, that he did not know His purpose, what He wanted to do. So the Lord answered, that He wanted to exterminate, the warriors of the two armies.

'Rte'pi tvām na bhaviṣyanti sarve ye'vasthitāḥ pratyānīkeṣu yodhāḥ'—Arjuna had said that he would not fight (2/9). So Lord Kṛṣṇa says, that even without him, the warriors arrayed in the hostile army will not survive, because He Himself is bent upon their destruction, and their chances for survival, are nil. Moreover, he himself has seen that the warriors of both the armies were rushing headlong, into His terrible mouths.

Here a doubt arises, that Arjuna saw the warriors of both the armies, rushing headlong into the Lord's mouth, why does the Lord, refer only to the warriors of the hostile army that they will not survive, even without him? The clarification is that Arjuna while fighting, was going to kill the warriors of the hostile army. So, the Lord says that even if he does not kill the warriors of the hostile army, they will not be spared; their destruction is inevitable.

Now, another doubt arises as to why warriors such as Aśvatthāmā etc., were saved. The clarification is, that the Lord talks only about those warriors, who would be killed by Arjuna. The Lord means to say to Arjuna, that the destruction of those warriors of his hostile army, who would be killed by him, is inevitable because they have already been slain by Him, he should become, merely an instrument (11/33).



Link:—In the above verse, the Lord declared, that even without Arjuna, the warriors of his hostile army would not survive. Why then should Arjuna at all engage himself, in this carnage? The answer is given, in the next two verses, by the Lord.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

tasmāttvamuttiṣṭha yaśo labhasva
jitvā śatrūnbhukṣva rājyaṁ samṛddham
mayaiwaite nihatāḥ pūrvameva
nimittamātraṁ bhava savyasācin

Therefore, arise and win glory in conquering the foes, and experience the pleasure of the affluent kingdom. These warriors stand already slain by Me; and you are merely an instrument, O Savyasācin (Savyasācin—One who can shoot arrows with the left hand also). 33

Comment:—

'Tasmāttvamuttiṣṭha yaśo labhasva'—The Lord, says to Arjuna that he himself has beheld, that his rivals will be inevitably slain. So he should, gird up his loins and win glory and fame. But, he should not regard the victory as the fruit of his efforts, as he will be bound (Gītā 5/12) because profit and loss, fame and defame etc., are destined, by the Lord. So a man, should not get entangled in them.

The expression 'Yaśo labhasva' does not mean, that he should get elated by winning fame through victory. He should rather think, that his opponents had already been killed by the Lord, so fame was gained, as was destined. It was not the result of his efforts, otherwise he would be bound.

'Jitvā śatrūnbhukṣva rājyaṁ samṛddham'—An affluent

kingdom, involves two factors (i) There should be no enemy or rival. (ii) It should be rich and prosperous. The Lord, says to Arjuna that after getting victory over his enemies, he will enjoy such an affluent kingdom. To enjoy the affluent kingdom does not mean that he should enjoy riches. But it means, that the kingdom to which ordinary men are attracted, can be acquired by him easily.

'Mayaivaite nihatāḥ pūrvameva'—The warriors of Arjuna's hostile army, have already been slain by the Lord, because their days are numbered.

'Nimittamātram bhava savyasācin'—Arjuna, was called 'Savyasāci' because he could shoot arrows with his left hand, also. Addressing him by this term, the Lord asks him to shoot arrows with both of his hands i.e., he should fight heart and soul with full courage, valour and intelligence, carefully by becoming merely His instrument and he should not feel proud of his victory because, they have already been slain by Him.

A striver, should also apply his intellect and power etc., for God-realization. But he should not be proud, of his resources and devotion etc. He should think, that he will attain Him only, by His grace. The Lord declares, it in the Gītā, "A devotee performing all actions, by My grace, attains the eternal, imperishable Abode" (18/56); "Fixing your mind on Me, you will by My grace, overcome all obstacles" (18/58). Thus a striver, without having any pride, by His grace, attains Him. Every person, while performing his duty, should try his best but he should not be proud of his success, in the least. When Lord Kṛṣṇa, raised the Govardhana, he asked the cowherds also to support it, with their sticks. The cowherds thought that their sticks were supporting the Govardhana, but actually it was the nail of the little finger of the Lord's left hand, which supported the Govardhana. When they felt proud, the Lord moved his finger a little downward, and the Govardhana began to slip downward. So, all of them

cried, "O brother Kṛṣṇa, help us." The Lord, asked them to apply their full strength. But, when they found their efforts futile, the Lord raised the mount up, with His finger. So, if a man by becoming an instrument in the Lord's hands, without having pride of his power, and without having a desire for the fruit of his actions, performs his duty, he may attain salvation. A striver, meets with failure, due to his pride. If he does not have pride, he can attain salvation, instantly. The pride in his efforts, is a stumbling block to his attainment. Therefore, the Lord advises Arjuna, not to feel proud, but regard it as His grace. Whatever is to happen will certainly, happen. It cannot be checked by a man, with his power. So, he should remain equanimous, in whatever happens, as a result of his actions. By doing so, he will attain salvation, because bondage, damnation to hell and degradation, to eighty-four lac species, is the result of misdeeds, whereas salvation, liberation, beatitude and divine love etc., are natural and self-evident.

Appendix—‘Nimittamātraṁ bhava savyasācin’—By this expression the Lord does not mean that Arjuna should perform actions nominally but it means that he should apply his full power but he himself should not take the credit of his victory viz., he should make the best efforts but he should not feel proud of his achievement. Whatever power, knowledge and capability have been bestowed upon a striver by God, he should fully apply them but he can't attain God by applying his power. He will be attained by His grace only.

God is showering His grace most graciously on us. As a calf draws milk only from one udder of the cow, but God has provided her with four udders. Similarly God is showering His grace from the four sides. We have to become merely an instrument in His hand. Arjuna had to fight in the war, therefore the Lord asks him to fight by merely becoming an instrument and he will get victory. Similarly we have the world before us, if we practise

spiritual discipline by becoming merely an instrument, we shall get victory over the world.



द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योधवीरान्।
मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान्॥ ३४ ॥

droṇam ca bhīṣmam ca jayadratham ca
karṇam tathānyānapi yodhavirān
mayā hatānstvam jahi mā vyathiṣṭhā
yudhyasva jetāsi raṇe sapatnān

Slay, Droṇa, Bhīṣma, Jayadratha, Karṇa and other brave warriors who are already doomed to be killed by Me. Be not afraid. Fight, and you will conquer your enemies, in battle. 34

Comment:—

'Droṇam ca bhīṣmam ca jayadratham ca karṇam tathānyānapi yodhavirān mayā hatānstvam jahi'—Lord Kṛṣṇa, exhorted Arjuna to fight by giving up fear, because Droṇa, Bhīṣma, Jayadratha, Karṇa and such other valiant warriors,* however formidable they might be, they stand already slain by Him. So he should get victory over them, without being proud of his victory.

'Mā vyathiṣṭhā yudhyasva'—Arjuna considered it sinful, to kill his preceptor, Droṇa and patriarch Bhīṣma. So the Lord asks him not to be distressed with fear of violence. He should perform, his duty of waging war, as he is a warrior belonging to the warrior class.

* Bhīṣma, Karṇa and Droṇa were well-known for the bravery throughout the world. So it was difficult to get victory over them. Jayadratha was not such a valiant warrior, but he was armoured with the boon that he who dropped his severed head on the ground, would have his own head smashed into a hundred pieces.

'Jetāsi raṇe sapatnān'—Arjuna, was not sure whether they would win the war, or they would be vanquished by the enemy (Gītā 2/6). So the Lord, while revealing His cosmic form to him, said to him, "Behold within this body, whatever else you desire to see" (11/7). He saw scenes of his victory and the enemy's defeat. Arjuna, also beheld Bhīṣma, Droṇa and Karna, the valiant warriors of the hostile army rushing headlong into the Lord's body. So, He declares, that he will conquer, his enemies in battle.

An Important Fact

A striver, gets discouraged when he finds himself incapable of controlling worldly temptation and removing evils. So, the Lord encourages him, by declaring, "Be not distressed with fear. Fight, you will conquer, your enemies." So a striver, having no pride of his own, by depending on the Lord, should perform his duty. If he is worried about the enemies, it means, that he has pride of his own. Moreover, he should not be worried about evil thoughts, if these come to his mind, because they are all perishable, and have been destroyed, by the Lord. So a striver, should not attach importance to them.

"Kill those, who stand already killed, by Me"—this statement of the Lord arouses a doubt, that if someone kills a person it means, that he is killed only by the Lord. Thus, does the murderer incur no sin? The answer is, that no one is authorized to slay others, or to trouble them. He has a right, only to serve others, and give comfort to them. If one had the right to kill others, there would not be any value, of a sanction and prohibition. So, a person, who murders others or tortures them, certainly incurs, sin. But a member of the warrior class, who by giving up pride and selfishness, joins a battle, as sanctioned by scriptures, incurs no sin, because it is his duty.

Appendix—Lord Kṛṣṇa says to Arjuna that all the valiant warriors have already been slain by Him. This should mean that

a striver's attachment and aversion, desire and anger etc., have already been destroyed viz., they have no existence. We ourselves have given them existence, have valued them and have accepted them in ourselves. In fact they have no independent existence at all—'nāsato vidyate bhāvaḥ' (Gītā 2/16).



Link:—Beholding the very terrible cosmic form of the Lord, Arjuna asked Him, in the thirty-first verse, who He was and what He wanted to do. In the thirty-second verse, the Lord answered, that He was the mighty Time, and came to destroy the world. Then in the thirty-third and thirty-fourth verses, the Lord asked him to fight, consoling him that he would win, because his enemies had already been killed by Him. Sañjaya, now reveals to Dhṛtarāṣṭra, Arjuna's reaction to the Lord's exhortation.

सञ्जय उवाच

एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं—
सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

sañjaya uvāca

etacchrutvā vacanam keśavasya
kṛtāñjalirvepamānaḥ kirīṭi
namaskṛtvā bhūya evāha kṛṣṇaṁ—
sagadgadam bhītabhītaḥ praṇamya

Sañjaya said:

Having heard these words of Lord Keśava, the crowned one (Arjuna), with folded hands, trembling, prostrating himself over again overwhelmed with fear addressed Lord Kṛṣṇa, in a choked voice, after bowing down. 35

Comment:—

'**Etacchrutvā vacanam keśavasya kṛtāñjalirvepamānaḥ kirīṭi**'—Arjuna, was terror-struck, after beholding the Lord's terrible cosmic form. He was more terrified when the Lord declared, that He was the mighty Time, Who would destroy all the warriors. So, he began to tremble and bowed to Him, with joined palms.

Arjuna helped Indra, the king of the gods, by killing demons Kāla and Khañja etc. As a token of his pleasure, Indra placed a divine diadem (Kirīṭa), possessing the brilliance of sun, on his head. So Arjuna is called 'Kirīṭi' viz., the crowned one. Here, the same Arjuna, who helped Indra by killing huge demons, was trembling with fear.

'**Namaskṛtvā bhūya evāha kṛṣṇaṁsagadgadaṁ bhītabhītaḥ praṇamya**'—Time, is Lord's destroying power, which always keeps on devouring all beings without exception. When Arjuna, beheld the terrible form of the Lord, he thought that Lord Kṛṣṇa is the master of that Time (Death), which devours the entire universe. So, except Him, there was no saviour, to protect him, from the clutches of Time (Death). So Arjuna, bowed deep to Him, again and again.

'**Bhūya**'—By this term, Sañjaya means to say, that from the fifteenth verse to the thirty-first verse, Arjuna offered praises to the Lord and bowed to Him, and now again he begins to offer his praises to Him and bows to Him.

Voice, gets faltered and choked, out of fear, as well as joy. If Arjuna had been too much terrified, he could not have uttered any words. It shows, that Arjuna was not, too much terrified.



अर्जुन उवाच

स्थाने हृषीकेश तव प्रकीर्त्या

जगत्प्रहृष्यत्यनुरज्यते

च ।

रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्गाः ॥ ३६ ॥

arjuna uvāca

sthāne hr̥ṣīkeśa tava prakīrtiā
jagatprahr̥ṣyatyanurajyate ca
rakṣāmsi bhītāni diśo dravanti
sarve namasyanti ca siddhasaṅghāḥ

Arjuna said:

O Omniscient Lord, it is but apt that the universe exults, and is filled with love by chanting Your names and glory; terrified demons are fleeing in all directions, and all the hosts of Siddhas (perfected souls) are bowing to you. 36

Comment:—

[It is observed, that a man being overwhelmed with terror, cannot speak. But Arjuna though terrified is offering praises to the Lord, from the thirty-sixth verse to the forty-sixth verse. How? The answer is, that after beholding the cosmic form of the Lord, Arjuna was terrified, as well as delighted, as he himself says, "I feel delighted, that I have seen what was never seen before; at the same time, my mind is confounded with fear" (11/45). It proves that Arjuna was not so much overwhelmed with terror, that he could not offer praises, to the Lord.]

'Hr̥ṣīkeśa'—'Hr̥ṣīka' means senses and 'Īśa' means master, so 'Hr̥ṣīkeśa' means the Lord of the senses viz., God. It means, that the Lord is the conductor of senses and mind etc.

'Tava prakīrtiā jagatprahr̥ṣyatyanurajyate ca'—People of the world, by having a disinclination for the world, chant the names and glory of the Lord, narrate His activities and listen to these. By doing so, they are delighted. It means that people, by having an inclination for the world, develop attachment, aversion and burning sensation etc., while, by chanting the Lord's names and

glories, they attain peace and delight.

When the Lord incarnates, all the sentient and insentient beings, such as gods, human beings, sages, birds, beasts, trees, plants, rivers and streams etc., are delighted. Similarly, all of them are delighted, by chanting the Lord's names and glories. When they get delighted, by chanting His name and glories i.e., their minds get engrossed in Him, then they develop devotion for Him.

'Rakṣāmsi bhītāni diśo dravanti'— All the demons, giants, ghosts and evil-spirits, etc., flee in different directions, out of fear when, Lord's names and glories, are chanted.* They flee, due to their own sins, not due to hearing of the Lord's names and glories.

It is because of their sins, that their ears cannot hear most pious, auspicious names and glories, of the Lord. But, if they stay there and listen to His names and glories, they become free, from their base life and attain salvation.

'Sarve namasyanti ca siddhasaṅghāḥ'—The perfected souls, saints and strivers, by chanting the Lord's names and glories and listening to His sports, bow to Him.

All these scenes and sports are being revealed by the Lord, in His divine cosmic form.

'Sthāne'—Arjuna, shows propriety of the above-mentioned actions of beings, because an inclination for the Lord, leads to peace and bliss, while disinclination for Him, leads to disquietude and distresses. It means, that a being (spirit) is a portion of the Lord, and so he is delighted by having an inclination for Him, and such qualities as peace, forgiveness and politeness, are revealed in him. But if he goes astray, he

* The places, where people don't chant and listen to the Lord's names, glories and sports which dispel fear of demons, are haunted by ogresses (Śrīmadbhā. 10/6/3).

has to face adversity, which is natural.

The man (soul), is a fragment of the Lord. But, having an inclination for matter, he has a desire for prosperity and pleasure. The more, he tries to gain these, the more entangled, he gets in disquietude, adversity and in burning sensation etc. But, when by having disinclination for the world, he starts moving towards the Lord, he starts attaining bliss, and his sorrows diminish.

Appendix—Here the term 'sthāne' should be understood for both the preceding verses and the succeeding verses to this verse. Whatever the Lord said in the thirty-second, thirty-third and thirty-fourth verses and whatever has been said in this verse for that Arjuna says, "O Lord! You said that the warriors of the hostile army have already been slain and I should merely become an instrument—in this way whatever You said is quite proper. The world is delighted by chanting Your names and glories, and the demons, being terrified, are fleeing—whatever is happening is proper. All this human-drama is being staged by You, not by me."



Link:— Arjuna justifies the propriety of the term 'Sthāne', used in the preceding verse, in the next four verses, and offers repeated salutations to the Lord.

कस्माच्च ते न नमेरन्महात्मन्
 गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
 अनन्त देवेश जगन्निवास
 त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

kasmācca te na nameranmahātman
 garīyase brahmaṇo'pyādikartre
 ananta deveśa jagannivāsa
 tvamakṣaram sadasattatparam yat

O Great Soul, why should they not bow to You, the greatest

of all, the progenitor, even of the Brahmā? O Infinite one, O Lord of the gods, O Abode of the universe, You are eternal. You are the being (real), the non-being (unreal), and that, which is beyond, both being and non-being viz., the Imperishable Brahma. 37

Comment:—

'Kasmācca te na nameranmahātman gariyase brahmaṇopyādikartre'—The Lord, is the progenitor not only of the universe, but of Brahmā Himself, who created it. Thus, being the greatest and the best of all the worldly things and persons etc. He deserves the homage of all. Homage, is paid to two kinds of persons (i) Preceptors (ii) Parents, grand-parents and elders. The Lord, is the preceptor* and father of Brahmā, the creator of the universe.

'Ananta'—The Lord, is infinite, because He transcends time, space and intellect etc. He has no beginning and no end. His forms and glories, are also infinite.

'Deveśa'—He is the Lord of all the gods, who are known, such as Indra, the king of the gods and Varuṇa, the deity of the waters etc., as well as, those who are unknown; their destiny, is shaped by Him and He controls all of them.

'Jagannivāsa'—The Lord, is the Abode of the infinite universes, because all of them are held in one of His limbs. In spite of it, that limb is not fully occupied, it still remains vacant.

'Tvamākṣaram sadasattatparam yat'—The Lord, is Imperishable.† He is the real, which never ceases to be and He is also the unreal, which has no existence, and He is also, the Absolute, the Transcendental, Who is beyond the power of senses, mind and intellect and cannot be described, in anyway.

* Sage Patañjali has said, "The Lord is the preceptor of even Brahmā who emanated from Him first of all" (Yogadarśana 1/26).

† In the first verse of the eighth chapter Arjuna asked, "What is Brahma?" The Lord answered, "The Supreme Imperishable is Brahma." Similarly Arjuna called Him the Imperishable in (11/18) and also in this verse.

It means, that He is the best, the greatest and the most Supreme Being. So it is proper to pay obeisance to You.

Appendix—By the expression ‘Sadasaccāham’ (9/19) and by the expression ‘sadasattatparam’ used here the infinitude and entirety of the Lord endowed with attributes are proved.

The real and the unreal are relative terms, so they are earthly (worldly) but He Who is beyond them, having independent existence, is unearthly (divine). Both the mundane and the divine are the manifestations of the entire God. The higher and lower nature of God are not beyond the real and the unreal but God transcends the real and the unreal also—‘mattaḥ parataram nānyatkiñcidasti dhanañjaya’ (Gītā 7/7).

Within ‘saguṇa’ (entire form of God), ‘nirguṇa’ can be included, but within ‘nirguṇa’, ‘saguṇa’ cannot be included. The reason is that in ‘saguṇa’ there is no negation of ‘nirguṇa’, but in ‘nirguṇa’ there is negation of ‘saguṇa’. Therefore ‘nirguṇa’ is unipresent (finite) viz., within it all is not included. But within ‘saguṇa’ (entire form) all is included, nothing is left out. Therefore, Arjuna by the expression ‘sadasattatparam yat’ seems to say, “You are the real, You are the unreal and You are also the entity beyond these two, which we can imagine. From the view-point of knowledge You are also the indescribable entity which can be called neither real (existent) nor unreal (non-existent)—‘na sattannāsaducyate’ (Gītā 13/12). It means that there neither has been, nor is, nor will be, nor can be anyone else besides You viz., You and only You exist.”



त्वमादिदेवः पुरुषः पुराण-

स्त्वमस्य विश्वस्य परं निधानम्।

वेत्तासि वेद्यं च परं च धाम

त्वया तत् विश्वमनन्तरूप ॥ ३८ ॥

tvamādidēvaḥ puruṣaḥ purāṇa-
 stvamasya viśvasya paraṁ nidhānam
 vettāsi vedyam ca paraṁ ca dhāma
 tvayā tataṁ viśvamanantarūpa

You are the Primeval God, the primordial spirit. You are the ultimate shelter of the universe, you are the knower, the knowable and the Supreme Abode. This universe is fully pervaded by you, Being of infinite forms. 38

Comment:—

'Tvamādidēvaḥ puruṣaḥ purāṇaḥ'—The Lord, is the Primal Deity, because He is the source of everything sentient and insentient. He is called the most ancient Person, because He is the source of the entire creation and is eternal.

'Tvamasya viśvasya paraṁ nidhānam'—He is the ultimate resort of the universe, because the entire universe emanates from Him, abides in Him and merges in Him.

'Vettāsi'—It is He, Who possesses real and full knowledge of the past, the present and the future, and there is none who can be equal to Him in knowledge.

'Vedyam'—He is the only knowable by the scriptures and the saints and His knowledge, is the highest goal of human life.

'Paraṁ dhāma'—He, is the Supreme Abode, attaining Whom, there is no return and nothing remains to be done, to be known, and to be acquired. This Supreme Abode, is also called salvation or the Supreme State etc.

'Anantarūpa'—His forms, which He revealed in His cosmic body, are infinite.

'Tvayā tataṁ viśvam'—The entire universe, is pervaded by Him, He permeates every particle, of the universe.

Appendix—In this verse Arjuna is repeating the utterances of the Lord by the term 'ādideva' which was expressed by the Lord by the expression 'ahamādirhi devānām maharṣīnām ca

sarvaśaḥ' (10/2). Though Prakṛti is also beginningless—'prakṛtiṁ puruṣaṁ caiva viddhyanādī ubhāvapi' (13/19), yet prakṛti depends on God. The reason is that prakṛti is the kaleidoscopic power of God but God is not anyone's power and He is the master of the power.

'purāṇaḥ'—The Lord mentioned it by the term 'purāṇam' (8/9). No one is more ancient than God because He is beyond time.

'paraṁ nidhānam'—It was mentioned by the Lord by the term 'nidhānam' (9/18). The universe is endless but it abides in a fragment of God.

'vettā'—This was mentioned by the Lord by the expression 'vedāhaṁ samatītāni' etc. (7/26).

'vedyam'—This was mentioned by the Lord by the term 'vedyam' (9/17).

'paraṁ dhāma'—The Lord mentioned it by the expression 'yaṁ prāpya na nivartante taddhāma paramaṁ mama' (8/21).

'tvayā tataṁ viśvam'—The Lord mentioned it by the expressions 'yena sarvamideva tatam' (8/22) and 'mayā tatamideva sarvam' (9/4).



वायुर्यमोऽग्निर्वरुणः

शशाङ्कः

प्रजापतिस्त्वं

प्रपितामहश्च ।

नमो

नमस्तेऽस्तु

सहस्रकृत्वः

पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

vāyuryamo'gnirvaruṇaḥ

śaśaṅkaḥ

prajāpatistvaṁ

prapitāmahaśca

namo namaste'stu

sahasrakṛtvaḥ

punaśca bhūyo'pi namo namaste

You are the God of wind, God of death (yama), God of fire and water, the moon-god, Prajāpati, and the great grandfather of

beings. Salutations to You, salutations a thousand time and again salutations to You. 39

Comment:—

'Vāyuḥ'—The Lord, is the Wind-god who gives life-breath and energy, to all beings.

'Yamaḥ'—The Lord is the god of death, and the entire universe, is controlled by Him.

'Agniḥ'—He is the Fire-god, who gives light, fire and heat and digests food as the gastric fire.

'Varuṇaḥ'—The Lord is the god of water, without which life is impossible.

'Śasāṅkaḥ'—The Lord is the moon, which nourishes plants, herbs and vegetation.

'Prajāpatiḥ'—He is Dakṣa Prajāpati, who created the universe.

'Prapitāmahaḥ'—Brahmā is the grandfather of all beings, because he is the father of Dakṣa Prajāpati who created the universe. God is the creator of Brahmā. So, He is the great grandfather of all beings.

'Namo namaste'stu sahasrakṛtvaḥ punaśca bhūyo'pi namo namaste'—The Lord, Himself is god Indra and He is also other gods. He possesses infinite forms. How can Arjuna describe His merits and glories? He can do nothing, besides bowing to Him again and again.

A striver, is responsible for performing his duty, only so long as he depends on his power i.e., he is proud of his power. But, when he is unable to perform it, he only bows to the Lord i.e., he surrenders himself to the Lord, and then the full responsibility goes to the Lord, and he then performs the duty, only as His instrument, without having any responsibility, of his own.



नमः पुरस्तादथ पृष्ठतस्ते
 नमोऽस्तु ते सर्वत एव सर्व।
 अनन्तवीर्यामितविक्रमस्त्वं
 सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

namaḥ purastādatha prṣṭhataste
 namo'stu te sarvata eva sarva
 anantavīryāmitavikramastvaṁ
 sarvaṁ samāpnoṣi tato'si sarvaḥ

O Lord of infinite prowess, my salutations to You from the front, the rear and from all sides. O All in all! You, who possess limitless might, and pervade the world, You are omnipresent. 40

Comment:—

'Namaḥ purastādatha prṣṭhataste namo'stu te sarvata eva sarva'—Being horror-struck, Arjuna is unable to think what to say, and so he bows to the Lord, and offers Him salutations from all quarters.

'Anantavīryāmitavikramastvam'—The Lord, possesses infinite prowess and might, which is beyond the conception of any mortal.

'Sarvaṁ samāpnoṣi tato'si sarvaḥ'— He pervades the entire universe, there is no atom in the universe, which is devoid of Him.

Arjuna, beholds that the Lord pervades infinite universes and infinite universes, abide in one of His limbs.

Appendix—Having seen the divine cosmic form of the Lord, Arjuna said, "You are scorching the universe with your radiance"—'svatejasā viśvamidam tapantam' (11/19), then He who was scorching and also the universe which was being scorched—both are the organs of the Lord's cosmic form. Seeing the frightening form of the Lord, the three worlds are greatly alarmed—'lokatrayaṁ pravayathitam mahātman' (11/20), the world

which is greatly alarmed is also an organ of the Lord's cosmic form. Having seen God, the gods being terrified, are uttering the Lord's glories—'kecidbhītāḥ prāñjalayo gṛṇanti' (11/21) and 'terrified demons are fleeing in all the ten directions'—'rakṣāṁsi bhītāni diśo dravanti' (11/36)—thus the terrified gods and demons are also the organs of the cosmic form of the Lord. The reason is that these gods and demons etc., were not present in Kurukṣetra, but they were seen by Arjuna in the cosmic form of God.

Brahmā, Viṣṇu, Śiva, Rudras, Ādityas, Vasus, Sādhya, Viśvedevas, Aśvinīkumāras, Maruts, manes, celestial serpents, Gandharvas, Yakṣas, Asuras, great sages, Siddhas, Wind-god, Yama (god of death), god of fire, god of water, the moon, the sun etc., and besides them Bhīṣma, Droṇa, Karṇa, Jayadratha etc., all the kings are the organs of the Lord's divine cosmic form. Not only this but Arjuna, Sañjaya, Dhṛtarāṣṭra and the armies of Kauravas and Pāṇḍavas are also the organs of that cosmic form—'sarvaṁ sāmāpnoṣi tato'si sarvaḥ.'

It means that whatever insentient or sentient, unmoving or moving is being seen, heard and thought of, that is all only imperishable God. In order to realize it, a striver should have a firm belief that whether he understands it or not, he realizes it or not, he accepts it or not, but this is a verity. As water-element equally pervades, whether it is a drop of water or a big ocean, similarly God pervades everywhere from the tiniest to the biggest objects—by having this belief, a striver should do obeisance mentally every time to all persons and objects etc. Whatever objects such as trees, rivers, mountains, stones and walls etc., are seen, by beholding his favourite God in them he should pray to them, 'O Lord! Bestow your love upon me. I do obeisance to You'. By doing so God will be visible to him everywhere because in fact 'All is God'.



Link:—Arjuna in the next two verses prays to the Lord to

forgive him for the offences committed by him because he did not know Him in His true perspective.

सखेति मत्वा प्रसभं यदुक्तं
 हे कृष्ण हे यादव हे सखेति ।
 अजानता महिमानं तवेदं
 मया प्रमादात्प्रणयेन वापि ॥ ४१ ॥
 यच्चावहासार्थमसत्कृतोऽसि
 विहारशय्यासनभोजनेषु ।
 एकोऽथवाप्यच्युत तत्समक्षं
 तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

sakheti matvā prasabham yaduktam
 he kṛṣṇa he yādava he sakheti
 ajānatā mahimānam tavedam
 mayā pramādātpraṇayena vāpi
 yaccāvahāsārthamasatkṛto'si
 vihāraśayyāsanabhojaneṣu
 eko'thavāpyacyuta tatsamakṣam
 tatkṣāmaye tvāmahamaprameyam

Whatever I may have said due to carelessness or love, addressing You as "O Kṛṣṇa, O Yādava, O Friend", thinking of You only as a friend ignorant of Your greatness; and the way in which I may have shown any disrespect to You in jest, while playing, reposing, sitting or dining, either alone or in company—I crave forgiveness from You, Who are infinite, O infallible Lord. 41-42

Comment:—

[Having seen the terrible form, of the Lord, when Arjuna is terror-struck, he forgets that He is Śrī Kṛṣṇa, and so he asks Him Who He is. But, when he regains his memory, he comes to know, that He is the same Lord Kṛṣṇa, his friend. So he prays

to Lord Kṛṣṇa, to forgive him for any of his past offence.]

'Sakheti matvā prasabham yaduktam he kṛṣṇa he yādava he sakheti ajānatā mahimānam tavedam mayā pramādātpranayena vāpi'—Those, who are venerable do not, called by personal names. They are addressed as your highness, your honour, or sire or sir, etc. Arjuna, did not pay due regard and reverence to Kṛṣṇa, Who was no other than the Lord, Himself. He did not know Him and His glory, in reality. So, he instead of addressing Him, as sir or sire etc., addressed Him in a familiar and friendly way, as 'Kṛṣṇa' or 'friend', due to carelessness or love. Arjuna, knew the Lord's real self and His glories, to some extent, because he rejecting the powerful Nārāyaṇī army (consisting of 1,09,350 foot-soldiers, 65,610 horses, 21,870 chariots and 21,870 elephants) and opted for Him, Who would remain unarmed in the war. But, he did not know, that the Lord holds infinite universes, in one of His limbs and His glories, are infinite. So he realized that he was an ordinary mortal, while the Lord is the greatest master of even gods, and His merits, are numberless. In fact, no one can know the glory of the Lord, in its entirety. It is infinite. In case, it is known, it becomes finite. When even glories emanating from His power, are countless, how can His own glories be finite, and be counted and grasped?

'Yaccāvahāsārthamasatkṛto' si vihāraśayyāsanabhojaneṣu eko'-thavāpyacyuta tatsamakṣam tatksāmaye tvāmahamaprameyam'—Arjuna, realized that he by regarding the Lord as his equal and friend, had slighted and shown disrespect to Him, the Infinite, in jest, while playing, reposing, sitting or dining, either alone or in company, and it was quite improper and unseemly, on his part, to do so. So, he humbly sought His pardon, for his past misbehaviour.

Arjuna and Lord Kṛṣṇa were, indeed very intimate friends. Both of them were very frank with each other, while playing, bathing, reposing, sitting or dining etc. So, Arjuna might not have

behaved with decorum and poked fun at him. Arjuna addressed the Lord as infinite, because He was beyond the limit, of even divine eyes.

Appendix—Arjuna regarded Lord Kṛṣṇa as his friend but having seen the Lord's glory, he forgets the notion of friendship with Him and he is surprized and terrified. He could never think of such a grandeur of the Lord.



Link:— In the next two verses, Arjuna describing His glories, pleads for forgiveness again.

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ४३ ॥

pitāsi lokasya carācarasya
tvamasya pūjyaśca gururgariyān
na tvatsamo'styabhyadhikaḥ kuto'nyo
lokatraye'pyapratimaprabhāva

You are the Father, also the Great Teacher of this animate and inanimate creation and are supremely adorable. O Lord, manifesting incomparable glory, in all the three worlds, there is none equal to You; who could then possibly excel You? 43

Comment:—

'Pitāsi lokasya carācarasya tvamasya pūjyaśca gururgariyān'— He, is the father of human beings, birds, beasts and all other animate and inanimate beings, in infinite universes, because all the beings emanate from Him, and are sustained by Him. He is also the greatest teacher, because He is adored, even by gods and teachers, and is the source of all knowledge.

'Na tvatsamo'styabhyadhikaḥ kuto'nyo lokatraye'pyapratima-

prabhāva'—There, neither is, nor can be, anyone equal, to the Lord. The Lord's power is incomparable. Then how could any one excel him ?

Appendix—Arjuna from the worldly point of view, by regarding the world as existent, says "There is none equal to You; who could then possibly excel You?" But in fact, when there is none else besides God, then no question arises of being equal to Him or to excel Him.



तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥

tasmātpraṇamya praṇidhāya kāyaṁ
prasādaye tvāmahamīsamīḍyam
piteva putrasya sakheva sakhyuḥ
priyaḥ priyāyārhasi deva soḍhum

Therefore, O adorable Lord, bowing deeply and prostrating before You, I implore You to forgive me. Bear with me, O Lord as a father with a son, as a friend with a friend, or as a lover with his beloved, and forgive my faults. 44

Comment:—

'**Tasmātpraṇamya praṇidhāya kāyaṁ prasādaye tvāmahamīsamīḍyam**'—He, is the Lord of infinite universes, possessing infinite attributes and glories. Arjuna says to Lord Kṛṣṇa, when even great sages, saints and gods, who always offer praises to Him, cannot know His infinite glories, how can he offer praises to Him? So, he can merely bow down, and prostrate his body, at His feet, in order to please Him.

'**Piteva putrasya sakheva sakhyuḥ priyaḥ priyāyārhasi deva soḍhum**'—Three factors are responsible for insulting a person

(i) carelessness (ii) Fun (iii) Intimacy. As a child out of ignorance sitting on the lap of its father, pulls the beard and the moustache of its father, and even slaps him, yet the father, is pleased with it. He has not the least feeling, that the child, is slighting and insulting him. A friend, is very frank with his intimate friend and insults him, in jest, while playing, reposing, sitting or dining etc., his friend, takes it lightly treating it, as fun. A husband, condones the lapses of his wife, because of their intimacy. So Arjuna, prays to Lord Kṛṣṇa to forgive all his faults, in the same way, as a father or a friend or a husband, does for his son, friend, or wife.

In the forty-first and forty-second verses, Arjuna explained that carelessness, intimacy and fun, are three factors, which contribute to a feeling of a slight. So, here by citing the examples of father and son, husband and wife, friend and friend, Arjuna clarifies the above three factors, respectively.

Eleven kinds of sentiments, in the eleventh chapter

In the eleventh chapter, there is description of eleven sentiments. In the Lord's divine form there is a sentiment of serenity (11/15—18), in the cosmic form there is a sentiment of wonder, (11/20); in the fearful form, in which people are being destroyed, there is a sentiment of wrath (11/30—32); in the vast and terrible form having fearful teeth resembling a raging fire, there is a sentiment of disgust (11/23—25); when Lord Kṛṣṇa asks Arjuna to arise for battle, there is a sentiment of bravery (11/33); when Arjuna bows down and prostrates his body, there is a sentiment of service (11/44); when Arjuna beholds warriors, entering the Lord's mouth, with great rapidity for destruction, there is a sentiment of pity (11/28-29); when Arjuna prays to Lord Kṛṣṇa, to forgive his faults, by giving illustrations of a father, a friend and a husband, these are sentiments, of affection, friendship and conjugal love, respectively (11/44) and when Arjuna thinks

of the way, in which he might have insulted Lord Kṛṣṇa in jest, there is the sentiment of humour (11/42).



Link:—Arjuna, in the next two verses, prays to the Lord to reveal His four-armed form.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देवरूपं
प्रसीद देवेश जगन्निवास ॥ ४५ ॥

adr̥ṣṭapūrvam hr̥ṣito'smi dr̥ṣṭvā
bhayena ca pravyathitaṁ mano me
tadeva me darśaya devarūpaṁ
prasīda deveśa jagannivāsa

I rejoice that I have witnessed what was never revealed before, but my mind is confused with fear. Reveal to me kindly that divine form (the placid form of Viṣṇu), O Lord of the gods, O Abode of the universe. 45

Comment:—

[When Arjuna prayed to the Lord, to reveal His cosmic form to him He revealed it to him. So having faith in His grace, he prays to him to reveal to him, His divine form.]

'Adr̥ṣṭapūrvam hr̥ṣito'smi dr̥ṣṭvā bhayena ca pravyathitaṁ mano me'—When Arjuna, had a vision of the Lord's cosmic form, his joy knew no bounds, and he considered himself very fortunate, because the Lord by His infinite compassion, had revealed to him that form. But, when he beheld the fearful phase, of that cosmic form, he trembled with fear.

'Tadeva me darśaya deva rūpaṁ prasīda deveśa jagannivāsa'—The term 'Tat' (that), denotes that Arjuna in the past, had a vision of that divine form, which is now out of sight. When Arjuna, saw the Lord's cosmic form, he saw Brahmā seated

on the lotus-seat (11/15). It indicated that he also beheld Lord Viṣṇu, from whose navel, the divine lotus sprang. Then Arjuna, in the seventeenth verse, said, "I see you with a diadem, club, discus ('Ca' denotes conch and lotus)". It shows, that Arjuna had a vision of the divine form* (four-armed Lord) also, within that cosmic form.

The term 'Deva rūpam', refers to the four-armed divine form, which he saw within the Lord's cosmic form. Secondly, in the fifteenth verse, Arjuna addressed the Lord as 'Deva' (God) (Divinity), which means that Arjuna prayed to Him, to reveal to him neither the cosmic form nor the human form, but the four-armed form.

'Prasīda devesa jagannivāsa'—Here the term 'Jagannivāsa', denotes the cosmic form, while 'Deveśa', refers to His four-armed form. Arjuna by using the term 'Jagannivāsa', means to say that His cosmic form, which is the abode of the universes, has already been seen by him, and he is still beholding it. But he prays to Him, to reveal to him His divine form (Deveśa) viz., the Lord of the gods).

An Important Fact

The cosmic form of the Lord, is divine, imperishable and eternal. In this form, there are infinite universes; and Brahmā, Viṣṇu and Śiva, who create, preserve and destroy these universes, which are also infinite. Infinite universes, emanate from this form and again merge into it, yet, it remains, the same without any modification. It is so unusual that the effulgence of a thousand suns blazing forth all at once, cannot be compared with, its splendour (11/12). This form, can be seen only with divine eyes. With an eye of knowledge, one perceives existence of the Lord,

* The Lord in the forty-ninth verse by the term 'Punaḥ' (again) and 'Tadeva' (even that) and Sañjaya in the fiftieth verse by the term 'Bhūyaḥ' (again) mention the same divine four-armed form (seen in the cosmic form).

Who is the origin of the universe; with an emotional eye, one sees the universe, as manifestation of the Lord, but one cannot have a vision of the cosmic form, of the Lord with human eyes. As far as human eyes, are concerned, with these one can perceive, the universe neither, as originated from the Lord, nor as His manifestation, nor His cosmic form, because eyes being evolutes of matter cannot perceive, objects, beyond it.

Various forms of the Lord, whether they are two-armed, four-armed or a million-armed, are divine and imperishable and the same, is the case, whether He is formless, attributeless or with form and attributes etc.

In His sport of love, the Lord possesses only two-arms, but when He wants to reveal his glory, He reveals his cosmic form to a devotee, as He revealed to Arjuna, in a limb of his human body.

The Lord, possesses infinite divine virtues, such as glory, beauty, generosity and grace etc., and He reveals Himself with those virtues, to His devotees in His cosmic form. The Lord, bestows divine eyes upon His devotees, and enables them to behold different aspects, of His form, according to their tastes and eligibility. In the eleventh chapter, also the Lord revealed, first His gentle divine form (11/15—18), then, the fearful form (11/19—22) and then the most terrible form (11/23—30). When Arjuna, was terrified by having a vision of His most fearful form, the Lord, ceased revealing other aspects of His cosmic form. It means, that the Lord revealed to Arjuna, aspects of His cosmic form, according to his need and eligibility.



किरीटिनं गदिनं चक्रहस्त-
 मिच्छामि त्वां द्रष्टुमहं तथैव ।
 तेनैव रूपेण चतुर्भुजेन
 सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

**kirīṭinaṁ gadināṁ cakrahasta-
micchāmi tvāṁ draṣṭumahaṁ tathaiva
tenaiva* rūpeṇa caturbhujena
sahasrabāho bhava viśvamūrte**

I wish to see You as before, crowned, holding a mace and a discus in two of Your hands, in Your former state only, having four-arms, O thousand-armed, O Universal Manifestation. 46

Comment:—

'Kirīṭinaṁ gadināṁ cakrahastamicchāmi tvāṁ draṣṭumahaṁ tathaiva'—Arjuna, desired to see the Lord crowned, holding a mace and a discus i.e., the Lord's four-armed divine form.

By using the term 'Tathaiva', Arjuna means to say, that when he expressed his wish to see His cosmic form, He revealed that form to him (11/3). So, now he wants to see His four-armed divine form only which he saw in His cosmic form.

'Tenaiva rūpeṇa caturbhujena sahasrabāho bhava viśvamūrte'—The term 'Eva' (only), has been used, for the negation of cosmic form, mentioned in the fifteenth and the seventeenth verses, the expression 'Tena caturbhujena rūpeṇa', for the four-armed form and the term 'Bhava' for 'be' or 'appear'. In the previous verse, the term, 'Tadeva', and in this verse, the terms 'Tathaiva' and 'Tenaiva', indicate that Arjuna was very much terrified, of the cosmic form and so he uttered the term 'Eva' (only), three times to express his desire to have a vision of His four-armed form only. Arjuna, did not want to see the four-armed form, in the cosmic form.

* The terms 'Idam' denotes nearness, 'Etat' denotes much nearness, 'Adas' denotes distance and 'Tat' denotes invisibility (out of sight). For the Lord's cosmic form the term 'Idam' has been used in the eighteenth and the nineteenth verses for Bhīṣma and Droṇa etc., who were very near, the term 'Etat' has been used in the thirty-third verse for the gods etc., seen in the cosmic body at a far distance, the term 'Adas' has been used in the twenty-first, twenty-sixth and twenty-eighth verses and for the four-armed form of Lord Viṣṇu seen in the first phase of the cosmic form (being out of sight at that time) the term 'Tat' has been used.

Arjuna addresses the Lord as 'Sahasrabāho' (a thousand-armed), to pray Him to withdraw that cosmic form, and become only four-armed, while the vocative 'Viśvamūrte' (Universal Form), indicates that Arjuna wanted the Lord to withdraw His cosmic form, and become a four-armed Viṣṇu.

Appendix—Though in this verse there is mention of a mace and a discus which the Lord holds but because here it has been mentioned that He is four-armed, so in the other two arms, he is holding a conch and a lotus—it should be understood.



Link:— In the thirty-first verse, Arjuna asked Lord Kṛṣṇa Who He was, so fierce in form. Lord Kṛṣṇa replied that He was the mighty world-destroying Kāla, then engaged in wiping out the world. Hearing this reply and beholding the Lord's terrible cosmic form. Arjuna thought, that He was very angry. So Arjuna prayed to Him again and again, to be pleased with him. The Lord, in the next verse comments in order to remove his misconception.

श्रीभगवानुवाच

मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

śrībhagavān uvāca

mayā prasannena tavārjunedaṁ
rūpaṁ paraṁ darśitamātmayogāt
tejomayaṁ viśvamanantamādyam
yanme tvadanyena na dṛṣṭapūrvam

The Blessed Lord said:

Arjuna, being pleased with you, I have shown you through My

power of Yoga, this supreme, shining primal and infinite Universal Form, which none but you, has ever seen. 47

Comment:—

'Mayā prasannena tavārjunedaṁ rūpaṁ darśitam'— O Arjuna! You are time and again, saying "Be kind to me" (11/25, 31, 45). But I have neither revealed to you this terrible cosmic form out of anger, to frighten you nor because of your qualifications, deserving nature, or devotion. It was because of your desire to behold My universal form, that I by My grace bestowed upon you divine eyes to have a vision of this form. It means, that it was only out of compassion, that being pleased with you, I enabled you to behold My cosmic form. Your desire was merely an instrument.

At the end of the tenth chapter in the forty-first verse, I told you wherever any excellence is seen, that is My glory. Thus, I completed My reply to your question. In the last verse of the tenth chapter, of my own initiative I told you, "You need not know much, whatever is seen or heard or grasped in the world, that comes from within a fragment of My body." Further, I told you, "You need not know My glories and divine power, when the base of all glories and divine power, I Myself am standing before you." I told you all these things, out of My special divine grace. Then you expressed your desire, to behold the cosmic form and I revealed it to you, by blessing you with divine eyes. This is out of My pleasure and grace only. Therefore you need not fear at all.

'Ātmayogāt'—I have revealed to you this universal form, through My own power of Yoga.

'Param'—This cosmic form is supreme.

'Tejomayam'—This form is glittering and effulgent. So, you said that it was hard to look at, even with divine eyes (11/17).

'Viśvam'—This universal form of Mine is all-pervading and

you yourself have addressed Me as 'Viśvarūpa' and 'Viśvamūrte' (Universal Form).

'Anantamādyam'—This universal form of Mine, is without beginning and an end, because it is primal and without cause.

'Yanme tvadanyena na dṛṣṭapūrvam'—None, besides you has ever seen this universal form. Now a question arises why, the Lord has made this remark, when this form was revealed to Rāma's mother, Kausalyā, Kṛṣṇa's mother Yaśodā and also Bhīṣma, Droṇa, Sañjaya, Vidura etc., in the court of the Kauravas, by Him. The answer is, that the cosmic form revealed to Arjuna was very frightening and many valiant warriors and commanders etc., were entering the Lord's blazing mouths headlong and therefore it was quite different from, what the Lord had revealed to Kausalyā, Yaśodā and also, in the court of the Kauravas.

Secondly, on the battlefield it was inevitable to reveal such a fearful cosmic form, to the warrior, Arjuna, while there was no need to reveal such a form to Yaśodā and Kausalyā etc., nor were they capable, of beholding that form.

The Lord declared, that none, besides him had ever seen His universal form, but He did not say that none besides Arjuna, was beholding that form at that time, because Sañjaya was also beholding that form. Therefore he declares, "Recalling that wondrous cosmic form of Lord Kṛṣṇa, great is my wonder and I rejoice again and again" (18/77).

An Important Fact

Lord Kṛṣṇa declared, "O Arjuna, being pleased with you, I have shown you this universal form." It shows that the Lord is much more gracious, than a striver regards Him to be. His grace is infinite, while a man's power to admit His grace is limited.

Generally a striver, in favourable circumstances thinks that the Lord is gracious to him, and he becomes pleased. But the fact is, that the Lord showers His grace equally on a striver, in

favourable, as well as unfavourable circumstances. So, one should perceive His grace, in all the circumstances and should, neither limit it to favourable circumstances, nor enjoy it.

Attachment to happiness, also binds a striver (Gītā 14/6), because it is an obstacle to attainment of the state, which transcends the three Guṇas (modes of nature). So a striver, should not enjoy happiness, which is derived out of spiritual discipline. He should rather remain engaged, in the discipline scrupulously. By doing so, in the course of time, he will have disinclination for that happiness. But, if a striver cautiously remains detached from that happiness, he can attain the Supreme Bliss instantly.



Link:— In the next verse, the Lord explains, that besides His grace, there is no other means, to have a vision of His cosmic form.

न वेदयज्ञाध्ययनैर्न दानै-
 न च क्रियाभिर्न तपोभिरुग्रैः ।
 एवंप्रपन्नः शक्य अहं नृलोके
 द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

na vedayajñādhyayanairna dānai-
 rna ca kriyābhirna tapobhirugraiḥ
 evaṁrūpaḥ śakya ahaṁ nṛloke
 draṣṭuṁ tvadanyena kurupravīra

Arjuna, in this mortal world, I could not be seen in this form, by anyone, other than you, either through the study of the Vedas, or of rituals, or by gifts, sacrifices or austere penances. 48

Comment:—

'Kurupravīra'—The Lord, addresses Arjuna as 'Kurupravīra' (great hero of the Kurus), because among all the Kurus, he was the noblest, as it was only he, who was curious to listen to the gospel of the Gītā, to have a vision of His cosmic form and to

know Him, in reality. One who wants to see Him, and to know Him is noble.

'Na vedayajñādhyayanairna dānairna ca kriyābhirna tapobhirugraiḥ'—The study of the Vedas, the performance of sacrifice with due ceremony, enjoined by the scriptures, offering charity, observing fasts, undergoing severe bodily and mental suffering as austere penances, etc., cannot enable a man, to behold the Lord's cosmic form, because all of these have a beginning and an end. Thus, their fruit is also perishable. How then, can they enable a man, to behold the Lord's cosmic form, which is infinite, imperishable, eternal and divine? The eternal form can be beheld, only by His grace, because His grace is also eternal.

In the Gītā there is a general description of sacrifice, charity and penance. In the twenty-eighth verse of the eighth chapter and in the fifty-third verse of this chapter, there is description of the study of the Vedas, performance of sacrifice, offering charities and undergoing penance. In addition, to these four, in this verse, there is description of actions also. In the twenty-eighth verse of the eighth chapter, there is the use of seventh inflexion and plural number, in other cases, generally there is the use of first inflexion and plural number, while in this verse, there is use of third inflexion and plural number, which means, that the practice of each of the above-mentioned methods or even all the means together made time and again cannot be conducive, to the vision of the Lord's cosmic form. The reason is, that the vision of His cosmic form, is not the fruit of any action.

As by these meritorious deeds, a man cannot be qualified to have a vision of the Lord's cosmic form, similarly His four-armed form, cannot seen by these means, (11/53), it can be seen only by exclusive devotion (11/54). Even the gods, are always eager to behold it. But there is a difference between the two forms. By having a vision of the four-armed form, a devotee can develop love and devotion for the Lord, but by beholding

the cosmic form he is scared and so he cannot develop love and devotion. Therefore, the four-armed form, can be seen by unswerving devotion, while the cosmic form can be beheld only by His grace.

'Evaṁrūpaḥ śakya ahaṁ nṛloke draṣṭuṁ tvadanyena'— It does not mean, that Arjuna could view the cosmic form of the Lord, by any means, such as study of the Vedas or by rituals or by gifts, sacrifice or austere penance. But it means, that this form can be seen, only by His grace.

Saṁjaya, had also a vision of the Lord's cosmic form, but that was possible by divine vision, offered to him by sage Vyāsa's grace. It means, that the grace of the Lord, saints and devotees, is more significant than the meritorious acts, of strivers. They shower their grace, on all of us without any motive.

Some people, have a misconception that the Lord did not reveal, His cosmic form to Arjuna, but He only told him that infinite universes, vast in a limb of His cosmic body. But actually it is not so. The Lord, Himself asked Arjuna, "Behold within this cosmic body of Mine, the entire creation" (11/7). When Arjuna in spite of his best efforts, could not behold it, Lord Kṛṣṇa said to him, "You cannot see Me, with these gross eyes of yours; therefore I vouchsafe to you divine eyes" (11/8). Then the Lord, by bestowing upon Arjuna divine eyes, revealed to him His cosmic form. Saṁjaya also said, "Arjuna saw in the body of that Supreme Deity, held in one limb, the whole universe with its manifold divisions" (11/13). Arjuna also having a vision of the Lord's cosmic form, said, "I behold, in Your body all the gods and multitudes of different beings, Brahmā perched on his lotus-seat, Śiva, all the sages and celestial serpents" (11/15). Thus, we see that Lord Kṛṣṇa, by granting divine eyes, revealed to Arjuna His cosmic form. It was not by the eye of wisdom, that Arjuna perceived Him (Gītā 13/34;15/11), it was only by divine eyes, that he beheld Him. The reason is, that by an eye

of wisdom, one can distinguish the real from the unreal, but it is only by the divine eye that one could behold Him.



Link :—Lord Kṛṣṇa in the next verse orders Arjuna to behold His divine gentle form in order to remove his fear.

मा ते व्यथा मा च विमूढभावो
 दृष्ट्वा रूपं घोरमीदृङ्ममेदम्।
 व्यपेतभीः प्रीतमनाः पुनस्त्वं
 तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

mā te vyathā mā ca vimūḍhabhāvo
 dr̥ṣṭvā rūpaṁ ghoramīdṛṅmamedam
 vyapetabhiḥ prītamanāḥ punastvaṁ
 tadeva me rūpamidam prapaśya

On seeing such a frightening form of Mine, be neither afraid nor bewildered. With a fearless and complacent mind, behold once again the same four-armed form of Mine. 49

Comment:—

'Mā te vyathā mā ca vimūḍhabhāvo dr̥ṣṭvā rūpaṁ ghoramīdṛṅmamedam'— Lord Kṛṣṇa, says to Arjuna that seeing His dreadful form, with mouths terrible with teeth, in which the chief warriors are rushing headlong, and some are seen sticking in the gaps between the teeth, with their heads crushed, and He, devouring all the worlds with His flaming mouths, licking them on all sides, he should neither be afraid nor bewildered, and he should rather be pleased. It means, that it was proper on his part to feel delighted, as he had felt (11/45) by thinking of the grace, instead of being bewildered.

Arjuna had said 'I am terror-struck' (11/23) and 'I am terrified at heart' (11/24). So in response to Arjuna's feeling of terror, Lord Kṛṣṇa says, "Don't be terrified."

The Lord, revealed to him His cosmic form by being kind to him, so he should not be bewildered. Secondly, He was already pleased with him, so his request to seek His pleasure, was nothing else besides delusion; he should renounce this delusion. Thirdly, he said that his delusion had disappeared (11/1) but actually it had not disappeared. So he should renounce his delusion, and being fearless and pleased, should behold His divine form. As, there was no change* in Him, in all the circumstances, while driving his horses, or talking or revealing the cosmic form, he should also, not undergo any change, after beholding His cosmic form.

The Lord, further said to Arjuna that he was terrified and bewildered, because of his egoism, and mineness. It was sheer foolishness. So, he should be free from this foolishness. It is because of these wicked traits, a man wants to maintain perishable things and persons etc. But those having a spiritual inclination, behold the Lord pervading everywhere and so become fearless. Beholding the Nṛsiṃha (head of a lion and the body of a man) incarnation of the Lord, when even gods were terrified, Prahlāda, was not afraid because he beheld Him, pervading everywhere. So he fell at His feet and He took him to His lap, and began to lick him.

'Vyapetabhīḥ prīṭamanāḥ punastvaṁ tadeva me rūpamiḍaṁ prapaśya'—Arjuna, in the forty-fifth verse said, "My mind is confused by fear." So the Lord says to him, "Be fearless and have a complacent mind."

The Lord uses the term 'Punaḥ' (again), asking Arjuna to behold again, the same four-armed form, which he had seen in His cosmic body, and by the term 'Tadeva' and 'Idam' Lord indicates as you do not want to see this form alongwith the

* Though Arjuna finds change in him yet he thinks that the Lord is uniform and never undergoes any change. So he addresses Him as 'Acyuta' in the beginning, the middle and the end (Gītā 1/21, 11/42 and 18/73).

Brahmā, Śiva and frightful cosmic form therefore I manifest Myself in that four-armed form only and he should behold, that very form, very carefully.

How long did Sañjaya and Arjuna have that divine vision?—

Sañjaya was offered divine vision* by sage Vyāsa, when the war was going to be waged so that he could communicate the details of the war to Dhṛtarāṣṭra. But, when at the death of Duryodhana, Sañjaya was overwhelmed with grief, he lost his divine vision.†

When Arjuna requested Lord Kṛṣṇa, to reveal to him, His cosmic form, He bestowed upon him divine eyes (11/8) and Arjuna had a vision of His divine form and fearful form in His cosmic body. But beholding His malevolent form, Arjuna was terrified and offering his praises to Him, he said that he was affected by fear and so prayed to Him, to reveal to him his four-armed form. Then, He revealed to him first, His four-armed form and then the two-armed, human form. It proves, that Arjuna possessed divine vision upto the forty-ninth verse, because Arjuna in the fifty-first verse, says to Lord Kṛṣṇa, "Seeing this gentle human form of Yours, O Janārdana, I am now composed, and restored to my usual nature.

Now a doubt arises as to why Arjuna did not lose the faculty of divine vision, when he had been frightened and terrified (11/23-24). The clarification is, that by then Arjuna, was not too frightened to lose his divine vision. But, he is much frightened now and so being terrified, he bows to the Lord again and again, and prays to Him to reveal to him the divine form, with

* O king! Sañjaya will relate to you the details of the war. Everything of the battlefield will be visible to him. Sañjaya endowed with divine vision will become omniscient and will tell you the incident of the war (Mahā. Bhīṣma. 2/9-10).

† O sinless king! I am overwhelmed with grief at your son's departure to the heavenly abode and I have lost my divine vision bestowed upon me by sage Vyāsa (Mahā. Sautika. 9/62)

four-arms (11/45). It is here, that he loses divine vision.

Secondly, Arjuna had a keen desire to see His cosmic form (11/3). So Lord Kṛṣṇa vouchsafed divine vision to Arjuna but here he had no longing to behold His cosmic form, but being terrified, he longs to see His divine form, so there is no need of the divine eye. Thus, he loses divine vision.

If Sañjaya and Arjuna, had not been overwhelmed with grief and fear, they would have continued to possess the divine vision and seen more details. But, it was because of their grief and terror, that they lost their divine vision. Similarly, when a man out of delusion is attached to the world, he loses discrimination. As a greedy man, by losing discrimination commits deadly sins, such as thefts, robberies and even murders, but if he without being deluded, attaches due importance to discrimination, he himself will attain salvation, and will lead the world to salvation.

Appendix—Arjuna being non-plussed, humbly sought the Lord's pardon for his past misbehaviour—'tatksāmaye tvāmahamaprameyam' (11/42), so here the Lord says, "I may appear either in My serene form or frightening form, after all I am your friend. You were terrified, it was your delusion, it was a lack in friendship. All that is seen is My pastime. What is there to be terrified? In friendship, who is the high and who is the low."

God has revealed Himself in the form of the universe, therefore this universe is said to be the first incarnation at the beginning of the creation—'ādya'vatāraḥ puruṣaḥ paraśya' (Śrīmadbhā. 2/6/41). As God has incarnated Himself as Rāma and Kṛṣṇa, so has He incarnated Himself as the universe. It has been called incarnation because in it God is objectively seen. At the time of incarnation though He seems to be worldly, yet He remains unworldly (divine) (Gītā 4/6). But He seems to be earthly to the ignorant people because of their own attachment and aversion (Gītā 7/24-25, 9/11).

It is God's will whether He reveals Himself in serene form or terrific form. If the scene is beautiful, where flowers are blooming and the atmosphere is full of fragrance, that is also the manifestation of God; and on the other hand if there is the scene where flesh, bones and waste matter are lying and that garbage is giving out stench—that is also the manifestation of God. There is nothing else besides God. God revealed Himself as Rāma and Kṛṣṇa and He also revealed Himself as a fish, a tortoise and a wild boar. He may assume any form but He is certainly God. Whatever person or object is seen, that is the form of God and whatever action takes place, that is His pastime. If any person commits a sin or does injustice to other, it means that He is staging the human drama of Kali age. He plays according to the semblance he assumes.* If He assumes the form of an idol (arcāvatāra), He like an idol, acts by remaining immovable. It is not befitting for Him to perform an action as an idol but it is proper for Him not to perform any action, otherwise how will He remain an incarnation in the form of an idol? While assuming the form of a wild boar, He acts like a wild boar and when He incarnates as a man, He acts (behaves) like a man†. He may assume any form and may act accordingly but it does not affect devotees' hearts because they hold that there neither is, nor was, nor will be nor can be any other entity besides God.

The universe which we (the worldly people) see is not the cosmic form of God because the cosmic form is divine and imperishable while the universe which we see is material and perishable. As we see the material Vṛndāvana but within it don't see the divine Vṛndāvana, similarly we see the material (physical) universe, but within it the divine universe (cosmic form) is not seen to us. It's reason is the desire for pleasure. It is because of this desire for pleasure that inertness, materialism and impurity

* jathā aneka veṣa dhari nṛtya karai naṭa koi

soi soi bhāva dekhāvai āpuna hoi na soi

(Mānasa, Uttara. 72 b)

† Vide the appendix to the fourth verse of the ninth chapter.

have prevailed in the universe. It is because of the desire for pleasure that there is attraction for the world. If this attraction is wiped out, then the whole world is divine cosmic form only.

On Self-realization the universe appears divine to a Jñānī, but it seems sweet (loving) to a devout devotee. Having seen it in the form of 'mādhurya' (sweet), as a man naturally loves his body, so does a devotee naturally loves all beings. But Arjuna saw the Lord's divine (glorious) cosmic form because he wanted to see the same form—'draṣṭumicchāmi te rūpamaiśvaraṁ puruṣottama' (11/3). In 'mādhurya' there is special lovingness and in 'aiśvarya' (glory) there is special influence. It means that the divine cosmic form in spite of being one, appears in numerous forms, according to the sentiment of a devotee and in spite of appearing in numerous forms, it remains one. Diversity is unity and unity is diversity is the Lord's singularity, unworldliness (divinity) and peculiarity.



Link:—In the next verse, Sañjaya described the Lord's four-armed divine form, which was revealed to Arjuna, as was promised to him, by the Lord, in the previous verse.

सञ्जय उवाच

इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

sañjaya uvāca

ityarjunam vāsudevastathoktvā
svakam rūpaṁ darśayāmāsa bhūyaḥ
āśvāsayāmāsa ca bhītamenam
bhūtvā punaḥ saumyavapurmahātmā

Sañjaya said :

Having spoken thus to Arjuna, Lord Vāsudeva, showed again His usual four-armed form and assumed the two-armed gentle appearance, thus the great soul gave solace to Arjuna, who was frightened. 50

Comment:—

'Ityarjunam vāsudevastathoktvā svakam rūpam darśayāmāsa bhūyaḥ'— The expression 'Ityarjunam vāsudevastathoktvā', denotes that, when Arjuna prayed to Lord Kṛṣṇa to reveal to him, His four-armed divine form, He asked him not to be terrified of His cosmic form, and behold His divine form, with a complacent mind.

The term 'tathā' means, as the Lord only out of grace revealed to Arjuna His cosmic form, so did He reveal His four-armed divine form, to him, this vision was not due to possession of extraordinary spiritual qualifications by Arjuna but due to divine grace only.

By the term 'Bhūyaḥ' Sañjaya means to say that the Lord revealed to Arjuna the same divine form which he had beheld within the cosmic body of the Lord (11/15,17) and for which he prayed to Him (11/45-46).

'Āśvāsayāmāsa ca bhītamenam bhūtvā punaḥ saumyavapurmahātmā'—Lord Kṛṣṇa revealed to Arjuna his four-armed form and then He assumed two-armed human form in order to console Arjuna who was frightened.

Now a question arises whether the Lord was four-armed or two-armed. The answer is that He remained two-armed for carrying on His human sport, but revealed His four-armed form sometimes, when He thought it proper.

In the tenth chapter, the Lord described his divine glories and in the eleventh chapter He has revealed, His cosmic form. Thus a devotee comes to know His usual power and influence. If a person, knows Him in reality, or has faith in Him, he may

be freed, from the bondage of birth and death, forever.

How gracious the Lord was to Arjuna, that first He revealed His cosmic form, then divine form, and finally assumed His two-armed form! Moreover, He has also showered His grace on all of us, that we should think of the Lord, whenever and wherever, our mind is attracted towards any person, object or glory or merit etc. All of us, have got the same golden opportunity of listening to His divine glories, and thinking of and recollecting His cosmic form, which was available to a few persons, such as Arjuna and Sañjaya. So we should not miss such an opportunity.



Link:— When the Lord by assuming the human form, consoled Arjuna, the latter said.

अर्जुन उवाच

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

arjuna uvāca

dr̥ṣṭvedaṁ mānuṣaṁ rūpaṁ tava saumyaṁ janārdana
idānīmasmi saṁvṛttaḥ sacetāḥ prakṛtiṁ gataḥ

Arjuna said:

Having seen this gentle human form of Yours, I am now composed and am restored to my normal nature. 51

Comment:—

'Dr̥ṣṭvedaṁ mānuṣaṁ rūpaṁ tava saumyaṁ janārdana idānīmasmi saṁvṛttaḥ sacetāḥ prakṛtiṁ gataḥ'—Arjuna says to Lord Kṛṣṇa, that having seen His human form, which He assumes as a sport, even cows, beasts, birds, trees and creepers etc., are thrilled, with delight (Śrīmadbhā. 10/29/40). Having beheld that human form, he is also composed and is his normal self again.

The terror which was caused by beholding the Lord's cosmic form, has disappeared altogether. By the term 'Sacetāḥ', Arjuna means to say, that when he diverted his attention towards the Lord's grace, he realised that he was a pigmy before the wonderful cosmic form, of the Lord and it was only out of grace, that He revealed to him His cosmic form, divine form and finally assumed the human form though he did not deserve it.

Appendix—Arjuna has called the Lord's form as human because it was gentle two-armed form. Lord Kṛṣṇa was two-armed. In Brahmavaivartapurāṇa it is mentioned—

**tvameva bhagavānādyo nirguṇaḥ prakṛteḥ paraḥ,
arddhāṅgo dvibhujaḥ kṛṣṇo'pyarddhāṅgena caturbhujaḥ.**

(Prakṛti. 12/15)

'You, O God, are the origin of all, You are attributeless, You transcend prakṛti, You have revealed Yourself as two-armed Kṛṣṇa, with half part; and with the other half part, You have revealed Yourself as four-armed Viṣṇu.'

**dvibhujo rādhikākānto lakṣmīkāntaścaturbhujaḥ,
goloke dvibhujastasthau gopairgopībhirāvṛtaḥ.
caturbhujaśca vaikuṇṭhaṁ prayayau padmayā saha,
sarvāṁśena samau tau dvau kṛṣṇanārāyaṇau parau.**

(Prakṛti 35/14-15)

'Two-armed Kṛṣṇa is Rādhikā's husband and four-armed Viṣṇu is Lakṣmī's husband. Kṛṣṇa surrounded by Gopas (cowherds) and Gopikās (cowherd women) live in Goloka, and Viṣṇu with Lakṣmī (as well as His councillors) reside in Vaikuṇṭha. Both of them (Kṛṣṇa and Viṣṇu) are the same in everyway viz., both are one only.'

It means that two-armed Kṛṣṇa, four-armed Viṣṇu and the Lord with thousands of arms (cosmic form)—all the three are the manifestations of the entire-God (God in full).



Link:—Lord Kṛṣṇa, supporting Arjuna's view, expressed in the above verse, explains the rarity of the vision, of His four-armed divine form.

श्रीभगवानुवाच

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

śrībhagavān uvāca

sudurdarśamidaṁ rūpaṁ dr̥ṣṭavānasi yanmama
devā apyasya rūpasya nityaṁ darśanakāṅkṣiṇaḥ

The Blessed Lord said:

It is exceedingly difficult to observe this form of Mine which you have seen. Even, the gods are always, keen to behold it. 52

Comment:—

'Sudurdarśamidaṁ rūpaṁ dr̥ṣṭavānasi yanmama'—Here, the form of the Lord which has been delineated is the four-armed one, because even the gods cannot think of the cosmic form; and as far as the human form, is concerned, how can it be difficult for the gods to see it, when even a man can behold it? So here reference is to His four-armed divine form, which has already been mentioned as 'divine form' (11/45) and 'His own form' (11/50).

'Devā apyasya rūpasya nityaṁ darśanakāṅkṣiṇaḥ'—The Lord, has declared here, that it is exceedingly difficult to see His four-armed divine form. In the fifty-third and fifty-fourth verses, He says that neither by the study of Vedas, nor by penance, by charity, nor by ritual can, He be seen, in this form. Then, He declares that He can be seen in this form, by unswerving devotion. Now a doubt arises, why the gods cannot see Him, when they are always eager to behold Him. The answer is that their eagerness does not involve, exclusive devotion. Their aim

is to enjoy heavenly pleasure which they hanker after. Their eagerness, is just like worldly human beings, who want to behold the Lord, while hankering after worldly pleasure and prosperity. If a traveller while travelling, finds a jewel, and gets lost in, it without reaching the destination, the gods attach secondary importance to salvation, and so they cannot behold the Lord, as they are too much entangled in pleasure.

The gods cannot behold the Lord, by having eagerness, because they are proud of the high status of their divine abode, bodies and pleasures etc. Therefore, Arjuna, in the fourteenth verse of the tenth chapter, said, "O Lord, neither the gods nor demons know Your manifestation." Thus Arjuna, has taken both of them as belonging to the same category. It means, that as the gods possess prosperity, the demons possess magical power. But, prosperity or power is not conducive, to the Lord's vision. He, can be seen by exclusive devotion (11/54), both by the gods and human beings.

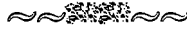
By the expression 'Devā api, the Lord means to say, that virtuous actions can lead to higher regions, rather than to God-realization.

Appendix—Though the bodies of gods are heavenly, yet God's body is more singular (more divine) than gods' bodies. The bodies of gods are material, effulgent while God's body is divine. God's body is truth-knowledge-bliss solidified, eternal, unearthly and very divine.* Therefore even gods are always been to behold God. As common people are fond of visiting new places, so are gods fond of beholding God but they have no love (devotion) for Him. It means that as devotees want to behold God by unswerving devotion, the gods don't want to behold Him in this way. Therefore God is subservient to His

* cidānandamaya deha tumhārī, bigata bikāra jāna adhikārī.

(Mānasa, Ayodhyā. 127/3)

loving devotees, but He is not subservient to gods.



Link:—The Lord, clarifies the same point, which has already been described, in the preceding verse.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

nāhaṁ vedairna tapasā na dānena na cejyayā
śakya evaṁvidho draṣṭuṁ drṣṭavānasi mām yathā

Neither by the study of Vedas, nor by penance, nor charity, or ritual could I be viewed in this form, as you have. 53

Comment:—

'Drṣṭavānasi mām yathā'—The Lord, says to Arjuna, that he has seen His four-armed divine form, only by His grace. He seeks to convey that a devotee, can have His vision, only by His grace, not by any other qualification.

'Nāhaṁ vedairna tapasā na dānena na cejyayā śakya evaṁvidho draṣṭuṁ'—A man can buy an article for a hundred rupees, only if its cost to the shopkeeper is less than a hundred rupees. Similarly, if the Lord can be bought by means of Vedas, or penance or charity or ritual, it means that He is cheaper than these meritorious deeds. But, actually it is not so, all these meritorious acts, cannot equal the Lord, in cost. He is far superior, to all merit and deed. How can, He be bought by a human being, or an object resting in a negligible fragment of the universe, created by Him? He can be attained, only by His grace. The Lord showers His grace, on a person, when he, renouncing his pride of his possessions and resources, surrenders himself to Him. In that case, the Lord reveals Himself immediately. Till a man attaches importance to material things, ability, power and understanding etc., and relies upon these, the Lord remains, afar

in spite of, being the nearest.

Here, the vision of the Lord's four-armed form, rather than the cosmic form, has been declared as rare, because the cosmic form has already been glorified in almost identical words, in the forty-eighth verse. If we take it as praise of the cosmic form, it means that we expose the Lord to a charge of repetition. Also in the next verse the Lord Himself explains, that He can be seen in this form by exclusive devotion. The cosmic form cannot be viewed by exclusive devotion, because how can a devotee have exclusive devotion, for His cosmic form, when even the valiant devotee Arjuna, was terrified of that form, while having divine vision?



Link:—When the Lord cannot be seen by any meritorious deed, how can He be seen then? Lord Kṛṣṇa, suggests the means, in the next two verses.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥५४॥

**bhaktyā tvananyayā śakya ahamevaṁvidho'rjuna
jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca parantapa**

By unswerving devotion only can I be seen in this form (with four-arms) and known in its essence and even its merger, O scorcher of foes. 54.

Comment:—

'Bhaktyā tvananyayā śakya ahamevaṁvidho'rjuna'—Here, the term 'Tu' (Indeed), has been used, to emphasize the point that the four-armed form, holding a conch, a disc, a mace and a lotus each in one of the hands, cannot be seen by any meritorious deeds, but only by exclusive devotion.

Exclusive devotion means, dependence on God only, without

having the least dependence on one's own ability, power, intellect or resources etc. This exclusive devotion, is not determined either by the mind or intellect or senses etc., but by one's own self. Restlessness for a vision of the Lord, is specially contributory to the attainment of divine vision. One cannot feel at ease, without His vision, even for a moment. One should become restless, for beholding the Lord. That restlessness for the Lord, burns the sins of infinite births. For such devotees, who have an exclusive devotion, for the Lord, He declares, "He who always and constantly thinks of Me with exclusive devotion, to that Yogī always absorbed in Me, I am easily attainable" (Gītā 8/14); and "To those, who worship Me alone, thinking of none else, who are ever devout, I provide, gain and security" (Gītā 9/22).

Exclusive devotion also means, no dependence on adoration or meditation or spiritual discipline, for God-realization. Then why to worship the Lord and meditate on Him? These are the means, to do away one's pride. When pride is destroyed, the Lord's grace, manifests itself and it is by His grace, that a devotee attains Him.

'Jñātum draṣṭum ca tattvena praveṣṭum'—The Lord, can be known, seen and attained, by exclusive devotion.

The Lord, can also be known in reality, and attained through knowledge (wisdom) (Gītā 18/55) but He cannot be forced to reveal Himself, to such a devotee.

'Jñātum' (to be known), means, that a devotee knows the Lord in reality, that all is God (Gītā 7/19) and He is, being and non-being, both (Gītā 9/19). It does not mean, that the Lord is encompassed by the devotee's intellect, but He penetrates his intellect fully.

'Draṣṭum' means, that a devotee can behold the Lord in any form, such as Lord Viṣṇu, Lord Rāma or Lord Kṛṣṇa.

'Praveṣṭum' means, that a devotee realizes his identity,

with the Lord or he enters the sport of the Lord. To enjoy His sport the desire of the devotee, and the will of the Lord, are the chief factors.

In that case, though all his desires are destroyed, yet the Lord fulfils, not only his spiritual desire, but also mundane desire, if any. Before beholding the Lord, Dhruva and Vibhīṣaṇa, both had a desire to rule over the kingdoms. Their worldly desires, were satisfied by the Lord. It means that the Lord, first satisfies the desire of a devotee, and then by His own sweet will enables, him to attain perfection. In that case, nothing remains to be known, to be done and to be acquired by him.

An Important Fact

The keen desire of a devotee for God-realization, rouses the desire, in the Lord to meet His devotee. None can create, any hurdle in the Lord's desire, to meet His devotee. Then, He removes all obstacles of a devotee, by His grace and reveals Himself to him, without consideration of his eligibility.

Appendix—Where the Lord has mentioned the Supreme State of Knowledge (Jñāna), there by knowledge, a striver knows Him in essence (tattva) and merges unto Him—thus there are two attainments; but here by devotion a striver knows him in essence, sees Him and merges into Him—there are three attainments. By devotion God can also be seen—this is the special feature of devotion, while having attained even the Supreme State of Knowledge, God is not seen. Therefore there is special glory of devotion. By devotion God in His entire form is attained.

In the attainment of Brahma (the Absolute)—‘knowing’ and ‘entering’—there are two attainments but in the attainment of ‘Samagra’ (entire God) ‘knowing’, ‘entering’ and ‘seeing’—there are three attainments. The reason is that in the finite, there is finitude and in the entire there is entirety.



मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

matkarmakṛṇmatparamo madbhaktaḥ saṅgavarjitaḥ
nirvairaḥ sarvabhūteṣu yaḥ sa māmēti pāṇḍava

O Pāṇḍava (Arjuna), he who acts for My sake, depends on Me, is devoted to Me, has no attachment and is free from malice, towards all beings, reaches Me. 55

Comment:—

[The five points mentioned in this verse, can be divided into two parts (i) Attachment to the Lord (ii) Detachment from the world. The first part includes, the first three points 'works for Me', 'depends on Me' and is 'devoted to Me', while the second part, includes the last two points—'no attachment' and 'freedom from malice'.]

'Matkarmakṛt'—It means, that all the spiritual pursuits, such as utterance of the Lord's name, loud chanting, meditation, good company and study of the sacred books, as well as, performing mundane duties, according to one's caste, creed and stage (order) of life, should be performed, for the Lord's sake.

Actually, the division of actions into spiritual ones and mundane ones, is external. All the actions, whether spiritual or mundane, should be performed for the Lord's sake, only because the body, senses, mind and intellect etc., with which one performs actions, have been given to him by God, and they are His. So he should perform actions, with the power given by Him, according to His ordinance, in order to please Him, by becoming merely an instrument in His hands.

'Matparamaḥ'— 'Matparamaḥ', is he who regarding the Lord as the Supreme, depends, only on Him.

'Madbhaktaḥ'— He is devoted to the Lord i.e., he has admitted his relationship with the Lord, that only He is his and he only

is His. This relationship, develops devotion for Him.

Such a devotee, beholds the Lord pervading everywhere, all the time in all persons, things and his own self. From the angle, that God is everywhere, He is also here. Being at all times, He is now. Pervading all beings and things, He is also in him. As He belongs to all, He is also his. He, who has such a belief, is the Lord's devotee.

'Saṅgavarjitaḥ nirvairāḥ sarvabhūteṣu yaḥ'—The devotee, who works for the Lord's sake, depends on Him and is devoted to Him, he becomes free from attachment and desires.

Further, when a devotee realizes, that he is a fragment of the Lord, his devotion for Him is aroused, and then he becomes free from attachment. Having detachment and conviction, that God pervades all beings, he becomes free, from malice towards all of them, even on his receiving the worst treatment. He beholds the Lord's will and grace, in every dealing. Thus, his affinity with the world, is renounced and he attains God.

'Sa māmeti'—This expression, includes the three points—to know Him in reality, to behold Him, and to attain Him; as explained in the preceding verse. It means, that he attains the object of human life, by reaching Him.

An Important Fact

The Lord, at the end of the ninth chapter, said to Arjuna, "Fix your mind on Me, be devoted to Me, adore Me, bow down to Me, thus making yourself steadfast in Me, and entirely depending on Me, you will come to Me" (9/34).

After disclosing this secret, Lord Kṛṣṇa, wanted to reveal more secrets to his devotee Arjuna and so He revealed these, in the tenth and the eleventh chapters.

If man, depends on the perishable and kaleidoscopic, matter (prakṛti) and its evolutes, the body and the world, he has

disinclination, for the imperishable and eternal Lord. The tenth and the eleventh chapters aim, at removing this disinclination and conducing one towards the Lord.

A man possesses two kinds of power—of thinking, and of beholding. Both of these are to be utilized for devotion to God. So Lord Kṛṣṇa, preached, in the tenth chapter, that whatever speciality or merit or glory a person perceives, in a thing or a being, and when a thought comes to his mind, he should think of the Lord, only.

In the eleventh chapter, He, by revealing His cosmic form to Arjuna, means to preach that a devotee should behold Him pervading everywhere, in different forms and names etc., because this entire universe is a part of His cosmic form.

Arjuna, prayed to Lord Kṛṣṇa, two times. In the seventeenth verse of the tenth chapter, he asked, "In what various aspects are you to be thought of, by me?" So, the Lord mentioned His divine glories, that he could think of Him, in those glories.

At the beginning of the eleventh chapter Arjuna, said, "I want to see Your divine form." So the Lord revealed to Arjuna, His cosmic form by offering him divine vision.

It means, that a striver should think only of the Lord, and should behold everyone and everything, as the manifestation of the Lord, only.

Appendix—The nature of the devotion, by which the four-armed God can be beheld, is that a striver having renounced attachment to the world should totally depend on God. The expression 'matkarmakṛt' means dependence on God with the gross (physical) body; 'matparamah' means—dependance on God with the subtle and the causal bodies and 'madbhaktah' means dependence of the self on God, because 'I am God's and God is mine'—this acceptance is through

the self itself. 'Sa māmeti'—this expression means attainment of the entire form of God.



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो नामैकादशोऽध्यायः ॥११॥
*om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ
yogaśāstre śrīkṛṣṇārjunasaṁvāde viśvarūpadarśanayogo
nāmaikādaśo'dhyāyaḥ*

Thus with the words Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the Supreme, the scripture of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this is the eleventh designated discourse: 'The Yoga of the vision of the Cosmic Form.'

Words, letters and Uvāca (said) in the Eleventh Chapter—

(1) In this chapter in 'Athaikādaśo'dhyāyaḥ' there are three words, in 'Arjuna Uvāca' etc., there are twenty-two words, in verses there are eight hundred and fifty-one words, and there are thirteen, concluding words. Thus the total number of the words, is eight hundred and eighty-nine.

(2) In this chapter in 'Athaikādaśo'dhyāyaḥ' there are seven letters, in 'Arjuna Uvāca' etc., there are seventy letters, in verses there are two thousand, one hundred and ninety-three letters and there are fifty concluding words. Thus the total of the letters, is two thousand three hundred and twenty. In this chapter, out of fifty-five verses, in the first verse there are thirty-three letters, in each of the verses from the fifteenth to the fiftieth, there are forty-four letters and there are thirty-two letters, in each of the remaining eighteen verses.

(3) In this chapter the term 'Uvāca' has been used eleven times— four times 'Arjuna Uvāca', four times 'Śrībhagavānuvāca' and three times 'Sañjaya Uvāca'.

Metres Used in the Eleventh Chapter

Out of the fifty-five verses, in this chapter, there is '**anuṣṭup**' metre, in nineteen verses; '**upendravajrā**' metre, in three verses, and '**upajāti**' metre, in thirty-three verses.

Out of the nineteen verses, having '**anuṣṭup**' metre; in the first quarter of the first and fifty-fifth verses 'bha-gaṇa' being used there is '**bha-vipulā**' metre; in the first quarter of the eleventh and fifty-third verses 'na-gaṇa' being used there is '**na-vipulā**', metre, and in the first quarter of the tenth verse 'na-gaṇa', and in the third quarter 'bha-gaṇa' being used there is '**saṁkīrṇa-vipulā**', metre. The remaining fourteen verses (2/9, 12—14, 51-52, 54) possess the characteristics, of right '**pathyāvaktra**' Anuṣṭup metre.

Out of the remaining thirty-six verses, the twenty-eighth, twenty-ninth and forty-fifth verses have '**upendravajrā**' metre, while the remaining thirty-three verses (15—27, 30—44, 46—50) have the characteristics of right, '**upajāti**' metre.



Twelfth Chapter

INTRODUCTION

Lord Kṛṣṇa, in the thirty-third and the thirty-fourth verses of the fourth chapter, explained the superiority of the path of knowledge (wisdom), and exhorted Arjuna to gain knowledge. Then He explained, the glory of knowledge. After that, He explained the importance of worship of the Supreme, Who is attributeless and formless, in the sixteenth and the seventeenth verses, and from the twenty-fourth to the twenty-sixth verses of the fifth chapter, from the twenty-fourth to the twenty-eighth verses of the sixth chapter and from the eleventh to the thirteenth verses of the eighth chapter.

In the forty-seventh verse of the sixth chapter, He explained the glory of a devotee. From the seventh chapter to the eleventh chapter, He time and again through the terms 'Aham' (I) and 'Mām' (me) specially, laid emphasis on the importance of worship of God, Who is endowed with attributes and form, and also is endowed with attributes, but is formless. At last, in the fifty-fourth and fifty-fifth verses of the eleventh chapter, He glorified exclusive devotion, and its fruit.*

* Before this chapter in the following verses, there is a description of the devotees who worship the Lord, with form.

6/47—He full of faith worships Me with his inner self abiding in Me.

7/1—The mind intent on Me, practising Yoga and taking refuge in Me.

7/29-30—They strive taking refuge in Me of steadfast in mind.

8/7—With mind and intellect fixed in Me.

8/14—He constantly remembers Me with single-minded devotion.

9/14— They firm in vows worship Me with steadfast devotion.

9/22— They worship Me alone thinking of no one else.

9/30—Worship Me with exclusive devotion.

Having heard the above description, Arjuna had a curiosity to know, which of the devotees—of those who worship God with attributes, or those who worship the unmanifested, attributeless Brahma, is better. So he puts the question—

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

arjuna uvāca

evaṁ satatayuktā ye bhaktāstvāṁ paryupāsate
ye cāpyakṣaramavyaktaṁ teṣāṁ ke yogavittamāḥ

Arjuna said:

Those devotees who, ever steadfast, thus worship Thee (Saguṇa) and those again, who worship only the Imperishable and the Unmanifest (Nirguṇa) which of them are better versed in Yoga? 1.

Comment:—

'Evaṁ satatayuktā ye bhaktāḥ'—The expression 'Ye bhaktāḥ'

10/9—With their mind and their life wholly absorbed in Me, enlightening each other.

11/55—He performs all actions for Me, he is devoted to Me and he depends on Me.

In the following verses before this chapter there is the description of the devotees who worship formless God.

4/34—Know that (knowledge of the self) by prostration, by question, by service.

4/39—The man who is full of faith obtains that knowledge.

5/8—Sāṅkhyayogī who knows the truth (reality) thinks, "I do nothing at all."

5/13—Neither acting nor causing others to act.

5/24-26—Attains Brahma Nirvāṇa (beatitude of God).

6/25—Having established the mind in the self or in God.

8/11—The Supreme Being who is declared Imperishable by those who know to the Vedas.

8/13—Uttering the mono-syllabled Om, the Brahma and remembering Me.

9/15—Others worship Me in My absolute formless aspect.

(those devotees) stands, for the same striver for whom 'Yah' (who) and 'Sah' (he) terms, have been used by the Lord in the fifty-fifth verse of the eleventh chapter. Such strivers, worship God, Who is endowed with attributes and form.

Here the term 'Evam', directs towards the fifty-fifth verse of the eleventh chapter.

'Satatayuktā (ever steadfast), is he who believes 'I am only God's.'

The strivers (devotees), who have full faith in God, have the only aim of God-realization. Therefore while undertaking, either spiritual activities, such as adoration and meditation etc., or mundane activities, such as business or service or earning their livelihood, such devotees ever remain steadfast in Him, by thinking of Him i.e., they have their affinity only for Him.

A striver, commits an error if while performing spiritual activities, he thinks that he has affinity for God, and while performing mundane actions, he believes that he has affinity for the world. The reason is, that he has not fixed God-realization, as the only aim of his life. If he realizes that the only aim of human life is, God-realization, and sticks to it, all his activities will conduce him to God-realization.

If an aspirant thinks of the Lord, at the beginning of an activity and at its end, it means, that he has thought of the Lord, even during the performance of the activity, in the same way as a businessman while making entries in his account book, gets so much absorbed in it, that he even forgets who he is, and why he is making those entries and calculations. Though it seems forgetfulness, yet it is not forgetfulness because he has his aim in his mind. Similarly a striver, always believes that he is only God's and whatever action he performs, is only for Him. Therefore while engaged in performing duties his apparent forgetfulness of God is not in fact forgetfulness of God as he has no doubt in his conviction that he is only God's and working only for God.

'Tvām paryupāsate'—Here, the term 'Tvām'—should be interpreted in a wider sense, covering all the forms with attributes assumed by Him during His various incarnations, as well as the form with which He resides in His Divine Abode, and also He, Who is called by different forms and names, according to, the beliefs of devotees.

The term 'Paryupāsate' means, 'to worship well.' As a chaste wife through her body serves her husband, thinking of him in his absence and serves his parents and performs all household duties, only to please and serve him, so does a striver, being engrossed in Him, by chanting His names, through thinking and meditation, by rendering service to beings and through the performance of mundane duties, worships Him alone, without attaching the least importance to perishable objects and actions.

'Ye cāpyakṣaramavyaktam'—The term 'Ye', stands for the strivers, who worship attributeless and formless, God.

The term 'Akṣaram', stands for the Imperishable Brahma, Who is all Truth, all Consciousness and all Bliss consolidated, (it will be explained in the third verse of this chapter).

The term 'Avyaktam', stands for the Unmanifested, Who is incomprehensible to the senses. Here, the use of two adjectives 'Akṣaram' (imperishable) and 'Avyaktam' (Unmanifest), has been made for attributeless and formless Brahma (It will also be explained in the third verse of this chapter).

It seems, that the Lord by using the term 'Api' (only), wants to compare the devotees who worship the Lord endowed with form, with those devotees who worship only the formless Absolute (Brahma), by regarding Him, superior.

'Teṣāṁ ke yogavittamāḥ'—Here the term 'Teṣāṁ', stands for both the devotees—those who worship God with attributes, and also those, who worship attributeless God. In the fifth verse of this chapter, this term has been used for devotees who worship attributeless, God, while in the seventh verse, it has been used

for devotees, who worship God with attributes. So Arjuna wants to ask, which of the two, is better.

If we give a serious thought to the answer offered by the Lord to Arjuna's question, we come to realise the importance of Arjuna's question.

From the second verse of this chapter to the twentieth verse of the fourteenth chapter, Lord Kṛṣṇa went on speaking continuously. This is the only occasion when Lord Kṛṣṇa, spoke continuously for such a long time, by uttering seventy-three verses. It shows that, Lord Kṛṣṇa wants to clarify many vital points. He wants to explain the identity of the Lord, Who is endowed with form, with Brahma, Who is formless; the means of attaining the two, and the marks of perfect devotees (Gītā 12/13—19) and the wise (Gītā 14/22—25) and how they may realize the importance of renouncement, of attachment to the world.

It means, that the supreme word, the most secret of all, for the supreme good of all beings, which the Lord wanted to announce, for the welfare of them, was disclosed in response to Arjuna's question inspired by Lord Kṛṣṇa.

Appendix—The Gītā being a 'Yogaśāstra', in it 'Yoga' is important. Therefore who is a real Yogavettā?—This is Arjuna's question. There are three categories of Yogavettās—(i) Yogavit viz., Yogī, (ii) Yogavittara viz., better of the two Yogīs, (iii) Yogavittama viz., the best of all Yogīs. Arjuna has no doubt about 'Yogavit' and 'Yogavittara' but he has doubt about 'Yogavittama'.



Link:—The Lord, answers Arjuna's question, in the next verse pertaining to the superiority of worshippers who worship God with attributes, and those who worship, attributeless God.

श्रीभगवानुवाच

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

śrībhagavānuvāca

mayyāveśya mano ye mām nityayuktā upāsate
śraddhayā parayopetāste me yuktatamā matāḥ

The Blessed Lord said:

Those who, fixing their mind on Me, worship Me ever steadfast and are endowed with supreme faith, are the most perfect Yogīs, in My opinion. 2

Comment:—

[Lord Kṛṣṇa explained this fact of his own accord without being asked in the forty-seventh verse of the sixth chapter, but Arjuna could not understand it (verdict). So he put this question, in the first verse of this chapter. Similarly, strivers on account of not having keen desire and curiosity do not understand the spiritual teaching imparted in religious discourses by the saints and the scriptures as it was told in a general way not as an answer to a specific question. Therefore they disregard them though general impression remains but if they have a keen desire to know it, they pay special attention and listen to it, with faith and also study the scriptures carefully. Therefore, strivers should listen to religious discourses and study the scriptures carefully, considering these as meant for them and translate those teachings into practice.]

'Mayyāveśya mano ye mām nityayuktā upāsate'—When a person's mind, is concentrated, he thinks automatically of persons or object he loves.

The expression 'Nityayuktāḥ (ever steadfast or earnest), means that the striver himself should remain absorbed in God, by thinking, "only God is mine and I am only of God." When

a striver has a firm resolve (aim), to realize God, his mind and intellect automatically, get absorbed in Him. On the other hand, if his aim is not God-realization, his mind and intellect cannot be absorbed in Him, in spite of, his best efforts. Mind and intellect, are the instruments which remain under the control, of the agent. So, when a striver himself gets absorbed in Him, the mind and the intellect, automatically get absorbed in Him.

A striver, commits an error, when he instead of getting absorbed himself practises to concentrate his mind and intellect on Him. So, there is a general complaint, that strivers' mind and intellect do not get absorbed in Him. Through the concentration of mind and intellect he can attain the state of a trance, but he cannot realize God. God-realization is possible only, if he himself, gets absorbed in Him.

Real worship, consists in surrendering oneself to God and believing, "I am only God's and only God is mine." When a man surrenders himself to God, all prescribed actions, including chanting His name, thinking, meditation, service and adoration etc., are performed, only for Him.

A body, is a fragment of prakṛti (nature), while the soul (self), is a fragment of God. But the self having forgotten the real affinity for God, assumes affinity for nature and its evolute i.e., body, senses, mind and intellect etc. As soon as, he (the self), renounces this assumed affinity, his real and eternal affinity for God is manifested, and his memory is regained—"Destroyed is my delusion, as I have gained my knowledge (memory)" (Gītā 18/73).

It is because of man's (soul's), inclination to matter (nature), i.e., by deriving pleasure out of it, that he assumes his affinity for it, i.e., he assumes, "I am body." Because of this assumed affinity for the body, he holds that he belongs to a particular caste, creed, colour, profession, order of life and regards the self, rather than the body, as at a stage of boyhood, youth and

old age etc., viz., he does not regard the self, as different from the body.

This assumed affinity for the alien body, and the world, becomes so firm, that he remembers it without making any effort. If he realizes his real affinity, for the sentient and eternal Lord, he can never forget Him, and while performing all actions, such as sitting, eating, drinking, sleeping and waking etc., he automatically will think of Him.

A striver, whose only aim, instead of hankering after worldly pleasures and prosperity, is God-realization, it means, that he has started realizing his real affinity, for God. When he fully realizes this real affinity, he has not the least desire, to hanker after worldly pleasure and prosperity, through his mind, intellect, senses and body etc.

The self (soul), in spite of being a fragment of God, assumes Its affinity for nature, because it wants to derive pleasure out of it. So a striver, having a disinclination for the world, should realize his real affinity for God, and should have an inclination for Him, only.

'Śraddhayā parayopetāste me yuktatamā matāḥ'—A striver, has faith in a thing or person etc., whom or what he considers as the best and then he follows the principle, decided upon by him, without deviating from it.

A person's mind, is fixed on the object or person he loves, and his intellect is fixed on the object or person in whom he has faith. If he is a lover, he seeks company of the beloved, but if he has faith, he ever remains ready to carry out, the wishes of the adored one.

He, who loves only God, ever realizes his affinity for Him, and never feels any separation from Him. Therefore, such devotees, are the most perfect in Yoga, in the Lord's opinion.

The fact, which has been pointed out here, by using a plural

number in the expression 'Te me yuktatamā matāḥ (they are the best in Yoga in My opinion), has already been explained, in the singular number by the Lord in the forty-seventh verse of the sixth chapter, by the expression 'Sa me yuktatamo mataḥ' (he is considered by Me, to be the best Yogī).*

Appendix—'Sa yogī paramo mataḥ' (Gītā 6/32), 'sa me yuktatamo mataḥ' (Gītā 6/47), 'te me yuktatamā matāḥ' (Gītā 12/2)—Thus the Lord has mentioned the Supreme (the most perfect) Yogī; it means that a striver may practise anyone of the paths such as Karmayoga, Jñānayoga etc., but he is the best (Supreme) who has attained devotion. A Karmayogī and a Jñānayogī finally attain devotion but a Bhaktiyogī from the outset remains absorbed in devotion (which is the fruit of Karmayoga and Jñānayoga), therefore he is the best of all.

Knowledge and devotion—both are equal as far as the freedom from sufferings is concerned, but devotion is more glorious than knowledge, because in knowledge there is 'akhaṇḍa' (integral) relish (bliss) but in devotion there is infinite relish. Infinite relish increases every moment, in it there are waves of singular bliss which make it unique. As in the world when we come to know that 'this is a paper currency' or 'this is a watch' etc., our ignorance in regard to that is wiped out, similarly by Self-realization, ignorance of the self is removed. When ignorance is removed, a man is delivered from sufferings, fear and bondage of birth and death etc. But love (devotion) is more singular than

* In the fifty-fourth verse of the eleventh chapter the Lord has declared, "By single-minded devotion I can be known and seen in reality and also entered into." But in the fifty-fifth verse of the eighteenth chapter the Lord declares for the devotees who worship the attributeless Absolute (Brahma), "He, having known Me in truth, forthwith enters into Me." Here He does not declare that he can see Him. Thus only the devotees who worship the Lord with attributes can see Him. This is a singularity of such devotee.

The Lord in the forty-seventh verse of the sixth chapter has declared the striver full of faith in His form with attributes the best Yogī. Thus such a striver (devotee) is very loving to Him.

knowledge. Knowledge has no access to God but devotion has. Knowledge is realized by the Self but love is relished by God and He is the knower of love. God is not hungry for knowledge but He is hungry for love. Having attained salvation, a Jñānayogī is satisfied with the self and content in the self (Gītā 3/17), but having attained devotion, a devotee is not satisfied but his bliss is enhanced more and more. Therefore the last stage is love, not salvation.

As ‘this is a paper currency’—it is known, then ignorance of it is removed but if there is greed to get more and more money, the money provides a special taste (relish). Similarly in devotion there is a singular relish. It means that in the world as greed for money has attraction for a man, similarly love for God has attraction for a devotee, but knowledge has no such attraction. Greed for wealth causes downfall but love elevates a devotee to a higher peak of devotion than knowledge does. There is not that relish in an object and in the knowledge of that object as is in the attraction for that object.

In the Path of Discrimination (Jñānayoga) there is assumption of both the real and the unreal together, so a trace of subtle ego persists for a long time. This subtle ego viz., the trace of ego persists even on having attained salvation. This subtle ego does not lead to the cycle of birth and death but it is a stumbling block to have ‘abhinnatā’ (intimate love or inseparation) with God. Therefore by following the path of discrimination, the wise men (Jñānīs) or philosophers can attain salvation; but they may become ‘abhinna’ with God viz., they may have true devotion (love) for God—this is not the rule. It is because of the subtle ego that there are differences of opinions among philosophers and their philosophical thoughts. But in the path of faith (Bhaktiyoga), a devotee from the outset, does not assume any other independent existence besides God. Therefore God and he become inseparable (abhinna). Both being inseparable viz., with

the dawn of sincere love, the subtle ego and all philosophical differences of opinions evolving from the subtle ego are totally wiped out* viz., dvaita, advaita, dvaitādvaita, viśiṣṭādvaita etc.—all become the manifestation of God which is a reality. Therefore the devout devotee who has realized ‘Vāsudevaḥ sarvam’ (All is God), does not insist on a particular sect (opinion) but respects all sects equally. As he does not insist on any sect, so he never disrespects any sect. It means that unity by virtue of love is superior to the unity through knowledge. In knowledge distance and distinction are wiped out, but intimacy (Abhinnaṭā) is not developed. But in love distance, distinction and separation—all the three come to an end. Therefore in love (devotion) there is real non-dualism. In love there is so much power that by it a devotee becomes the favourite deity of even God. The strivers following the path of knowledge, regard salvation the Supreme, then how can they realize the glory of love or devotion (premābhakti or parābhakti). (Parābhakti is the Supreme devotion in which a devotee has a unique attraction for God which increases every moment?) In salvation there is ‘akhaṇḍa ānanda’ viz., constant bliss (relish) but in love there is endless bliss which increases every moment. This ‘Premamukti’ is far superior and is the more advanced stage to salvation, Self-realization, realization and ‘Kaivalya’ etc.†

Karmayoga and Jñānayoga—these two are the worldly paths (Gītā 3/3). But Bhaktiyoga is not the worldly path viz., is not the path followed by human beings. He who remains absorbed in God is ‘bhagavanniṣṭha’ (dependent on God and His grace) viz., his state is unearthly. His means and end—both are only God. Therefore Bhaktiyoga is the means and

* prema bhagati jala binu raghurāi, abhiantara mala kabahurū na jāi.

(Mānasa, Uttara 49/3)

† śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam pādasevanam

arcanaṁ vandanaṁ dāsyam sakhyamātma nivedanam

(Śrīmadbhā. 7/5/23)

also the end; so it has been declared—‘bhaktyā sañjātayā bhaktyā’ (Śrīmadbhā. 11/3/31) viz., devotion evolves from devotion. Śravaṇa, kīrtana, smaraṇa, pādasevana, arcana, vandana, dāśya, sakhya and ātma-nivedana—this is nine types of ‘Sādhana-bhakti’ (devotion as a means)* and then is the devotion as an end which is called ‘premalakṣaṇābhakti’ (Sādhya-bhakti) (the Supreme devotion) which is the aim to be attained by all the disciplines such as Karmayoga and Jñānayoga (Gītā 18/54). This devotion as an end (aim), is the Supreme essence which is to be attained.

In Jñānayoga a striver, by attaching importance to the discrimination between the real and the unreal, renounces the unreal. By renouncing the unreal, the entity of the renouncer as well of the thing renounced, remains for a long time, therefore in Jñānayoga, the total renunciation of the unreal is very much delayed. In Karmayoga, a striver renders service to others with the things he has. The worthless things of inferior quality are renounced easily but it is difficult to renounce things of Superior quality. But if those things are used in rendering service to others, the unreal is easily and quickly renounced. In Bhaktiyoga a devotee regards the world as God’s or as God’s manifestation, and thus the world (the unreal) is extinguished and God remains. Therefore by Karmayoga the unreal (inert) is more quickly renounced than by Jñānayoga and by Bhaktiyoga it is more quickly renounced than by Karmayoga, because in devotion the unreal does not persist at all—‘Sadasaccāham’ (Gītā 9/19). Therefore Karmayoga is Superior to Jñānayoga—‘tayostu karmasannyāsāt karmayogo viśiṣyate’ (Gītā 5/2) and Bhaktiyoga is Superior to Karmayoga—

* dvaitam mohāya bodhātprāgjāte manīṣyā,

bhaktiyartham kalpitam (svikṛtam) dvaitamadvaitādapi sundaram.

(Bodhasāra, Bhakti. 42)

Dualism before Self-realization causes delusion but after Self-realization the accepted-dualism for devotion is superior to the non-dualism of Jñānayoga.

yogināmapī sarveṣāṁ madgatenāntarātmanā
śraddhāvānbhajate yo mām sa me yuktatamo mataḥ

(Gītā 6/47)



Link:—In the preceding verse, the Lord declared the worshippers of God, with form and attributes, to be the best Yogīs. So a question arises, whether worshippers of attributeless Absolute (Brahma), are not the best Yogīs. The Lord, answers the question, in the next two verses:—

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥
सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

ye tvakṣaramanirdeśyamavyaktaṁ paryupāsate
sarvatragamacintyaṁ ca kūṭasthamacalaṁ dhruvam
sanniyamyendriyagrāmaṁ sarvatra samabuddhayaḥ
te prāpnuvanti mameva sarvabhūtahite ratāḥ

But those, who worship the Imperishable (Akṣara), the Undefinable, the Unmanifest, the Omnipresent, the incomprehensible, the Unchanging and the Immobile, the constant, by restraining all the senses, being even-minded everywhere, engrossed in the welfare of all beings, also come to Me. 3-4

Comment:—

The term 'Tu' (but), shows that worshippers of the formless Brahma, are different from those, who worship the Lord with form.

'Sanniyamyendriyagrāmam'—Having given the term 'Sanniyamya', with two prefixes 'Sam' and 'Ni' the Lord, lays emphasis on full control over all senses. If they are not fully controlled, there is difficulty in the worship of attributeless Absolute. The senses of devotees who worship the Lord with attributes, are fixed on Him and so there is not much need of

controlling the senses, as for devotees who worship attributeless Brahma. Such devotees, having no base for thought, without controlling the senses, can think of the objects of senses, and thus can perish (Gītā 2/62-63). Therefore, for devotees who worship the attributeless God, it is necessary to control, not only the senses fully, but also the mind, because so long as, there is attachment of the mind with the objects of senses, the Absolute (Brahma), cannot be attained (Gītā 15/11).

In the Gītā, control over senses has been considered very essential, in the Disciplines of Knowledge and Action. There is no such stress in the Discipline of Devotion.

'Acintyam'—The term stands for the Absolute, Who is beyond the reach of senses and mind, because they being evolutes of prakṛti cannot even know and think of prakṛti; then how can they know and think of God, Who transcends prakṛti (Nature)? God can be known, only by the self.

'Sarvatragam'— God is all-pervading and limitless. So, he cannot be attained, by limited mind, intellect and senses.

'Anirdeśyam'— 'Anirdeśyam', is that which cannot be defined, through language or speech. Only that, which is accompanied by caste, quality, action and is confined through space, time, thing and individual can be defined, or hinted at. How can the all-pervading and sentient God, be defined or hinted at, by insentient language?

'Kūṭastham'—This term, stands for the Absolute, Who while pervading all space, time, things and individuals, remains unvitiated and uncontaminated. He always remains uniform and unaltered, without undergoing any change, at all. On a 'Kūṭa' (anvil), different instruments and ornaments etc., are shaped, but it ever remains, the same. Similarly, in spite of birth, existence and destruction of different beings and objects, God pervading them, remains the same. He is not affected by, their birth, existence and destruction.

'Acalam'—Brahma, is totally immovable and free from change, while prakṛti (nature), is movable.

'Dhruvam'—The Absolute, Who is certain and eternal is called 'Dhruva'. Out of all the eight adjectives used for Him, this one is the most important, otherwise people may misunderstand, whether He exists or not, as all the other adjectives, are in the negative. He ever exists and never ceases to be, in the least, "The world seems to exist, because of His existence or light" (Mānasa 1/117/4).

'Akṣaram'—The Absolute, Who is Truth, Consciousness and Bliss, solidified, is never destroyed. He is imperishable. He does not suffer, any diminution.

'Avyaktam'—He is unmanifested, He is incomprehensible to the mind and senses, and He is also devoid of any form or shape.

'Paryupāsate'—The term, here stands for real worship of devotees, who worship the attributeless, Brahma. Real worship, consists in remaining established in God, by identifying the self with Him, without any desire and egoistic notion.

He, Who is denoted by these eight adjectives, is an imperfect form of Brahma, because Brahma is incomprehensible, even to the intellect. But worship, which is offered with these eight adjectives, is the worship of attributeless Brahma, and this worship results, in the attainment of attributeless Brahma. He cannot be an object of intellect. Keeping in view these eight adjectives, of the absolute, the adoration made, is called 'Paryupāsate.' This is real worship of the Absolute, and it results, in merging with the Absolute.

An Important Fact

In order to explain the existence of God, two kinds of adjectives—in the negative and in the positive, have been given. The negative adjectives, imperishable, indefinable, unmanifest,

unthinkable, immovable, unlimited, show that God is different from prakṛti (nature), while the positive adjectives, such as omnipresent, uniform, eternal, and nouns—truth, consciousness and bliss, show the Lord's, independent existence.

Innate, Inactive, Absolute, beyond the states of activity and non-activity, is the illuminator, of activity and non-activity. The different adjectives, have been used, so that the intellect may have a conception about Him, and so it may reflect upon, that Absolute.

In the Gītā, the description of God and the soul (self), is almost the same. The adjectives, which have been used here, for God have been used for the soul—as in the twenty-fourth and the twenty-fifth verses of the second chapter, 'omnipresent', 'immovable', 'unmanifest' and 'unthinkable' etc., and in the sixteenth verse of the fifteenth chapter, 'unchangeable' and 'imperishable' have also been used, for the soul. Similarly, in the twenty-fifth verse of the seventh chapter, the adjective imperishable has been used for God, while in the fifth verse of the fourteenth chapter, it has been used for soul.

Both God and the soul, pervade everywhere. 'The whole world is pervaded by God (The Supreme Person)' (8/22, 18/46) and 'all this world is pervaded by Me' (9/4). Similarly, in the seventeenth verse of the second chapter, it is said about the soul also, "All this is pervaded by the soul."

As the sight of two eyes does not clash nor sounds in spite of being wide-spread do not conflict with the ears, so does (according to the dualistic principle) the all-pervasiveness of God, not strike against the all-pervasiveness of the soul, both being without form or shape.

'Sarvabhūtahite ratāḥ'—In the Discipline of Action, renouncement of attachment, a sense of mine, desire and selfishness, is very important. When a person, uses objects such as the body, riches and property, in rendering service to others,

without regarding them as his and for him, his attachment, a sense of mine, desire and selfishness, are naturally renounced. When a body is used, in rendering service to others, egoism is renounced, and when objects are used for others, a sense of mine, is renounced. A striver following the Discipline of Action, considers the objects in his possession as the objects of those people, to whom he renders service. So it is indispensable for a 'Karmayogī', to remain engrossed in the welfare of all beings. But in this verse as well as in the twenty-fifth verse, of the fifth chapter, the Lord declares that the 'Jñānayogīs' (the followers of the Discipline of Knowledge) remain engrossed in the welfare of all beings. It proves that the path of action, is necessary even in the path of knowledge, in order to renounce affinity, for actions totally.

Here, a point needs attention. The service rendered with the body, objects and actions is limited, because all objects and actions, are limited. But, he who has a feeling for the welfare of all beings, renders unlimited service, because there is no limit of the feeling. Therefore, a striver, should use the objects for the welfare of all beings, by regarding these as theirs, without attachment. Because of unlimited feeling, when a striver renounces his affinity for matter totally, he realizes the unlimited Essence, i.e., God. When a person, regards objects as his own, he has an egoistic notion, as well as, unevenness of mind. But, when he uses these for others, by regarding these as theirs, his egoistic feelings and unevenness of mind, come to an end. On the other hand, a common person may use every object of his own, in rendering service to his kith and kin, but because of his attachment and a sense of mine for them (limited feeling), he cannot realize, the limitless God. So, in order to attain, the limitless God, a striver should possess limitless feelings, of the welfare of all beings.

A striver, following the Discipline of Knowledge, because

of lack of dispassion cannot renounce worldly objects, by considering these as illusory, so long as he attaches importance to perishable objects. But a striver, following the Discipline of Action, can renounce these easily, by using these in rendering service, to others. The former, can renounce objects only, if he has a keen dispassion, while the latter can renounce these with a little dispassion, because he uses them for the welfare of others. Thus affinity, for matter is renounced easily, by being engrossed, in the welfare of all beings, and the path of action, is an easier one.

Devotees, who worship an attributeless Absolute, specially hold two views, (i) Whatever appears in the form of insentient or the sentient, and moving or the unmoving, is soul or Brahma (the Absolute). (ii) Whatever appears, is perishable, transitory and unreal. Thus, realizing the seen, as unreal, and whatever remains, is soul or Brahma.

A striver, following the path of knowledge, cannot attain perfection, merely by learning 'All is Brahma', so long as he has attachment in his mind i.e., he possesses evil propensities, such as desire (lust), and anger etc. So, like a Karmayogī, it is necessary for him to remain engrossed, in the welfare of all beings, to attain perfection, by renouncing attachment.

Those strivers, who having assumed the world, as unreal, meditate on God in solitude, their physical renouncement of actions, proves useful, in their spiritual path. But, by mere renunciation, they do not attain to perfection (Gītā 3/4). For attaining perfection, dispassion for pleasure and detachment from the body, senses, mind and intellect, are very essential, and for dispassion and detachment, they should remain engrossed, in the welfare of all beings. When they lead a lonely life, away from the world, they have an egoistic notion, which can be removed by being engrossed, in the welfare of all beings.

A striver, should not only be detached from the world, but

also from the body, because the body is also a part of the world. So long as, he identifies himself with the body, and remains attached to it, even by living in loneliness, he cannot attain his aim. In order to, efface egoism and attachment, he must be engrossed, in the welfare of all beings.

Also it is not possible for a striver, ever to remain in solitude, because he has to come into contact with society, for the maintenance of his body. Moreover, if he is not completely dispassionate, because of his pride, in dealing he may be harsh, and so his egoistic notion, does not come to an end. Therefore, he cannot achieve his aim. In order to get rid of this harshness, he should remain engrossed, in the welfare of all beings. A striver, following the Discipline of Knowledge may not render service, on a large scale but the Lord declares, that he will attain Him, as he is intent on the welfare, of all beings.

It is necessary for both the strivers, whether they worship God with attributes, or God without attributes to, remain engrossed in the welfare, of all beings. When a striver thinks that his own welfare, is different from the welfare, of all beings, it means that he has egoistic feelings which is a stumbling block to God-realization. When a striver, performs all actions (eating, drinking, sleeping etc., as well as chanting His name, meditation, study of the scriptures etc.) for the welfare of the world, his egoism, comes to an end and God's power, which is ever engaged in the welfare of all beings, supports him.

Real service, does not consist in offering objects and in bodily service, but in thinking of the welfare, of all beings without any selfish motive or reward. One should serve them, as he serves the limbs of his body, without expecting any fruit.

As a common man, without receiving any moral teaching, serves his body very scrupulously, without being proud of the act, so does a God-realized soul, remain engrossed in the welfare, of all beings, through the likeness of the self (Gītā 6/32) without

having the least pride or egoism. A striver, should ever follow the foot steps of such a God-realized soul, scrupulously.

'Sarvatra samabuddhayaḥ'—Devotees, who worship attributeless and formless Brahma, have evenness of mind in all persons and objects, because they therein behold only Him who is equally pervading in all of them (Gītā 5/19).

The Lord, wants to explain, that devotees following the path of knowledge, besides thinking of God in solitariness, should also be even-minded, in practical life. Secondly, in loneliness, they cannot remain totally lonely, because, the body is also a part of the world. When a striver beholds the world, and the body as one, it means that he is even-minded. But, if he views the body and the world, as separate, it is uneven-mindedness. Real loneliness, consists in beholding only God everywhere, and in remaining established in Him, and having renounced egoism, attachment for the body, senses, mind and intellect etc., totally. Such a striver is really, even-minded.

In the Gītā, 'evenness of mind' means beholding the same Lord, pervading everywhere, rather than the same dealings with everyone. The Lord, in the eighteenth verse of the fifth chapter, mentions five beings in this regard—a learned and humble Brāhmaṇa, a cow, an elephant, a dog and a pariah. None, can have the same dealings, with all of them. The similar dealings are not possible. One should not resort to any such dealings. A striver beholds God, in all of them. As in different ornaments made of gold, there is nothing but gold, so does a striver, have equal vision as he beholds God, everywhere.

A liberated soul, has equal vision, as he beholds God, everywhere. Such liberated souls, are models for strivers. A striver has no equanimity, because he accepts the existence of worldly objects. When he ceases to accept, their existence, he attains, equanimity.

A striver tries to behold God everywhere, while for God-

realized souls, there is nothing but, God. They are even-minded, because they behold only God, everywhere. This natural state, of a realized soul, is an ideal for strivers. They aim at it. In what proportion, the independent existence of non-self, the strivers accept, in that proportion they are not, even-minded. The lesser the independent existence, in their mind, the more even-minded, they become. Strivers try to see the Absolute, everywhere. But the intellect of the God-realized soul, is naturally influenced by the Absolute.

'Te prāpnuvanti māmēva'—The Lord declares, that devotees who worship the attributeless God, also attain Him. It means, that He, is in no way different, from the attributeless Brahma (Gītā 9/4; 14/27). He is both endowed with attributes and also, attributeless.

In these two verses, the Lord has mentioned four factors pertaining to the worshippers of attributeless Brahma—(1) The conception of attributeless Absolute, (2) condition of the striver, (3) the nature of worship, (4) what the striver, attains.

(1) In response to Arjuna's question, which he put in the second half of the first verse, using two adjectives, imperishable and unmanifested, pertaining to the attributeless Absolute, the Lord, in order to, give a more detailed description, uses five adjectives in the negative (imperishable, indefinable, unmanifest, unthinkable and immovable), and three in the positive (omnipresent, fixed and eternal) forms.

(2) Such strivers, behold the attributeless Absolute, everywhere, all the time, in all objects and persons etc. It is, on account of body consciousness and acceptance of the separate existence of worldly objects, there is desire to enjoy sense-objects and thus sense-objects are enjoyed. Strivers of the Absolute do not regard, any independent existence of anything, except God. So they do not attach any importance, to worldly pleasure and do not want to enjoy, these because, for them such pleasure has no separate existence. Such strivers, being even-minded, remain engrossed,

in the welfare of all creatures.

(3) His worship, is that he has a constant eye, on the attributeless Absolute.

(4) The Lord declares, that those who worship attributeless God, also attain Him. It means, that God with attributes, and God, Who is attributeless, are one and the same.

Appendix—Whatever the characteristics of Brahma (incomprehensible, changeless, immobile, imperishable, unmanifest) the Lord has mentioned here, the same characteristics have been stated of the soul as—‘incomprehensible’ (2/25), ‘changeless’ (15/16), ‘immobile’ (2/24), ‘imperishable’ (5/16, 18), ‘unmanifest’ (2/25) etc. The purpose of stating the same characteristics is that the Soul and Brahma (the Absolute) are the same in nature. If the Soul assumes its affinity for the body, it becomes ‘Jīva’ (the embodied Soul), but the same Soul, having renounced its affinity for the body, is Brahma viz., the Self having identification with the body is different from Brahma otherwise it is Brahma. Therefore having attained Brahma, the worshipper merges into the Being of the worshipped—‘idaṁ jñānamupāśritya mama sādharṁyamāgatāḥ’ (Gītā 14/2). ‘Te prāpṇuvanti māmeva’—God whether He is ‘saḡuṇa’ (with attributes) or ‘nirḡuṇa’ (attributeless) is the same, therefore the devotees who worship attributeless Brahma, also attain God. The Lord means to say that His attributeless and formless entity is not different from His entire form.

‘Sarvabhūtahite ratāḥ’—The world, the Soul and God—from all the three points of view all of us are one. It means that all the bodies are one as they are all within ‘aparā prakṛti’ (lower nature) and all the Souls are one as they are within ‘parā prakṛti’ (higher nature). Therefore when a striver becomes evenminded in all beings—‘sarvatra samabuddhayaḥ’ and he looks on all as one, like his own body—‘ātmaupamyena sarvatra samam paśyati yo’rjuna’ (6/32), then he develops the feeling of remaining

engrossed in the welfare of all beings. The reason is that when he regards all the bodies as his own body, he neither thinks anyone evil nor wishes anyone evil nor does anyone evil. Thus having renounced evil, welfare of others is naturally done by him. Not only this but he even does not think of doing evil to the person who does him evil because he regards all beings as his own; in the same way as if there is a sudden cut on the tongue with one's own teeth, one, by being angry, does not break one's own teeth—'umā santa kai ihai baḍāi, manda karata jo karai bhalāi.' (Mānasa, Sundara. 41/4).

The service, which is rendered to others by renouncing evil, can't be done by offering the biggest charity and by performing the most virtuous actions. Therefore renunciation of evil is the root of good (virtue). He who has renounced evil, can be 'sarvabhūtahite ratāḥ' (engrossed in the welfare of others).



Link:—In response to Arjuna's question, the Lord in the second verse, declared devotees who worship the Lord, with attributes the most perfect in Yoga, while in the third and the fourth verses, He declared, "The devotees who worship attributeless God attain, Me." The Lord in the next three verses, describes the difficulty and ease, of the two kinds of worship.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥५॥

kleśo'dhikatarasteṣāmayyaktāsaktacetasām

avyaktā hi gatirduḥkhaṁ dehavadbhiravāpyate

The difficulty in following their discipline of those whose minds are attached to the Unmanifest is greater, for the Unmanifest is hard to reach, by the body-conscious beings. 5

Comment:—

'Kleśo'dhikatarasteṣāmayyaktāsaktacetasām'—Strivers whose

thoughts are set on the Unmanifest, are those who regard the worship of the attributeless Absolute as superior but whose minds have not entered the attributeless Absolute. In order to enter the Absolute, a striver should possess three qualities—interest (inclination), faith and qualification. Such strivers, having heard the glory of the Absolute, develop a bit of inclination and having faith, start the spiritual discipline; but because of identification of the self, with the body and because of lack of dispassion, their minds, do not comprehend the Absolute.

The Lord, in the twenty-seventh and the twenty-eighth verses of the sixth chapter, explains that a Yogī who has become one with God, experiences easily infinite bliss, viz., the Eternal (Brahma). But here, by the terms 'greater difficulty' He explains, that the minds of these strivers, unlike those, who have become one with God, have not got absorbed, in the Eternal. Their minds, are only attached to the Absolute. It means, that these remain attached to the bodies, but having heard the glory of worship of the Unmanifest, and regarding this worship as superior to others, they get attached to it. But attachment is always to the body not to the Unmanifest. It is atonement with the manifest or absorption in which involvements strain for such body-centred people.

In the fifth verse of the thirteenth chapter, as well as, in several other verses, the term 'Avyaktam' (unmanifest), has been used for Prakṛti (nature), while here in this verse, it stands for Brahma (the Eternal or the Absolute) Who is attributeless and formless. The reason is, that Arjuna, in the first verse of this chapter, put the question pertaining to the worship of God with attributes and form and also of Brahma the Imperishable and the Unmanifest. So here, it stands for the Eternal or the Absolute, rather than nature, because object of worship is God, not Nature.

In the fourth verse of the ninth chapter, the expression 'Avyaktamūrtinā, has been used, for the unmanifested form with attributes. So, a question may arise, that in this verse also, the

expression 'Avyaktāsaktacetāsām' may stand, for those whose minds are set on God, Who is unmanifest and endowed with attributes. But this interpretation is, also not proper, because in the first verse, the term 'Tvām', stands for God, Who is endowed with attributes and form while the term 'Avyaktam' and 'Akṣaram' stand, for the attributeless and formless Eternal (Absolute). What is Brahma? The Lord, has already answered the question in the third verse of the eighth chapter, by declaring that Brahma (the Absolute), is the Imperishable. There also, the term 'Imperishable' has been used for God, Who is attributeless and formless. Therefore, in response to Arjuna's question, in which he used the term 'unmanifest' and 'imperishable' the Lord answered, by using the term 'unmanifest' which stands for God, Who is attributeless and formless.

The expression 'Kleśo'dhikatarah', (difficulty is greater) primarily shows, that the imperishable (formless) Brahma, is very hard to reach, by those who are attached to their bodies.* Further, it shows, that all devotees, worshipping the attributeless Absolute, have to face great difficulty, than those who worship God with attributes, from the first stage, to the last one.

An Important Fact

Now, it is explained how the worship of God, Who is endowed with attributes, is easy, while the worship of attributeless God, is difficult.

Worship of God with attributes—

1. Such a striver can easily concentrate his senses and mind, on God, because He is with form and attributes. He can think of Him, listen to His life-story and pastimes and can adore Him

* Strivers are mainly of two types:—

First are those strivers who are inclined to the spiritual practice after listening to religious discourses, having good company and studying the scriptures. Such strivers face greater difficulty in spiritual practice.

easily, (Gītā 8/14). Therefore, there is less possibility of his dwelling on worldly objects.

2. It is attachment to the world, which causes difficulty in the spiritual path. Such a striver depends totally on God, as a kitten depends on its mother. For such a striver, God secures what is not already possessed, and preserves what he already possesses (Gītā 9/22). In the Mānasa also, it is mentioned that God, like a mother who looks after a child, cares for devotees, who worship Him and depending only on Him (3/43/2-3). So, they easily get rid of worldly attachment.

3. Such strivers, attain the Lord, quickly (without delay) (Gītā 12/7).

4. The Lord, Himself, destroys the darkness born of ignorance, of such strivers (Gītā 10/11).

5. The Lord, straightway delivers them from the ocean of death-bound existence (Gītā 12/7).

6. If devotees, take refuge in Him alone, the Lord by His grace, releases them from any subtle vice, if it subsists in them (Gītā 18/58, 66).

7. They have full faith in the Lord, Who pervades everywhere. It is because of their faith, that they take refuge in Him, and the Lord grants them the Yoga of Discrimination i.e., wisdom by which, they attain Him (Gītā 10/10).

8. They believe, that the Lord, is most gracious to all beings. So by His grace, they cross all obstacles and they quickly attain Him (Gītā 18/56—58).

9. No one can, ever remain even, for a moment, without doing work (Gītā 3/5). So a devotee has to offer those actions, to God. By doing so, he is easily liberated, from the bondage of actions (Gītā 18/46).

10. Such a striver, can easily renounce objects, by rendering service to others. He can renounce these more easily, if they are

offered to deserving persons, and much more easily, if they are offered to God.

11. Such a striver, needs love and faith, more than discrimination and dispassion. As Draupadī, had a feeling of enmity, towards the Kauravas, yet because of her faith in the Lord, He manifested Himself, before her, when she invoked Him.* The Lord, pays attention to the devotion and faith, of His devotees, rather than their defects. Everyone, can accept his affinity, for Him.

Worship of attributeless God—

1. For such a striver, it is extremely difficult to control a fickle and restless mind, and senses, on the attributeless and formless, Absolute. Because of the lack of any base and because of the lack of dispassion, there is greater possibility for a striver, to think of the sense-objects.

2. The difficulty is greater, for a striver who is attached to body. A striver, worshipping the attributeless Absolute, wants to get rid of this attachment, through discrimination, by depending upon his power, like a baby-monkey, which (by depending upon its strength) catches hold of its mother, in order to protect itself (Gītā 18/51—53). Therefore, in the Mānasa, the Lord compares the wise with an adult son, while a devout devotee, with a small son (3/43/4). Thus, by depending on his strength he is not free from attachment, easily.

3. In the Gītā, in the thirty-ninth verse of the fourth chapter, the term 'Acireṇa', refers to attainment of peace, after having gained Self-realization. It does not declare, that Self-realization is instantly, possible.

4. Devotees of the attributeless Absolute, attain to Him,

* This factor applies to those devotees who have a exclusive devotion to the Lord and depend only on Him. He manifests Himself before them as soon as they call Him. Moreover He shoulders their responsibility to remove their defects also.

with their own effort (Gītā 13/34).

5. They, themselves attain to His being (Gītā 5/24).

6. Such strivers, come to know their defects late, and they realize these with difficulty. But, having realized these properly, they can also remove them.

7. In the thirty-fourth verse of the fourth chapter and the seventh verse of the thirteenth chapter, the Lord has advised such devotees, to receive instructions, from a teacher, through devotion. In this discipline, a preceptor, is a must. Not being fully aware, of the perfection of a preceptor or the preceptor not being perfect, it becomes very difficult for strivers, to maintain their faith. Thus, it involves delay.

8. They cannot realize His grace, because they regard Him attributeless, formless and indifferent. So they don't realize His grace, and they have to overcome obstacles, by their own effort. Thus, Self-realization may be delayed.

9. A Jñānayogī, also offers his actions to Prakṛti. But, it can be done only, if his discrimination is fully aroused, otherwise he will be bound to action, by having a pride of doership.

10. It is very difficult, for such a striver to renounce objects, by regarding these as illusory, so long as, he has attraction for them, and has egoism and attachment for the so-called his body, and name.

11. Such a striver, attains the Absolute, only when he becomes qualified and deserving, by possessing discrimination and a burning dispassion, which cannot be cultivated, so long as, a devotee is attached to the world.

'Avyaktā hi gatirduḥkhaṁ dehavadbhiravāpyate'— Generally, the terms 'Dehī' and 'Dehabhṛt', stand for the embodied beings. They also stand, for the soul or self. Here, the term 'Dehavadbhiḥ',

* Here according to the Pāṇini formula 'Matupa' is the prefix is Tadasāsyas minniti matup' (5/2/94). The term 'Dehavadbhiḥ' stands for those who have identified themselves with their bodies.

stands for those who identify themselves with their bodies, because in the first half of this verse the expression 'Avyaktāsaktacetāsām' (whose minds are set on the unmanifested), has been used for strivers who worship the attributeless Brahma (the Absolute). It shows, that they regard worship of the attributeless Absolute, as superior to other worships, but their minds have not entered the Absolute, because of their identification with the bodies. It is because of their identification with their bodies, that they have to face greater difficulty.

In the worship of the attributeless Absolute, the main obstacle, is that a devotee identifies himself, with the body. So the term 'Dehavadbhiḥ' has been used. In order to, remove this identification, the Lord has given his guidance in the thirteenth and the fourteenth chapters, though Arjuna did not put the question. The Lord, clearly explains, that a body (field), is different, from the soul (knower of the field) in the first verse of the thirteenth chapter, in order to remove the identification with body.

Here, the expression 'Avyaktā gatiḥ, has been used, to attain the goal, the attributeless and unmanifested Brahma. Common people, identify themselves, with bodies. So they face greater difficulty, in reaching the Unmanifested. If they cease to identify themselves with bodies, they can attain the goal of the Unmanifested, very easily and quickly.

Appendix—In the worship of the attributeless Brahma, the worshipper who identifies himself with the body is Jīva (the embodied Soul), and if he renounces this identification, he is the worshipped one (Brahma). The assumed affinity with the body is the main obstacle in the identification of the Self with Brahma. Therefore for the body-conscious beings, the allurements with the attributeless Absolute is difficult and is delayed. But in the worship of God endowed with attributes, disinclination for God, rather than identification with the body, is the obstacle. Therefore the striver, who worships God endowed with attributes, having

a disinclination for the world, inclines to God and instead of depending on the spiritual practice, depends on God. Therefore God delivers him quickly from the ocean of birth and death (Gītā 12/7, 8/14). This is the singularity of the worship to God endowed with attributes.

In this worship to God endowed with attributes, a devotee does not attach importance to the renunciation of the world, by regarding it as unreal, because he holds the insentient and the sentient, the real and the unreal—All is God only—‘sadasaccāhamarjuna’ (Gītā 9/19). Therefore worship of God endowed with attributes is the worship of entire God. In the Gītā, God endowed with attributes, has been regarded as ‘samagra’ (entire) and Brahma, Jīva, Karma, Adhibhūta, Adhidaiva and Adhiyajña—they are all within the entire God (Gītā 7/29-30). Therefore by reflecting upon the Gītā, it seems that worship of the attributeless Absolute (Brahma) is the worship of a fragment of entire God, and worship of God endowed with attributes (saguṇa) is the worship of entire God—‘tvām paryupāsate’ (Gītā 12/1), ‘mām dhyāyanta upāsate’ (12/6).

He, who worships a fragment of the entire (God), also finally attains the entire—‘te prāpnuvanti māmeva’ (Gītā 12/4), ‘tato mām tattvato jñātvā viśate tadanantaram’ (18/55). Therefore those who want to worship the attributeless (Absolute), may worship Brahma, but they should not slight God endowed with attributes. It is very dangerous (harmful) for the worshipper of attributeless God to slight, to blame and to refute saguṇa (attributes) viz., it is an obstacle for attaining perfection. The reason is that ‘aparā prakṛti’ belongs to God, therefore to blame it, means to blame God. By refuting the attributes, he accepts the existence of attributes, which is an obstacle, because without accepting their existence, what will be refuted? Therefore if a striver, without blaming and slighting the other strivers, practise spiritual discipline promptly, at last (finally) all strivers, become one because the Divinity is

one.* If a striver remains indifferent to 'saṅḡa', he can attain salvation, but the differences in opinions cannot be wiped out. But if he pays heed to 'saṅḡa', all differences come to an end and a striver attains the entire form of God.



ये तु सर्वाणि कर्माणि मयि सन्न्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

ye tu sarvāṇi karmāṇi mayi sannasya matparāḥ
ananyenaiva yogena mām dhyāyanta upāsate

But those, who worship Me, surrendering all action to Me, regarding Me as the supreme goal, meditating on Me, with single-minded devotion. 6

Comment:—

[In the fifty-fifth verse of the eleventh chapter, out of the five marks of a devotee, having single-minded devotion, there are three expressions (Matkarmakṛt, Matparamaḥ and Madbhaktaḥ), in the positive and two (Saṅgavarjitaḥ and Nirvairah) in the negative aspect. Here also, the same expressions have been used, in a different manner, in this verse—

(1) The expression 'Sarvāṇi karmāṇi mayi sannasya,' stands for 'Matkarmakṛt'.

(2) The term 'Matparāḥ', stands for the term 'Matparamaḥ', (looks on Me as Supreme God).

(3) The expression 'Ananyenaiva yogena', denotes 'Madbhaktaḥ', (devoted to Me).

*vadanti tattattvavidastattvaṁ yajñānamadvayam
brahmeti paramātmēti bhagavāniti śabdyate

(Śrīmadbhā. 1/2/11)

'The enlightened exalted souls call the Divinity, which is knowledge personified and unparalleled, by these three names—Brahma, Paramātmā and Bhagavān.'

(4) Those devotees, who remain absorbed in Him with single-minded devotion, become 'Saṅgavarjitah' (free from attachment).

(5) When, they become free from attachment, they become 'Nirvairah' (without enmity), and also free from other evils such as envy, jealousy etc. In order to attach importance to this feeling of 'freedom from enmity' the Lord while describing the marks of devotees who have attained perfection, in the thirteenth verse, first of all mentions 'Adveṣṭā' (freedom from ill-will or hatred). Therefore, a striver should not bear the least ill-will to anyone].

'Ye tu sarvāṇi karmāṇi mayi sanniyasya'—The term 'Tu' (but), has been used, in order to emphasize the fact that worship of the Lord with attribute, is easier than that of the attributeless Absolute.

Though the term 'Karmāṇi' (actions), is in plural, and so it stands for all actions, yet the adjective 'Sarvāṇi' has been used so that all actions—mundane (for the maintenance of the body and of earning livelihood), as well as spiritual (adoration and meditation etc.,) and other prescribed actions performed through body, speech and mind may be included (Gītā 9/27).

Here, by the expression 'Mayi sanniyasya', the Lord does not mean to say, that actions should be physically renounced, because none can ever remain, for even a moment without performing action (Gītā 3/5; 18/11). Also, abandonment of action, sanctioned by scriptures, or out of delusion, is declared to be 'tāmasī' (of the nature of ignorance) (Gītā 18/7), and if it is abandoned, because it is painful i.e., from fear of physical suffering, this abandonment is 'rājasika' (passionate) (Gītā 18/8). In this way, affinity for actions cannot be renounced. In order to be liberated, from the bondage of actions, it is necessary to renounce the sense of mine, attachment and the desire for their fruit, because these three bind him.

When a striver aims at God-realization, he has no desire to acquire objects; and by thinking himself of God, he instead of being attached to the body etc., is attached, only to God. When he surrenders himself to God, all his actions, are also surrendered to God.

In the Gītā, actions which are surrendered to God, have been called 'Madarpaṇākarma', 'Madarthakarma' and 'Matkarma'.

1. 'Madarpaṇākarma', are those actions, which were started with any other aim but are surrendered to God, either during their performance or after.

2. 'Madarthakarma', are actions which are performed only for God, from the very beginning. They are performed by obeying Him, in order to please and realize Him.

3. 'Matkarma' are all mundane actions (business and service etc.,) and spiritual actions (adoration and meditation etc.,) which are performed, for the sake of God by regarding them as God's.

In fact, all actions should be performed, with the only aim, of God-realization.

A devotee, who performs actions, in the above-mentioned three ways, in order to attain perfection, has not the least affinity for actions, because he has neither desire for fruit nor a sense of doership nor attachment to objects, body, senses, mind, intellect and other actions etc. Actions of a perfect soul, are naturally, surrendered, while a striver, performs actions with the aim of surrendering these to God.

As a Bhaktiyogī, is liberated from the bondage of actions, by surrendering his actions to God, so does a 'Jñānayogī, get liberated, being detached from actions by believing that they are performed by prakṛti (nature).

'Matparāh'—It means 'surrender to God, by regarding Him, as most adorable and supreme'. Such a devotee, who adores God with attributes, becomes merely an instrument in His hands.

Therefore, he regards virtuous actions as performed by God. Moreover, he has no desire for worldly pleasures, because it is not his aim. Thus, being free from desires, evil actions, are not performed by him.

'Ananyenaiva yogena mām dhyāyanta upāsate'—This expression, means that such a striver adores God, with a single-minded (exclusive) devotion and he wants to attain Him, by depending on Him only. For God-realization they give more rather all importance to Divine grace not to their efforts or discipline. It means that He is both the end and the means of the devotee. Such a devotee chants His name and glory and meditates on Him by having the only aim of God-realization.



तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

teṣāmahaṁ samuddhartā mṛtyusaṁsārasāgarāt
bhavāmi nacirātpārtha mayyāveśitacetasām

To those whose mind is fixed on Me, I straightway deliver them from the ocean of the death-bound world, O Pārtha (Arjuna). 7

Comment:—

'Teṣāmahaṁ samuddhartā mṛtyusaṁsārasāgarāt bhavāmi nacirātpārtha mayyāveśitacetasām'—'Mayyāveśitacetasām', are those strivers, whose aim is only God-realization, whose minds are exclusively set on Him, and who themselves remain absorbed in Him.

As an ocean consists of nothing but water, so there is nothing, but death in the world. Nothing in the world is immune, from the buffets of death. Everything is perishing (dying) all the time. So the world has been called an ocean of death-bound existence.

In his daily life man, is bound to face both desirable and undesirable circumstances. Feelings of agreeableness and

disagreeableness towards him are inherent in a man. Through such feelings he develops for attachment and aversion, for them. Thus he gets bound (Gītā 7/27). Even strivers, become a prey to attachment and aversion, by being attached to their own sects and saints, and by having aversion to the other sects and saints and so they cannot cross the ocean of death-bound existence, quickly. Partiality to sects, is delusion, which binds a man. So the Lord, has laid special emphasis on the freedom from pairs of opposites time and again.*

A striver, whose all likes are centred in God has exclusive devotion in God; and all his dislikes are centred in the world viz., by rendering selfless service, he renounces the desire for favourable circumstances, he can be very easily liberated, from the bondage, of the world.

The Lord rewards, men in whatever way, they approach Him (Gītā 4/11). So He declares, that He is same to all beings (Gītā 9/29). But to those, who love him only, who perform all actions, only for Him and who looking upon Him, as the supreme goal, ever remain absorbed in chanting His name, thinking of Him, and meditating on Him, He straightway delivers, them from the ocean of death-bound existence.†

Appendix—In the fifth verse of the sixth chapter the Lord stated for a common striver that he should emancipate himself by his ownself—‘uddharedātmanātmānam’ but here He declares, “I emancipate them from the ocean of death-bound

* Free from dualities (2/45) (5/3); freed from the delusion of dualities (7/28); liberated from dualities (15/5); neither an aversion to disagreeable action nor an attachment to an agreeable one (18/10); casting aside attraction and aversion (18/51).

† The terms ‘Samuddhartā bhavāmi’ also include the ideas that a devotee who worships God with attributes, crosses (overcomes) all obstacles by His grace and attains Him (Gītā 18/56—58); God takes up all the burdens and cares of His devotees (Gītā 9/22); “Out of compassion for them, I, dwelling within their Self, destroy the darkness born of ignorance” (Gītā 10/11); “I liberate them from all sins” (Gītā 18/66).

world”—‘teṣāmahaṁ samuddhartā’. It means that first a striver starts his spiritual practice himself. Out of those strivers he, who depends on God, God liberates him from the bondage because he has this faith in God, that He would liberate him. He without worrying for his emancipation, remains engrossed in adoring God. His means and end—both are only God. But the striver, who follows the Discipline of Knowledge, he himself is responsible for his emancipation.

On Self-realization, devotion is attained—this is not the rule; but having attained devotion, the self is certainly realized. Therefore the Lord declares—

mama darasana phala parama anūpā
jīva pāva nija sahaja sarūpā

(Mānasa, Aranya. 36/5)

God confers on his devotees both Karmayoga (equanimity) and Jñānayoga viz., destroys their ignorance—born of darkness (Gītā 10/10-11) because God designated as Bhagavān is entire by nature.

Because of body-consciousness the striver, who follows the path of knowledge, his mind is attached to the Unmanifest—‘avyaktāsaktacetāsām’ (Gītā 12/5). But a devotee’s mind is fixed on (Bhagavān) God—‘mayyāveśitacetāsām’. In the Path of Knowledge, discrimination is important while in devotion for faith (belief) is important. In the Path of Knowledge ‘aparā prakṛti’ is to be renounced, while in devotion it is the manifestation of God itself.



Link:— In the second verse, the Lord declared that the devotees who worship God with attributes, are the most perfect in Yoga, while in the sixth and the seventh verses He declared that, He delivers such devotees from the ocean of death-bound existence. Therefore, the Lord now commands Arjuna to become perfect in

Yoga, by fixing his mind and intellect on Him, as He describes, in the eighth verse; or through practice of concentration, or through performance of actions for His sake, or through the renouncement of fruit of actions, as He describes, in the ninth, the tenth and the eleventh verses, respectively.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

**mayyeva mana ādhatsva mayi buddhiṁ niveśaya
nivasīṣyasi mayyeva ata ūrdhvaṁ na saṁśayaḥ**

Fix thy mind on Me alone and fix thy intellect on Me alone; there upon thou shalt live in Me entirely. There is no doubt, about it. 8

Comment:—

'Mayyeva mana ādhatsva mayi buddhiṁ niveśaya'—According to the Lord, only those persons are most perfect in Yoga, who have realized their eternal union, with God. In order to make strivers perfect in Yoga, the Lord orders them through Arjuna, to fix their minds and intellects on Him, by regarding Him, as the most loving and supreme Goal.

We have our eternal union with God, but we do not realize it, because we do not fix our mind and intellect, in Him. Therefore, the Lord directs us, to fix our mind and intellect in Him, and then we shall realize that we live in Him i.e., we are established in Him.

'Fix thy mind on Me'—it means, that the mind should be diverted from the thought of the world, to God. 'Fix thy intellect in Me'—it means, that the striver, should have a firm resolve, that he is only God's, only God is, his and He is the Supreme, to be attained. By doing so, he will cease thinking of the world and his attachment to it will come to an end, and he will have affinity, only for God.

Fixation of intellect, is more important than, fixation of mind. If one has, a firm resolve, with his intellect, his mind will also accept, that resolution. If a person's aim, is not God-realization, he may attain accomplishment (Siddhis), but he will not realize God. Therefore, a striver should have a firm resolve, that he has to realize God. Desire for pleasure and prosperity, is the greatest obstacle to this firm resolve. It is the desire, for mundane pleasures which induces him to acquire money, honour and praise etc. Thus the intellect of the irresolute, is scattered and endless (Gītā 2/41). But, if he has the resolve only to realize God, this resolve is so sacred and powerful, that the Lord becomes ready to account, even a most sinful one, righteous. It is merely through his resolve, that he soon becomes righteous and attains eternal peace (Gītā 9/30-31).

'I am only God's and only God is mine'—this resolve, to a striver seems to have appeared in the intellect. But, in fact, he is already established in God, even though he may not know this. The criterion is that this affinity for Him, is never forgotten. A striver, never forgets 'I am', in the same way, as he never forgets that he is married or he is a disciple, of a particular preceptor. This resolve, remains established in his inner self, without practice. This affinity, remains fixed in remembrance, as well as in forgetfulness, because this resolve of affinity, is in 'T'ness. When, even this assumed affinity remains fixed, both in remembrance as well as in wakefulness, how can the real and eternal affinity for God, be forgotten? Therefore, when the self gets fixed in God, the mind and the intellect, automatically get fixed in Him, and the self merges in Him.

An Important Fact

A Common man, identifies the self with the body and assumes his affinity for the body, mind and intellect etc. But, everyone can realize the fact, that he is the same, from the

childhood to the present time while his body, senses, mind and intellect etc., have changed. He should firmly believe this fact, at the present moment (a common man tries to understand this fact with his intellect, while this is something which is to be known, by the self).

Everyone knows, that the self has not changed and believers assume, that God has also, not changed. It means, that God and the self, belong to one class. On the other hand, a body, senses, mind and intellect, have changed and the world is also changing. Thus this kaleidoscopic world and body, belong to another similar class. An uniform and permanent self, and God, are not seen in their manifested form, while a kaleidoscopic body and the world, are seen in their manifested form. When, the self identifies itself, with the mind, intellect, senses and body etc., it thinks, that it is undergoing change, while It being a fragment of God, never undergoes any change.

We do not know—'What is I?' But we know, 'I am', without any doubt. We also know, the world is never uniform, it constantly undergoes change. It means that 'I'(the real self), is different from the world. If one of the two is known, in its right perspective, the other will be automatically known, this is a rule. The real self which is the substratum, and the illuminator of 'I', is sentient and eternal. It has no affinity with, the transitory world. But, it has its natural affinity, for God. This is Self-realization. On such realization one's mind and intellect, are automatically fixed in Him.

'Nivasiṣyasi mayyeva ata ūrdhvaṁ na saṁśayaḥ'—The expression 'Ata ūrdhvaṁ' means, that as soon as mind and intellect, totally get fixed in God i.e., a striver, is not at all attached to the mind and intellect, he will realize God.

The Lord declares, "Having fixed thy mind and intellect in Me alone, thou shalt live in Me, undoubtedly." It shows that Arjuna had some doubt. So, the Lord uses the expression

'Na saṁśayaḥ' (no doubt). What is doubt? Generally, people think that God can be realized only, if they perform virtuous actions, have good conduct, they meditate on God by leading a secluded life, and so on. In order to, remove this doubt, the Lord declares, that all these means joined together are not so valuable as fixation of the mind and intellect in Him, and by having God-realization as the aim; and by doing so, they will realize Him, undoubtedly (Gītā 8/7).

So long as, the intellect attaches importance to the world, and the mind thinks of the world, a man should think that (in spite of being established in God, naturally) he is established, in the world. This establishment or attachment to the world, leads him to the cycle of birth and death.

Therefore, by removing his doubt, the Lord exhorts Arjuna not to worry about his situation, after he has fixed his mind and intellect in Him. As soon as, his mind and intellect are fixed in Him alone, he will undoubtedly, reside in Him.

A striver's, only duty is to fix his mind and intellect, in God. When his mind is fixed on God, he will not think of the world, and when his intellect is fixed in God, he will not depend on the world. Thus, without thinking of the world and without depending on it, he will think of God and depend on Him and it will lead him, to God-realization.

Here Citta (the faculty of cognition), should also be included in the 'mind', and 'egoism', should be included in 'intellect', because without fixing Citta (the faculty of cognition) and egoism, it cannot be said, "Thou shalt live in Me alone."

The soul is a fragment of God, Who is the only master of the entire universe. But, It attracts, a fragment of the world, (body, senses, mind and intellect etc.,) towards It, by regarding them as Its own (Gītā 15/7) i.e., It becomes their master. It forgets, that being a fragment of God It always remains fixed in Him, but It has accepted Its separate existence, in the same way, as

a foolish son in spite of being, an heir to his multi-millionaire father's entire property and riches, by being separate from him, regards a flat of a huge building, as his own. But, when the son, realizes his mistake, he comes to know the reality that he is the heir to his father's entire property. So the Lord declares, that as soon as, he surrenders the so-called mind and intellect, to Him (which are really His as He is the owner of the entire universe, including the mind and intellect), he, being free from attachment to the mind and intellect, will live in Him, undoubtedly (because in fact he being His fragment, already lives in Him).

The Lord, in the fourth verse of the seventh chapter, described the earth, water, fire, air, ether—these five subtle elements, mind, intellect and egoism, the eightfold division of His nature, which is lower nature (Aparā Prakṛti), while in the fifth verse He described His higher nature, the soul (Parā Prakṛti). Though both these natures, belong to God, yet the latter being a fragment of God, is superior to the former (Gītā 15/7). But the higher nature (soul), by an error regards the lower nature as Its own, and for Itself, and is thus bound i.e., becomes the cause of Its birth, in good and evil wombs (Gītā 13/21). Therefore, the Lord exhorts Arjuna, to offer the so-called his mind and intellect, the lower nature to God (which are really His). By doing so, his affinity for the mind and intellect, which he has assumed by an error, will be renounced, and he will realize his true affinity for God, which is eternal and axiomatic.

An Important Fact Pertaining to God-realization

God cannot be realized, by a particular method, such as meditation etc., because those who depend on such methods, depend on the body, mind, senses and intellect etc., which are insentient. God, Who is sentient cannot be bought, through objects which are insentient, because all these objects cannot be equivalent to Him.

Worldly objects, are acquired through performance of actions (efforts). So, a striver thinks, that God can also be realized through actions, such as spiritual practice etc.

His belief is confirmed, when he studies the life-stories of Manu-Śatarūpā and Pārvaṭī etc., who realized God, through penance. But in fact, it is not so. God is realized only, when the assumed affinity for the insentient (Matter), is totally renounced. This fact, applies in those cases also, where it seems that they have realized Him, through penance. In fact, He is ever-realized to everyone, but He is veiled when a person accepts his affinity for the insentient. As soon as, he renounces this assumed affinity, God is revealed to him. Therefore, those strivers, who hold that they can realize Him, through spiritual practice are in the wrong. Spiritual practice, is useful only in renouncing the assumed affinity for the unreal i.e., insentient (Matter). Without understanding this secret, if a striver depends on spiritual discipline, and is attached to it, his affinity with matter persists. Till the least value, is attached to matter, God-realization is difficult. As soon as, it is renounced, He is realized. So a striver, should renounce his affinity totally, for matter, through spiritual practice. This affinity, for matter is easily renounced, when spiritual discipline, is practised only with the aim of God-realization.

Appendix—Mind and intellect are God's 'aparā prakṛti' (Gītā 7/4-5). In spite of being God's prakṛti viz., nature, the 'aparā prakṛti' possesses a different nature (inert and kaleidoscopic) from that of God. But 'parā prakṛti' is not of a different nature from that of God. Therefore 'aparā prakṛti' is not uniform and untainted like God but the self is such 'mama sādharṇyamāgatāḥ' (Gītā 14/2). Mind and intellect belong to the class of 'aparā prakṛti' viz., they are fragments of Prakṛti but we (the Self) are the fragments of God. Therefore the Self belongs to a different class from mind and intellect. There is attraction and union in the entities belonging to the same class, rather than to those

belonging to different classes—This is the rule. Therefore mind and intellect can't be merged in God, only the Self can be merged in God. A striver commits an error that he, by assuming the independent existence of mind and intellect, by keeping the Self aloof, tries to merge his mind and intellect in God. But the reality is that only the self is merged in God, mind and intellect are not merged. When the Self merges in God, the mind and intellect lose their existence, and only God remains. The reason is that in fact mind and intellect have no existence of their own, the self has given them existence 'yayedam dhāryate jagat' (Gītā 7/5), 'manahṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati' (Gītā 15/7). Therefore in the Gītā, where there is the description of fixing the mind on God by the expressions 'mayyāsaktamanāḥ' (7/1), 'manmanā bhava' (9/34, 18/65), 'mayyāveśya mano ye mām' (12/2), 'mayyeva mana ādhatsva mayi buddhiṃ niveśaya' (12/8), 'maccittaḥ satataṃ bhava' (18/57) and so on, that is indeed the method of fixing the Self on God. When a striver tries to fix the mind and intellect on God, they are not fixed but the Self is fixed—'nivasiṣyasi mayyeva'. The reason is that a man's (self's) nature is that he gets fixed where his mind and intellect are fixed. As in the direction in which the needle moves, so does the thread follow it, similarly where the mind and intellect are fixed, the Self is also fixed there. By assuming the existence of the world, by valuing it and by being attached to it, the mind and intellect are fixed on the world and by their fixation, the Self is also fixed on the world; therefore the Lord orders to fix the mind and intellect on Him so that the Self may have disinclination for the world. As when a goldsmith heats up gold in the fire in order to purify it, then the adulterated metal is removed and pure gold remains, similarly when mind and intellect are fixed on God, they are separated from God and the Self merges into God viz., only God remains. In the Śrīmadbhāgavata the Lord declares—

**viṣayān dhyāyataścittam viṣayeṣu viṣajjate
māmanusmarataścittam mayyeva pravīṇiyate**

(11/14/27)

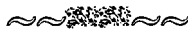
‘By thinking of the sense-objects, the mind gets entangled in sense-objects, and by thinking of Me the mind gets absorbed in Me viz., the mind ceases to exist.’

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 sarvaṃ’. 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

pleasure and prosperity, be performed, only for God-realization. Actions which are performed, for God-realization according to His direction, are called 'Matkarma', and a striver who is intent on performing actions, for His sake, is 'Matkarmaparama'. Such a striver, should have his affinity, only for God, and his activities should also be performed, only for God.

When a striver, ceases to hanker after mundane pleasure and prosperity, the forbidden actions, are totally renounced by him, because it is desire which tends a man, to perform forbidden actions (Gītā 3/37). Therefore, when a striver decides on God-realization, as the aim, all his actions are in accordance with, scriptural injunctions and they are performed for the sake of God, only.

'Madarthamapi karmāṇi kurvansiddhimavāpsyasi'—Whatever has been said, in the first half of the verse by the expression 'Matkarmaparamo bhava', has been repeated in the second half. When a striver, performs actions only for His sake, he attains, perfection or God-realization.

As the Lord, in the eighth verse, explained fixation of the mind on Him, and the intellect in Him, the independent means of God-realization, and, in the ninth verse, the constant practice of divine name etc., the independent means to realize Him, so does He mention here the performance of actions for His sake, as the independent means to realize him.

As profit in business acts, as an encouragement to a businessman, and he tries to earn more and more money, and more enthusiastically, so, when all actions are performed for God's sake, a striver, develops a keener desire for, God-realization and also practises spiritual discipline, more enthusiastically. When he has such a burning desire, that he cannot bear separation, from the all-pervading God, God does not remain veiled, but by His grace He is attained, by him. If a striver's only aim is God-realization, and he performs all actions only for His sake, it means, that he

has invested his intellect, ability, time and resources, in God-realization by considering them as the Lord's. What more can he do than this? The Lord, does not expect anything more, from him. So He enables him, to realize Him.

Appendix—Performance of actions for God's sake is easier than practice. The reason is that practice being new has to be done but actions are performed naturally as a man is so habituated. A man gets bound by performing actions for himself—'karmanā badhyate jantuh'. Therefore by offering actions to God, a man easily attains God (Gītā 9/27-28).

'Madarthamapi'—this expression means that actions should be done only for God's sake from the beginning.



अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

athaitadapyaśakto'si kartum madyogamāśritaḥ
sarvakarmaphalatyāgam tataḥ kuru yatātmavān

Resorting to Yoga if thou art unable to do even this (the discipline mentioned in the preceding verse) then subduing your mind, senses and intellect etc., (equanimity) and renounce the fruit, of all actions. 11

Comment:—

'Athaitadapyaśakto'si kartum madyogamāśritaḥ'—In the preceding verse, the Lord declared, "Thou shalt attain Me by performing actions, for My sake" while, here He declares, "Thou shalt attain Me, by renouncing the fruit of all actions." The former, can be called the path of devotion, while the latter, the path of action. Both of these are independent means, of God-realization.

In this verse, it seems proper that the expression 'Madyogamāśritaḥ' (resorting to union with Me), is related with

'Athaitadapyasāktō'si' (if you are unable), because if it is taken to be related with 'Sarvakarmaphalatyāgaṁ kuru' (do renouncing the fruits of all actions), because of prominence of dependence on God, it will become, the path of devotion. Thus, it will not be different from the path of devotion described, in the tenth verse, while the Lord wants to explain the path of devotion in the tenth verse, and the path of action, in the eleventh verse.

Also in this verse, the Lord has used the expression 'Yatātmavān' (subduing mind, senses and intellect), which is more important in the path of action, because without it, renouncement, of the fruit of actions, is impossible.

If a striver, does not believe in God so much but he does social service, and he cannot surrender all actions to Him, but renounces the fruit of action, which is beyond his power (Gītā 2/47), his affinity, for the world, is renounced.

'Sarvakarmaphalatyāgaṁ tataḥ kuru yatātmavān'—For a person, who wishes to attain to Yoga, action (without attachment) is said to be the means (Gītā 6/3). It is attachment, to the fruit of action, which binds a man. So if a striver, subdues his senses, mind and intellect, he can easily renounce, the fruit of action. If a striver does not control his mind, intellect and senses etc., he will naturally think of sense-objects and then he will be attached to them, and thus he may perish (Gītā 2/62-63). If a striver's aim, is to renounce the fruit of action, he can easily control his mind and senses.

Here the expression 'Sarvakarma', stands for religious sacrifice, charity, penance, service, and means of livelihood, according to one's caste and order of life, as well as, all other prescribed actions. 'Renouncement of the fruit of actions', does not mean, physical renouncement but the renouncement of the sense of mine, attachment and desire etc., for the fruit, of actions.

A striver, following the path of action, should not remain inactive, by thinking that there is no need for the performance

of action, when he does not want to reap its fruit. Therefore, the Lord warns the strivers, "Let thy attachment not be to, inaction" (Gītā 2/47).

In the ninth verse of the eighteenth chapter, also the Lord while describing the marks of the 'Sāttvika tyāga', explained renouncement of the attachment to the fruit of actions as the 'Sāttvika tyāga'.

When actions are performed, having renounced attachment, to the fruit of actions, the impetus to act, calms down and old attachment perishes. Without the desire for fruit of actions, affinity for actions, is totally renounced and new attachment does not arise. Then, nothing remains to be done for a striver, because it is attachment, desire, a sense of mine for action, and desire for fruit, which force, him to act. He may, physically restrain himself, from performing actions, for a short time. But so long as, he has attachment and aversion, his nature forces him, to act. The impetus to act, calms down only when actions are performed, without any selfish motive, having renounced attachment and aversion etc.

This means (of the renouncement of the fruit of action), is very useful for those strivers, who have no natural reverence or devotion to words of God, with attributes and form, but have a natural inclination to do good, to others.

Where the Lord, advises to renounce desire for the fruit of action, He emphasizes, that it also implies renunciation of attachment, because with total renunciation of both, desire and attachment, we are liberated from the bondage of action (Gītā 18/6).

Renouncement of fruit (desire for fruit), of actions, is an independent means of God-realization. When, desire for the fruit of actions is renounced, attachment for the sense-objects, perishes and one attains peace (happiness, of the mode of goodness). If he does not enjoy that peace, he attains perfection or God-realization

i.e., he becomes one, with Him.

In the fifty-fifth verse of the eleventh chapter, the Lord mentioned, 'freedom from attachment' as one mark, out of five, of a striver-devotee. In this verse, He mentions the renouncement of the fruit of actions, which is possible only, when there is renouncement of attachment, to the world. The renunciation of fruit of action, as described in the twelfth verse of the chapter, immediately leads to the attainment of Supreme Peace or God-realization. It means that total renunciation of attachment, immediately leads to Supreme Peace.

Appendix—If a striver is unable to perform actions for God's sake, he should perform actions by renouncing the desire for fruit, because it is the desire for fruit which paves the way to bondage—'phale sakto nibadhyate' (Gītā 5/12).



Link:—The Lord, from the eighth verse to the eleventh verse, recommended four methods, one after another, in the event of Arjuna's failure to adopt anyone. So a doubt may arise, whether the fourth, means 'renunciation of the fruit of action', is an inferior means to the other three, as the Lord described it as the last one, and moreover He did not mention its fruit. In order to, remove this doubt the Lord glorifies renunciation and also mentions about its fruit.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

**śreya hi jñānamabhyāsājñānāddhyānaṁ viśiṣyate
dhyānātkarmaphalatyaḡastyāgācchāntīranantaram**

Better, indeed, is knowledge than practice, better in turn is meditation, better still is renunciation of fruit of action; Supreme Peace immediately follows such renunciation. 12

Comment:—

[The Lord, from the eighth verse to the eleventh verse, recommended four alternative means, in the event of Arjuna's failure to adopt the one—fixation of the mind and intellect in Him, practice, of divine name etc., performance, of action for His sake and renunciation, of the fruit of actions. So a person, may think that they have been mentioned, in the descending order of merit. Moreover, in the first three means, there is mention that these will attain Him, while in the last one, there is no mention of it. So they may think, that the discipline mentioned in the eleventh verse, is inferior to the other means.

In order to, remove this doubt the Lord in the twelfth verse, declares that renunciation of action is an excellent means, which provides Supreme Peace, immediately. So this method is, in no way, inferior to the other three. All the four means, are independent, to realize God. A striver can follow, anyone of these, according to his inclination, faith and qualifications etc.

The other three means, of God-realization are very well-known. But the last one, that God can be realized by renunciation of the fruit of actions, is not so common and familiar. Therefore, the Lord, in order to, declare its superiority, to the other three disciplines and to signify its reward, has added the twelfth verse. So the Lord makes the position clear, in the twelfth verse.]

'Śreyo hi jñānamabhyāsāt'—According to the great sage Patañjali 'Abhyāsa', consists in making effort, again and again, to be concentrate on something (Yogadarśana 1/13).

Here this term 'Abhyāsa', does not stand for 'Abhyāsayoga', it refers to practice only, because in this practice (breath restraint or control of the mind) there is no requirement of scriptural knowledge, meditation or renunciation of desire for the fruit of actions. There is 'Yoga' (union with God) only, when affinity for matter is renounced, while in such practice, there is dependence on matter (the body, senses, mind and intellect).

Here the term 'Jñāna', stands for the knowledge of scriptures, rather than Self-realization, because Self-realization, is the fruit of all spiritual disciplines. This knowledge, is better than practice, in which there is neither knowledge of the scriptures, nor meditation, nor renunciation of fruit of action.

Spiritual knowledge, which is gained through the study of scriptures and through the discourses of saints, but not translated into practice, is 'Jñāna', which is mentioned here. This knowledge, has been called, better than practice, because practice without knowledge of scriptures, is not so useful for God-realization, as is knowledge without practice. Because through knowledge, the desire for God-realization is aroused, and so a striver, can transcend the world, more easily than he can by above referred practice.

'Jñānāddhyānam viśiṣyate'—Here the term 'Dhyāna', stands for meditation or concentration of mind, rather than 'Dhyānayoga', which involves the knowledge of scriptures and renunciation of fruit of action. Such meditation, is better than knowledge, which does not involve practice, meditation and renunciation of fruit of action. Mind is controlled by meditation, rather than by mere spiritual knowledge. Through meditation, there is accumulation of energy, which is not possible, through knowledge.

If a striver, utilizes that energy for spiritual progress, he can advance very quickly, which is not possible through knowledge. Besides, it a striver, through meditation (if he studies scriptures) can gain true knowledge, more easily, while a striver who studies scriptures, faces difficulty in meditation, because of volatility of mind. [In these days also, it can be seen that there are so many people who study scriptures, but there are only a few, who practise meditation.]

'Dhyānātkarmaphalatyaḡaḡ'—Renunciation of fruit of action, without knowledge and meditation, is better than meditation without knowledge and renunciation, of fruit of action. This expression

does not stand for the physical renunciation, of fruit of actions, but it relates to renunciation of a sense of mine, attachment and desire for actions and their fruits. Attachment, to all perishable objects, which are the fruits of actions, is to be renounced.

Attachment to actions and desire for fruits, lead a man to bondage, otherwise he is easily liberated, from worldly bondage.

The body, senses, mind, intellect, ability, power and other objects, which a man possesses, have been acquired from the world. So a 'Karmayogī', without regarding these as his, and for him, utilizes these in rendering service to the world, without any selfish motive. Thus their flow is towards the world and then having renounced affinity totally for the world, he realizes, his natural affinity for God, which is eternal. So a Karmayogī, need not meditate on God. Moreover, if he wants to practise meditation, he can do it very easily, as he has no mundane desires, while a striver, with desire, faces difficulty in meditation.

In the sixth chapter, (in the topic of meditation) the Lord explains, that when the mind restrained by the practice of meditation, gets established, in the Supreme Self and it becomes free from all desires. The mind being matter cannot grasp sentient, God. Therefore, on its affinity being cut asunder from the self, he (the self) gets established in God, (Gītā 6/18, 20), while a Karmayogī, having renounced all desires, immediately gets established in God (Gītā 2/55). The reason is, that in meditation, the mind is concentrated on God, therefore, due to dependence on the mind (matter) he (the self), has affinity for matter, for a long time. But in Karmayoga, desire and attachment (matter), are renounced and so attachment for the mind, is also naturally renounced, and he attains Him, very easily and quickly. Thus Karmayoga, is better than meditation.

'Nothing is mine, nothing is required for me, and nothing is to be done for me'—this is the gist of Karmayoga, and so it

is superior, to other paths (Gītā 5/2).

'Tyāgācchāntiranantaram'—Here the term 'Tyāgāt', has been used, for the renunciation of fruit of action. It is very necessary to understand, the true nature of renunciation. The self cannot be renounced by us, nor can anything which is not ours, be renounced. For example the light and heat of the sun, cannot be separated from it, nor can it be said that dark and cold, are separated from the sun, because they are ever separate. Therefore, only whatever is not ours, but we have assumed it as ours, by an error, is renounced.

The soul is sentient and imperishable, while the world is insentient and perishable. But the soul (having forgotten God, Whose fragment It is) accepts the world as Its. Therefore, there is need for renouncing the assumed affinity, for the world.

Affinity with the worldly objects, is limited, because these objects, are limited. But their renunciation is limitless. Renunciation immediately leads to God-realization, because God is also limitless, as He knows no limit of clime, time, objects and individuals. The limitless Lord, is not realized because of our attachment for limited objects.

By renunciation of fruit of action, the assumed affinity for the world is renounced. Therefore, the true nature of renunciation, is the renunciation of the assumed affinity for actions, and their fruits.

Even the fruit of such spiritual activities such as adoration, meditation and trance etc., should be renounced, because so long as, these are done for one's self, the individuality subsists. Thus one suffers delay, in being free from bondage. Real renunciation, consists in renouncing affinity, even for the propensity of renunciation. Here the term 'peace', stands for Supreme Peace or God-realization.

Renunciation of fruit of action, is better than practice or knowledge, or meditation. So long as, a striver remains attached

to fruit of action, he (because of the dependence on matter) cannot be liberated (Gītā 5/12).

Therefore, renunciation of fruit of action, is necessary in practice, knowledge and meditation also. It is attachment for perishable objects, which is the root of disquietude. In Karmayoga, attachment to actions and their fruits, is abandoned from the very beginning (Gītā 5/11). So Karmayogī, having no affinity for matter (insentient), attains, eternal peace (Gītā 5/12), in the form of God-realization.

**An Important Fact Pertaining to the
Renunciation of the Fruit of Action**

'Karmaphalatyāga' (renunciation of the fruit of action), is another name for 'Karmayoga' (the discipline of action), because in the discipline of action, only renunciation of fruit of action, is important. This Yoga, was lost to the world, long before the incarnation of Lord Kṛṣṇa (Gītā 4/2). The Lord by His grace, revealed this Karmayoga again, by making Arjuna an instrument (Gītā 4/3), to human beings, in order to encourage them to attain salvation, which is generally considered impossible without leading a secluded life, or having renounced actions, objects and kith and kin etc. The Lord, means to explain, that a person can attain salvation or God-realization, in all circumstances, by performing his duties, in a detached way.

In Karmayoga, renunciation of attachment, for the fruit of action is important. Actions bear fruit, in the form of favourable and unfavourable circumstances, such as, health and sickness, riches and poverty, honour and dishonour, praise and blame, and so on. If a person has an attachment or aversion for them, he can never realize, God (Gītā 2/42—44).

Perishable things, are fruit of action, such fruit, being perishable cannot be everlasting. Action, is also not everlasting. Then how can the fruit of action, be everlasting, when its cause,

i.e., the action, is perishable. So, it is an error to be attached to perishable fruit, or to desire it. Renunciation of attachment, for the fruit of action, is the seed of, Karmayoga.

It seems difficult to renounce attachment for actions, and their fruit, while performing actions, in Karmayoga. But actually, it is not so. It seems difficult, when a man regards the objects (body etc.,) required for performance of actions, as his and for him. But, when he regards these, as of the world, because they have been acquired from the world, and he performs his duty, his attachment is renounced, and he realizes God (Gītā 3/19). In fact, it is not actions which lead to bondage, but it is desire and attachment for the fruit of actions, which lead to bondage. When desire and attachment for the fruit of actions, are renounced, all actions change into inaction (Gītā 4/19—23).

The Lord, declares the unselfish performance of actions, better than their physical renunciation (Gītā 5/2). According to the Lord, a Sannyāsī is not he, who does not perform actions, but he, who performs actions (duty) without depending on their fruit (Gītā 6/1). A Karmayogī, being free from attachment and having renounced all thoughts, easily attain to Yoga (Gītā 6/4). On the other hand, those, who, having regarded actions and their fruits as theirs and for them, hanker after pleasures, verily ingest sin (Gītā 3/13). Therefore, in the world it is attachment for the fruit of action, by which a man is bound (Gītā 5/12). He, who relinquishes the fruit of action, is a man of renunciation (Gītā 18/11).

In the Gītā, there is a greater emphasis on the renunciation of the attachment to the fruit of actions, than any other means, of God-realization. Actions should be performed, renouncing attachment and desire for fruits (Gītā 18/6). A striver should be attached, neither to virtuous or extraordinary actions, nor should he have an aversion for evil or ordinary actions, because actions will be over, but attachment and aversion will continue and these

will lead him to bondage. On the other hand, he, who performs actions, being free from egoism, attachment and aversion, though he slays people, he really slays not, nor is he bound (by his actions) (Gītā 18/17). Therefore, the Lord declares, that renunciation of fruit of action, is better than penance, knowledge, action, practice and meditation etc. Other means, outwardly seem excellent, but these do not prove much useful, and moreover involve labour. Renunciation of attachment to the fruit of actions, leads a striver to salvation very easily, in the same circumstances, he is placed in, and without changing his place or order of life etc.

In fact, God is not acquired, but is realized. He is realized, by renouncing the sense of 'I' and 'mine', attachment and desire, for the body, mind, senses and objects etc., rather than, by practising spiritual disciplines. As soon as, affinity for matter is renounced, through knowledge, practice, meditation, penance etc., a striver, realizes God, Who is ever-realized. This affinity for matter, is renounced, more easily by renouncing fruit of action, than by knowledge, practice, meditation and penance etc., because in all these means, a striver has affinity with matter (body, mind, intellect and senses etc.), and as he regards the body as his and the means for him. If such a striver, has the aim of God-realization, and he wants to realize Him, by these means, he realizes Him, with delay and difficulty, at last. But in Karmayoga, he renounces his affinity, for matter from the very beginning and so he realizes God, Who is ever-realized quickly and easily. This affinity, is the main stumbling block to God-realization—this fact does not become clear to a striver, when he follows other means.

When a striver, resolves that he has not to perform forbidden actions, such as theft, falsehood, infidelity, violence, fraud, forgery and eating forbidden food etc., under any circumstances, even by thought and speech, then only prescribed actions, are automatically performed, by him.

A striver, should resolve to relinquish, forbidden actions,

rather than perform prescribed actions, otherwise he will feel proud of performing prescribed actions, and his egoism will be maintained. Because of his pride, forbidden actions will be performed by him. But if he resolves that he will not perform forbidden actions, he will not feel proud, because he is not doing anything creditable, which requires any ability or power. In this relinquishment, also he may feel proud out of folly. Then, he should think, that there is nothing to feel proud of, as he is doing nothing special, in renouncing what should be renounced. A man, has normal desire to reap the fruit of action, only when some action is performed. If no action, has been performed, only forbidden action, has been renounced,* why can he have a desire, for the fruit of action? When a person, has no sense of doership, attachment for fruit of action, is automatically, renounced. This renouncement, naturally, leads him to peace, which is axiomatic.

An Important Fact Pertaining to Spiritual Discipline

The three means (constant practice of divine name etc., performance of action for the Lord and renunciation of the fruit of actions), of God-realization, have been described in the ninth, the tenth and the eleventh verses. Out of the three (except the renunciation of the fruit of action), if a thought is given seriously, each means, includes the other two, also as (1) In the constant practice, adoration and chanting the name etc., actions are done for the Lord and there is no desire for fruit. (2) In the performance of actions, for the Lord, there is practice and there is no desire for fruit of actions.

* If a person resolves not to perform forbidden actions, he will either perform prescribed actions or will not perform actions at all. Prescribed actions purify the mind and total non-performance of actions conduces a man to God-realization. Total non-performance of actions means the state of freedom from lust rather than the state of inactivity or laziness because laziness etc., are also forbidden actions.

First of all, a striver should fix his aim of God-realization. Then he should, realize his real affinity, for God. After that anyone of the three means, will lead him to God-realization.

The ease or difficulty, of means depends, on the inclination and aim of a striver. If he has only the inclination and aim of God-realization, the means becomes easy, otherwise difficult.

As food stuff, may be different according to the taste of hungry persons, but hunger before and satisfaction after, eating the food, are the same; so do strivers have different means according to their interests, beliefs and qualifications, but pain of non-realization of God, and the desire (hunger), for God-realization, are the same for all the strivers. Every striver, belonging to any class attains the same bliss (satisfaction), in the form of God-realization.

Here, the Lord has mentioned four means of God-realization by making Arjuna, a questioner:—

(1) Path of Surrender (2) Path of Practice (3) Performance of Actions, for God (4) Renunciation of fruit of Actions.

All the four paths, are equally independent and noble, and all of these, lead to God-realization. A striver, can adopt anyone of them, according to his inclination, faith and qualification, by regarding it, as the best.

He should never, consider the means (spiritual discipline), followed by him to be inferior to other paths and should never lose heart, so far as God-realization is concerned. If the only aim of a striver is God-realization, the means (spiritual discipline), followed is according to his inclination, faith and qualification, and it is practised to the best of his capacity and with promptness having a burning desire for God-realization, his path will lead him to that goal, without any doubt. The reason is, that God is omniscient; He having known the striver's intention and efforts etc., by His grace influences him towards God-realization.

Every human being has God-realization as its birth right

because the Lord by His grace, has bestowed upon man this human body, so that he may realize Him. No two persons, can possess the worldly materials equally, because they acquire these according to their fate. But everyone, can realize God equally, because He is not realized only through actions.

Dispassion for the world, and a keen desire for God-realization, are two important factors for the same. Though anyone of these two, can induce a striver, to God-realization, yet, a keen desire is a more powerful means, than dispassion.

Out of the four paths mentioned above, the first three specially arouse desire for God-realization, while the fourth-one (renunciation of the fruit of action) attracts a striver to renounce affinity, for the world.

When a striver, feels that mundane pleasures are painful, and he renounces these from his heart, then having his aim of God-realization, he will automatically progress, towards spiritualism, and realize Him, by His grace.

Similarly, as God is most loving to him and he cannot bear separation, from Him, his unbearable restlessness, will also lead him to God-realization.

Appendix—Practice, knowledge of scriptures and meditation—these three means are ‘karaṇasāpekṣa’ (dependent on instruments), but renunciation of the fruit of action is ‘karaṇanirapekṣa’ (independent of instruments). The reason for declaration that the renunciation of the fruit is better, is that people regard it as inferior to other spiritual disciplines. It does not mean that renunciation of the fruit is superior to the other three means. But in fact all the four means are highly good and are for those strivers who aim at renunciation.

In the four means mentioned in this verse, the means ‘madarthamapi karmāṇi’ (performance of actions for God’s sake) mentioned in the tenth verse, has not been included. The reason is that in ‘madarthamapi karmāṇi’ the spiritual discipline

culminates in devotion. Therefore devotion and renunciation—both are highly good means.

Here the renunciation of the fruit of action should mean renunciation of the desire for the fruit of action. Desire is internal while renunciation of the fruit of action is external. Even when the fruit for action is renounced, the desire within may linger. Therefore a striver should aim at the renunciation of the desire for the fruit of action. When the desire is renounced, the striver is delivered from the wheel of birth and death. Salvation is not attained by renouncing things but it is attained by renouncing desires.



Link:—The Lord, out of the devotees who worship attributeless and formless Brahma, and those who worship God with attributes, declared the latter to be most perfect in Yoga, and ordered Arjuna, to follow the latter path. Then pertaining to the latter worship, He explained the four means of God-realization, from the eighth verse to the eleventh verse. Now in five groups, from the thirteenth verse to the nineteenth verse, He describes the marks of His loving devotees, who have attained perfection. In the first group, consisting of the thirteenth and the fourteenth verses, He mentions, twelve marks.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १३ ॥

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥

adveṣṭā sarvabhūtānāṃ maitraḥ karuṇa eva ca
nirmamo nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī
santuṣṭaḥ satataṁ yogī yatātmā dṛḍhaniścayaḥ
mayyarpitamano buddhiryo madbhaktaḥ sa me priyaḥ

He, who has no ill-will for any being, who is friendly

and compassionate to all, who is free from the sense of mineness and egoism, and is even-minded in pleasure and pain, forgiving, ever content, self-controlled, unshakable in determination, with mind and intellect dedicated to Me—a Yogī, My devotee, is dear to Me. 13-14

Comment:—

'Adveṣṭā sarvabhūtānām'—A person, can bear ill-will to another person, in two ways— (1) By creating, an obstacle, to the acquirement of something desirable, such as wealth, honour, praise etc. (2) By creating, undesirable objects, actions, persons and incidents etc. A devotee, bears no ill-will, in the least, to anyone, even though, they may act against his principles, become an obstacle to his progress and may harm him physically, economically or mentally as he beholds his own favourite Deity, abiding in them (Mānasa 7/112 b).

Not only this, but he beholds and feels the gracious sweet will of God, in the actions of those, who bear ill-will to him.

Every being (soul), is a fragment of God. So if a striver, bears ill-will to any being, it means that he bears, ill-will to God. Such a person bearing ill-will, to anyone can neither be identified with God, nor can he have exclusive devotion to Him. When a devotee becomes totally free, from ill-will, he can be fully devoted, to God. Therefore, a devotee is free from malice, for each and every being.

'Maitraḥ karuṇa eva ca'*—A devotee, is not only free from malice, for every being but he is also friendly and compassionate, to all beings, because he beholds that all beings are His manifestations. 'The Lord, is a disinterested friend of all beings' (Gītā 5/29), (Śrīmadbhāgavata 3/25/21). The Lord's

* The marks of a devotee described here are greater in number and also more singular than the marks of the liberated soul who has attained perfection by transcending the modes of nature (Gītā 14/22—25), 'Maitraḥ' (friendly) and 'Karuṇaḥ' (compassionate) these words have been used only here, not there.

nature, descends on His devotees and therefore, he is friendly and compassionate to all beings, without any selfish motive (Mānasa 7/47/3).

He is friendly, even to those who harm him, because he holds, that whatever is done, is meant for his welfare, by the sweet will of God. Moreover, he thinks that those who are harming him, deserve special respect, because they are destroying his past sin, by becoming an instrument.

Every striver, thinks and he should also think, that those who are doing wrong or those who harm him, are purifying him of the sins of the past. When even a common striver, is friendly and compassionate, to those who bear ill-will to him, a devotee who has attained perfection must be very much more friendly and compassionate, to them.

In the 'Pātañjalayogadarśana', four factors have been mentioned, to purify the mind.

'Friendship, to those who are happy, compassion to those, who are sad, a feeling of pleasure to those, who are virtuous, and indifference to those, who are sinners' (1/33).

But here Lord Kṛṣṇa, has included the four factors in two—friendship and compassion. It means, that a perfect devotee is friendly to the happy and the virtuous, and compassionate, to the sad and the sinful.

A striver, instead of being indifferent to a sinner should be compassionate to him, because the striver, who is suffering is being purified of his old sins by reaping fruit of his sinful actions of the past, while the sinner, who is inflicting pain on a striver, is committing a new sin. So, he specially deserves, compassion.

'Nirmamaḥ'—Though a devotee is naturally friendly and compassionate to all beings, yet he has no sense of mine, with anyone. It is mineness with beings, and objects, which binds him. He is totally free from a sense of mine, even with his

so-called body, senses, mind, and intellect. A striver, commits an error that he tries to be free from mineness with beings and objects, but he does not pay proper attention to the point, that he has to be free from mineness, with his body, mind, intellect and senses, also.

'Nirahaṅkāraḥ'—A person, has egoistic feelings by identifying, the self with the body and senses etc. If a devotee, has no egoism, but he realizes his true affinity for God, noble, divine and unique traits, are revealed in him. But he, knowing those traits (virtues) as divine, regards them as of God, not of his own. So, he becomes free from egoism.

'Samaduḥkhasukhaḥ'—A devotee, remains even-minded in pleasure and pain, favourable and unfavourable circumstances, without having attachment and aversion, for them.

Favourable and unfavourable circumstances, by making a man happy and sad, bind him. A devotee, knows of favourable and the unfavourable circumstances, but he remains even-minded, he feels neither happy nor sad.

'Kṣamī'—The Lord, in the thirteenth verse of this chapter, by the term 'Adveṣṭā', declared that His devotee does not bear any malice, towards those people who bear animosity, with him. Here, by the term 'Kṣamī', the Lord says that he is forgiving even to those, who do wrong to him without having the least desire, to punish them. He wants them not to be punished by God or anyone else, for the wrong done to him. This is an excellence of a devotee.

'Santuṣṭaḥ satatam'*—Generally, a being, is content in favourable circumstances, but he loses his calm, in undesirable circumstances. This contentment is not eternal, because he wants to derive satisfaction out of perishable persons and objects etc. He

* In the Bhāgavata there is description of such a man who is ever content. As a person wearing shoes has no fear of pebbles and thorns, so is a man, who is content ever and everywhere, happy without any trace of sadness.

(the self), being eternal can attain real and permanent contentment, only by realizing God, Who is eternal.

Having realized God, a devotee ever remains content, because he has neither disunion from Him, nor does he need the perishable world. Therefore, there is no reason for his discontent. It is because of contentment, that he does not attach importance, to any mundane being or object, in the least.*

The term 'Satatam', with the term 'Santuṣṭaḥ' shows, that a devotee ever remains content and that contentment never undergoes any change, nor is there any possibility, of any change in it. A perfect soul, always remains content, whether he has attained perfection through the paths of action, or knowledge or devotion.

'Yogī'—Here the term 'Yogī', stands for a devotee, who has realized God (who ever remains united with Him), through the path of devotion.

In fact, no person can ever be disunited from God. He, who has realized this fact, is a Yogī.

'Yatātmā'—He, who has fully controlled his body, including the mind, intellect and senses, is 'Yatātmā'. A God-realized devotee has not to control his mind, and intellect etc. These are naturally, under his control. So, in him there is no possibility of any evil, born of contact of senses, with sense-objects. In fact, the mind, intellect and senses should follow a right path. But, these deviate from the right path, because a person is attached, to the world. A devotee's mind, intellect and senses, remain under his control, because he is not in the least, attached to the world, and so his actions are exemplary.

The senses of virtuous and righteous persons, never deviate

* Saint Kabīra declares:—

All the riches in the form of cows, elephants, horses and jewels stand nowhere before the wealth of contentment.

from the right path. King Duṣyanta got attached towards Śakuntalā; so he had full confidence that she must belong to a Kṣatriya family, rather than a Brāhmaṇa. According to the poet Kālidāsa, in case of doubt, the inclination of a virtuous person, is testimony of the right path (Abhijñāna Śākuntalam 1/21).

How can, the mind, intellect and senses of a perfect devotee, deviate from the right path, when the senses of even, a righteous person do not deviate?

'Dṛḍhaniścayaḥ'—An enlightened soul, has a firm determination that the world has no independent existence, while God never ceases to be, and his affinity for Him is eternal. An ignorant person, considers the world as real, and attaches importance to it, while a perfect devotee, does not believe in the existence of the world, for him only, God exists.

In that firm determination, only existence of God, remains. Actually this determination is not of the intellect, it is of the self. But it is reflected, in the intellect.

Conceding the independent existence of the world and assuming affinity with it, doubt and contrary feeling arise in the intellect. Such intellect never becomes steady. The intellect, of a perfect soul remains without any doubt, while that of the ignorant remains, doubtful. The intellect of the ignorant, attaches value to the world and accepts its existence. But the intellect of a perfect soul does not accept existence of anything else, except God. His intellect is totally free from doubt and contrary feeling, and is steadfast, in God only.

'Mayyarpitamanobuddhiḥ'—When a striver resolves, that he has to realize God only, and he becomes God's (which he really is), his mind and intellect, are naturally dedicated to Him. Then, why should the mind and intellect of a perfect devotee, not remain dedicated to Him?

Naturally, a person's mind, is fixed on the object or person he loves, and his intellect is fixed, in the object or person he

considers, the best. For a devotee none is more loving and better, than God. So his mind and intellect are naturally, dedicated to Him.

'Yaḥ madbhaktaḥ sa me priyaḥ'*—God loves all, but a devotee loves only God. So according to His promise, "As men approach Me, so do I accept them" (Gītā 4/11), He loves devotees.

Appendix—In the Gītā the marks of a Karmayogī have been stated (2/55—72, 6/7—9), the marks of a Jñānayogī have been stated (14/22—25) and the marks of a devotee have been stated (12/13—19). But while stating the marks of a devotee, the Lord has declared—'adveṣṭā sarvabhūtānāṁ maitraḥ karuṇa eva ca'. The marks 'friendly' and 'compassionate' have been mentioned only in a devotee, not in a Karmayogī nor in a Jñānayogī. A Karmayogī and a Jñānayogī are equanimous but are not friendly and compassionate. But a devotee possesses the feelings of friendship and compassion from the beginning.

A devotee holds that all beings, being the fragments of entire-God, are none but God, then who should be at enmity, with whom should he be at enmity and why should he be at enmity?—'nija prabhumaya dekhahiṁ jagata kehi sana karahiṁ birodha' (Mānasa, Uttara. 112 b). For example a devotee loves Rāma, another Kṛṣṇa and the third one Śiva. In spite of their deities being different they can have oneness among themselves but all Jñānayogīs can never be so. If a devotee and a Jñānayogī happen to meet each other, the devotee will pay more respect to the Jñānayogī than the Jñānayogī will pay to the devotee. Therefore the mark of devotees has been mentioned—'sabahi mānaprada āpu amānī' (Mānasa, Uttara. 38/2).

* Lord Rāma declares that the entire universe is equally loved by Him because it has been created by Him. But those who having renounced their egoism and hypocrisy adore Him with mind, speech and action, they may be men, women or impotent persons are most loving to Him (Mānasa, Uttara. 87/4, 87 A).

At the beginning of the Rāmacaritamānasa, Goswāmī Tulasīdāsajī Mahārāja does obeisance to the wicked persons besides the gentle ones and does it with sincere feelings—‘bahuri bandi khala gana satibhāeṁ’ (Mānasa, Bāla. 4/1). Only a devotee can do so, a Jñānayogī can’t. Though a Jñānayogī does not bear malice to anyone in the least, yet naturally he remains indifferent and neutral. In the path of discrimination (knowledge), there is predominance of detachment (Vairāgya) and ‘Vairāgya’ (renunciation) is dry. Therefore though a Jñānayogī is not hard hearted, yet he seems hard hearted outwardly because of his dispassionate and indifferent nature.

He who takes joy from others is hard at heart and he who gives joy to others, is soft at heart. A Jñānayogī rejoices having attained salvation, so he remains hard at heart. But a devotee has the notion to give joy to others from the beginning, so he is soft at heart. A devotee bears no malice even to the enemy. A Jñānayogī is like father and a devotee is like mother, therefore a devotee is more compassionate than a Jñānayogī.

‘Eva’—This term means that a devotee is devoid of malice—not only this but he is friendly and compassionate also to others.

‘Nirmamo nirahāṅkāraḥ’—It is inevitable for every striver to be free from the sense of mine and egoism; therefore in the Gītā the Lord, in Karmayoga, Jñānayoga and Bhaktiyoga—all the three, has mentioned the strivers to be free from them—in Karmayoga ‘nirmamo nirahāṅkāraḥ sa śāntimadhigacchati’ (2/71), in Jñānayoga ‘ahāṅkāraṁ.....vimucya nirmamaḥ śānto brahmābhūyāya kalpate’ (18/53) and in Bhaktiyoga ‘nirmamo nirahāṅkāraḥ sama duḥkha sukhaḥ kṣamī’ (12/13). In this connection, a point needs special attention that in fact the self is free from the sense of mine and egoism. Egoism (I’ness) and sense of possession (mineness)—both are assumed in the Self, they are not real. Had they been real, we could have never been

free from the sense of mine and egoism and the Lord would have also not ordered Arjuna to be free from the sense of mine and egoism. But we can be free from the sense of mine and egoism, therefore the Lord states so.

In Karmayoga, first 'desire' is renounced, then a Karmayogī naturally becomes free from the 'sense of mine' and 'egoism' (Gītā 2/71). In Jñānayoga, first 'egoism' is renounced, then a Jñānayogī naturally becomes free from the 'sense of mine' (Gītā 18/53). In Bhaktiyoga, a devotee dedicates himself to God, then by God's grace, he naturally is freed from the 'sense of mine' and 'egoism'.

'Mayyarpitamano buddhiryo madbhaktaḥ sa me priyaḥ'—Here the expression 'mayyarpitamano buddhiḥ' stands for the person who has dedicated himself to God. When the self is dedicated, then mind and intellect are naturally dedicated. When the self is dedicated, then mind and intellect are naturally dedicated. When the self is dedicated, then nothing remains at all. The reason is that the self is primary (viz., of the first importance) while the body, mind and intellect etc., are of secondary importance. A devotee is a devotee first while as a human being he is second. When a devotee dedicates himself to God, his mind and intellect are also dedicated and then mind and intellect lose their independent existence but only God remains.

God is equally related with both prakṛtis—'parā' and 'aparā' but the self (parā) is not related with 'aparā'. The reason is that the self is superior to 'aparā prakṛti' and is a fragment of God. Therefore the self has affinity with God. The expression 'mayyarpitamanobuddhiḥ' means that the self should not assume the 'aparā prakṛti' (minds-intellect) as its own but should assume God as its own.*

God is knowledge-personified and is ever perfect in itself.

* Here within 'mana' (mind), 'citta' and within 'buddhi' (intellect), 'aham' (ego) should be included.

Therefore He has no hunger (inquisitiveness) for knowledge, but He has certainly a hunger for love. Therefore the Lord declares that the devotee, who has dedicated his mind and intellect to Him, is loving to Him. No one else at all can be loving to God besides such a devotee.

Suppose a Prince being the son of the King begs alms from others, it incurs displeasure of the king, similarly if the self, being a fragment of God and an embodiment of truth-knowledge-bliss solidified, cherishes desire of receiving something from the unreal, inert world, the abode of sorrows, it displeases God, it is unpleasant to God because it is much harmful for that being. Only the devotee, who entertains no such hope from anyone else besides Him and which involves his great welfare, is loving to Him—

eka bāni karunānidhana kī, so priya jākeṁ gati na ānakī.

(Mānasa, Aranya. 10/4)



Link—In the second group, consisting of the next verse, the Lord describes six marks of perfect (enlightened) devotees.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

yasmānnodvijate loko lokānnodvijate ca yaḥ
harṣāmarṣabhayodvegairmukto yaḥ sa ca me priyaḥ

He by whom no being gets agitated and who is not agitated by any being and who is free from joy, anger (envy), fear and perturbation, he is dear to Me. 15

Comment:—

'Yasmānnodvijate lokah'—A devotee beholds his most loving Lord, everywhere and in all. Therefore, all the activities undertaken by him, with his mind, speech and body are only, to please God (Gītā 6/31). Then, how can he agitate anyone?

Even then, the life-story of devotees shows, that some people, bear ill-will to them and oppose them, without any reason merely having heard their glory or action or sometimes even seeing his gentle countenance.

A devotee, never hurts anyone because he realizes, that all is God (Gītā 7/19). All his activities, are naturally for the welfare of all beings. He does not annoy anyone even by an error. People may get annoyed with him, because of their satanic nature. How, can a devotee be blamed, for this satanic nature?

Bhartrhari declares—"Deer, fishes, and gentle persons live on straw, water and contentment respectively; but hunters, fishermen and vile persons, are at enmity with them without any rhyme or reason."

In fact, no person can be agitated by devotees. Even vile persons who bear envy for devotees, in the company of saints by beholding and touching them, by talking to them and even by thinking of them, abandon their hellish traits and become devotees. It is because of their generous nature, that even vile persons renounce their evil nature, and become devotees.

Lord Śiva in the Mānasa also declares, "It is because of virtue that a saint, returns good for evil" (Mānasa 5/41/4).

But, it is not a rule, that all persons who bear envy to devotees, should be benefitted.

If it is believed that no one, is agitated by devotees, nor does anyone act against them, nor have they, any enemy or friend, how can it be said, these (as is said in the eighteenth and nineteenth verses) that they are, alike to foe and friend, honour and dishonour, praise and blame etc.? It means, that it is because of their wicked nature, that vile people can be shaken by virtuous actions of devotees, and can act against them and regard them as their foes, while devotees do not regard anyone as their enemy, nor do they upset anyone.

'Lokānnodvijate ca yaḥ'—A devotee, is also not agitated by

any being because of two factors—

(1) A devotee may have to face unfavourable circumstances, but having known the reality and because of great devotion for God, he remains so much engrossed in his devotion, that he beholds God, everywhere in every being, object and action etc. So he beholds the Lord's pastime only. Thus, he is not agitated by any action.

(2) A man is agitated only when someone does anything against his desire or belief etc. But as a devotee has no desire, he is not at all excited.

'Harṣāmarṣabhayodvegairmukto yaḥ sa ca me priyaḥ'—When the Lord declares, that a perfect devotee is free from joy, He means to say, that he remains free from evil or modifications, such as Rājasika or Tāmasika joy etc. But it does not mean, that he is free from joy but it means that his joy is eternal, uniform and unique. His joy does not undergo any modification, when he either acquires perishable mundane objects or loses them. He ever feels happy, after beholding, God and His pastime.

A common man, is envious of other persons' good fortune, wealth, knowledge, glory and honour etc. Sometimes even strivers are envious, of other strivers' spiritual progress. But a perfect devotee, is totally free from this evil, because for him in the entire universe, there is no independent existence of any being, except of God.

If a striver, after thinking of the spiritual progress of other strivers, thinks that he should also progress in the sameway, it is useful for him. But, if he is envious of others' progress, he has a downfall.

A person, can be full of fear, because of two factors—
(i) External, such as a lion, a snake, a thief or a robber etc., and anyother, worldly loss (ii) Internal reasons, such as the thought and performance of evil and forbidden deeds, including theft, falsehood, fraud and adultery etc.

A man, is in the greatest fear, of death. Even a wise man, is generally, in fear of death. Sometimes, a striver is also afraid of the fact that his body will become weak, by spiritual practice, such as adoration and meditation etc., and how, he would be able to maintain his body and look after the family, if he become fully dispassionate. A common man, is afraid of a rival, who is stronger than he. A man, has to remain in fear of all of them, because he depends on matter (body etc.). When he totally depends on God's feet, he becomes free from fear, forever.

As an enlightened devotee always beholds the pastime of his loving Lord, only, how can he be full of fear?

The Lord, has used the term 'Udvega' (agitation), three times in the verse. No being is agitated by a devotee, he is not agitated by any being. Thirdly, He has used this term, to show that a man may also be agitated in other cases, as he may not be able to complete a piece of work, in spite of his best efforts, he may not be able to reap, the fruit of action, there may occur undesirable incidents, such as earth-quake and flood etc. But, as far as a perfect devotee, is concerned, he remains free from all such excitement.

A man, is agitated because of his desire born of ignorance, and his hellish nature. A devotee, has no desire, because he is totally free from ignorance. As far as, his demoniac nature is concerned, it perishes during the course of his spiritual practice. As he has no independent will, and God's will is his will, he ever remains pleased, in desirable, as well as, undesirable circumstances, by thinking of God's grace, in them. So, there is a total lack of agitation in him.

An enlightened devotee, remains free from agitation, joy, envy and fear etc., because, from his view-point they have no independent existence, except of God. He does not attach any importance to these, and so he is not affected by them.

When a person, is proud of his virtues, it means that he has inculcated an evil propensity of pride, while a divine trait

can never give birth, to a demoniac trait, because "the divine nature is deemed conducive to liberation" (Gītā 16/5). So, in this verse, the term 'Muktaḥ' (liberated or free) instead of 'Bhaktaḥ' (devotee), has been used because a devotee, ever remains free from all evils. The evil, of pride gives birth to several other evils, as all evils depend, on the evil of pride.

An enlightened devotee, does not even know, that he possesses any virtue. If he finds any virtues appearing in him, he regards it as God's, not, as his. Thus, having no pride of virtue, a devotee remains free, from all evils. God is loving to devotees, therefore devotees, are loving to God (Gītā 7/17).

Appendix—When a man cognises existence of any other entity besides God, then agitation, envy and fear etc., emanate. From the view-point of a devotee, there is no other existence besides God, then whom should he agitate, envy and frighten and why?—'nija prabhumaya dekhahim jagata kehi sana karahim birodha' (Mānasa, Uttara. 112 b).



Link:—In the third group, which consists of the next verse, the Lord describes six marks of, perfect devotees.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

**anapekṣaḥ śucirdakṣa udāsīno gatavyathaḥ
sarvārambhaparitāgī yo madbhaktaḥ sa me priyaḥ**

He, who has no expectation, is internally and externally pure, skilful, unconcerned and untroubled, renouncing all new action for pleasure and prosperity, he, My devotee is dear to Me. 16

Comment:—

'Anapekṣaḥ'—A devotee, considers God the noblest. He thinks that there is no greater gain, than God-realization. So, he is not in the least, attracted towards any worldly object. He is not

even attached to his so-called body, senses, mind and intellect, because he regards these as God's, as they really belong to Him. He is not even worried, how he will maintain his body. He is, totally free from desires.

A devotee, is not shaken even by the greatest sorrow, because he remains absorbed in the Lord's pastime, even in most unfavourable circumstances. He, does not desire favourable circumstances, of any kind.

Such a devotee, knows that all mundane objects are perishable, while he (the self), can never be separated from God. Having known this reality, he has no desire to acquire, these perishable objects.

It is not a rule, that by mere desire a man, can get necessary material for maintenance of life, and without having desire, he does not. He naturally, acquires necessary objects to maintain his body, because arrangement for necessary materials for the maintenance of the body, has already been made, by God. If he has keen desire to acquire any mundane objects, he creates an obstacle to the acquisition of objects, as desire does not spread and go to others. So, other people, are not inspired to offer such objects to him. It is generally seen, that no one wants to offer any object to those (thieves etc.,) who have a keen desire to acquire these. On the other hand, people want to offer objects to dispassionate ascetics and innocent children etc., who do not desire them. Arrangements are made, happily by others, for the maintenance of their bodies. It proves, that necessities of life are provided for those, who have no desire for them. Therefore, it is nothing but a folly, to desire required objects, because desire is an invitation to suffering. An enlightened devotee, does not even expect to maintain his body.

Some devout devotees, do not even desire, to behold God. They totally depend upon His sweet will and remain absorbed in Him, by thinking of His boundless grace. The Lord, follows

such devotees, so that the dust of their feet may touch Him so that He may be sanctified (Śrīmadbhā. 11/14/16).

A devotee, who adores God, to reap the fruit of devotion in the form of worldly objects, is really a devotee to the objects, rather than to God, as he desires objects, rather than God. But, He is so generous, that He accepts him as His devotee (Gītā 7/16), because he wants his desire to be fulfilled, by Him only. The Lord, shows not only this favour, but also changes seekers of wealth, such as Dhruva, into men of wisdom, having fulfilled their desire.

'Śuciḥ'—The body of a devotee, becomes very much pure, because he has neither egoism nor a sense of 'mine'. His mind also, becomes very pure, because his mind is free from attachment and aversion, pleasure and pain, desire and wrath and such other evils. Such a devotee, because of his external and internal purity, sanctifies other people who behold him, touch him, talk to him and think of him. Places of pilgrimage, sanctify all people, while devotees provide pilgrimage to those places, which places, are sanctified by a touch of their feet (but devotees are not proud of it). Such devotees, sanctify even the pure and they move from one place of pilgrimage to another, by making these as great places of pilgrimage (Śrīmadbhāgavata 1/13/10).

King Bhagīratha, says to Ganges:—"O mother, those who have renounced all mundane and spiritual desires, who having a disinclination; for the world, are calm in themselves, are devoted to Brahma (the Absolute), and purify the worlds, such saintly souls, will destroy all sins with their touch, because God Who destroys all sins, resides in their hearts."

'Dakṣaḥ'—'Dakṣaḥ' (clever) is he, who has attained the aim of this human life i.e., God-realization. The Lord, in the Śrīmadbhāgavata declares, "The limit of the wisdom of the wise and the skill of the skilful, consists in attaining the Imperishable and the Real, through this perishable and unreal, body" (12/29/22).

In fact, worldly skill is not real skill, it is a kind of a blot because it induces a man, to attach more importance to matter, which leads him to a downfall.

An enlightened devotee, is also skilful in mundane affairs. But, it is an insult to him if his skill in mundane affairs, is regarded as a touchstone of his progress, in the spiritual sphere.

'Udāsīnaḥ'—An enlightened devotee, remains indifferent, to whatever happens. He remains detached from all incidents and circumstances etc., in the same way, as a man standing on the top of a high mountain, is unaffected by fire or flood, on the earth. He remains alike, to a friend and a foe, from his heart though his dealings, outwardly may seem different. He is ever impartial, because he regards the entire universe including the body, as God's.

'Gatavyathaḥ'—He remains, free from affliction and worries. He is not troubled by favourable and unfavourable circumstances, attachment and aversion, pleasure and pain and such other, evils.

'Sarvārambhaparityāgī'—Performance of new actions for pleasure and prosperity, is known as 'Ārambha', such as accumulation of new articles and starting new business etc., to hoard money. A devotee, renounces all initiative in action, for pleasure and prosperity etc.

A person, who hankers after worldly pleasure and prosperity, and who is proud of himself because of his caste, creed, order of life, learning, intellect, ability, position and authority etc., is not a devotee. A devotee, is he who is devoted to God. He surrenders his body, senses, mind, intellect, actions and their rewards etc., to God, because He is their real owner. He regards prakṛti (Nature) and its evolute, as God's. Therefore, a devotee regards no one else, except God, as his. He, instead of performing actions for himself, performs these to please, God. He never performs action to gain wealth or property, comfort or luxury, honour or praise

etc. He does not perform any action, for pleasure or prosperity, because he has a true desire for God-realization.

'Yo madbhaktaḥ sa me priyaḥ'—The Lord, has so much of attraction, that a devotee is automatically attracted towards Him, and he becomes devoted to Him.

"The sages, who are satisfied in the self, and who out of wisdom, have renounced their affinity for matter (insentient), adore God, without expecting any reward, because He possesses such virtues which attract people, towards Him" (Śrīmadbhā. 1/7/10).

Now a question can arise, as to why all persons are not attracted towards God and become devoted to Him, if He has so much of attraction.

In fact, a person (the self) is naturally attracted, towards Him, because he is His fragment. But, it is because of his attachment to the body, senses, mind, intellect, family and worldly objects etc., that he has a disinclination for God, Whose fragment he is. God pervades everywhere, but He is not revealed to man, because of his attachment to sense-objects i.e., mundane pleasures. When a man, renounces his attachment to perishable pleasures, he is naturally attracted towards God, and becomes devoted to Him. The Lord, calls such a devotee who has an exclusive devotion to Him 'Madbhaktaḥ', and he is loving to Him.

Appendix—'Anapekṣaḥ'—A devotee has no expectation even for the so-called necessities of life. A devotee holds that 'All is God' and than what should he expect? 'śuci'—Even the vision, touch and the discourse of a devotee saint sanctifies others. Even the wind by contact with his body becomes pure.

Though a Jñānayogī, an exalted soul also possesses such purity, yet a devotee remains specially obsessed in the welfare (because of his friendly and compassionate nature) of all beings from the very beginning, so he is specially pure (holy). **'Dakṣa'**—A devotee is wise because he has achieved the aim of human life viz., for him nothing remains to be done, nothing remains to be

known and nothing remains to be attained.

‘Sarvārambha parityāgī’—This expression has also been used, for the person who has transcended the three guṇas, in the twenty-fifth verse of the fourteenth chapter ‘sarvārambha parityāgī guṇātītaḥ sa ucyate’. An exalted soul who has transcended the three guṇas, being free from the sense of doership, is ‘sarvārambhaparityāgī’ viz., he abandons all new undertakings for pleasure and prosperity. For a devotee nothing remains to be done at all for himself, then what activity should he do? He may undertake an activity but he remains free from attachment, desire for its fruit and any insistence on its doing etc., it may be undertaken or not, it does not make any difference to him. He remains equanimous in both the states.



Link:—The Lord, in the fourth group, which consists of the next verse, mentions the five marks of a perfect devotee.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥

yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati
śubhāśubhaparityāgī bhaktimānyaḥ sa me priyaḥ

He, who neither rejoices nor hates, neither grieves nor desires, and who has renounced attachment and aversion in good and evil, deeds, he who is thus devoted, is dear to Me. 17

Comment:—

‘Yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati’—There are four important demerits—(1) attachment, (2) aversion (hate), (3) rejoicing and (4) grief. An enlightened devotee, is free from these four evils. He realizes that the world, being perishable has no independent existence. He (the self), being a fragment of God, is imperishable. So, he instead of having his affinity, for the changing world, accepts his affinity for God, which is eternal.

Thus, his mind is totally free from such evils, as attachment and aversion etc.

During spiritual practice, the more one advances towards spiritualism, the less attachment and aversion, he has. When he attains perfection, these evils perish totally.

A common man, rejoices when he acquires desirable objects and gets rid of undesirable ones, while he grieves when he gets undesirable objects or is likely to get them, or loses desirable ones. An enlightened devotee, remains even-minded and free from evils, such as attachment and aversion etc.

At night, in the dark, a person wishes to light a lamp and he feels happy having lighted it. He hates a person or becomes angry with him, who extinguishes the light, and is worried as to how to light it again. But, at noon, when the sun shines brightly, he has neither a desire to light the lamp, or is rejoiced having lighted it, nor is angry with a man, who extinguishes it nor is worried how to light it again. Similarly, when a man has a disinclination for God and inclination for the world he desires favourable circumstances, to maintain his body etc., he is rejoiced having acquired these, hates those or is angry with those, who are an obstacle to their acquisition and is worried how to acquire them again if these are not acquired. But, he who (like the sun at noon) has attained perfection, becomes free from these evils. He has no desire at all, and so he has no need for the world.

'Śubhāsubhāparityāgi'—All actions, of a devotee, change into inaction, because he is free from a sense of mine, attachment, and desire for fruit. So, his good actions, also change into inaction. Evil actions, are not performed by him, because he is totally free, from attachment, aversion and desire etc., which influence a man to perform evil actions.

He is neither attached to good actions, nor has an aversion for evil ones. Only virtuous actions, prescribed by scriptures are performed, by him while forbidden actions, are renounced

by him, without having any attachment or aversion for them. A real renouncer, is he who has totally renounced attachment and aversion for them.

It is not actions, but attachment and aversion, which bind a man. As a perfect devotee, is free from attachment and aversion, he is said to have renounced good and evil deeds.

It may also mean, he is a renouncer of the fruit of good and evil, actions. But this idea has already been expressed in the first half of this verse, when the Lord declares, "He neither rejoices nor hates, neither grieves nor desires." If this meaning is taken, then there is a repetition, of the same idea. Therefore, here it should mean, renouncement of attachment and aversion for good and evil actions.

'**Bhaktimānyaḥ sa me priyaḥ**'—A devotee loves God, very much and so he naturally thinks of Him, remembers Him and adores Him. Such a devotee has been called a 'Bhaktimān' (full of devotion).

A devotee, has an exclusive devotion for God, therefore he is loved by Him.

Appendix—Joy (hr̥ṣyati) and grief (śocati), attachment (kāṅkṣati) and aversion (dveṣṭi)—these are dualities (pairs of opposites). A devotee remains free from these dualities. In 'Nāraḍa bhaktisūtra' it is mentioned—'yatprāpya na kiñcidvāñchati na śocati na dveṣṭi na ramate notsāhī bhavati' (5).

'Having attained devotion, a devotee neither desires anything nor grieves nor hates nor is attached to anything and having obtained a thing, he is not encouraged (rejoiced).'



Link:—In the fifth and last group, which consists of the next two verses, the Lord mentions ten marks, of a perfect devotee.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥

samaḥ śatrau ca mitre ca tathā mātāpamānayoḥ
 śītoṣṇasukhaduḥkheṣu samaḥ saṅgavivarjitaḥ
 tulyanindāstutirmauni santuṣṭo yena kenacit
 aniketaḥ sthīramatirbhaktimānme priyo naraḥ

He who is, alike to foe and friend, in honour and dishonour, also who is alike, in cold and heat, (favourable and unfavourable circumstances, in pleasure and pain, who is free from attachment, who holds blame and praise equally, who is thoughtful, contented with any means of subsistence, who has no attachment to his body and his abode and is firm in mind, that man full of devotion, is dear to Me. 18-19

Comment:—

'Samaḥ śatrau ca mitre ca'—Being free from attachment and aversion, a perfect devotee, is even-minded, towards foe and friend, equally. Not to talk of common men, even strivers, are swayed by feelings of enmity and friendship, towards an enlightened devotee. But, he ever remains even-minded, to foe and friend.

If there is a quarrel between two persons, over division of property, one of them has a feeling of enmity, towards a devotee, while the second person has a feeling of friendship, for him. In sitting over judgment, a devotee, will allow a little more, to the former and a bit less, to the latter. It seems, that the judgment of the devotee is not just, but the former will feel, that the judgment is right. Such a judgment, will create a feeling of equanimity, even in the person who regards the devotee, as his enemy.

An enlightened devotee, is alike to foe and friend. It means, that people regard him, as a foe or a friend. So he has in reality not been without foe and friend, but he has been called to be alike, to both of them.

'Tathā mānāpamānayoh'—A man, feels honoured or dishonoured, when he identifies the self with body. A devotee, has neither egoistic feelings, with his body nor a sense of mine. So, if his body is honoured or dishonoured, his mind, does not undergo any modification (happiness or sadness). He always remains established, in equanimity.

'Śītoṣṇasukhaduḥkheṣu samaḥ'—An enlightened devotee's equanimity, has been described here, in the two pairs of opposites—

(1) He is equanimous in cold and heat i.e., there is no modification in his mind, even when there is contact of the senses, with sense-objects.

(2) He has equanimity, in pleasure and pain, i.e., his mind remains the same in gain and loss, of riches and materials etc.

'Śītoṣṇa', stands for cold and heat i.e., a sense of touch only, but here it stands for all other senses also. When senses, are in contact with their sense-objects, a perfect devotee, knows of favourable and unfavourable circumstances, but he remains equanimous, while a common man feels happy or sad, and has an attachment and aversion for those circumstances.

In the Gītā, 'to remain even in pleasure and pain' and 'to be devoid of pleasure and pain' both, are used in the same sense. The favourable (happy) and unfavourable (sad) circumstances, are inevitable. So, it is not possible to be devoid of them, but an enlightened devotee, remains the same (even) without feeling, either happy or sad. One can be devoid of pleasure and pain, which arise from favourable and unfavourable circumstances. In the Gītā, where there is mention of being even in pleasure and pain, it means, that one is equable, in favourable and unfavourable circumstances. And, where there is mention of absence of pleasure and pain, it means pleasure and pain, arising from these circumstances.

'Saṅgavivarjitah'—The term 'Saṅga', means, both affinity

(union) and attachment. It is not possible for a person, to be disunited physically, from the body, mind, senses and intellect, so long as, he remains alive. He can physically renounce, objects other than the body. But real renouncement, consists in renouncing attachment for objects and beings, rather than their physical renouncement. Had physical renouncement, led a person to salvation, every person after death, would have attained salvation, as he abandons even his body. If he is attached to beings and objects etc., even after death, he is in bondage, because it is attachment, rather than physical renouncement, which leads to bondage.

Physical renouncement, can also be a means, to renounce attachment, but attachment, should be renounced from the heart. If there is the least attachment to the world, a person, will certainly think of it. Then attachment, will give birth to desire, anger and delusion respectively, and may lead him to ruin (Gītā 2/62-63).

The Lord, in the fifty-ninth verse of the second chapter, by using the expression 'Param dr̥stvā nivartate', declared, "Even the taste for the objects of sense, turns away when the Supreme is seen." It means that attachment is totally renounced, after God-realization. But, it does not mean that attachment, cannot be totally renounced, during spiritual practice. When the soul of a striver, is no longer attached to external contacts (objects), even during spiritual practice, he immediately attains undying bliss or God-realization (Gītā 5/21; 16/22).

Attachment, abides neither in the soul (self), which is a pure sentient fragment of God, nor in matter (prakṛti). It retains in the ego, of the embodied soul, and it seems to reside in the mind, intellect, senses and sense-objects. When a striver, ceases to identify himself with body and has no attachment for it, his attachment for objects etc., will totally perish. This attachment, originates out of ignorance (lack of discrimination). A man, is

attached to persons, and objects etc., because, he does not attach importance to, discrimination. A perfect devotee, has no ignorance, therefore he is totally free, from attachment.

A person, by an error having a disinclination for God, Whose fragment he (the self) is, is attached to the world, by regarding it as, his. When this assumed affinity, for the world is renounced, he becomes, even-minded. This even-mindedness, naturally leads him to, detachment.

A Vital Fact

In fact a being, has a natural inclination (devotion) to God. But, because of his assumed affinity with the world, this inclination (love) to God, is not revealed. This inclination for the Lord, appears as attachment, for the world. In spite of this attachment, to the world, love towards God, is not totally, effaced. But, as soon as a striver, is inclined towards Him, this attachment for the world, perishes in the same way as darkness disappears with sun-rise. Similarly, the more he is detached from the world, the more, he is inclined to God. After rooting out, attachment, detachment, also perishes, in the same way as fire also perishes after having burnt pieces of wood. With the disappearance of attachment and detachment, there is natural and effortless flow of devotion, to God. Then, the devotee surrenders himself to God, and all his actions are performed, in order to please Him. Being pleased with him, God offers love (devotion) to him. The devotee, offers devotion, again to God. It pleases the Lord much, and He again offers love (devotion), to him. Again, the devotee returns it, to Him. In this way, this pastime of give and take, of ever-enhancing love, goes on.

Tulyanindāstutiḥ—Praise or censure, is generally concerned, with one's name. This is, done by others. People praise or blame, a devotee by his name. A devotee, has neither egoistic feelings, nor a feeling of 'mine, in his name and body. So he remains

totally unaffected, by praise or blame. He has neither attachment for a person, who praises him nor aversion for a person, who blames him.

Common people, feel elated by praise or pained by blame, while strivers, blush from praise, and become cautious by blame. But an enlightened devotee, remains equanimous, in praise and blame, though for the good of others sometimes, he may behave, like strivers, blushing on hearing praise and being cautious on being blamed.

A devotee, beholds God, everywhere. So he remains unaffected by praise and blame, and does not make any distinction, between those who praise him and those who blame him. Moreover, he does not perform forbidden (evil) actions, and as far as, good actions are concerned, he thinks that it is He, Who was making him an instrument, performs them. So he remains even-minded, in praise and blame.

Maunī—An enlightened devotee, is called 'Maunī' (thoughtful), because he naturally thinks of God. He beholds God, in every thought that comes to his mind (Gītā 7/19). He constantly thinks of Him, only.

Here the term 'Maunī' (silent), cannot be taken for a person, who is restrained in speech, because by doing so, devotees who propagate devotion, and divine discourse, through speech, will not be called, devotees. Moreover, if silence (restraint in speech) had made a person a devotee, it would have been very easy, for anyone to become a devotee, merely by becoming silent and there would have been innumerable devotees, though only a few devotees exist. Besides, even a hypocrite, can remain silent. So, here the term 'Maunī, stands for an enlightened soul, who thinks of God.

'Santuṣṭo yena kenacit'—Other people, hold that a devotee is content, with bare means of bodily maintenance, but in fact, he is not content with mundane objects and circumstances. He is

content constantly, as he remains engrossed, in devotion to God. So, he remains even-minded, in favourable and unfavourable circumstances, by regarding these as happenings of His sweet will.

'Aniketah'—'Aniketah', is not he who is homeless, but one who is not attached, to a fixed abode, whether he is a householder, or an ascetic. A devotee, is not at all attached to his dwelling place, to his body (gross, subtle and causal), and has not the least, sense of mine, with these.

'Sthiramatiḥ'—A devotee, has neither any doubt nor contrary feeling, about the existence and form of God. He remains firm in mind, about it without any proof, such as scriptures etc., because, he always naturally remains engrossed in Him.

Desires, are stumbling blocks of steady-mindedness (Gītā 2/44). Therefore, when a man completely casts off desires, he is called, 'steady in mind' (Gītā 2/55). When a person, has desire to derive pleasure, out of contact of senses with sense-objects, he is attached to the world. This attachment, to the world is not renounced, even by regarding the world, as unreal in the same way, as a person gets attached to cinema, even by regarding the scene (persons and objects) as unreal or fake, or he is reminded of old scenes, by thinking of them, though he knows that they do not exist, at that time. Therefore, so long as a man has desires, from the heart for worldly pleasures, his worldly attachment, cannot be renounced, even by considering the world false or fake. Attachment, strengthens the independent existence of the world. When desire for mundane pleasures, is renounced, attachment for the world automatically perishes, and then the independent existence of the world, ceases to be, and the mind gets fixed on God.

'Bhaktimānme priyo naraḥ'—In the term 'Bhaktimān', there is suffix 'Matup', in the word 'Bhakti', which shows that a person,

naturally has devotion (love for God). But he commits an error that instead of having devotion to God, he develops devotion for the world. So he cannot relish devotion for God, and his life becomes dull and insipid. An enlightened devotee, ever remains engrossed in sentiments of devotion. So he is called Bhaktimān (full of devotion). Such a man, full of devotion, is loving to Him.

The Lord, by the term 'Narah', means that, only he who has attained the aim of his life by realizing God, deserves to be called a 'Narah' (man). He, who hankers after mundane pleasure and prosperity, does not deserve, to be called a man.

[In these two verses, there is description of a perfect devotee, who remains established in equanimity, in the five pairs of opposites such as friend and foe, honour and dishonour, cold and heat, pleasure and pain, praise and blame. When a striver, attains equanimity in these five pairs, he attains total equanimity.]

An Important Fact Pertaining to This Topic

The Lord, in this topic from the thirteenth verse to the nineteenth verse, by using the expression 'Me priyaḥ' (loving to Me), four times and 'Priyo narah' (that man is loving to Me) the fifth time, divided the topic of marks of his enlightened devotees, into five groups—the first group, consisting of the thirteenth and the fourteenth verses, the second group, consisting of the fifteenth verse, the third group, of the sixteenth verse, the fourth group, of the seventeenth verse, and the fifth and last group, of the eighteenth and the nineteenth verses. It means, that there are five different groups of signs of enlightened devotees, rather than one, otherwise the Lord might not have repeated the expression, 'Me priyaḥ', (loving to Me), four times and 'Priyo narah', the fifth time.

All groups of these signs of enlightened devotees, include the absence of attachment and aversion, pleasure and

pain. In the first group, the terms 'Nirmamaḥ' and 'Adveṣṭā' respectively, stand for freedom from attachment and aversion, while the expression 'Samaduḥkhasukhaḥ' stands for freedom from (balanced in), pleasure and pain. In the second group, the expression 'Harṣāmarṣabha-yodvegaiḥ', stands for freedom from attachment and aversion, pleasure and pain. In the third group, the term 'Anapekṣaḥ' stands for freedom from attachment, the term 'Udāsīnaḥ' stands, for freedom from aversion while 'Gatavyathaḥ' stands for freedom from pleasure and pain. In the fourth group, the expressions 'Na kāṅkṣati', 'Na dveṣṭi', 'Na hr̥ṣyati' and 'Na śocati' respectively, stand for, freedom from attachment, aversion, pleasure and pain. In the last group, the expression 'Saṅgavivarjitaḥ' stands, for freedom from attachment, the term 'Santuṣṭaḥ' stands, for contentment in only God i.e., freedom from aversion while the expression 'Śītoṣṇasukhaduḥkheṣu samaḥ' stands, for freedom from pleasure and pain. Thus, there are clearly five different groups, otherwise the Lord, might have not made needless repetition of words.

As there are, five different groups, so a person who possesses the marks of anyone of the groups, is a loving devotee, of God. The Lord, while explaining the different marks of enlightened devotees, in each group, wants to mention that their virtues may slightly differ, according to their spiritual practice, fate, caste, order of life, circumstances and temperaments etc., but all of them, are totally free from attachment and aversion, pleasure and pain and such other defects; and they are even-minded and remain engrossed, in the welfare of all beings, equally.

A striver, by following the signs of anyone of the five groups, according to his inclination, faith, ability and temperament, should try to inculcate them, in him. He should not lose heart, certainly he will be successful.

Appendix—In these two verses the Lord has mentioned

such cases where it is difficult to be equanimous. If a striver becomes equanimous in such cases, it will not be difficult for him to be equanimous in other cases. To remain unaffected is 'samatā' (equanimity).

Though from the viewpoint of a devotee, there is no entity besides God, yet from the viewpoint of other people a devotee appears to be alike to foe and friend. In spite of having the knowledge of friendship and enmity, he remains even minded.

'Śītoṣṇa sukha duḥkheṣu'—A devotee remains equanimous in favourable and unfavourable circumstances pertaining to the body, the senses, the mind, the intellect and also to opinions and principles etc. He is neither attached to the favourable circumstances nor has an aversion to the unfavourable ones.

'Yo madbhaktaḥ sa me priyaḥ', 'bhaktimānme priyo naraḥ'—These expressions mean that they are loving to God because of their devotion for Him, not because of virtues (marks). Virtues are not significant but his devotion is significant.



Link:—In the preceding seven verses the Lord mentioned thirty-nine marks of enlightened devotees. Now in the next verse He answers Arjuna's question clearly.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

ye tu dharmyāmṛtamidaṁ yathoktaṁ paryupāsate
śraddadhānā matparamā bhaktāste'tīva me priyāḥ

And those, who with faith, hold Me as their supreme goal, and follow this nectar of wisdom (law or doctrine), such devotees, are exceedingly dear to Me. 20

Comment:—

'Ye tu'—The term 'Ye' (who), has been used for those

devotees, about whom the question was put, in the first verse by Arjuna. In response to his question, the Lord in the second verse, declared the worshippers of the Lord, with attributes, to be the most perfect, in Yoga. Then, He explained the means to perform that worship, and afterwards having explained the marks of enlightened devotees, now He concludes, the topic.

Here, the term 'Ye', stands for those strivers, who having supreme faith in God, depend on Him and follow spiritual practice, by treating the marks of enlightened devotees, as model virtues.

The term 'Tu', has been used to show the distinction, between enlightened devotees and devotees, who are on the way to, God-realization. By the use of this term, it appears as if the Lord, loves the striver devotees, more than perfect devotees.

'Śraddadhānāḥ'—In the marks of the perfect devotees, there is no mention of faith, because faith is required, only so long as a striver, does not realize God. Therefore, the term stands for, strivers who have faith in God, and who try to translate immortal wisdom (which has been preached by Him from the thirteenth to the nineteenth verses), into practice, in order to realize God.

Though, in the path of devotion, there is importance of faith and love (devotion), while in the path of knowledge, there is importance of discrimination, yet it does not mean, that there is no importance of discrimination, in the path of devotion and no importance of faith, in the path of knowledge. In fact, faith and discrimination, play an important role, in all spiritual paths. Discrimination enhances devotion. Similarly, faith in God and in scriptures induces a striver, to follow the path of knowledge. Therefore, faith and discrimination, are helpful in both the paths, of devotion and knowledge.

'Matparamāḥ'—Strivers, following the path of God-realization, regard the Lord as their supreme goal, in order to, cultivate

model virtues of enlightened devotees. Thus by thinking of Him, and by depending upon Him, all those virtues are, naturally, cultivated in them.

This fact, of regarding the Lord as the supreme goal, has already been pointed out, in the fifty-fifth verse of the eleventh chapter, and in the sixth verse of the twelfth chapter. In this verse, it has been repeated again. It proves, that it plays an important role, in the path of devotion. When a striver, regards the Lord, as the supreme goal, by God's grace, he is naturally inspired to practise spiritual discipline, and all the stumbling blocks, to his spiritual progress vanish.

'Dharmyāmṛtamīdaṁ yathoktam'—The five groups, consisting of thirty-nine marks, of enlightened devotees, are full of righteousness or wisdom, having no trace of unrighteousness. Such a, discipline is like nectar. So it has been called 'Dharmyāmṛta' (the nectar of wisdom). But, this path can be followed only, when a striver has the only aim of God-realization, without hankering after riches, honour, praise, prosperity and pleasure etc.

In every group, all the marks are full of nectar of wisdom. So a striver, can follow anyone of the groups, by regarding those virtues, as model.

Every striver, possesses these virtues partly, and he also possesses, evils. Every being possesses both virtues and vices. One can renounce vices totally, but it is not possible for him to renounce virtues, totally. An enlightened soul, possesses only virtues, according to his spiritual path and temperament. So virtues, have been divided into five groups. But vices are to be renounced totally, so these are not divided, into groups.

A striver, keeps good company, but he does not totally avoid, bad company. He has self-control, but he also, loses it. He practises spiritual practice, but also indulges in, anti-spiritual activities. So he does not attain perfection, he remains, like

common mundane people. Moreover, so long as, he possesses vices also, with virtues, he is proud of virtues; and pride, is the root of wicked nature. Therefore, a striver should follow this nectar of wisdom, by renouncing all vices, otherwise he will not realize, God. He should try his best, to do away with evils. If he finds himself unable, to get rid of these, he should pray to God, with restlessness.

All the virtues and virtuous feelings, are born by having affinity for the real (God), while all the vices and evil feelings come from affinity, for the unreal world. Even the vilest person, cannot totally lack virtues, because he has affinity for the real (God), whose fragment he is. So, he possesses virtues and virtuous feelings, to some extent or the other. When he realizes God, his affinity for the unreal, is totally renounced and then all his vices and evil feelings, vanish.

Virtues are a divine endowment. The more, a striver is inclined to God or he holds Him, as supreme goal, the more, the virtues and good feelings, are revealed in him and the vices and evil feelings, vanish. When he realizes God, his affinity for the unreal is renounced, and all vices and evil feelings, totally go away.

Attachment and aversion, pleasure and pain, desire and wrath, are modifications of the mind, they are not permanent features, (Gītā 13/6), like the heat in the sun. The heat cannot be separated, from the sun and so, affinity between the sun and the heat, is eternal and imperishable, while modifications, such as desire and anger do not remain permanently, even in common men these decrease in strivers and are totally absent in enlightened souls. Had these modifications, been innate, they would have remained uniform and would not have vanished, till the inner sense remained. Therefore, they are not innate, and rather come and go. The more a striver, advances towards his

destination, of God-realization, the evils such as attachment and aversion become less and less and when God is realized, and these totally disappear.

The Lord, in the Gītā time and again, has exhorted Arjuna to renounce attachment and aversion, (3/34, 2/64, 18/51) totally. It means, that they can be renounced, otherwise the Lord would not direct Arjuna, to renounce them.

In the Gītā, there is also mention, that an enlightened soul, is totally free from evils, such as attachment and aversion etc. These evils are transitory. Had these not been transitory, how could one have been free from them? In this chapter, from the thirteenth verse to the nineteenth verses, the Lord, has explained time and again, that enlightened devotees, are totally free from evils, such as attachment and aversion etc., because they have total disinclination, for the unreal. The Lord, has mentioned this nectar of wisdom, so that strivers, may follow this by regarding the enlightened devotees, as their model.

'Paryupāsate'—Strivers have great reverence, for enlightened devotees. Because, of their natural attraction (devotion) for God, enlightened devotees, are naturally endowed with divine traits. But, strivers follow perfect devotees, in order to cultivate their virtues by totally renouncing evils. They, may not be able to cultivate all their virtues, but whatever virtue is cultivated, should be created thoroughly and with faith. No opposite tendency should be allowed to stay. For instance, strivers may not be compassionate, thoroughly, but they should not have cruelty, towards anyone. Strivers, do not possess these virtues completely, so they have been asked to follow these virtues (nectar of wisdom), as described, from the thirteenth to the nineteenth verses of this chapter, with faith. This is the meaning of 'Paryupāsate'. If they possess, all virtues of anyone of the five contents, they will attain, the status of perfect devotees.

When a striver, has a burning desire and restlessness, for God-realization, all his evils get destroyed, because desire and restlessness destroy those evils. Then, he practises spiritual discipline, naturally and realizes God, quickly and easily.

'**Bhaktāste'tīva me priyāḥ**'—Here, the term 'Bhaktāḥ' stands, for strivers who follow the path of devotion, by depending on God.

The Lord, in the fifty-third verse of the eleventh chapter, having declared that He cannot be seen, either by the study of Vedas or austerity or charity or sacrifice, in the fifty-fourth verse, mentioned that He can be known and seen by a single-minded devotion. In the fifty-fifth verse, He explained the form of single-minded devotion, by mentioning the marks of his devotees. Then, in the first verse of this chapter, Arjuna asked, "Those devotees who, ever earnest, worship Thee and again, those who worship the Imperishable and the Unmanifested—which of them are better versed in Yoga?" The Lord, in the second verse, answered the question, "Those who fixing their mind, on Me, worship Me, ever earnest and endowed with supreme faith, are the most perfect in Yoga." Here, while concluding the topic, the Lord uses the term 'Bhaktāḥ', for those strivers.

The Lord, calls such strivers exceedingly dear to Him, while He calls enlightened devotees only dear to Him. Why?

(1) The enlightened devotees, have attained perfection or God-realization; but strivers even without realizing Him, hold Him as their supreme goal.

(2) Perfect devotees, are like His grown up (wise) sons, while strivers are like His small innocent sons, (Mānasa 3/43/4).

As a baby is loving to everyone, so is a striver, loving to God.

(3) The Lord, becomes free from the debt of perfect devotees, by enabling them to have His vision, while He holds that He is

indebted to the strivers, because He has not yet enabled, them to behold Him. So, He declares, that they are exceedingly dear, to Him.

Appendix—Duty is called ‘dharma’. Not to deviate from dharma is called ‘dharmya’. ‘All is God’—No other principle can be equal to this principle, therefore this is ‘dharmya’ (Gītā 9/2).

A striver keeps faith. But a God-realized soul needs no faith as he has a direct experience that there is no other entity besides God. When all is God, then who should have faith and in whom? A striver holds that there is another entity, so he follows the virtues possessed by God-realized devotees but he has also the feeling that if there is anything else besides God, that is His pastime.

In spite of the assumption of the other entity, a striver depends on God, and none else but God is his beloved, therefore he is exceedingly dear to God. Until he realizes ‘All is God’, God Himself feels indebted to him.

In Śrīmadbhāgavata the Lord declares—

**yāvat sarveṣu bhūteṣu madbhāve nopajāyate
tāvadevamupāsīta vānmanaḥ kāyavṛttibhiḥ**

(11/29/17)

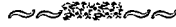
Until a devotee really holds that all beings are God’s manifestations viz., ‘All is God’, he should worship Me with all the activities (dealings) of his mind, speech and body.

**sarvaṁ brahmātmahaṁ tasya vidyayā”tmamaniṣayā
paripaśyannuparamet sarvato mukta saṁśayaḥ**

(11/29/18)

‘The devotee by following the above mentioned discipline becomes determined—‘All is God’. Then he by this spiritual knowledge, being free from all doubt beholding God everywhere,

should become calm viz., he should not even think of 'All is God', but he should have a clear vision of God'.



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम द्वादशोऽध्यायः ॥ १२ ॥

*om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde bhaktiyogo nāma
dvādaśo'dhyāyaḥ*

Thus with Om, Tat, Sat the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the supreme, the scripture of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this the twelfth discourse is designated: "The Yoga of Devotion."

In this chapter, the Lord, having described devotion to God with different means to realize Him, has mentioned the marks of enlightened devotees. Moreover, this chapter begins with devotion and also ends with devotion. In the third, the fourth and the fifth verses, there is description of the Discipline of Knowledge, in order to prove the superiority of devotion to knowledge, by comparing them. So the chapter has been entitled "The Yoga of Devotion."

Words, letters and Uvāca (said) in the Twelfth Chapter—

(1) In this chapter, in 'Atha dvādaśo'dhyāyaḥ' there are three words, in 'Arjuna Uvāca' etc., there are four words, in verses, there are two hundred and forty-four words and there are thirteen concluding words. Thus the total number of words, is two hundred and sixty-four.

(2) In this chapter in 'Atha dvādaśo'dhyāyaḥ' there are seven letters, in 'Arjuna Uvāca' etc., there are thirteen letters, in verses, there are six hundred and forty letters and there are forty-five concluding letters. Thus the total number of letters,

is seven hundred and five. In this chapter in each verse, there are thirty-two letters.

(3) In this chapter the term 'Uvāca' (said) has been used twice 'Arjuna Uvāca', once and 'Śrībhagavānuvāca', once.

Metres Used in the Twelfth Chapter—

Out of the twenty verses of this chapter, in the third quarter of the ninth verse 'bha-gaṇa', being used there is 'bha-vipulā' metre; in the third quarter of the nineteenth verse 'na-gaṇa' being used there, is 'na-vipulā' metre; in the first quarter of the twentieth verse 'na-gaṇa' and in the third quarter 'bha-gaṇa', being used there, is 'saṁkīrṇa-vipulā' metre. The remaining seventeen verses are possessed of the characteristics of right 'pathyāvakra', Anuṣṭup metre.



॥ Shri Hari ॥

Thirteenth Chapter

INTRODUCTION

At the beginning of the twelfth chapter Arjuna asked Lord Kṛṣṇa, "The devotees who, with their minds constantly fixed in You, adore You, as possessed of form and attributes, and those who adore only the Imperishable, the Unmanifest—which of these two are better?" The Lord, responded, "I consider those the best, who endowed with supreme faith, having fixed their mind on Me, worship Me." Further, He explained, "Those who adore only the Imperishable, the Unmanifest also attain Me, but greater is their difficulty, because they are centred in the body." Then He described the former type of worship, in detail. Now He starts the thirteenth chapter in order to explain the latter kind of worship in detail and in order to remove the main obstacle in this worship in the form of the identification of the body, with the self.

First the Lord starts the topic of discrimination between Kṣetra (Body) and Kṣetrajña (Soul) (Spirit).

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

śrībhagavān uvāca

idaṁ śarīraṁ kaunteya kṣetramityabhidhīyate
etadyo vetti taṁ prāhuḥ kṣetrajña iti tadvidah

The Blessed Lord said:

Body pointed out as 'this' (as distinct from the Self), O

Kaunteya, is termed as **Kṣetra**, the field and he, who knows it, as such, is called, **Kṣetrajña**, by the sages. 1

Comment:—

'**Idam śarīram Kaunteya Kṣetramityabhidhīyate**'—A man addresses all the material objects as 'this beast', 'this bird', 'this tree' etc., (meaning thereby that they are distinctly separate from him), but sometimes he calls this body as 'I' or sometimes as 'My'. The fact is that the body which is said to be 'I' or 'My' is also 'this' i.e., separate from the Self. Gross, subtle and causal—all the three bodies are to be called as 'this' or 'these'.

The gross (physical) body, consists of five elements—earth, water, fire, air and ether. It is made of mother's ovum and father's sperm. It is also called '**Annamayakośa**' because it is born of evolute of food and is sustained by it. It is known as '**Idam**' (this), because it is known by senses.

The subtle body, consists of five sense-organs, five organs of action, five life-breaths, mind and intellect. It is called '**Prāṇamayakośa**' (sheath of life-breath), because of the predominance of life-breath, '**Manomayakośa**' because of the predominance of mind and '**Vijñānamayakośa**', because of the predominance of intellect. This subtle body, is also called '**Idam**', because it is known by the inner sense.

Ignorance, is called the causal body. A man's knowledge can have an access upto intellect only. Whatever is beyond intellect, is not open to knowledge. So, it is called ignorance. This ignorance being the cause of all bodies is called causal body—'**Ajñānamevāśya hi mūlakāraṇam**' (Adhyātma., Uttara. 5/9). This causal body, is also called personal nature and also '**Ānandamayakośa**' (sheath of bliss). In wakeful state, there is predominance of gross body and it is accompanied by subtle body, and causal body as well. In dream there is predominance of subtle body, which is accompanied by causal body. In sound sleep, there is predominance of causal body, and a person is

neither, aware of the gross body, which is 'Annamayakośa' nor of subtle body which is 'Prāṇamayakośa', 'Manomayakośa' and 'Vijñānamayakośa' viz., intellect merges in ignorance. Therefore, sound sleep is a state of causal body. In wakefulness and sleep, a man feels pleasure and pain, but in sound sleep, no pain is felt, there is only bliss. Therefore, the causal body is called 'Ānandamayakośa' (sheath of bliss). The causal body is also called 'Idam', because it is known by the self.

All the three bodies, are called 'Śarīra', because they decay every moment. (The root of Śarīra is 'Śṛ himsāyām'.) As the cover (made of leather) of a sword, is called 'sheath', similarly, the three bodies of the embodied soul, in which it resides and which it assumes as its own, are denoted by a sheath. The body is called a field (Kṣetra), because it is subject to constant decay (the root of Kṣetra is Kṣi, which means decay).

As seeds, sown in a field yield the corresponding crop in course of time, even so seeds of actions, which a man performs by having feelings of egoism and attachment, yield their fruit, at an appointed time and thus, one is born, a god, a bird, a beast or an insect, etc., according to his actions, and then dies. So it is called a 'Kṣetra' (field).

The body is different from the self, but a man identifies himself with it, and thus he gets entangled. He himself, being a portion of the Lord is sentient and great, but he considers himself great, by possessing wealth and property etc. If he regards himself, as great because of his wealth and property, it means that wealth and property, are superior to him. Thus he degrades himself by attaching too much importance to these and identifying with them. Therefore Lord advises to view the body etc., as different from the self by this expression.

'Etadyo vetti'—The soul, knows this body, it is the knower of the body, senses, mind, intellect and life-breath. But, sometimes it identifies itself with the body and says 'I am the body', while

sometimes it assumes its affinity of 'mineness' with the body and says, "This body is mine."

In the first half of this verse, the body has been mentioned by the term 'Idam', while in the second half, it has been referred to as the term 'Etat', yet the 'Etat' denotes more nearness, than the 'Idam'. Therefore, the term 'Idam' stands for the body, while 'Etat' means 'ness in the body.

'Tam prāhuḥ kṣetrajña* iti tadvidah'—As in the sixteenth verse of the second chapter, those who know the truth about real and unreal, are called seers, here those who know the reality about Kṣetra (Body) and Kṣetrajña (Soul), are called sages. The soul is called Kṣetrajña, because it assumes its identity or affinity, with the body, otherwise it is Supreme Soul, Paramātmā (Gītā 13/31).

A Vital Fact

There is bondage for a man if he has assumed his affinity of 'ness, and 'mineness', with the body. But, actually he is different from the body. So, if he realizes the truth, that the body being 'Idam' (this), is different from him, he is emancipated. This knowledge, about the body that this is different from the self, is significant, not only for strivers, but also for all human beings, because all of them are eligible for attaining salvation, or emancipation. So the Lord, has made this distinction, between the self and the body, just at the beginning of the gospel.

The body, is seen distinct from the self. Therefore, it is called 'Idam'. The physical body, consisting of earth, water, fire, air and ether which is ever-changing is 'Idam' (this). Change in the body, is perceived by five sense-organs—ear, eye, skin, tongue and nose. Changes in sense-organs are perceived, by the mind. The change of mind (its fixity or volatility), is perceived by intellect. The change in the intellect (full understanding, partial

* The term 'Kṣetrajña' being the object of the verb—'Prāhuḥ' should have the second inflexion but because of the word 'Iti' there is first inflexion.

understanding, no understanding), is known by the self, which ever remains unchanged. Thus the self is a real onlooker, which can perceive and know others independently, but can never be known or seen, by anyone.*

Senses can know their objects, but objects cannot know senses (which are subtler than and superior to, objects and their illuminator). Similarly, senses and sense-objects cannot know the mind; the mind, senses and sense-objects cannot know the intellect, while intellect, mind, senses and sense-objects cannot know the self. The reason is that senses, mind and intellect, are not an independent knower. Each can know objects of grosser form than it, while the self is an independent knower, because it is far subtler than and superior to a body, senses, mind and intellect.

Though, it has been mentioned that sense-organs, mind and intellect are also perceivers (onlookers), yet the fact is, that these can perceive, only when they are accompanied by the self, because the mind and intellect etc., being evolutes of matter (Prakṛti)—(Nature) cannot be independent onlookers. The self, is the real onlooker.

Now a question arises, as to how the soul which is sentient, becomes an onlooker of the insentient intellect etc., because the onlooker can see objects of its own class? The answer is, that the soul identifies itself, with the insentient matter and accepts its own separate entity as 'I am'. This 'I' is neither insentient, nor sentient. By identifying itself with matter, it (man) says, "I am rich or I am learned." By giving high value to embodiment of consciousness (self), it says, "I am Brahma". Thus this 'I', is the soul seated in Nature, which is the cause of his birth, in good

* First of all the eye is the onlooker while the form is the object to be seen. Then mind is the onlooker while the senses such as eyes are the objects to be seen. Then intellect is the onlooker and the mind is the object to be seen. At last the soul is the onlooker of the dispositions of the intellect but the soul can't be seen by anyone.

and bad wombs (13/21). Thus, the embodied soul, has both the portions, the sentient, as well as the insentient. The sentient portion, attracts him towards the Lord, while the insentient portion because of identity with matter, attracts him towards matter, and thus he becomes an onlooker of intellect, mind, senses, sense-objects and body etc. This assumed identity, or affinity, is the root cause of all evils.

Appendix—The term ‘Idam’ (kṣetra), comprises infinite universes. In infinite universes, in all the beings ‘parā’ (the Self) is ‘kṣetrājñā’ and ‘aparā’ (the world) is ‘kṣetra’. A striver (the Self) is the knower of the world and he believes in God. The knower is more pervading. Therefore there are infinite universes, in a fragment of Kṣetrājñā—‘yena sarvamidam tatam’ (Gītā 2/17). A striver should know that he is not kṣetra but he is kṣetrājñā, the knower of kṣetra.

The objective world is in a fragment of the seer (onlooker). As all objects are seen with the eye, but it does not mean that the eye can’t see more objects. Therefore the eye is bigger than the objective world. We may know innumerable facts with the intellect but it does not mean that intellect has no further power to know more. In it there is further scope to know more, therefore intellect is more extensive than the innumerable facts known with it. The origin, existence and dissolution of Brahmā are also within the knowledge of our intellect. All the bodies—gross, subtle and causal are the entities to be perceived. The whole phenomenal existence is in a fragment of the seer (kṣetrājñā).

A man is called ‘wealthy’ because he possesses wealth, but if he has no wealth, the person remains but he is no more called ‘wealthy’. Similarly the self is called ‘kṣetrājñā’ by having affinity with ‘kṣetra’ but when affinity with ‘kṣetra’ is renounced, the self remains but it is no more called ‘kṣetrājñā’. It means that the same pure-consciousness (from the view-point of understanding) is called ‘kṣetrājñā’ by having affinity with ‘kṣetra’,

is called imperishable by having affinity with the perishable, is called—‘śarīrī’ (embodied soul) by having relation with ‘śarīra’ (body), is called ‘draṣṭā’ by being related with ‘dṛśya’, is called ‘sākṣī’ (witness) by having connection with ‘sākṣya’ (object to be witnessed) and is called a doer (kartā) by being connected with instruments (karaṇa). In fact that entity is nameless. That is mere awareness.



Link:—In the next verse, the Lord explains what that Kṣetrajña is.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २ ॥

kṣetrajñam cāpi mām viddhi sarvakṣetreṣu bhārata
kṣetrakṣetrajñayorjñānam yattajjñānam matam mama

Know Me as the knower of self (Kṣetrajña) in all the bodies (Kṣetras), Arjuna. The Knowledge of Kṣetra and Kṣetrajña, is considered true knowledge, by Me. 2

Comment:—

'Kṣetrajñam cāpi mām viddhi sarvakṣetreṣu bhārata'—In all Kṣetras (fields or bodies), 'I am', consists of two parts 'T', and 'am'. In 'I am' 'T' is Kṣetra (which has been mentioned as 'Etat', in the preceding verse), while 'am', the knower of 'Tness, is Kṣetrajña (which has been called the knower, by the term, 'Yah vetti'. It is called 'am', because of the use of the word 'T'. If it is not used with 'T', it will not remain 'am', but it will remain 'Is'. The reason is that, 'Is' is called 'am' because of its use with 'T'. Therefore, in fact, 'Kṣetrajña' (am), has its affinity with God (Is). So the Lord declares, "Know Me, as Kṣetrajña, in all Kṣetras."

The object, known is called 'Jñeya', and that 'Jñeya' is known, through an organ. There are two types of organs—outer and inner. A man, knows objects with outer organs (ears, eyes etc.) and knows the outer organs with inner organs (mind, intellect etc.).

The inner organ, has four faculties—mind, intellect, cogitation and ego. Out of these ego is the subtlest. Ego is known by luminous 'Kṣetrajña'. This 'Kṣetrajña', is an embodiment of God.

Here the Lord, uses the term 'Viddhi' (know), to impress upon Arjuna, that he should know that he has his identity with Him, not with the body. As he identifies himself, with the body and regards the body as his own, so should he identify himself with Him (oversoul), and regard Him, as his own. As the self (soul), and the Lord, have been identified here, they have also been identified in the seventeenth verse of the second chapter, when the Lord declares, for the soul, "Know that to be imperishable, by which all the universe is pervaded" and in the fourth verse of the ninth chapter, when He declares for Himself, "All this universe is pervaded by Me." Thus the Lord, identifies the Kṣetrajña (His portion), with Himself. Further in the thirty-fourth verse of this chapter, he explains the identity of bodies and world (the evolutes of prakṛti), with prakṛti (matter). The Lord, exhorts Arjuna to have a disinclination for the body, which is a portion of prakṛti and an inclination instead for Him, because he is His portion.

In fact, a body has its identity with the world, while the soul (Kṣetrajña), has its identity with the Lord. But the man (soul), by assuming his identity with the body, regards himself as separate, from the Lord. So the Lord, wants Arjuna to know the truth, about the body and the soul.

By the term 'Api' (also), the Lord emphasizes the significant fact, that in the scriptures He is described as, all pervasive. No doubt, an all pervasive God, He is. But, in different bodies as different souls also is He. The gist of this comment is, that the individual soul, is not different from, the oversoul. The individual soul is He Himself, and one should realize his identity, with Him.

Man, himself is different from the world, but he has his identity, with the Lord. So, he can know the world in reality,

when he observes the world, being detached from it. But, he can have a true knowledge of the Lord, by identifying himself, with Him.

'Kṣetrakṣetrajñayorjñānam yattajñānam mataṁ mama'—The Kṣetra (body), has its identity with the world, while the Kṣetrajña (Soul) has its identity with the Lord—this is true knowledge. By the expression 'Mataṁ mama', He wants to lay emphasis upon the point that knowledge of several languages, scripts, arts and sciences etc., and even, of the whole world, is not, true knowledge, because this knowledge, entraps a man into the world, though it may be useful. True knowledge, enables him to renounce his affinity with the body, and be free, from the cycle of birth and death. The self, is different from the body and one, with the cosmic soul. This is true knowledge.

Appendix—Kṣetrajña (soul) and Brahma (the Absolute) are one. Having relationship with one 'kṣetra', this soul is called 'kṣetrajña' and when it is free from the relationship of all 'kṣetras', it is 'Brahma'.

'idaṁ śarīraṁ kaunteya kṣetram'—This expression proves that there is identification of the body (kṣetra) with infinite universes (the entire creation) and the expression 'kṣetrajñaṁ cāpi māṁ viddhi' proves that the Self is identified with the endless, boundless and limitless God. Therefore anything which is farthest from us (the Self) is the body and any entity which is nearest is God. It means that the body and the world are one and the Self and God are one (Gītā 15/7). This is knowledge.

The term 'mām' has been used for Brahma which means that Brahma and God are not two but only one—'mayā tatamidaṁ sarvaṁ jagadavyaktamūrtinā' (Gītā 9/4) 'all this universe is pervaded by Me in My unmanifest form'. The Supreme Reality, which pervades endless universes without being tainted, is Brahma and He, Who is the master of endless universes, is God.



Link:—In the preceding verse, the Lord said that knowledge of Kṣetra and Kṣetrajña, is true knowledge. In the next verse, He further explains the distinction, between the two and asks Arjuna to listen to Him.

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ३ ॥

tatkṣetram yacca yāḍṛkca yadvikāri yataśca yat
sa ca yo yatprabhāvaśca tatsamāsenā me śṛṇu

What is that Kṣetra, what is it like, what are its modifications, whence comes out of what, and also, who that Kṣetrajña is, and what its glory is; hear briefly from Me. 3

Comment:—

'Tatkṣetram'—The term 'Tat' (that), denotes, first the topic discussed earlier, and secondly, it denotes distance. What has been termed 'Idam', in the first verse of this chapter, has been termed 'tat', here. Kṣetra does not pervade everywhere nor does it remain forever and it is decaying every moment, even now—it shows its distinctiveness and distance from the self.

'Yacca'—What is that Kṣetra, is described, in the fifth verse of this chapter.

'Yāḍṛkca'—What is it like, has been described in the twenty-sixth and twenty-seventh verses, as emanated and perishable (liable to appear and disappear).

'Yadvikāri'—Though being evolutes of prakṛti, twenty-three elements, have also been called modifications, yet here, the term, refers to modifications, such as desire and aversion etc., which have been enumerated, in the sixth verse and which are born of assumed affinity, between Kṣetra and Kṣetrajña.

'Yataśca yat'—Whence is what—This expression, conveys the intention of the Lord, to trace the origin of this Kṣetra, and it has been described, in the second half of the nineteenth verse.

'Sa ca'—'Sa' (that), denotes Kṣetrajña, mentioned in the second half of the first verse, and we are advised to listen to the Lord, regarding that Kṣetrajña.

'Yah'—The term 'Yah' (Who), conveys the intention of the Lord, to reveal its true character, as has been enumerated in the second half of the twentieth verse, and also in the twenty-second verse.

'Yatprabhāvaśca'—The power (glory), of the soul, has been described, in the verses thirty-first to thirty-third of the chapter.

'Tatsamāsenā me śṛṇu'—The term, 'Tat', here stands both for Kṣetra and Kṣetrajña. So the Lord asks Arjuna to hear from Him, the description of four points about Kṣetra, and two points about Kṣetrajña.

In the first two verses of this chapter, there is a brief description of Kṣetra and Kṣetrajña, which has been called 'knowledge', by Him. But detailed description starts, from the third verse, and so Lord Kṛṣṇa asks Arjuna, to listen to what, He says on Kṣetra and Kṣetrajña.

In this verse, the Lord orders Arjuna, to hear the four points regarding Kṣetra while only two points—who that Kṣetrajña is and what his powers (glories) are, regarding Kṣetrajña. Now a doubt arises, why the Lord has not discussed the powers (glories), of Kṣetra and why He has not described the nature of Kṣetrajña, its modifications, and origin. The explanation is, how Kṣetra which decays every moment, can have any glory. Worldly people, out of ignorance attach importance to riches. Actually, it has no power or glory. So the Lord has not described it. The Lord has stated that the Kṣetrajña, is imperishable, therefore, his nature is also imperishable. So, there is no need to describe his nature, separately, the nature is included in, 'who that Kṣetrajña is'. Kṣetrajña, does not undergo any modifications, the modifications such as desire and aversion etc., appear in

him, because of his assumed affinity with Kṣetra. So, there is no question of describing his modifications, as Kṣetrajña is immutable or without modifications. Kṣetrajña is non-dual, beginningless and eternal. As, he has no origin, so no question arises of describing from whom, he has originated.

Appendix—The Lord by the expression ‘tatsamāsenā me śṛṇu’ means to say that a striver need not know more and more. In knowing more, more time will be spent but less spiritual discipline will be practised.



Link:—Where have the Kṣetra and the Kṣetrajña been described in detail? The answer is given, in the next verse.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ४ ॥

ṛṣibhīrbahudhā gītāṁ chandobhīrvividhaiḥ pṛthak
brahmasūtrapadaiścaiva hetumadbhīrviniścitaiḥ

The truth, about the Kṣetra and Kṣetrajña, has been sung by the seers in manifold ways; it has been stated separately in different Vedic chants and also in the conclusive and reasoned texts of the Brahmasūtras, clearly. 4

Comment:—

'Ṛṣibhīrbahudhā gītāṁ'—The ancient seers, to whom the Vedic chants have been revealed, and who are authors of scriptures, jurisprudence and other religious texts, have expounded in detail, the true meaning of 'Kṣetra' and 'Kṣetrajña', by the terms, the insentient and the sentient, the unreal and the real, the body and the soul, and the perishable and imperishable, etc.

'Chandobhīrvividhaiḥ pṛthak'—The term 'Chandobhīḥ' (Vedic chants), with the adjective 'Vividhah' (Various), refers to the four Vedas—Ṛk, Yajuh, Sāma and Atharva, including their Saṁhitā (Hymnical texts), as well as Brāhmaṇa (the theological portion of

the Vedas) and Upaniṣads (the portions of the different branches of the Vedas which contain discourses on Divine knowledge), these have described the Kṣetra, and the Kṣetrajña, separately.

'Brahmasūtrapadaīścaiva hetumadbhirvinīścitaiḥ'—There is also a reasoned exposition, of the truth about Kṣetra and Kṣetrajña, in the Brahmasūtras.

The Lord, means to say, that He is describing the Kṣetra and Kṣetrajña, in brief. But if anyone wants to go into details, he should consult the above-mentioned sacred scriptures.



Link:—In the third verse, Lord Kṛṣṇa ordered Arjuna to listen to the six points on Kṣetra and Kṣetrajña. Out of those six points, He describes the two points on Kṣetra 'What that Kṣetra is' and 'what its modifications are', in the next two verses.

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५ ॥

mahābhūtānyahankāro buddhiravyaktameva ca
indriyāṇi daśaikam ca pañca cendriyagocarāḥ

The five great elements, and the ego, the intellect, the Primordial Matter (Nature), the ten senses, the mind and five objects of senses (this is Kṣetra, which includes twenty-four elements). 5

Comment:—

'Avyaktameva ca'—Here, the term 'Avyakta', stands for Primordial Matter, (Nature). Primordial Nature, being the cause of cosmic intelligence and being the evolute of none, is only 'prakṛti'.

'Buddhiḥ'—This term, stands for cosmic intelligence. It is 'prakṛti' as it gives birth to ego, and being an evolute of Primordial Nature, it is 'Vikṛti'. It means, that this cosmic intelligence is, 'Prakṛti-Vikṛti'.

'Ahaṅkārah'—This term, stands for the cosmic ego. Being the

cause of five subtle elements, it is 'prakṛti' and being an evolute of intelligence, it is 'Vikṛti'. So it is 'Prakṛti-Vikṛti'.

'Mahābhūtāni'—The five great (subtle) elements, are—ether, air, fire, water and earth. These are of two kinds—mixed and unmixed. If each of the elements is divided into five parts, and then one part of each is mixed, that is a mixed element.* If they remain separate, they are called unmixed. Here, the five elements, are unmixed. The five elements, are also known as, subtle elements (sūkṣma mahābhūta) and subtle forms of matter (tanmātrās).

These elements, being the cause of ten senses, one mind and five objects of senses, are called prakṛti while being the evolute of ego they are Vikṛti. Thus these elements are 'Prakṛti-Vikṛti'.

'Indriyāṇi daśa'—The tongue, hands, feet, the generative organ and the organ of defecation—these are, the five organs of action; while senses of hearing, touch, sight, taste and smell, constitute the five senses of perception. Being the effect of five subtle elements but being the cause of none, these are 'Vikṛti.'

'Ekam ca'—The term 'Ekam', stands for the mind. It, being the evolute of five elements and being cause of none, is 'Vikṛti'.

'Pañca cendriyagocarāḥ'—Sound, touch, colour, taste and smell, the objects of five senses of perception being the effects, not the cause, are 'Vikṛti'.

Thus, the five subtle elements, ego and intellect—these seven are Prakṛti-Vikṛti, the Primordial Matter, is Prakṛti and ten senses, mind, and five objects of senses—these sixteen are Vikṛtis. These twenty-four elements, constitute the Kṣetra. A meagre portion of this Kṣetra, is this human body, which has been termed as 'Idam śarīram' (this body), in the first and 'tat-kṣetram', (that Kṣetra), in the third verse.



* Ether is divided into two parts, out of the two parts one part remains as ether while the other half is divided into four parts and each of the parts is given to air, fire, water and earth. Other four elements are also divided in the

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६ ॥

icchā dveṣaḥ sukhaṁ duḥkhaṁ saṅghātaścetanā dhṛtiḥ
etat-kṣetram samāseṇa savikāramudāhṛtam

Desire and aversion, pleasure and pain, the body and consciousness (life-breath), firmness: these comprise the Kṣetra, with its modifications, described briefly. 6

Comment:—

'**icchā**'—This term, denotes a passionate longing, for the acquisition of an object, a person or circumstances etc. First of all, the Lord mentions the evil in the form of desire, because this longing (desire) is the root of all evils, pains and sins.

'**Dveṣaḥ**'—Unfulfilment of desire and hurt to one's pride leads to anger. A subtle form of anger, is aversion. Thus the term 'aversion' includes, jealousy and anger etc.

'**Sukham**'—A feeling of pleasure aroused in the mind, by the appearance of agreeable circumstances, is called 'Sukha'.

'**Duḥkham**'—Agony, caused in the mind, by disagreeable circumstances, is 'Duḥkha'.

'**Saṅghātaḥ**'—This term, stands for a physical body consisting of twenty-four elements. After being born, the seeming existence of this body, is a modification and its constant change, is also a modification (Vikāra).

'**Cetanā**'—The term, refers to life-breath. It undergoes modifications. It remains calm in sattva mode but is disturbed when a man is overwhelmed with grief, worry and fear etc. This life-breath ever decays. Therefore, it is a modification.

Common people, call the creature having life-breath, as

same way. Half of each remains the same and the remaining half is divided into four parts and each of the parts is given to the other four elements. Thus the mixture of all the elements is known as the mixed element.

'Cetana' and without life-breath as 'Acetana'. Therefore, life-breath, is called 'Cetanā'.

'Dhṛtiḥ'—'Dhṛti', denotes firmness. It undergoes modifications. A man deviates from firmness, in unfavourable circumstances. Sometimes, he is firm, while other times he deviates from firmness. Sometimes he is more firm, sometimes less. Sometimes he holds virtues, sometimes vice. Being subject to change, it is modification of Kṣetra.

[This firmness of three modes viz., sāttvika, rājasika and tāmasika, has been described, from the thirty-third verse to the thirty-fifth verse of the eighteenth chapter. Sāttvika firmness, is very necessary, for spiritual progress.]

'Ētatkṣetram samāseṇa savikāramudāhṛtam'—As, in the first verse of this chapter, the expression 'Idaṁ śarīram', was used to show a distinction, between the self and the body, similarly the term 'Ētat', has been used to prove the distinction of the seer (self), from the seen (Kṣetra, and its modification).

In the fifth verse, the Lord described the Kṣetra, in the form of the world, while in this verse, He describes, it as a body with its modifications. Actually, the world and the body are one, and the same, as these belong to the same class. As, in the second verse of this chapter, the Lord described His identity with Kṣetrajña (soul), here he describes the identity of the body along with its modifications, with the world. In the twenty-first verse, instead of saying that the spirit is seated in the individual body, He declares, the spirit to be seated in cosmic Matter. This proves, that if a man assumes his identity with an individual body, he, automatically gets connected with cosmic matter, as the micro and macro parts are, one and the same. As a matter of fact, there is no micro (individual), only macro (cosmos), is there. The conception of individuality is a mistake. It means, that an individual body, and cosmic Matter, are the same. As waves of an ocean, are not different from the ocean, so is the individual

body, not different from the world. Therefore, the notion that individuality, is separate from cosmos, is a mistake.

An Important Fact

When the Kṣetrajña (spirit), out of ignorance, assumes its affinity with Kṣetra (body), evils such as desire and aversion etc., are born, in the Kṣetra. In fact, Kṣetrajña by nature, is totally free, from all kinds of evils and modifications. It is affinity, between the two which is responsible, for all evils and modifications. If a striver, realizes that he is different from the body, and he has his identity with the Lord, he becomes free, from all evils and modifications.

On Self-realization, desire and aversion, are totally annihilated. Such a realized soul, is conscious of pleasure and pain viz., or favourable and unfavourable circumstances. But these do not cause any modification in mind viz., he does not feel, happy and sad.*

The body of a liberated soul, becomes supremely holy and pious, and he has no affinity of 'I' and 'mine', with the body. His body remains alive, according to his destiny. Till the body lives, life-breath also lives. On working hard, life-breath becomes turbulent, otherwise, it is calm. The Sāttvika, firmness which subsisted during practice, remains even, on Self-realization. But on realization, the liberated soul has no affinity with modifications—'Cetanā' and 'Dhṛti', as he has no identity with the inner sense.

It means that four evils—desire, aversion, pleasure and pain—which were due to his identification with the body, are totally destroyed, on Self-realization. Three modifications—'Saṅghāta', 'Cetanā' and 'Dhṛti', remain in his life, but they do not affect him.

* Knowledge of anything is not defective (as while having meal a man may know the taste of a dish) but attachment or aversion to it is defective.

Appendix—When the Self has affinity with kṣetra, evils such as desire, aversion; pleasure, pain etc., arise in kṣetrajñā—‘puruṣaḥ sukhaduḥkhānām bhokṛtve heturucyate’ (13/20). All evils such as desire and aversion etc., abide in the ego (knot between the sentient and the insentient). In ego also these evils abide in the insentient fragment only.

Here the Lord has called the body consisting of twenty-four elements and its seven modifications as ‘etat’ (this)—‘etatkṣetram’. It means that the Self is not identified with kṣetra but is totally different. The three bodies—gross, subtle and causal being within the term ‘etat’ are not the Self. Here a point needs special attention that when even ‘mahattattva’ (cosmic intelligence) and ‘mūla prakṛti’ (Primordial Matter) have been mentioned as ‘etat’, then ‘ego’ is certainly included in ‘etat’, there is no doubt about it. Nearer than ‘ego’ to the self is ‘Cosmic intelligence’ and nearer than ‘Cosmic intelligence’ is ‘Prakṛti’, that Prakṛti is also included in ‘etatkṣetram’. It means that ‘ego’ is not ‘the Self’ at all. The man, who discerns the Self and ego (kṣetra) as separate entities, is not born again and he realizes God (Gītā 13/23).



Link:—When a man identifies himself with the body, evils such as desire and aversion, are born and they affect him. Therefore, the Lord, in the next five verses under the name of ‘Jñāna’ (Wisdom), enumerates twenty virtues to do away, with the assumed identity.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥

amānitvamadambhitvamahimsā kṣāntirārjavam
ācāryopāsanam śaucaṁ sthairyamātmavinigrahaḥ

Absence of pride, freedom from hypocrisy, non-violence,

forgiveness, straightforwardness, service to the teacher, purity of body and mind, steadfastness, and self-control. 7

Comment:—

'Amānitvam'—Absence of pride is known as 'Amānitva'. It is the superiority complex, because of one's possessions, of arts, virtues, wealth, ability etc., that engender, conceit or pride. One possesses a superiority complex, because of his identity, with the body. It means, that he attaches too much importance to matter and so he cannot, know the truth. The less proud a man is, the lesser importance he attaches to matter. The less importance he attaches to matter, the lesser proud, he is, and the more speedily, he follows spiritual discipline.

Remedy:—A striver, should keep company with devout devotees, saints and liberated souls. Their company frees him, not only from pride, but also from many other evils.

Saints honour others, but themselves remain free, from the desire of honour (Mānasa 7/38/2). Similarly, a striver in order to be free from pride, should have the habit to offer honour, respect and praise etc., to others. He can form this habit, only when he regards others superior, to him in any sphere. It is a rule, that every person has some speciality. This may be due to his caste (order of life), stage of life, learning, intelligence and rank etc. Therefore, a striver should offer respect, to others keeping their uniqueness, in mind. When, it becomes his habit, his desire to covet honour is gradually wiped out. He must be cautious, that while offering honour to others, he should not expect honour, in return.

An Important Fact

Out of all the divine traits, the Lord has mentioned, fearlessness as the first one (16/1) and absence of pride (16/3) the last, in the Discipline of Devotion. But in the Discipline of Knowledge, He has given priority to absence of pride (13/7) and referred

to fearlessness, at the end—'Perception of God' (the object of true knowledge) (13/11). It means, that a devotee, like Prahlāda beholds the Lord pervading everywhere, and so becomes, fearless at the beginning. He offers regard, honour and praise etc., to others, without having any pride. At last, his assumed affinity with the body perishes, and he becomes totally free, from pride. But a striver, following the Discipline of Knowledge, does not assume his identity with the body, at the very beginning (13/1) and so, has no pride. At last he realizes the self as pervading everywhere and becomes fearless.

'Adambhitvam'—Hypocrisy, means putting on a pretence or false appearance, of virtue or goodness, for the sake of honour, prestige and worship etc. If a sinner, in the company of virtuous persons, exhibits himself as a devotee, a righteous or a charitable person, he is a hypocrite. Similarly, if a striver, is engaged in adoration and prayer etc., in loneliness, and is feeling drowsy, but he becomes alert, as soon as he hears the footsteps of someone coming, it is also a subtle hypocrisy. There is also, hypocrisy when a pious and virtuous person, in the company of bad persons renounces his piety and virtues, and poses himself as others are, as can be seen in clubs and hotels etc. Absence, of this sort of hypocrisy, is 'Adambhitva.'

Remedy:—A striver, should fix the goal of human life, that he has to realize God, and that he should ever be engaged in adoration, and other spiritual practices, without caring for, what the people think of him and say, about him.

'Ahimsā'—Non-violence, means total absence of violence. It consists in inflicting no pain, on anyone, through a body, speech or mind. Pain or injury, can be inflicted in three ways—by one's own self, getting it inflicted by others, and by abetting it. Violence is inflicted, either out of anger, greed or delusion. Thus, violence is of nine kinds. Again, the nine kinds can be divided according to quantity, in three parts—a little, more,

much more. Thus, the types of violence, come to twenty-seven. These twenty-seven kinds, of violence, can be inflicted through body, speech and mind. In this way, violence can be inflicted, in eighty-one ways.

Non-violence, can also be divided into four categories, according to place, occasion, time and person. A man may observe non-violence, in places of pilgrimage and temples, on occasions, such as on festivals, on days, such as a birthday and death anniversary etc., and to a person etc., such as cows, deer, preceptor, parents and children etc.

Total abstention from violence, or inflicting pain on any creature, at any place and time through speech, body or mind, is called universal non-violence.

Remedy:—A striver, should regard comfort, welfare and service of others, as his own, because the self, in every person is the same. By arousing this sort of discrimination, how can a person, inflict pain or injury on anyone? A feeling of non-violence, automatically develops, in him.

'Kṣāntiḥ'—'Kṣānti', means forbearance i.e., forgiveness. He, who has developed this feeling, never thinks of punishing an evil-doer, either himself or having him punished by others, in anyway. Even in having power, he does not nurse any thought of revenge, upon him.

Remedy:—(1) Forgiveness in the self, is self-evident, because the self is free, from all modifications and evils. So a striver, should have a firm belief, that he remains unaffected, by evil and wrong done to him. This belief, naturally, develops forgiveness.

(2) He beholds the self, present in all beings (6/29). If while having a meal the tongue is chewed, a person is not angry with his teeth, because the tongue and the teeth, both are his own parts, similarly, the same self, abides in all the beings. So a person, possessing the virtue of forgiveness, never entertains,

the idea of punishing a wrong-doer.

'**Ārjavam**'—It means, straightforwardness of body, mind and speech. No sense, of ornamentation, in the body. Simplicity in living, natural straightforwardness, in behaviour, absence of arrogance—this is straightforwardness of body. Absence of crookedness, deceit, envy and aversion etc., and serenity, benevolence and compassion, these include straightforwardness of mind. Absence of taunt, censure, malicious gossip and pinching, harsh language and use of simple, true, agreeable and wholesome language—this is straightforwardness of speech.

Remedy:—A man by assuming his affinity, with the gross, subtle and causal bodies, regards himself superior to others. So he does not possess straightforwardness, of mind, speech and behaviour. If he renounces this assumed affinity with the body, and has an eye on the self, he becomes straightforward.

'**Ācāryopāsanam**'—A teacher, who imparts knowledge and teaches good precepts, is called an Ācārya. If anyone serves, such a type of teacher, he is benefitted. But here the term 'Ācārya', denotes a liberated soul. Bowing to him, paying reverence to him, and serving him with body, mind and speech, in order to make him happy—this is service, to him. But real service, consists in translating his principles into practice. The service rendered to the body, of a conscious man is regarded as service to him. But, to render service to the body of a realized soul, is not service, in its real sense. It is only partial service.

In the Discipline of Devotion, there is not so much need of a preceptor, as in the Discipline of Knowledge, because a devotee, following the path of devotion, entirely depends on God. So the Lord by his grace, provides gain and security (9/22), removes all difficulties and obstacles (18/58) and enables him to behold the Divine presence, within himself (10/11). But, in the Discipline of Knowledge a striver depends on his spiritual practice, which has some defects, such as follows—

(1) A striver, having received knowledge through scriptures and saints, assumes that he is different from the body and so he attains peace, and he thinks, that he has realized the self. But, when he comes across favourable and unfavourable circumstances, he feels pleasure and pain. It means, that he has not realized, the self.

(2) When anyone calls him by his name, he thinks, he is that person. It means, that he is still established, in the body.

(3) An emancipated soul, has natural discrimination between the sentient and the insentient. But a striver, discriminates the real from the unreal, during wakefulness and he forgets it, during sleep. He gets hold of this discrimination again, while he awakes from sleep.

(4) When a striver, serves saints and preceptors and takes an active part in good company, he thinks, that he should be considered superior, to others by the saints and preceptors.

Thus a striver, regards his imperfect knowledge, as perfect. So the Lord by the term 'Ācāryopāsanam', wants to emphasize the fact, that a striver, following the path of knowledge, should practise spiritual discipline, under the guidance of a teacher. In the thirty-fourth verse of the fourth chapter also, Lord Kṛṣṇa said to Arjuna, "Go to the liberated souls, prostrate yourself at their feet, render them all forms of service, and question them with a guileless heart, then they will unfold knowledge to you." In this way, wise men remove the defects of a striver, which he himself does not know, easily, and enable him to realize, the Lord.

A striver, should go to such a preceptor, who according to him is endowed with, the following traits.

1. He should be a liberated soul.
2. He should know, the Disciplines of Action, Knowledge, and Devotion etc., in the right perspective.
3. His company and words, remove doubts even without being referred.

4. His company, gives solace and peace.
5. His relationship with a striver, is only for his welfare, without having any selfish motive.
6. He does not expect anything, of the striver, in the least.
7. All his activities are directed, towards the welfare of strivers.
8. His company, enhances the spiritual inclination, of strivers.
9. His company, sight, discourses and remembrance, remove wicked traits and develop divine traits, in the strivers.
10. He is uncommon, and singular and has, no equal.

So a striver, should serve and obey such a preceptor, with faith and reverence. He should live with a preceptor, only for his emancipation. He should not worry about, what his preceptor does and what he does not do, and why he does so, and so on. He should depend on his preceptor, and act according to his behest, and hints. If such a preceptor, does not accept a striver as his disciple formally, the striver should not insist on it. He should accept him, as his preceptor by heart.

If such a liberated soul, is not available, a striver should take refuge, in the Lord. By doing so, either the Lord Himself guides him as a preceptor, or makes a preceptor available.

Remedy:—A striver who aims at God-realization, should serve the saints from his heart, because their grace, bears quick fruit. He should, have this conviction and act accordingly.

An Important Fact

A disciple, should serve his teacher. If a disciple performs his duty, scrupulously, his affinity with the world is renounced, and he gets identified with, the truth in teacher viz., virtues of his teacher develop in him. Having renounced affinity, with the world, he attains salvation and having identified himself with the truth in teacher, he develops devotion. With this identification he does not remain a disciple, and he is not controlled by scriptures

etc. But if a disciple, does not perform his duty, scrupulously, he will remain only a nominal disciple, not a real one. Without remaining a real disciple, his affinity with the world will not be renounced, and he will not get identified, with the teacher. Thus, he will remain a slave, to the world.

If a disciple expects of his teacher to lead him alone to salvation—'It is also a bondage, for the disciple. A disciple, should surrender himself to his preceptor, without having any will of his own. He should become a yesman, to his preceptor's will.

It is the foremost duty of a preceptor, to emancipate his disciple. If he does not perform his duty, he is a nominal preceptor. If he has a desire to receive anything (money, respect, praise etc.,) from his disciple, he is not a teacher but he is a slave, to the disciple.

'Śaucam'—'Śaucam', means external and internal purity. The body, is purified by cleaning it with water and earth etc., while the mind is purified by having divine traits, such as mercy, forgiveness and generosity etc.

Remedy:—The body, is made of filthy materials. It may be cleaned again and again, yet it contains filth. By knowing the fact, that it is full of filth, a striver becomes indifferent and detached to it.

Earning money by truthful and honest means, according to one's caste and stage of life, without laying claim to others' property, etc., and purity of diet, purify the mind.

'Sthairyam'—It denotes steadfastness or firmness. A striver, should be firm, in his aim of God-realization, in the face of difficulties, dangers and obstacles.

Remedy:—(1) People attached to worldly pleasures and prosperity, cannot have their determinate intellect, concentrated on God (Gītā 2/44). So a striver, should renounce this attachment, to worldly pleasures and prosperity.

(2) A striver, should remain firm, in whatever he decides, even on insignificant tasks. By doing so, he forms a habit of being firm, in other spheres also.

(3) The more faith a striver has, in saints and scriptures, the more firm, he is.

'Ātmavinigrahaḥ'—Here, the term 'Ātmā', stands for the mind, and control over the mind is 'Ātmavinigrahaḥ'. Some thoughts, come to the mind and these disappear quickly. They are called 'Sphuraṇās', (fleeting thoughts). But, when the mind is attached, to that thought, it becomes a 'Saṅkalpa' (pursuit or projection of the mind). 'Sphuraṇā', is just like an image in the mirror, the mirror does not catch the image, while 'Saṅkalpa' is like a film in a camera, which catches the image. A man, is attached to the thoughts, by having, attachment and aversion, for them. Fleeting thoughts, are destroyed by practice, while pursuits of the mind, are destroyed by dispassion. Thus the mind, can be controlled by practice, and dispassion (Gītā 6/35).

Remedy:—(Refer to the explanation of the twenty-sixth verse of the sixth chapter, for controlling the mind.)

Appendix—The Lord enumerates the virtues under the name of 'Jñāna' (wisdom) in order to do away with the assumed identity of the Self with the kṣetra. These virtues are helpful in renouncing this identification.



इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८ ॥

indriyārtheṣu vairāgyamanahaṅkāra eva ca
janmamṛtyujarāvvyādhiduhkhadoṣānudarśanam

Dispassion towards the objects of senses and absence of egoism; constant perception of evil and misery in birth, death, old age and disease. 8

Comment:—

'Indriyārtheṣu vairāgyam'—It denotes, absence of attraction and attachment, for all the objects of senses, of this world as well as the next, in the form of sound, touch etc., which are enjoyed by senses. For the maintenance of his life, a striver should not have attachment and passion etc., with sense-objects, even during physical contact with them.

Remedy:—(1) Attachment to the objects of senses, develops a sense of importance for them, which leads to sins and deprives a striver, of God-realization. Only, by effacing attachment, we can get established in God. This conviction, develops detachment from sense-objects.

(2) Even great kings and emperors, could not enjoy sensual pleasures forever. Their bodies, decayed and they died. This thought, develops dispassion.

(3) Sensual enjoyments, lead persons to grief and worry, only. Sense enjoyment does not bless, one with any eminence and singularity. This thought also develops dispassion.

'Anahañkāra eva ca'—Everyone, feels, 'I am'. Identification of 'I', with that, body, gives birth to, 'I am body'. The feeling 'I am body', gives birth to, egoism. This identification of the self with body, is the cause of a man's birth, in good and evil bodies (Gītā 13/21). Actually, this egoism has no existence of its own, but it emanates from the identification of the self, with a body. But when a striver, distinguishes the sentient from the insentient, his egoism disappears. Thus strivers, can be free from this feeling of egoism. An affinity with worldly objects and a feeling of superiority, because of one's renunciation, dispassion etc., give birth to pride. Here, the term 'Anahañkāra', denotes absence of pride and egoism both.

When a man awakes from his sleep, he first of all knows, 'I am'. Then he believes that he belongs to a particular caste or creed etc. This is a routine process to realize the ego. Similarly there

is an order for freeing oneself from a feeling of egoism. First, a striver, renounces the pride of wealth etc., which he has, because of assumed affinity with, the gross body. Secondly, his pride of doership, because of affinity with organs of actions, is destroyed. Then the pride of knowership, because of the predominance of intellect, perishes. At last, his egoism disappears. Then, only the Self, which is Truth, Knowledge, and Bliss, remains.

Remedy:—(1) Superiority complex, leads to pride. So a striver, instead of finding fault with others, should find fault with himself, and try to get rid of his faults.

(2) A striver, should realize that the same soul pervades, all the bodies. So, he is in no way different, from other persons. Through ignorance, taking the all-pervading soul, as confined to the body only, he becomes one, with the body. As, by having affinity with time, intellect and speech, he regards himself, 'I am here', 'I am wise', 'I am a preacher'. To deny this affinity, is a remedy, to be free from egoism.

(3) In the scriptures, the Lord has been referred to as Truth, Consciousness (Knowledge) and Bliss. These are three names of the Lord. They do not denote three different entities. Keeping the goal in view, denoted even by anyone of these three names, a striver, can be free from all worldly thoughts. Being free from thoughts, he can realize his automatic identity, with the Absolute and be free from, egoism.

(a) '**Sat**' (Truth or Reality):—The Lord, had been, always has been, and remains, forever. He, is neither born, nor destroyed. He, neither increases nor decreases. He always, remains the same. Reflecting this way through intellect, one can become free from worldly thoughts. Thus, being free from thoughts, a striver, snaps his ties with, intellect and realizes, his axiomatic identity, with the self. On such realization, pride goes away.

(b) '**Cit**':—As 'I' is an illuminator and a body, senses etc., are illumined, so is Knowledge Absolute the illuminator and I, thou,

this and that, are illumined.* These are quite distinct, from an illuminator. So 'I', 'thou', 'this', and 'that', are quite distinct from the oversoul. In this way, getting established in that Knowledge Absolute, the self is realized and egoism, is destroyed.

(c) 'Ānanda' (Bliss)—Intellect, can know the Matter (insentient world) only. It has no access beyond it. In order to, know the divine, it is indispensable to renounce, affinity with intellect. Establishment of the self, in the Supreme, is a means to renounce this affinity. Then, only the supreme in the form of 'Bliss' remains, Who is also 'Knowledge' and 'Truth'. Thus a striver, is freed from egoism.

'Janmamṛtyujarāvyaḍhiduḥkhadoṣānudaśanam'—As a pitcher, is baked in a potter's kiln, a helpless child, burns within the womb of a mother. During the process of birth, it has to bear unbearable pain, while coming out of the womb. A striver, should constantly think of the trouble of pain on birth.

No one, can escape death, it is inevitable for one, who is born. When a man under compulsion, has to leave a body, residence and wealth etc., which he regarded as his own, throughout life, but he never hopes to regain, then due to attachment, he undergoes a lot of suffering. Moreover, when a man dies, he suffers as much pain, as he suffers when thousands of scorpions sting him, all at once. Thus, a striver, should perceive evil, in death.

In old age, the body and the limbs, become feeble, the man cannot move easily. He cannot digest food. The members of his family insult him. He is reduced, to a helpless state. He is very much sad by memories of his glorious past. Thus, the problems of old age, should be perceived.

* A businessman heard that in one firm there was profit while in the other one there was loss. Thus profit and loss are different but there is no difference in the knowledge about the two, knowledge is the same. Similarly 'I', 'You', 'This' and 'That' are different but their illuminator (knowledge) is the same. In that light of knowledge all the actions in 'I', 'You', 'This' and 'That' are performed.

This body, is an abode of various diseases, which are very painful. So, there should be constant perception of troubles caused by diseases.

By perceiving evil in them, he should think, that they are a result of his past sins and evil actions. By thinking so, he develops dispassion for the perishable things, objects and bodies etc. It means, that perception of evil in life, death, old age and disease etc., leads to dispassion, because attachment to sensual pleasures i.e., contact with these Guṇas (Qualities or modes) is responsible for birth of a soul, in good and evil wombs ((Gītā 13/21) and rebirth, is an abode of pain (Gītā 8/15).

Affinity with Matter (Nature), and attaching importance to it, is the root of all evils. The soul being a portion of the Lord, is pure by nature while evils are impure. So these belong to two different classes. Thus, an embodied soul, is oppressed by evils which are his own creation. It is also declared, in the Mānasa, that the soul is sentient, pure and naturally a lot of bliss (Mānasa 7/117/1). So evils and pains, are not pleasing. But, by identifying itself, with a body, it always suffers. Therefore, the Lord emphasizes, to wipe out the assumption of identity of the self, with a body, by viewing evil in birth and death etc.

Appendix—One is 'bhoga' of sufferings, while the other is the effect of sufferings. To feel sad in sufferings and to desire pleasure is 'bhoga' of sufferings and by finding out the cause of suffering, to wipe it (the cause) out, is the influence of sorrow. Here the effect of sorrow has been expressed by the expression 'duḥkhadoṣānudarśanam'.

By being sad in suffering, discrimination disappears. But because of the influence of suffering, discrimination does not disappear but by applying his discrimination, a man discovers the reason for suffering and then wipes out the cause of suffering. Desire for pleasure is the root of all sufferings. When the root

is weeded out, its effect is naturally wiped out; therefore when the desire for pleasure is wiped out, all sorrows get destroyed.



असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥

asaktiranabhiṣvaṅgaḥ putradāragṛhādiṣu
nityaṁ ca samacittatvamiṣṭāniṣṭopapattiṣu

Non-attachment, non-identification of the self with son, wife, home and the like and equanimity in all desirable and undesirable, happenings. 9

Comment:—

'Asakti'—Attachment to perishable worldly objects, persons and circumstances etc., is 'Sakti'. Absence of that attachment is called, 'Asakti'. A man, is attached to them, to seek pleasure, from them. He feels pleasure, while there is contact. But real joy, reveals itself, with termination of the contact (Gītā 6/23). So, it is indispensable to renounce, attachment for the mundane for a striver.

Remedy:—Pleasure, which is derived from the contact of senses, with their objects, seems like nectar at first, but is like poison in the end (Gītā 18/38). One, who enjoys pleasures born of contact, has to bear suffering. So, by thinking of their result a striver, is not attached to them.

'Anabhiṣvaṅgaḥ putradāragṛhādiṣu'—Close association with one's sons, wife, house, wealth and cattle etc., is really assumed. A man, is so much identified* with them, that he regards their sickness and death etc., as his own. So, a man should not identify himself, with them.

Remedy:—Render service, to your kith and kin, without expecting any service or reward in return. If they take pleasure, in

* Proper dealings and rendering of service to sons and wife is not identification, it is rather non-attachment which leads to immortality.

serving you, accept their service, without deriving any pleasure, out of it.

'Nityam ca samacittatvamiṣṭāniṣṭopapattiṣu'—Absence of joy and attachment, in the favourable circumstances and absence of grief and aversion, in unfavourable circumstances, is equanimity. In that state a striver, remains unaffected by all desirable and undesirable, happenings. In 2/48, the Lord has called it 'Equanimity' (Evenness of mind), in success and failure.

Remedy:—A striver, should utilize desirable happenings and circumstances, to render service to the beings of the world, without any selfish motive. Similarly, in undesirable happenings and circumstances, he should renounce the desire to receive favourable circumstances. He, should feel, neither happy in agreeable circumstances, nor sad, in disagreeable ones.

He should have a firm belief, that the desirable, as well as the undesirable circumstances, are a means to realize God. So, he has to transcend these and thus a striver attains equanimity.



मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥

mayi cānanyayogena bhaktiravyabhicārīṇī
viviktadeśasevitvamaratirjanasamsadi

Unswerving devotion to Me with sole dependence on God, inclination for solitary places, and dislike for the worldly people. 10

Comment:—

'Mayi cānanyayogena bhaktiravyabhicārīṇī'—Having dependence, on the world a striver's body-consciousness, remains intact. This 'ego' is the main hurdle to Self-realization. To remove this hurdle the Lord, declares that exclusive devotion is a means to Self-realization. In simple words it means, that through devotion,

ego is easily wiped out. Total dependence only on Him and His grace, is called wholehearted discipline.

Having consummate and unadulterated love for God, is unswerving devotion to Him. It means, that He is both the means and the end. This is unswerving devotion with wholehearted, devotion.

A striver, following the discipline of Knowledge also, having an aptitude for devotion, by depending on the Lord, attains, Self-realization. The Lord, mentioned this unswerving devotion, as a means to transcend the three Guṇas—(qualities) (Gītā 14/26).

Doubt:—Here, the Lord has mentioned devotion, as a means for Self-realization, while in the fifty-fourth and fifty-fifth verses of the eighteenth chapter, He refers to knowledge, as a means to attain devotion, why?

Answer:—Devotion, is of two kinds—as a means, and as an end; so is knowledge of two kinds—as a means and as an end. Both, in the end, are one and the same, like the two faces of the same coin. In the end, both (as means) are methods to attain devotion and knowledge, (as an end). Therefore, both the statements—devotion, as the means for Self-realization and knowledge, as the means to attain devotion, are justified. Therefore, a striver, according to his past and present propensities, should follow anyone of the Discipline of Action, Knowledge or Devotion. He, should be very cautious, that His only aim is God-realization, not the world. With this aim, he attains God, with his own discipline.

Doubt:—Why has the Lord mentioned His devotion, as a virtue, which makes for Jñāna (wisdom)? Does a striver, following the Discipline of Knowledge, practise devotion?

Answer:—Strivers following the Discipline of Knowledge, are of two kinds—those having predominance of feelings (devotion), and others having predominance of knowledge.

(1) The striver who has predominance of devotion, wants to

know the reality, by depending upon God (7/6; 13/18). The terms 'Mām' (Me) and 'Mama' (My), in the second verse; Me (from Me) in the third verse; 'Mayi' (to Me) in this tenth verse and 'Madbhaktaḥ' (My devotee) and 'Madbhāvāya' (to My being) in the eighteenth verse of this chapter, denote that upto the eighteenth verse, it is related to a striver, in whom devotion predominates. But, from the nineteenth to the thirty-fourth verses, no such word as 'I', 'Me', or 'My' etc., has been used, which indicates that, it describes a striver, in whom knowledge predominates. So here, devotion is a means for Self-realization.

Further, as butter or milk, with other ingredients of sāttvika food, or alone, promotes strength and health, similarly devotion to the Lord, with the Discipline of Knowledge, or alone, makes a striver eligible for God-realization and by itself also induces him, to transcend the three modes (Gītā 14/26). According to Śrī Patañjali, devotion is one of the eight yogic practices, and an independent means for God-realization. Thus devotion, occupies an important place, even in the Discipline of Knowledge.

(2) A striver, having predominance of knowledge, is one, who endowed with discrimination and dispassion, distinguishing the real (spirit) from the unreal (Matter), wants to know the truth (Gītā 13/19—34).

Today, because of excessive attachment to sensual pleasures, a striver, following the Discipline of Knowledge is rare, indeed. So the Discipline of Devotion, is very useful for them. Thus, here the description of devotion is appropriate and reasonable.

Remedy:—By having affinity, with the Lord and depending on Him, utterance of His name, loud chanting, meditation and adoration etc., are easy means, to develop devotion, for Him.

'Viviktadeśasevitvam'—A lonely and holy place, free from hustle, bustle and disturbances, is suitable for meditation, adoration, study of sacred books and other spiritual practices. So, it is proper for a striver, to carry on his spiritual practice for

God-realization, in a lonely woodland or temple etc. But if he is unable to find such a lonely and holy place, he need not lose heart, in the least. He should realize, that he (Spirit) is different from the body (Matter). Even in a lonely woodland or temple or the bank of the Ganges, if he identifies himself with body, it means that he identifies himself with the world and, so there is not much use of a lonely place.

Real loneliness is that state in which the striver beholds nothing else, but the Lord or the self, and he realizes that he has no identity with the body, mind and senses etc., because these are evolutes of matter, while the self (Spirit), transcends matter (nature).

'Aratirjanasamsadi'—A striver, should have no inclination for worldly affairs. If anybody wants to discuss with us spiritual subjects, the desire to meet him is not, 'Aratirjanasamsadi'. The company of men, attached to worldly enjoyment, is an obstacle to spiritual life, while the company of saints, exalted souls and strivers for God-realization, is helpful to spiritual practice. So, the former, not the latter, should be disliked and discarded, the latter is indispensable for spiritual progress. It has been said—a man should not keep company with attachment, but if detachment is not possible, he should keep company of noble persons, because, their company, is a good remedy for attachment. By their company, a striver develops detachment.



अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥

adhyātmajñānanityatvaṁ tattvajñānārthadarśanam
etajjñānamiti proktamajñānaṁ yadato'nyathā

Constancy, in the knowledge of the Supreme Spirit, in seeing God everywhere as the object of true knowledge—all

this is declared to be knowledge (jñāna), and what is contrary to it, is called ignorance (ajñāna). 11

Comment:—

'Adhyātmajñānanityatvam'—All scriptures direct men towards God. With this point in view, a striver should dwell upon God to the best of his understanding. From arguments and counter arguments it is proved, that God exists at all times, while the world does not exist, at anytime. Every moment it is decaying. The Self or the Supreme Spirit, is eternal and imperishable, while the world is transitory, perishable and is subject to modifications. The world, actually has no existence of its own, besides the Lord. The world, appears to exist, in the light of the Self or God. Thus, to dwell upon the negation of independent existence of the world, and ever-existence of God, is 'Adhyātmajñānanityatvam'.

Remedy:—Study of the sacred texts, listening to the divine discourses, and inquiries, constitute the remedy.

'Tattvajñānārthadarśanam'—'Tattvajñāna' means, God. Constantly beholding Him, pervading everywhere is 'seeing God, as an object of true' knowledge. A striver, should behold nothing else, besides the Lord, as He pervades everywhere, everytime, every person, thing, incident or circumstance. To have such a constant perception, is 'Tattvajñānārthadarśanam'.

'Etajjñānamiti proktamajñānam yadato'nyathā'—The twenty virtues, mentioned from 'Amānitvam' (absence of pride) in the seventh verse to 'Tattvajñānārthadarśanam' (beholding the Lord) in this verse, are all conducive to God-realization by wiping out a striver's identification, with the body. So these have been named, (true) knowledge. The opposites of these virtues are—pride, hypocrisy and violence etc. Such wicked propensities, are conducive to disinclination for God-realization, as well as, identification of the self, with a body. So they are named, ignorance.

An Important Fact

If a striver, by developing acute discrimination, can renounce his assumed affinity with a body, all these virtues get naturally revealed, in him. Then he need not inculcate separate virtues, in him. A striver, should know the distinction between the real (Spirit), and the unreal (body). By knowing this distinction, his assumed affinity with body, is renounced. Secondly, he should have only an aim for God-realization.

This is everybody's experience that the body has changed but 'I' remain the same and implication of the body with the Self is not real but a false notion. Only by having this belief, his spiritual practice begins. The aim for God-realization arouses discrimination, which leads to dispassion. The Lord, has described these twenty virtues, to strengthen discrimination, and dispassion. With this aim, the evils are rooted out, whether a striver, realizes it or not. As leaves, on the branches of a tree, even when rooted out, remain green for a few days, so the evils of a striver, are rooted out, as soon as he fixes his goal, to realize God. In the beginning a striver, does not realize this fact, because evils appear in him. But gradually he realizes, that he is free from all those, evils.

During spiritual practice, a striver sometimes feels the presence of evils, in him. Actually, at that time, the evils make their exit. During spiritual practice, if the number of evil propensities increases, it means, that these are making their entry. But, if they are decreasing, it means that they are making their exit, and so they will vanish, altogether. Under such circumstances, a striver should not lose heart, he should be whole-heartedly engaged, in spiritual practice. By doing so, all his evils, totally disappear.

Appendix—These twenty virtues have been called 'Jñāna' (wisdom) because they enable us to know the difference between 'kṣetra' and 'kṣetrājña'. Whatever opposite to it is 'Ajñāna'

(ignorance). Without following the spiritual discipline (these virtues), a man may learn facts pertaining to knowledge but he can't realize the reality. Therefore without spiritual practice, ignorance (to perceive 'kṣetra' and 'kṣetrajña' alike) prevails, and so long as ignorance prevails, if a man having learnt the difference between 'kṣetra' and 'kṣetrajña', discusses it, then in fact he strengthens 'dehābhimāna' (identification of the Self with the body). But he who practises these virtues, he becomes able to distinguish between 'kṣetra' and 'kṣetrajña'.



Link:—The Lord in the next verse, describes that the Knowable Who, ought to be known.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १२ ॥

jñeyam yattatpravakṣyāmi yajjñātvāmṛtamaśnute
anādimatparam brahma na sattannāsaducyate*

I shall describe at length that which is fit to be known, and by knowing which, one attains immortality. It is the supreme Brahma Who is without beginning and Who is said to be, neither existent nor non-existent. 12

Comment:—

'Jñeyam yattatpravakṣyāmi'—The Lord, promises that He will describe at length that Brahma or God, for Whose realization this human body has been bestowed, and Who has been described in the scriptures.

By the term 'Jñeyam' He means that having known all other subjects, sciences and arts of the world, something else remains,

* In this verse the Lord by the term 'Pravakṣyāmi' made a promise to describe that which is to be known; by 'Amṛtamaśnute' the result of that knowledge, by 'Anādimat', its mark, by 'Parama Brahma' its (His) name and by 'Na sattannāsaducyate' its (His) description have been given.

to be known. Moreover, worldly knowledge cannot make one free from the cycle of birth and death. But, by knowing God, nothing else remains to be known, and the cycle of birth and death, also comes to an end. Therefore, in the world, there is nothing worth knowing, except God.

'Yajñātvāmṛtamaśnute'—By knowing God, one attains immortality, and then nothing remains to be known, to be done and to be acquired.

In fact, a man (self) is immortal, but by assuming his identity with a body, he regards the death and birth of the body, as his own birth and death. By knowing the Lord, this error is rectified, and he realizes the self or his immortality.

'Anādimat'—The entire universe, emanates from the Lord, remains established in Him, and merges in Him, while He remains the same. So He is called, without beginning.

'Param brahma'—Prakṛti (matter), as well as Veda is called Brahma, but 'Parama Brahma', is the Absolute, formless Brahma, or God Who is all-pervading and ever remains, the same. None is superior to Him in pervasiveness, purity and eternity. He is called 'Parama Brahma'.

'Na sattannāsaducyate'—God, cannot be called, either existent or non-existent. He cannot be called existent, because something can be existent, in relativity with something else, which is non-existent. The word day, is used only in relation with, night. But, if there is no night, a day cannot be called, a day. He cannot be called non-existent, because He surely exists. The fact is, that words cannot describe the real character of God, either by the positive or negative method. As the sun, is different from both the night and the day, so is God different from, both, the existent (Sat) and the non-existent (Asat). 'Sat' or 'Asat' is determined through intellect. This is 'Sat' and that is 'Asat'—it is in the realm of the world, which is a subject of mind, speech and intellect. But, He is beyond, not only of speech, but also of mind and

intellect. So He cannot be called, either existent (being) or non-existent (non-being).

Appendix—God has been called ‘Jñeya’ because He is to be known, he should be known and He can be known. In fact He is not to be known with the help of Prakṛti because Prakṛti can’t have an access to Him as He transcends Prakṛti. But He can be known by the Self.

Prakṛti (matter) and Puruṣa (the Self)—both have been called eternal (Gītā 13/19); therefore being the master of the two, God has been called here ‘anādimat’.* In the fourth and fifth verses of the seventh chapter the Lord, having stated the ‘aparā prakṛti’ as ‘itīyaṁ me’ and ‘parā prakṛti’ (soul) as ‘me parām’, has mentioned that both are dependent upon Him; therefore the master of the two is only God.

In the Upaniṣad it is mentioned—

kṣaraṁ pradhānamamṛtākṣaraṁ haraḥ kṣarātmānāvīṣate deva ekaḥ
(Śvetāśvatara. 1/10)

Prakṛti is perishable (kaleidoscopic) and its enjoyer, Puruṣa (the soul), is immortal, imperishable (unchangeable). God keeps these two (prakṛti and puruṣa) under His control.

In the Gītā entire-God has been described in three ways—

(i) God is real (existent) and also unreal (non-existent)—‘sadasaccāham’ (9/19).

(ii) God is real, also unreal and is also beyond the two—‘sadasattatparaṁ yat’ (11/37).

(iii) God is neither real nor unreal—‘na sattannāsaducyate’ (13/12).

It means that in fact there is nothing else besides God. He is totally beyond the access of mind, intellect and speech, so He

* ‘Anādimatparaṁ brahma’—This expression may also mean ‘anādi, matparaṁ brahma’ viz., brahma depends on Me—‘brahmaṇo hi pratiṣṭhāham’ (Gītā 14/27).

cannot be described but He can be attained.

In fact God cannot be described in words. But He is called real in relativity with the unreal, immutable in relativity with the mutable and omnipresent in relativity with the unipresent but in fact the terms real, immutable and omnipresent are not applicable to Him. The reason is that all the terms are used in relativity and in having affinity with Prakṛti; but the Divinity is independent and transcends Prakṛti. A name is given in relation to space, time, thing, person, state and quality etc. God transcends all limits of space and time etc., then how can He be addressed by particular names? Therefore it is mentioned here that God can't be called either real (existent) or unreal (non-existent).

There is no beginning of God. How can there be the beginning of God Who is eternal viz., from time immemorial? All are within limits but He is beyond limits. He is neither real nor unreal. With beginning-beginningless, within limits and beyond limits, real and unreal—these differences are there because of affinity with Prakṛti. The Supreme Reality transcends all restrictions such as with beginning-beginningless, within limits and beyond limits and real and unreal. Thus whatever has been said about the description of God, Who is to be known, is in fact no description but it is to draw attention towards the aim. It means that God is not merely to be described but this description draws a striver's attention towards the knowable. Therefore a striver should not merely learn facts but should reflect upon them with a view to have an insight into it.



Link—In the preceding verse, Lord Kṛṣṇa described the attributeless-formless Brahma, the Absolute, Who is worth knowing, by saying that He is neither existent nor non-existent. In the next verse, He describes the reality of what is worth knowing (Jñeya) viz., God as formless and endowed with attributes.

सर्वतःपाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३ ॥

sarvataḥpāṇipādaṁ tatsarvato'kṣīsiromukham
sarvataḥśrutimalloke sarvamāvṛtya tiṣṭhati

With hands and feet all over, with eyes, hands, mouth and with ears everywhere, He stands pervading all. 13

Comment:—

'Sarvataḥpāṇipādaṁ tat'—As there are, various scripts in ink and various ornaments in gold, the Lord has His hands and feet everywhere. Therefore, He accepts all offerings from all quarters made to Him physically, or mentally. Moreover, His hands are ever ready to protect devotees, from all the dangers everywhere. He has his feet everywhere, and so he accepts the sandal-paste, flowers and prostrations etc., offered by devotees, according to their feelings. If thousands and lacs of devotees, adore the Lord's feet, separately at a time, the Lord's feet are present then and there, according to the sentiments of devotees.

'Sarvato'kṣīsiromukham'—Wherever, devotees wave lamp to God and offer homage to Him with kindled lamps, there are God's eyes to see these. He has eyes, everywhere. It means, that no activities are hidden from Him. He beholds the devotees, wherever they perform actions, such as a dance, meditation, prayer and various spiritual practices. It means, that he who beholds the Lord, present everywhere, He is never out of his sight (Gītā 6/30).

He has His head everywhere and therefore, sandal-paste and flowers etc., offered to Him, as a mark of reverence, reach His head. Having His mouth everywhere, He accepts the articles of food offered by His devotees, everywhere (Gītā 9/26).

'Sarvataḥśrutimat'—The Lord, hears the loud, slow and silent (mental) prayer, of His devotees.

The Lord, unlike men has all His limbs, everywhere. It

means, he can hear, speak or accept the articles offered, with His eyes. Similarly, He can perform all actions with anyone of his sense-organs. He has all the sense-organs, in each of the smallest limbs.

By this statement, that He has His limbs everywhere, He means that he pervades all the time, all places, persons, incidents and circumstances etc. So He is not away, from anyone, He is close at hand, for everyone. Saints, have also declared, the same.

As a man, leading a mundane life, beholds the universe everywhere, a devout devotee, beholds the Lord, pervading everywhere.

'**Loke sarvamāvṛtya tiṣṭhati**'—The Lord, stands pervading the infinite universes, because, in the forty-second verse of the tenth chapter also, He declares that He stands, holding the entire universe, with a single fragment of His.

Appendix—In God everywhere there is everything. As in a pen and ink, which script is not there? A man having knowledge of different scripts can write them with the same pen and ink. In a lump of gold, which ornament is not present? A goldsmith out of that lump prepares several ornaments such as bangles, necklaces and nose rings etc., similarly in iron which arm or weapon or instrument is not there? Which idol is not present in clay and stone? Similarly in God what is not there? The entire universe is born of God, stays in Him and at last merges into Him. When He is at the beginning, He is at the end, then Who else can be there in the mid-state? If a striver accepts this fact firmly that God pervades everywhere, God will be seen to him because only He exists, there is no other existence besides Him. The Lord declares—

**ahamevāsamevāgre nānyad yat sadasat param
paścādaham yadetacca yo'vaśiṣyeta so'smyaham**

(Śrīmadbhā. 2/9/32)

'I was present before the universe was created, there was

nothing else besides Me; and after the creation whatever the world appears, that is also I. The real, the unreal and any other entity which can be imagined beyond the real and the unreal, that is also I. If there is anything else besides the creation that is also I; and at the destruction of the creation, whatever remains, that is also I.'

It means that there is only one existence and that is not realized because we remain entangled in the pairs of opposites.



Link:—Describing the Lord, as formless and endowed with attributes, in the preceding verse, in the next three verses, there is a description of His singularity (transcendent character), all-pervasiveness and omnipotence.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
 असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४ ॥
 sarvendriyaguṇābhāsaṁ sarvendriyavivarjitam
 asaaktaṁ sarvabhṛccaiva nirguṇaṁ guṇabhoktṛ ca

He (God), though without all senses, is the perceiver of all sense-objects, unattached yet sustains all, unpossessive of guṇas (attributes), yet enjoys them. 14

Comment:—

'Sarvendriyaguṇābhāsaṁ sarvendriyavivarjitam'—There is pre-existence of God; then there is His power, prakṛti (matter). The evolute of matter is Mahattattva (Cosmic intelligence), an evolute of cosmic intelligence, is cosmic ego, and the evolutes of ego, are five gross elements, while the evolutes of five gross elements, are mind and ten senses. The evolutes of ten senses, are five objects of senses—all these are the evolutes of cosmic Nature. But God transcends, prakṛti and its evolutes, whether He is attributeless or endowed with attributes, whether He is formless, or with form. He transcends prakṛti, even when He

incarnates. In that case, He manifests Himself, keeping prakṛti under His control.

How can God, be bound by guṇas (modes) (attributes), when even an embodied soul, by attaining God transcends guṇas? He is ever transcendent in character, He has no hands, feet, eyes etc., like other living beings, but He is capable of perceiving the objects of senses.* He listens to the call of His devotees, even without ears, embraces His devotees without skin, beholds beings without eyes, tastes articles of food, offered by His devotees, without tongue, runs to help His devotees, without feet and so on.

'Asaktam sarvabhṛccaiva'—God loves, all beings, without having attachment for them, unlike worldly parents, who support their family with attachment, He supports and nourishes all the beings, throughout the entire universe, either on the earth, in the ocean or in ether or in heaven, in a better way without any attachment and provides necessities for them. Being a disinterested friend, He purifies all of them, destroying their good deeds and sins, through favourable and unfavourable, circumstances.

'Nirguṇam guṇabhoktr ca'—Though God is devoid of guṇas, yet He enjoys. It means, that the Lord is pleased seeing all the actions performed, by His devotees, in the same way, as parents are pleased seeing activities of their children and thus He is an enjoyer.

Appendix—In spite of the predominance of Brahma (the Absolute) in this topic, now in this verse there is the description of entire God. This entire form is the Reality to be known. Therefore there is the predominance of the entire form both in knowledge and devotion—'Vāsudevaḥ sarvam' (Gītā 7/19), 'sarvam khalvidam brahma' (Chāndogya. 3/14/1).

This verse means that there is no other existence at all

* He (God) grasps and rapidly moves without hands and feet; He sees without eyes and hears without ears (Mānasa 1/118/3-4).

besides God. Whatever we'll say, is not different from God. He is devoid of all and He comprises all.



बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १५ ॥

bahirantaśca bhūtānāmacaram carameva ca
sūkṣmatvāttadavijñeyam dūrastham cāntike ca tat

He exists, without and within, all beings and constitutes the moving and also the unmoving creation; because He is subtle, He is incomprehensible. He is near and stands afar, too. 15

Comment:—

[In the six verses, from the twelfth to the seventeenth, there is a description of the Knowable. Out of those six verses, this is the fourth verse which also includes the idea of the preceding three verses, and the next two verses. Therefore, this verse contains a gist of the topic of, the Knowable.]

'Bahirantaśca bhūtānāmacaram carameva ca'—In a block of ice, immersed in the sea, there is water within and without and there is nothing else, besides water. Similarly all the moving and unmoving beings, are pervaded, both inside and outside by God. It means, that the entire moving and unmoving creation, is nothing else besides, God. The same, has been described by the Lord, from the angle of a realized soul as, 'Vāsudevaḥ sarvam' and from His angle He is describing 'Sadasaccāham'. Thus, the experience of God and of realized souls, is the same.

'Dūrastham cāntike ca tat'—A thing can be near or far, from three view-points—space, time and thing. God, is nearest as well as, farthest, from all the three view-points. He pervades everywhere, is close at hand and afar too.* He existed in the

* Water is far from the earth, fire is far from water, air is far from fire, ether is far from air, cosmic intelligence is far from ether, Matter (Prakṛti)

past, exists now, and will exist, in future; He existed before, all things came into existence, He will exist, when the things perish and He exists now, in the form of things. Though the Lord, is the nearest, yet He is far away, from those who hanker after worldly pleasures and prosperity. But, He is the nearest for those, who have an inclination for Him. So a striver, renouncing the desire for pleasures and prosperity, should arouse a yearning, only for God-realization. By doing so, he will realize his eternal union, with God.

'Sūkṣmatvāttadavijñeyam'—God, being subtle, is beyond senses and mind. He cannot be known, through senses and mind, by people. Now, a question arises that, when he cannot be known, he must be non-existent. But, He is not a naught. As molecules of water, existing in the sky are not seen, but they are perceived in the form of rain, or hail, God being subtler, than molecules of water, is incomprehensible, by senses, mind and intellect etc.

People do not know God, because of their ignorance. As an illiterate person cannot read the word 'Gītā', but a learned person in Saṁskṛta, can read the word, and know its contents, and one who is well-versed in the Gītā, its deep thoughts come to his mind. Similarly, an ignorant person cannot know God, but one who has known Him, in reality, beholds nothing else, besides Him.

God is worth-knowing (13/12, 17). He can be known by the self, so he is called 'Jñeya', but He cannot be known, by senses, mind and intellect, so He is called 'Avijñeya'. In order to know

is far from cosmic intelligence and God (Paramātmā) is far from Matter. Thus God is the farthest. Though He is the farthest, yet He pervades all because He is their cause, all are born of Him.

Gross body is nearer than Matter (Prakṛti); subtle body is nearer than the gross body; causal body is nearer than the subtle body; ego is nearer than the causal body; God is nearer than ego. Thus God is the nearest.

Him, a striver, should believe that He pervades everywhere. By having this belief, he will be able to behold Him, everywhere because He in reality exists, everywhere. This belief (assumption) is, also a discipline. It has its own glory, and will lead to God-realization.

Appendix—In the twelfth verse, God has been called ‘Jñeya’ (worth knowing). But in this verse He has been called ‘Avijñeya’ (can’t be known) which means that God is not known like the world. As the world is known through senses, mind and intellect, God is not known through senses, mind and intellect. Senses, mind and intellect are the evolutes of Prakṛti while God is beyond Prakṛti. The evolutes of Prakṛti can’t know even Prakṛti completely, then how can they know God Who transcends prakṛti? One has to accept the existence of God by faith in Him. As acceptance is done by the Self itself, not by sense-organs etc., (mind, intellect and senses).* The Self has its identity with God, therefore God is also attained by acceptance, not by thinking, reflection and description. The Self has never been identified with the body and the world, nor is identified, nor will be identified nor can be identified. The Self has neither been, nor is, nor will be nor can be separate from God.



अविभक्तं च भूतेषु विभक्तमिव च स्थितम्।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १६ ॥

avibhaktam ca bhūteṣu vibhaktamiva ca sthitam

bhūtabharṭṛ ca tajjñeyam grasiṣṇu prabhaviṣṇu ca

He is undivided and yet He seems to be distributed over all beings. He who is the only object worth knowing is the creator,

* There is acceptance in the Self, therefore whatever is accepted is not forgotten; as ‘I am a Brāhmaṇa’; ‘I am married’ etc. But whatever is decided through the mind or intellect is forgotten. There remains no doubt, there is also not the opposite feeling in the acceptance by the Self.

sustainer and the destroyer of all beings. 16

Comment:—

'Avibhaktam ca bhūteṣu vibhaktamiva ca sthitam'— Actually, there is one indivisible existence, (God) pervading in all diverse forms. Division, is a mere appearance. Just as space, though really one and indivisible, appears divided into innumerable forms; so God though really undivided, seems to be spread over beings. In the twenty-seventh verse of this chapter also, the Lord declares, "A seer beholds the Supreme Lord, abiding equally in all perishable beings." Similarly, in the twentieth verse of the eighteenth chapter also, while describing Sāttvika knowledge, He declares, "The knowledge by which the one Imperishable Being, is seen in all existences is Sāttvika."

'Bhūtabharṭṛ ca tajjñeyam grasiṣṇu prabhaviṣṇu ca'—The Almighty God, Who should be known (13/2) and Who is worth knowing (13/12) has been described as the sustainer (Lord Viṣṇu), the destroyer (Lord Śiva) and creator (Lord Brahmā). The same Lord, as Brahmā with the predominance of 'rajoḡuṇa' (activity) creates the universe, as Viṣṇu with the predominance of 'sattvaguṇa' sustains it and as Śiva with the predominance of 'tamoguṇa' destroys it, yet He remains untainted by these guṇas (modes) having full control over them.

Appendix—In this verse there is the description of the entire form of God. As the world from the material point of view is one, so is also the Real Entity (God) one and undivided. As the world consisting of the five elements, in spite of being one, appears in the form of different objects, persons (insentient-sentient, unmoving-moving) etc., similarly God in spite of being one, appears in different forms. It means that God in spite of being one, exists in several forms; and in spite of existing in several forms, is one. The Real Entity can never be two because if they are two, it means that the unreal is included in it.

He Who creates is God and He Who is created is also God.

He Who sustains is God and He Who is sustained is also God. He Who destroys is God and He Who is destroyed is also God.



Link:—In the previous verse, the Lord said that He who is worth knowing, is the creator, sustainer and destroyer of the entire universe. In the next verse, it is explained that He is the light of all lights.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १७ ॥

jyotiṣāmapī tajjyotistamasah paramucyate
jñānaṁ jñeyaṁ jñānagamyam hṛdi sarvasya viṣṭhitam

That supreme soul is said to be, the light of all lights, entirely beyond darkness (ignorance). He is knowledge (jñāna), the knowable (jñeya) the goal of knowledge and is vested in the hearts of all. 17

Comment:—

'Jyotiṣāmapī tajjyotiḥ'—The sun, the moon, the stars, fire and electricity, are illuminators (light), of physical objects. The five sense-organs—ear, eye, skin, tongue and nose are, the illuminators (light) of sound, sight (colour), touch, taste and smell. The sense-organs can perceive the objects of sense, if the mind, remains with them. So mind, is the light (illuminator) of senses. Similarly, intellect is the light of the mind, as it guides and distinguishes, the real from the unreal. Self is the light of the intellect, because if a man does not attach importance, to the real and does not translate reality into practice, there is not much utility, of intellectual knowledge. The self is a fragment of the Lord, and so He is the light (Illuminator), of the self. So He is the light of all lights, and is self-effulgent but He is illuminated by, none.

As an examinee, can see other examinees who are sitting

on the front benches, but cannot see those, who are sitting at his back, similarly ego and intellect etc., can perceive mind and senses etc., but cannot perceive God, Who sees all of them, Who is their illuminator and Who is not illuminated by, anyone. He equally illuminates the entire world, moving or unmoving (Śrīmadbhā. 10/113/55). In Him, there is no trio of an illuminator, illumination and the illumined.

'**Tamasah paramucyate**'—The Supreme Lord, is entirely beyond darkness or ignorance. It means, that He is totally untainted and detached. Senses, mind, intellect and ego, can be tainted by ignorance and knowledge, but He is beyond ignorance, in the same way as, the sun is beyond the reach of darkness.

'**Jñānaṁ jñeyam jñānagamyam**'—God is knowledge Himself, free from ignorance. All beings, receive knowledge from Him. He is worth knowing (knowable), because nothing remains to be known, after knowing him. Worldly knowledge, is no doubt useful, but it is not a must, as it is not perfect in itself. After possessing it, something else remains, to be known. In fact, it is only the Lord, who is to be known certainly. Lord Kṛṣṇa, in the fifteenth chapter, declares, "I am worth knowing through the Vedas" (15/15) and "He who knows Me, knows all" (Gītā 15/19).

Virtues, such as absence of pride, freedom from hypocrisy, and non-violence etc., which have been described, from the seventh verse to the eleventh verse of this chapter, have been declared to be (true) knowledge. By that knowledge, renouncing the unreal, the Lord, can be known in reality. So the Lord has been called the goal to be attained by this knowledge.

'**Hṛdi sarvasya viṣṭhitam**'—Though God pervades everywhere, He is particularly seated, in the hearts of all.

How to realize the presence of God in the heart?

(1) A striver, should realize the difference between, the real and the unreal. He should know, that there are different states, such as wakefulness, sleep, and sound sleep; childhood,

youth and old age, but he himself remains, the same. Pleasant and painful, favourable and unfavourable circumstances, appear and disappear, but he remains the same. There is contact, with things, persons etc., and then there is separation, from these, but he remains the same. It means that he is different from, all of them. By knowing this truth in reality, he will realize the presence of God in his heart, because he himself, being a fraction of the Lord, has identity with Him.

(2) As a starving person, becomes uneasy without food and a thirsty man without water, a striver, should become uneasy for God-realization. Then, he will realize that He is seated in his heart. By this realization, he will understand that God is all-pervading. This is true realization.

Appendix—The Knowable entity, which has been described from the twelfth verse to the seventh verse, is only the entire form of God ('Vāsudevaḥ sarvaṁ'). The reason is that in it attributeless-formless (twelfth verse), God endowed with attributes—formless (thirteenth verse) and God endowed with attributes and form (sixteenth verse) all the three have been described.

'Jñānagamyam'—God can be known by spiritual realization, not by actions and objects etc. There is no other method besides spiritual realization to know Him. A man may know God by any spiritual discipline such as Karmayoga, Jñānayoga, Dhyānayoga etc., in fact He will be known only by Spiritual realization. If He is known by faith, belief, devotion and God's grace etc., then also He is known by Spiritual realization only. The reason is that 'knowing' is done by knowledge.

Here the term 'jñānagamyam' may also mean that He is attained by twenty virtues which have been mentioned from the seventh verse to the eleventh verse of this chapter.



Link:—Having given a brief description of Kṣetra (Body),

knowledge and the knowable (worth knowing), from the first verse to the seventeenth verse, the Lord now concludes, the topic, in the next verse, by pointing out the reward of knowing this topic.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥

iti kṣetraṁ tathā jñānaṁ jñeyaṁ coktaṁ samāsataḥ
madbhakta etadvijñāya madbhāvāyopapadyate

Thus the Kṣetra (body), knowledge (jñāna) and the object of knowledge (the knowable) have been briefly described; and knowing this in reality, My devotee reaches Me. 18

Comment:—

'Iti kṣetraṁ tathā jñānaṁ jñeyaṁ coktaṁ samāsataḥ'—The Kṣetra, has been described, in the fifth and sixth verses of this chapter; the twenty virtues which have been mentioned, from the seventh verse to the eleventh verse, have been declared knowledge and God, Who is the object of knowledge, has been discussed, from the twelfth verse to the seventeenth verse. Thus they have been briefly described, by the Lord.

'Madbhakta etadvijñāya madbhāvāyopapadyate'—A devotee, having known the Kṣetra, knowledge in the form of twenty virtues, and the knowable (God) in reality, attains the Lord or realizes his identity with Him. His assumed affinity, with the Kṣetra (body) is renounced, by knowing the true nature of Kṣetra, his sense of individuality vanishes, by having a deep insight into knowledge, consisting of the twenty virtues, and he attains God viz., realizes his identity with Him, by knowing the Knowable.



Link:—In the first and the second verses, the Kṣetra and the Kṣetrajña, were described in brief. The Lord reverts to the same

topic, and describes these in detail under the name of *prakṛti* (Matter) and '*Puruṣa*' (Spirit).

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ १९ ॥
कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥

prakṛtiṁ puruṣaṁ caiva viddhyanādī ubhāvapi
vikārāṁśca guṇāṁścaiva viddhi prakṛtisambhavan
kāryakaraṇakartṛtve hetuḥ prakṛtirucyate
puruṣaḥ sukhaduḥkhānāṁ bhoktṛtve heturucyate

Know that *prakṛti* (matter) and '*Puruṣa*' (Spirit) are both eternal and know also, that all modifications and *guṇas* (modes) are born of *prakṛti*. *Prakṛti* is, said to be, the cause of all activities of the body (*Kārya*) and external and internal organs, while *Puruṣa* is said to be, the cause of experiencing pleasure and pain. 19-20

Comment:—

[In the third verse, Lord Kṛṣṇa ordered Arjuna to hear from Him, what the *Kṣetra* is, what it is like, what its modifications are, and whence is what. Out of these four, the first and the third were, described in the fifth and the sixth verses, respectively. The second, will be described in the twenty-sixth and twenty-seventh verses. Now, while describing 'Whence is what' He says that all modifications and *guṇas* are born of *prakṛti*. Modifications were described, in the sixth verse. Here in this verse, He explains that *guṇas* are born of *prakṛti*—this is something new.

From the twelfth to eighteenth verses, there is a description of the knowable (God), while here, from the nineteenth to the thirty-fourth verses, there is a description of '*Puruṣa*' (*Kṣetrajña*). There, all are mentioned to be within God, while here all are mentioned to be within spirit. It means, that essentially God and individual spirit, are not two, but only one.]

'Prakṛtiṁ puruṣaṁ caiva viddhyanādi ubhāvapi'—The term, 'Prakṛtim' stands for 'Primordial Matter', the cause of the entire Kṣetra (universe). Seven prakṛti-vikṛti (Five elements, ego and cosmic intelligence) and sixteen vikṛtis (ten senses, mind and five objects of senses)—all these are the evolutes of Matter and Prakṛti is their cause.

The term 'Puruṣam', here stands for 'Kṣetrajña', which has been called a knower of the Kṣetra, in the first verse of this chapter.

As the spirit, being a fraction of the Lord, is without beginning, so is Matter. But the spirit and matter, are different in other aspects. Matter is endowed with attributes, while the spirit is attributeless; Matter undergoes modifications, while the spirit, is free from modifications, Matter is the cause of the universe, while the spirit is the cause of nothing. There is a relationship of cause and effect, in Matter and its evolutes while the spirit is free from, this relationship.

The expression, 'Ubhāvapi' denotes that Prakṛti and Puruṣa, both are different. As both of them are beginningless the difference between them is also eternal.

As the terms 'Kṣetra' and 'Kṣetrajñaḥ', used in the first verse of this chapter, stand for the individual body and the individual soul respectively. Here 'Prakṛti', stands for 'Primordial Matter' and its evolutes, while 'Puruṣam' stands for all 'Kṣetrajña' (Spirit).

The term 'Viddhi', in the second verse of this chapter, was used to know the identity of the individual soul, with the cosmic soul while here, points out that the two—'body' and 'spirit' or 'Prakṛti' (Primordial Matter) and 'Puruṣa' (spirit), are different. So the Lord advises Arjuna, to understand it well, that the two, are quite different, because a common man identifies, the body with self.

'Vikārāṁśca guṇāṁścaiva viddhi prakṛtisambhavān'—Know the seven modifications—desire, aversion, pleasure, pain, body, life-breath and firmness, as well as the three Guṇas—sattva, raja and tama are born of prakṛti. It means, that Puruṣa is free

from modifications and modes. In the seventh chapter, the Lord mentioned the guṇas to be evolved from Him, while here He says, that these are born of 'prakṛti'. There, because of the context of devotion, the Lord mentioned them to be evolved from Him, and He also explained that His wonderful divine potency of His, consisting of the three Guṇas can be overcome by taking refuge, in Him. But here, there is the context of knowledge, so the guṇas are said to be born of prakṛti. A striver, should not assume his affinity, with them. Thus he can get rid of them.

'Kāryakaraṇa.... prakṛtirucyate'—Ether, air, fire, water, earth and sound, touch, sight, taste, smell—these ten, are prakṛti's evolutes. Mind, intellect, ego, ear, skin, eye, tongue, (the sense of taste), nose, tongue (the organ of speech), hands, feet, generative organ and anus—these thirteen are included in the term, 'Karaṇa' (instruments). Prakṛti alone, is the cause of activities effected by all of them. Whatever is born, is called 'Kārya' (evolute), and the means by which the activities are performed, is called 'Karaṇa' (instrument). These instruments are of three types—1. Organs of action 2. Sense-organs 3. Mind, intellect and ego. The organs of action, are gross, the sense-organs are subtle, and the mind, intellect and ego are, very subtle. The organs of action and the sense-organs, are external instruments and mind, intellect and ego, are internal instruments. Actions are performed by organs of action, while mind, intellect and ego, control the organs of actions, as well as, sense-organs. It means, that the sense-organs control, the organs of action, the mind controls, the sense-organs, intellect controls, the mind and ego controls, the intellect. The organs of action and the sense-organs do not function, without mind, intellect and ego. When the mind is connected with sense-organs, then the sense-objects are perceived. The intellect decides, which sense-objects, are approved (sanctioned) and which are improper (prohibited). Ego, controls the intellect.

Ego is of two kinds—1. Ego as Vṛtti and ego, as a doer.

The disposition of ego, is not defective. But, when a man (the self), identifies himself with this ego, being deluded he becomes the doer (agent) (Gītā 3/27).

Cosmic intelligence, is an evolute of Prakṛti, while ego is the evolute of intelligence, but a man by identifying himself with the ego, becomes the master i.e., becomes a doer and an enjoyer (Gītā 13/21). However when he realizes the self, he is neither a doer, nor an enjoyer (Gītā 13/31). The performance of these actions, have been mentioned in the Gītā in several ways as "All actions are performed by Nature alone" (13/29); "All actions are performed by the modes of Nature" (3/27); "The modes are acting on the modes" (3/28); "There is no agent, other than the modes" (14/19); "Senses move among the sense-objects" (5/9) etc. It means, that all actions performed by the external and internal instruments, are performed by Prakṛti (Nature).

'Puruṣaḥ sukhaduḥkḥānām....heturucyate'—It is the Puruṣa, that experiences, pleasure and pain; Prakṛti being insentient cannot experience, pleasure or pain. The Puruṣa, experiences these only, by being pleased and displeased, in favourable and unfavourable circumstances. If he is not pleased and displeased, in favourable and unfavourable circumstances, he can never be an enjoyer, of pleasure and pain.

In the fourth and the fifth verses of the seventh chapter, the Lord has described His lower (insentient) and higher (sentient), natures. Both natures are portions of God. So, they are naturally flowing towards God. The embodied soul, a fragment of God, has a natural inclination, to Him. But, being attracted by worldly enjoyments, he identifies himself with the body. Thus he creates his own distinct existence (Gītā 13/21). This is denoted as, 'I am'. It consists of two aspects—consciousness incarnate and inertness. Pleasure and pain, affect only the inert portion (Matter or body). But because of affinity with Matter, he assumes pleasure and pain, in the self. He feels 'I am happy', 'I am sad'. Thus a businessman,

regards loss in business, as his own loss. Similarly, when a body suffers from fever, he thinks that he suffers from fever. If the self, suffered once, it would continue suffering. It means that the self, neither suffers loss nor suffers, from fever.*

A man (spirit), wants to be emancipated from pleasure and pain, because he assumed his identity with Matter, otherwise he himself being a portion of the Lord, always remains the same, without undergoing any modifications, in the form of pleasure and pain etc. It means, that in this identification of the self, with the body, the self has a desire for emancipation, while the body, has desire for worldly enjoyments. So at last, the sentient self, is emancipated, rather than the inert body.

All modifications are always in the non-self, not, in the self. So, to be an experiencer of pleasure and pain, is not natural, in the self. Being attached to the non-self, an embodied soul, becomes the experiencer of pleasure and pain. It means, that the pure self, can never experience pleasure and pain. The pure self cannot have two contrary states, because it is always changeless, uniform and constant. There can be two states, in the changing non-self. The self in spite of being uniform, having affinity with the changing non-self, thrusts upon itself, changes and modifications, which take place in the non-self. This is a common experience, that we remain the same, in pleasure and pain, we do not change. Pleasure and pain, are different from each other, but we ever remain, uniform. But by assuming relationship, with pleasure, we become happy, and by assuming relationship with pain, we become sad. In reality, we are neither happy, nor sad.

Appendix—The Lord describes the distinction between ‘Kṣetra’ and ‘Kṣetrajña’ now by the names ‘Prakṛti’ and ‘Puruṣa’. The description of ‘Kṣetra’ and ‘Kṣetrajña’ is from the individual point of view while that of ‘Prakṛti’ and ‘Puruṣa’ is from the

* If a man realizes that he is the self, why should he suffer from the fever or desire or craving?

collective point of view.

There are two divisions—one is of 'Prakṛti' while the other is of 'Puruṣa'. The body and the world are included in the Prakṛti division while the Self and God are included in the Puruṣa division. As 'Prakṛti' and 'Puruṣa' are beginningless, so is the knowledge of the distinction between the two viz., discrimination beginningless. Therefore from the discrimination point of view, these two divisions are totally unrelated with each other. Prakṛti is unreal, inert and embodiment of sufferings while Puruṣa is truth, consciousness and embodiment of bliss. Prakṛti is perishable, mutable and active while Puruṣa is imperishable, immutable and actionless. With Prakṛti there is ever disunion while with Puruṣa there is ever union. At the beginning of the Gītā the Lord has described this division between the body and its possessor by the terms—'śarīra-śarīrī', 'deha-dehī', the real and the unreal etc.* Therefore it is very essential for every striver to understand this division and it quickly leads to Self-realization. The reason is that identification of the Self with the body is bondage and the realization that the two are totally different from each other, is salvation.

Prakṛti is God's potency and God is its master.† From the knowledge point of view potency and its master—both are different because there is change (increase and decrease) in potency but God remains the same. But from the devotion point of view both are one because potency can't be separated from its possessor viz., potency has no independent existence without its master. In order to support the two views of knowledge and devotion, the Lord has neither stated Prakṛti as 'endless' nor 'an ending one' but has only stated it as 'beginningless'. The reason is

* 'Puruṣa' on the acceptance of 'ego' is named 'jīva, kṣetrajña, śarīrī' and 'dehī' etc.

† 'māyāṁ tu prakṛtiṁ vidyānmāyinaṁ tu maheśvaram' (Śvetāśvatara. 4/10).

that if Prakṛti is said to be endless (eternal), then the discipline of knowledge will be refuted because from that point of view Prakṛti has no existence at all—‘nāsato vidyate bhāvaḥ’ (Gītā 2/16). If Prakṛti is stated to be ‘an ending one’ (transient), the principle of devotion will be refuted because from the devotion point of view, Prakṛti being the potency of God is inseparable with Him—‘sadasaccāham’ (Gītā 9/19). If we perceive from the real point of view, it is clear that though the nature of Prakṛti is different from that of Puruṣa, yet both are integral.

In fact the form (nature) of God is ‘entire’. It is not possible that there is no potency in God. If God is regarded to be totally powerless, then God will be proved to be unipresent. In Him power may change its form or may remain unmanifest but there can never be negation of power. Power abides in Him in its causal form, otherwise where will potency (Prakṛti) abide besides God? Therefore here both Prakṛti and Puruṣa have been called ‘beginningless’.



Link:—In the preceding verse, the Lord mentioned the Puruṣa, as the cause of the experience, of pleasure and pain. The question arises, how the Puruṣa, is the cause. The answer follows.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २१ ॥

**puruṣaḥ prakṛtistho hi bhuṅkte prakṛtijānguṇān
kāraṇaṁ guṇasaṅgo'sya sadasadyonijanasu**

When the spirit (puruṣa) seated in matter (prakṛti) enjoys the modes born of prakṛti (matter), attachment to the modes becomes the cause of its birth, in good and evil bodies. 21

Comment:—

'Puruṣaḥ prakṛtistho* hi bhuṅkte prakṛtijānguṇān'—In

* Here the term 'Prakṛtistha' (seated in the Matter) denotes 'Śaīrastha'

fact, the spirit is not seated in Matter (body). But because of its identification with a body, it assumes the body as 'I', and 'Mine', and is thus said to be seated in the body. Such a spirit, experiences pleasure and pain, in agreeable and disagreeable circumstances. This is said by the way that the spirit enjoys the modes born of Matter.

As in a bus accident, the bus driver is held responsible for an accident because of his attachment (responsibility) to the bus, and so he is punished. It is because of the spirit's attachment to the body, that it (the spirit) enjoys the fruit of action performed by the body. If it is not attached to a body and it feels all actions to be performed by Prakṛti alone, (Gītā 13/29), it will not have to accept the fruit of actions.

'Kāraṇaṁ guṇasaṅgo'sya sadasadyonijanmasu'—Good wombs are those, in which there is abundance of pleasure, while bad ones are those, that bear much pain. The spirit, takes birth in good and evil wombs, because of its attachment to the modes, born of Prakṛti.

The three modes—Sattva, Rajas and Tamas, are born of Prakṛti. All the worldly objects and actions, are born of the modes of Prakṛti. When the spirit attaches itself, to these modes, it has to take birth in good or bad wombs. If it is not seated in the body and has no feeling of 'I'ness and 'Mine'ness in this body, but remains established in the self, it will not be an enjoyer of pleasure and pain. It will become equanimous in pleasure and pain i.e., will become 'Svastha', (Gītā 14/24). It can establish a relationship with Nature, or it can get fixed in the oversoul. It cannot merge in the non-self, because non-self (Matter) is perishable, while the self is eternal. Both, belong to two different

(seated in the body). Here is the context of 'Puruṣa and Prakṛti'. So the Puruṣa is said to be seated in Prakṛti. In fact the spirit is not seated in the body, but by not realizing its situation in the self, it assumes its identification with the body.

classes. But its getting established in the oversoul, is axiomatic, as both are of the same class. Bondage is unnatural to it, while identity with the oversoul is natural to it. Bondage is painful to it, while merger in the oversoul is pleasant to it.

In the ego of the self, where there is discriminative faculty, to know a distinction between, Prakṛti and Puruṣa, there only exists ignorance to assume identity, with Prakṛti. By assuming identity, this Puruṣa, is called 'Prakṛtistha' (seated in Nature), and the sense of 'I' and 'mine' increases. This is attachment, to the modes of Prakṛti. This attachment binds him (Puruṣa) (Gītā 14/5) and therefore, he meets with destiny, according to predominance of the modes, of Nature (Gītā 14/18).

Appendix—The Lord in the second half of the nineteenth verse and in the first half of the twentieth verse has described 'Prakṛti', and in the second half of the twentieth verse and here in this verse, He has described 'Puruṣa'.

Attachment to objects, persons and actions is 'guṇasaṅga' (attachment to modes) which is the cause of birth and death. Attachment to the modes is transient while detachment from the modes is eternal. Detachment is nature of the Self—'asaṅgo'hyayaṁ puruṣaḥ' (Bṛhadā 4/3/15). If we are not attached to the transient or the modes, we can't follow the wheel of birth and death.

'I' is inert (non-self) (Prakṛti) and 'am' is sentient (self) (Puruṣa) and 'I am'—this is the identification of the Self with the non-Self. In 'I am' there is the sense of doership and enjoyership. If 'I' does not remain, then 'am' will not remain but 'is' will persist. As there is no identification of a lump of iron with fire, so the lump of iron remains lying on the earth, while fire from this hot lump of iron merges into the formless fire-element, similarly 'ego' persists in Prakṛti and 'am' (being a form of 'is') merges into 'is'. In 'is' there is neither doership nor enjoyership. It means that 'am' is attracted towards pleasures, 'is' is not attracted; 'am' becomes the doer and enjoyer, 'is' does not become the

doer and enjoyer. Therefore a striver instead of assuming 'am' should assume only 'is' viz., he should realize it.

Everyone realizes that pleasures and pains appear and disappear while the Self ever remains the same. Even the most sinful person realizes this fact. In spite of realizing this fact, a man feels happy and sad with the fleeting pleasures and pains. The reason is that attachment to pleasure and fear of pain do not let him realize that he is different from pleasure and pain—this discrimination does not work. In fact a man (the Self) does not feel happy and sad at all but he, identifying the Self with the body, assumes himself to be happy and sad. It means that pleasure (happiness) and pain (sadness) are based on his indiscriminative assumption only.



Link:—In the preceding three verses, Prakṛti (Matter) and Puruṣa (Spirit), were described. In the next verse, there is a description of Puruṣa, in particular.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ २२ ॥

upadraṣṭānumantā ca bhartā bhoktā maheśvaraḥ
paramātmēti cāpyukto dehe'sminpuruṣaḥ paraḥ

The Soul (Puruṣa) having been vested within the body is called a 'witness', because he gives consent, he is called a 'permitter'; as he assumes that he sustains the body, he is called a 'sustainer'; as he experiences pleasure and pain, he is called 'experiencer'; being the master of the body he is 'Great Lord' (Maheśvara). Really speaking, this Puruṣa by his own nature is the Supreme Soul. In spite of, His residence in the body; he is untainted and unattached. 22

Comment:—

'Upadraṣṭānumantā ca bhartā bhoktā maheśvaraḥ'—The

Puruṣa (spirit), is eternal, all-pervading, immovable, constant and everlasting (Gītā 2/24). As the Puruṣa, observes the body, an evolute of prakṛti, He becomes a witness.

He, is the permitter, because He gives advice and permission, in the performance of actions.

He, by identifying himself with the individual body, sustains the body by providing food, water and other necessities, and protects it from cold and heat etc. So, He is the sustainer.

By identifying Himself with the body, He undergoes all sorts of experiences. He experiences pleasure and pain, in favourable and unfavourable, circumstances. So, He is the experienter.

He regards Himself, as the Lord of the body, senses, mind, intellect, wealth and property etc. So He is called the Great Lord.

'Paramātmēti cāpyukto dehe'sminpuruṣaḥ paraḥ'—The Spirit, dwelling in this body, is really the same, which has been termed as the 'Supreme Soul', in the scriptures. In spite of its residence, in the body, it has no affinity with it. Though it dwells in the body, it neither acts, nor is tainted (13/31).

In this verse, the Spirit dwelling in the body, has been called by different names, as a man is called by different names (such as father, uncle, brother and grandfather etc.,) according to the relationship it bears, though it is the same.

Appendix—In fact the Puruṣa (spirit) is transcendental (untainted and unattached) but having relationship with others, he becomes a witness, a permitter etc. As a man becomes a father by having relationship with a son, he becomes a son by bearing relationship with the father, he becomes a husband by bearing relationship with the wife and he becomes a brother by bearing relationship with a sister. All these relations are in order to perform one's duty, rather than to have the sense of mine (possession). The real Self is totally unattached and untainted.

Here the purpose of giving several epithets such as 'upadraṣṭā'

(witness), 'anumantā' (permitter) etc., is to express unity that the Self is only one. In the topic of knowledge the description of both Prakṛti and Puruṣa is important. Therefore here all the terms such as 'upadraṣṭā', 'anumantā' and 'īśvara' etc., are to be taken to stand for (denote) Puruṣa.



Link:—Having described 'Prakṛti' and 'Puruṣa', from the nineteenth verse to the twenty-second verse, the Lord in the next verse, declares the reward of knowing the two, in reality.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥

ya evaṁ veti puruṣaṁ prakṛtiṁ ca guṇaiḥ saha
sarvathā vartamāno'pi na sa bhūyo'bhijāyate

He who thus knows Puruṣa (Spirit) and prakṛti (nature) together with its modes, though he acts in everyway (whatever state of life he may be in), he is not born again. 23

Comment:—

'Ya evaṁ veti puruṣaṁ prakṛtiṁ ca guṇaiḥ saha sarvathā vartamāno'pi na sa bhūyo'bhijāyate'—Here the term 'Evam' (thus), denotes that the Spirit is different from, the body. He who knows this difference in reality, while performing his duty according to his caste, creed, stage of life and circumstances etc., is not reborn. He knows that prakṛti with its evolutes, modifications and instruments etc., which appears in the form of universe, is different from the Self. So he is not born again, because attachment to the modes of nature, is the cause of its birth (Gītā 13/21).

Here, the expression 'Sarvathā vartamāno'pi' (acts in anyway), does not involve forbidden actions, because he who knows prakṛti, with its modes as different from the self, can have no desire to gain the unreal. When he has no desire, forbidden actions

cannot be performed by him, because desire is the only cause of forbidden actions (Gītā 3/37).

The Lord, exhorts a striver, to know the self in reality and that there is no action, in the self. So he can be neither an agent, nor an experiencer. When he realizes, that he is not an agent (doer), his pride of doership comes to an end, and so he has no desire for fruit of action, which are naturally performed by him according to the ordinance of the scriptures. Having transcended the guṇas, (modes of nature), he is not born again.

Appendix—The expression ‘dehe’smin puruṣaḥ paraḥ’ used in the preceding verse is explained in this verse. He whose discrimination has been aroused viz., ‘dehe’smin puruṣaḥ paraḥ’ has been realized, he, in spite of performing his duty according to his order—stage of life (varṇāśrama), remains untainted. In fact a man (the Self) is untainted, but being attached to the modes, he gets tainted and follows the cycle of birth and death (13/21). The modes are related with Prakṛti, not with Puruṣa (13/19-20).

The term ‘api’ used in the expression ‘sarvathā vartamāno’pi’ means that he, in spite of acting in every way, like the person who is attached to the world, remains unaffected (Gītā 3/25).

‘Na sa bhūyo’bhijāyate’—As butter once churned out of the curd does not become curd by mixing it with whey again, similarly having renounced relationship with the modes born of Prakṛti, a man is not bound by modes again. He merges into Brahma viz., as Brahma is free from birth and death, so does he become free from the cycle of birth and death.

In the thirty-first verse of the sixth chapter the expression used is ‘sarvathā vartamāno’pi sa yogī mayi vartate’, while here the expression is ‘sarvathā vartamāno’pi na sa bhūyo’bhijāyate’. In the expression ‘sa yogī mayi vartate’, the words used in the sixth chapter, are in the context of attainment of love, while in the expression ‘na sa bhūyo’bhijāyate’ the words used here, are in the context of Self-realization. In both states of love and

Self-realization, there is no attachment to modes. The difference in the two is that in Self-realization, there is emancipation from birth and death but in love besides emancipation (salvation), the devotee attains oneness with God.



Link:—In the preceding verse, the Lord explained that the true knowledge of prakṛti and Puruṣa, is the means of being free, from rebirth. Now, curiosity arises, whether there is any other means also to be free from rebirth i.e., to attain salvation. So, the Lord mentions four means, in the next two verses.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥

**dhyānenātmani paśyanti kecidātmānamātmanā
anye sāṅkhyena yogena karmayogena cāpāre**

Some perceive God in their own self by the self through meditation; others by the discipline of knowledge, and still others by the discipline of action. 24

Comment:—

'Dhyānenātmani paśyanti kecidātmānamātmanā'—Strivers, by meditation on the Supreme Soul, Who is formless and attributeless, as well as, endowed with attributes and form etc., (as described in the twenty-seventh and twenty-eighth verses of the fifth chapter, from the tenth to the twenty-eighth verses of the sixth chapter and from the eighth to the fourteenth verses of the eighth chapter), according to their faith and taste, realize, the self or God.

As by knowledge of the distinction between, Prakṛti and Puruṣa, one's affinity with Prakṛti is eliminated, so is this affinity, discarded by meditation. No meditation is possible, when mind is either in a deluded state, or in the volatile state. Meditation begins, in the non-volatile state. When the mind is concentrated in the self, that is the state of trance, in which there is no thought, of the world,

body or any inclination etc. Then a Dhyānayogī, by perceiving the self in the self, by the self gets self-satisfied (Gītā 6/19-20).

'**Anye sāṅkhyena yogena**'—'Several strivers realize, the self by the self, through the Discipline of Knowledge, as has been described (from the eleventh to the thirtieth verses of the second chapter, from the thirty-third to the thirty-ninth verses of the fourth chapter, in the eighth and ninth verses as well as from the thirteenth to the twenty-sixth verses of the fifth chapter and in the fourth and fifth verses etc., of the twelfth chapter).

Here, the Discipline of Knowledge, stands for discrimination. A devotee, following the Discipline of Knowledge, discriminates between the real and the unreal. The real is eternal, all-pervading, unchanging, immovable, unmanifest and unthinkable, while the unreal is transitory, kaleidoscopic, movable and it always, undergoes modifications. Thus a devotee following this discipline, by discriminating the real from the unreal, isolates himself from prakṛti and its evolutes and realizes, the self in the self, by the self.

'**Karmayogena cāpare**'—Some strivers, attain the Supreme, through the Discipline of Action, as has been mentioned (from the forty-seventh to the fifty-third verses of the second chapter, from the seventh to the nineteenth verses of the third chapter, from the sixteenth to the thirty-second verses of the fourth chapter, in the sixth and seventh verses etc., of the fifth chapter). A devotee following the Discipline of Action, performs all his duties as well as religious sacrifice, charity, penance and pilgrimage etc., for the welfare of others. By doing so, his affinity with things, objects and persons etc., is renounced and he realizes the Supreme.

A man, has assumed his identification with the body. In order to do away with the assumption, he should assume his identification with the Lord, as he identified himself with the body. This identification with the Lord is not through senses etc. In knowing, the oversoul through instruments, dependence on matter subsists. Unless, affinity with Prakṛti is renounced, he cannot get himself established, in the Supreme Soul. Therefore,

Self-realization is beyond instruments.

Appendix—As in the preceding verse the Lord stated that attaching importance to discrimination is a means for salvation, similarly here in this verse He mentions others means such as meditation etc., to attain salvation. In the Gītā, God-realization has been mentioned—by meditation in the twenty-eighth verse of the sixth chapter, by Jñānayoga (Sāṅkhyayoga) in the fifteenth verse of the second chapter and by Karmayoga (Discipline of Action) in the seventy-first verse of the second chapter. All these are independent means for God-realization.



अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २५ ॥

anye tvevamajānantaḥ śrutvānyebhya upāśate
te'pi cātitarantyeva mṛtyuṁ śrutiparāyaṇāḥ

Others ignorant of this (Discipline of Meditation, Knowledge and Action) hearing from others, celebrated souls worship; and they too go beyond death, by their devotion, to what they have heard. 25

Comment:—

'Anye tvevamajānantaḥ śrutvānyebhya upāśate te'pi cātitarantyeva mṛtyuṁ śrutiparāyaṇāḥ'—Strivers, who have a keen desire but who cannot understand in full, anyone of the Disciplines of Meditation, Knowledge or Action, by listening to liberated souls, and by obeying them promptly, realize the self. As a poor man, receives money from rich people, by carrying out their wishes; a devotee, receives divine knowledge, by obeying great souls. But the difference is, that money is gained when a rich man offers it, and obedience to great souls naturally, leads a man to realize God, Who is automatically attained, as payment of the money, depends on a rich man and his will, but God-realization does not depend, on anyone.

A man regards the body's death as his own by identifying himself with his body. Those, who rely on the advice of saints and great souls, and act according to it, their assumed affinity, with the body is renounced. So, they go beyond death i.e., they become free from the assumption, by which they regarded the death of a body, as their own death.

Such strivers, who rely on the advice of great souls, are divided into three categories:—

(1) Those, who do not desire worldly enjoyment, but have only yearning for God-realization; and the great soul they depend on, is really exalted, they attain God-realization, quickly.

(2) Those who have a desire for God-realization, but their mundane desires have not perished, by obeying great souls, first they will be free from worldly desires, and then will attain God.

(3) Strivers who only aim at God-realization, even though, the saints whom they obey, are not exalted souls, will realize God, by His grace, because He being omniscient, knows all beings.

Actually, great souls transcend virtues and vices. If a striver finds fault with them, he will behold the reflection of his own vices, because they have no vices, at all. So a striver, need not watch their actions and behaviour. He should draw spiritual inspiration from them. He should neither speak ill of them, nor find fault with them, otherwise he cannot progress spiritually.

Appendix—The people who have no ability to understand the scriptures and whose discriminative power is weak but have a burning desire to go beyond death, such people also by obeying the liberated exalted souls, go beyond death.

In the Upaniṣad, there is an anecdote. Satyakāma, the son of Jabālā went to sage Gautama so that Gautama might preach him the gospel. The sage gave him four hundred lean and feeble cows and ordered him to tend them. Satyakāma enthusiastically said, "I shall return only when their number increases to a thousand." Having said this, he carried them to the forest and began to rear

them there. After several years when their number was increased to a thousand, then a bull said to him, "Our number has increased to a thousand, therefore you should take us back to the preceptor (teacher)." Having said this, the bull preached him the gospel of the first pāda of Brahma. The next day Satyakāma started for the seminary with the cows. On the way Agni preached him the gospel of Brahma's second pāda; Haṁsa preached him the gospel of Brahma's third pāda and Madgu (an aquatic bird) preached him the gospel of the fourth pāda of Brahma. Thus on the way having gained knowledge of the Supreme, he came back to sage Gautama. When the teacher asked him, he narrated the whole anecdote and requested the teacher to preach him the gospel in his own words. Then Sage Gautama preached him the gospel (Chāndogya. fourth chapter, fourth to ninth khaṇḍa) (portions). In this way only by obeying an enlightened liberated exalted soul, Satyakāma attained Self-realization.



Link:—In the preceding verse, the Lord declared that those strivers who worship after hearing from others too, go beyond death. Now a question arises, what causes death? The Lord answers the question.

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २६ ॥

yāvatsañjāyate kiñcitsattvaṁ sthāvaraṅgamam
kṣetrakṣetrajñāsamyogāttadviddhi bharatarṣabha

Whatever being is born, moving or unmoving, O best of the Bharatas (Arjuna), know it all as emanated from the union of the field (kṣetra) and knower of the field (kṣetrajña). 26

Comment:—

'Yāvatsañjāyate kiñcitsattvaṁ sthāvaraṅgamam kṣetrakṣetrajñāsamyogāttadviddhi bharatarṣabha'—The unmoving creation, such as trees, plants, creepers, grass and mountains etc., and moving

beings, such as human beings, gods, beasts, birds, insects and fishes etc., (living on the earth, in the water and the sky)—all are born, of the union of Kṣetra (field), and Kṣetrajña (knower of the field).

All the perishable objects, which appear and disappear, are included in 'Kṣetra', which the knower of this Kṣetra, ever remaining the same, is Kṣetrajña. Affinity of the Kṣetrajña (Spirit), with Kṣetra (body), in the form of 'I'ness and 'Mine'ness, is the union of the spirit and the body. It is because of this assumed union, that the spirit has to be born, as moving and unmoving beings. This union has been called, 'attachment to the modes of nature', in the twenty-first verse. It means, that the eternal spirit by identifying itself with the kaleidoscopic prakṛti and its evolutes, body etc., assumes itself as perishable.

[The birth of moving, as well as, unmoving beings, has been denoted by the term 'Sañjāyate' (Is born) and the death will be denoted by the term 'Vinaśyatsu' (perishing), in the next verse.]

'Tadviddhi bharataṛṣabha'—Lord Kṛṣṇa, exhorts Arjuna to know the fact that the contact (identification) of the spirit with the body, is responsible for its rebirth. So, if it does not assume its identification, with the body, it will not be reborn.

Appendix—Here within the expression 'yāvatsañjāyate' all the creatures born from the womb, born from an egg, sprouting from the ground, born of perspiration, water creatures, sky creatures (birds) and land creatures, men, gods, manes, ghosts, evil spirits and devils etc., should be included. The same fact has been pointed out in the sixth verse of the seventh chapter by the expression 'etadyonīni bhūtāni'.

In the topic of devotion, the Lord, having stated the twofold prakṛti—'parā' and 'aparā' as His, declared, "All beings have evolved from this twofold prakṛti and I am the origin of the entire creation and it dissolves in Me" (Gītā 7/6). But here in the topic of knowledge, the Lord declares that all beings are born of the union of 'Kṣetra' and 'Kṣetrajña'. It means that in

the topic of devotion He draws a devotee's attention towards Him because a devotee has firm faith in Him. God is his means as well as end. But in the topic of knowledge the Lord draws attention towards the 'Kṣetrajña' (Self) that identification of 'Kṣetrajña' with 'Kṣetra' has led the man to the bondage of birth and death. Here the question arises that there is attraction and union between the objects of the same class, then how has there been a union of 'Kṣetrajña' (the Self) with the inert (the non-Self)? The answer is that as there can't be union of day and night, similarly there can't be union of 'Kṣetrajña' and 'Kṣetra'. But being a fragment of God, 'Kṣetrajña' has this power that it can draw an object belonging to a different class and can assume its affinity with that object. God has bestowed this freedom upon this being. But he has misused this freedom viz., he instead of assuming his affinity with God, has assumed his affinity with the world and has thus got entangled in the wheel of life and death (Gītā 13/21).



Link:—In the preceding verse, the Lord explained that the identification of the spirit with the body, leads the spirit to birth and death. Now, the question arises what should a man do, to be free from the cycle of birth and death. The Lord answers the question, in the next verse.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २७ ॥

samaṁ sarveṣu bhūteṣu tiṣṭhantaṁ parameśvaram
vinaśyatsvavinaśyantaṁ yaḥ paśyati sa paśyati

He alone truly sees God who perceives the Supreme Lord, as imperishable and abiding equally, in all perishable beings. 27

Comment:—

'Samaṁ sarveṣu bhūteṣu'—It means, that the Lord abides equally in all beings, moving or unmoving, of various sizes, colours

and forms, endowed with Sattva, Raja and Tama, modes of nature.

The Lord, in the second verse of this chapter declared, "Know Me as the Knower of the field (Kṣetrajña) in all fields (Kṣetras)". As the Lord identifying Himself with the spirit (Kṣetrajña), there said, that He is the spirit in all the bodies, here also points out that He abides, equally in all beings.

'Tiṣṭhantam'—All beings undergo birth, life and dissolution; they are born in the cosmic dawn and dissolve in the cosmic night. They are born in various species. In other words, they are always circulating. They do not remain constant, even for a moment. But the Lord remains constant, uniform and the same, in all these revolving beings.

'Parameśvaram'—God, is the Supreme Lord, of all beings who regard themselves as the Lord of someone or the other. He is the supreme Lord, of the entire creation, sentient or insentient.

'Vinaśyatsvavinaśyantam yaḥ paśyati sa paśyati'—He truly sees, who perceives the imperishable Supreme Lord, the same, without any modifications, in all perishable beings. It means, that he who sees his own self, identified with a body does not see truly, while he who sees his self, identified with the Lord, sees truly.

In the second verse of this chapter, the Lord declared, "It is the knowledge of Kṣetra (prakṛti or matter) and Kṣetrajña (Puruṣa or Spirit), which I regard as true knowledge." The same fact, has been mentioned by the Lord here, when He declares, "He alone truly sees, who realises the Supreme Lord, as imperishable and abiding equally, in all perishable beings." It means, that in the union of Kṣetra (Matter) and Kṣetrajña (Spirit), Kṣetra ever undergoes modifications, while Kṣetrajña always remains the same. Similarly, all beings are born and then their bodies perish, but the Supreme Lord, ever remains the same, in all conditions and circumstances.

In the preceding (twenty-sixth) verse, the Lord explained that whatever being is born, know it as emanated, from the

union of Kṣetra, and Kṣetrajñā. Out of the two the Kṣetra ever undergoes modification, while there is no modification at all in the Kṣetrajñā. So a striver, should realize this fact, that matter is constantly separating, from the self. In this verse, the Lord explains, that a striver should realize his identity with the Supreme Lord, Who is imperishable and Who abides, equally in all perishable beings.

Appendix—As in the sky sometimes there is light of the sun, sometimes it is dark, sometimes there is a cloud of smoke, sometimes the sky is overcast, sometimes there is lightning and thundering, sometimes it rains, sometimes it hails and sometimes different kinds of sounds are produced, but the sky does not undergo any change; it remains the same—untainted, unaffected and immutable. Similarly in the omnipresent Entity sometimes there is new creation and final annihilation, sometimes there is creation and annihilation, sometimes there is birth and death, sometimes there is famine, sometimes there is flood, sometimes there is an earthquake, sometimes there is a terrifying war but there is no difference in that Entity. There may be a lot of topsyturvydom but that Entity ever remains the same—untainted and immutable. This immutability is natural while modifications (attachment) are unnatural and assumed. A person may be bound or liberated, he may be sinful or virtuous, this immutable Entity prevails equally in both of them.

As the Ganges flows continuously but the bedrock, over which it flows, ever remains fixed. Sometimes the water of the Ganges is pure and clean, sometimes it is mixed with dust; sometimes water is lessened while sometimes it is in flood, sometimes the water becomes warm, sometimes it is cool; sometimes the speedy flow of water causes sound, sometimes it becomes calm. But the bedrock remains as if is, it does not undergo any change. Similarly sometimes there are fish in water, sometimes creatures such as snakes etc., come flowing, sometimes planks or beams come swimming, sometimes flowers appear flowing, sometimes rubbish, filth and dung etc., appear flowing, sometimes a dead

body seems floating and sometimes a living person comes swimming. They all appear and disappear but the foundation stone remains the same fixed, unaffected and immutable. Similarly space, time, objects, persons, actions, states, circumstances and incidents etc., are continuously changing but the Self (divine Entity) ever remains immovable. All changes and destruction occur in space and time etc., but not in the self.

‘Yah paśyati sa paśyati’—This expression in the fifth verse of the fifth chapter has been used about the means and here in this verse it has been used for the end (perfection). The same fact will be pointed out ahead in the sixteenth verse of the eighteenth chapter by the negative inference that he who looks upon the pure Self as the doer, that man of perverse understanding, does not see right—‘na sa paśyati durmatih’.



Link:—In the next verse, the Lord declares the reward of the vision of a person, who sees the Lord, as imperishable and abiding, equally in all beings.

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ २८ ॥

**samaṁ paśyanhi sarvatra samavasthitamīśvaram
na hinastyātmanātmānaṁ tato yāti parāṁ gatim**

He who sees the Lord present, equally everywhere, realising this he does not destroy himself by the self, therefore, he reaches the Supreme Goal. 28

Comment:—

‘Samaṁ paśyanhi sarvatra samavasthitamīśvaram’—The person who beholds the Lord, pervading the entire universe, the sentient and the insentient, the moving and the unmoving beings i.e., he realizes his identity with Him, does not kill the self, by the self i.e., does not follow a cycle of birth and death.

On the other hand, a person, who by identifying himself

with a body regards its fitness, sickness, birth and death etc., as his own, destroys the self by the self i.e., leads the self, to the cycle of birth and death. It means, that identity of the self, with the body, leads a person to a downfall and he has to follow, the cycle of birth and death.

In fact nobody can kill himself, as the self is indestructible. Moreover, nobody wants to make himself non-existent. In fact, to assume identity with the body, is to commit suicide; to degrade himself and put himself into the cycle of birth and death.

'Tato yāti parām gatim'—A person (self), who by identifying himself with the body, had to take birth in good and evil bodies, by realizing his identity with the Supreme Lord, attains the Supreme Goal, viz., the Supreme Lord, Who is ever attained.

A Vital Fact

The Lord, pervades everywhere, every time, every person, thing, incident, circumstance or action, equally. If He is hard to be attained, what is easy to be attained? We can attain Him, wherever we desire. In fact, the seemingly existent world, does not stay even, for a moment. In the world, there is nothing but change. It is a mass of change only. As, when an electric fan moves speedily, it seems like a circle and its blades appear like the circle and they go out of sight, similarly, the world seems to exist and the Lord like the blade Who really exists is not seen. Actually it is only God who exists.

Did these bodies, which appear today, exist, a hundred years ago? Will they exist after a hundred years? If the answer is 'No', it means that they do not exist at present, also. The reason is that, whatever does not exist at the beginning, and at the end, has no existence in the middle also. But God, existed even before creation, will exist after dissolution and also exists now. Thus, the world is actually non-existent, while God exists always. But the world seems to exist, by ignorance, because of God, who is existent.

If delusion perishes, the world will not appear to exist, only the Lord will be seen—"The Supreme is all" (Gītā 7/19). As in different ornaments made of gold, there is nothing else, besides gold, in the entire universe there is nothing else, but the Lord. The Lord, existed in the past, He exists now and He will exist in future. The only aim of human life, is to realize Him.

If a person instead of realizing God, gets entangled in the world, it is not human, it is beastly. This beastliness, is to be renounced. So a striver, should behold the imperishable Lord, in all the perishable beings. If he beholds the perishable and not the imperishable, he commits suicide.

In the Mahābhārata also, it is mentioned that he who in spite of being imperishable, holds the spirit as perishable, which of the sins has not been committed, by such a suicidal thief?

He, who beholds the Lord, pervading the entire universe equally, does not commit suicide but realises the Supreme Goal. But, he who, instead of beholding the Lord pervading the entire universe, beholds the universe and the body only, commits suicide, and instead of attaining the Supreme Goal, follows, a cycle of birth and death. So a man, should lift himself by himself, he should not degrade, himself (Gītā 6/5).

As a face, reflected in the looking glass, and an elephant, seen in a dream are not real, this universe in spite of, having no existence of its own, seems to exist. If a striver, has a belief that the Lord exists, and the universe only seems to exist, he will realize the fact, in the course of time. When a striver is at Vṛndāvana, he has not to remember this fact or he has not to fix it in his mind by constant repetition, but he has not the least doubt, about it. Similarly, if a striver assumes the existence of the Lord firmly, even though he may not see Him now, he will realize His existence, because the unreal has no existence and the real cannot remain concealed, for a long time.

Appendix—In fact in the twenty-seventh and twenty-eighth verses there is description of the Self (Soul) but because of the

use of words 'Parameśvara' (Supreme Lord) and 'Īśvara' (Lord) in these verses, the Supreme Lord has been described in the explanation (comment) because the Self is identical with the Supreme Soul (Gītā 13/22).



Link:—In the twenty-sixth verse, the Lord talked about the union of Kṣetra (Matter) and Kṣetrajña (Spirit). There are two ways to be free from this union—realizing one's identity with the Lord, and renouncing one's assumed affinity with Prakṛti (Body). The former, has been discussed in the preceding two verses. Now He explains the latter, in the next two verses.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ २९ ॥

**prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ
yaḥ paśyati tathātmānamakartāraṁ sa paśyati**

He who sees that all actions are performed only by nature (prakṛti), and that the self (ātmā) is not the doer, he verily sees reality. 29

Comment:—

'Prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ'—In fact, the self or the Absolute, is equanimous, tranquil and devoid of modifications, while His potency, prakṛti, is full of activities. Though prakṛti is also said to be devoid of activity, at the time of dissolution, yet on reflection, it becomes clear that it starts its activity in subtle form, towards the creation, at that time, also. That subtle activity, is known as non-activity, because in that state, there is no activity of the creation of the universe. From the beginning of the creation, to its middle, prakṛti moves towards creation, while after its middle, it starts moving towards dissolution. If prakṛti is said to be inactive, during dissolution and final dissolution, how can there be beginning, middle and end of dissolution, and final dissolution? It means, that activity goes on in subtle form, even during dissolution. During a state

of creation, there is more activity, while during the state of dissolution, there is less activity.

The sun rises in the morning. Its light increases from morning to noon, and decreases, from noon to evening. From evening to midnight, it grows darker, while from midnight to morning, darkness decreases. Actually the juncture of light and darkness is noon, and midnight, nor morning and evening. Thus the process of light and darkness, goes on continuously. Similarly, Prakṛti undergoes activity, during creation as well as dissolution, new creation, as well as, final dissolution.*

When a man (Spirit) identifies himself, with active prakṛti, the activities performed by the body seems to him, to be his own activities.

'Yah paśyati tathātmānamakartāraṁ sa paśyati'—All the actions, such as eating, drinking, walking, moving, rising, sitting, sleeping, waking, meditating and trance etc., which go on in the gross, subtle and causal bodies, are performed by prakṛti, not by the self, because the self is without action. He who intuits this reality, realizes that he himself, is a non-doer.

Here, the activities are said to be performed by Prakṛti, while in other verses, they are said to be performed by the modes of Prakṛti, or by senses. These statements, though apparently different, are basically the same. Prakṛti is the cause of guṇas and senses. Guṇas are the evolutes of prakṛti and senses are the evolutes of guṇas. So all actions performed by prakṛti or guṇas (Modes of Prakṛti) or senses are performed, by Prakṛti.

Appendix—All actions are performed by Prakṛti, not by the Self. In the Gītā the actions, performed by 'Prakṛti', have been described in several ways such as—actions performed by the modes of nature and actions performed by senses etc., as all actions are performed by the modes of nature—'prakṛteḥ

* The duration of the new creation is measured by the sun. But at the time of final dissolution when even the sun is merged, time is measured by the only means, the eternal, imperishable Lord.

kriyamāṇāni guṇaḥ karmāṇi sarvaśaḥ' (3/27); the modes are acting on the modes—'guṇā guṇeṣu vartante' (3/28); there is no doer other than the modes—'nānyaṁ guṇebhyaḥ kartāraṁ yadā draṣṭānupaśyati' (14/19); Senses move among the Sense-objects—'indriyāṇindriyārtheṣu vartante' (5/9) etc. It means that all actions are performed by 'Prakṛti' only. Therefore Prakṛti is never inactive in the least, while in the Self there is never any activity in the least. Therefore in the Gītā, it is mentioned that the Sāṅkhyayogī, who knows the truth, believes that he does nothing at all—'naiva kiñcitkaromīti yukto manyeta tattvavit' (5/8); he neither acts himself nor causes others to act—'naiva kurvanna kārayan' (5/13); the Self in spite of dwelling in the body neither acts nor is tainted—'śarīrastho'pi kaunteya na karoti na lipyate' (13/31); he who assumes the Self as the doer, that man of perverse understanding does not see right because his mind is impure (untrained)—'tatraivaṁ sati kartāramātmānaṁ.....,' (18/16) etc.



यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ ३० ॥

yadā bhūtaprthagbhāvamekasthamanupaśyati
tata eva ca vistāraṁ brahma sampadyate tadā

When he realizes, that the manifold state of beings is centred in prakṛti, and evolve from that prakṛti alone, then he attains Brahma. 30

Comment:—

[Prakṛti can be seen in two forms—actions and things (objects). In the twenty-ninth verse, there is mention of how to renounce affinity with actions, while in this verse there is description of how to renounce, affinity with objects.]

'Yadā bhūtaprthagbhāvamekasthamanupaśyati tata eva ca vistāraṁ brahma sampadyate tadā'—When a striver, realizes the whole variety of beings, whether born from the womb or

egg and ground or sweat, with gross, subtle and causal bodies, as centred in Prakṛti, he attains Brahma.

The bodies, names, shapes, forms, mental projections, qualities, modifications, birth, sustenance and, death, of all beings of the three worlds, are born of prakṛti. The bodies of all beings, evolve from prakṛti, rest in prakṛti and merge in it. He, who realizes this fact, attains Brahma i.e., he realizes the Self or the Absolute. Actually, Brahma is already attained, it was only the affinity with Prakṛti, which was an obstacle to this attainment. When he realizes, that all beings rest in Prakṛti, and are born of Prakṛti, he realizes, the axiomatic self.

All the moving and unmoving bodies, born of the earth, rest on the earth, undergo changes and activities*, on the earth and merge in the earth. It means, that they are nothing else, besides the earth. Similarly, all bodies of beings, are born of Prakṛti, rest in it and merge in it. So, they are nothing else, besides prakṛti. In the same way, the self always rests, in the Supreme Soul. Though it undergoes modifications, because of its assumed affinity with prakṛti; yet really, it is unattached. If a person, realizes this fact, he attains, Brahma.

Attachment and aversion, are born out of affinity with prakṛti. A man, perceives virtues in others, if he has attachment for them, but perceives vices, out of aversion. So, this veil of attachment and aversion, conceals reality. But, when a striver, realizes that his so-called, gross, subtle and causal bodies, as well as the bodies of other beings, emanate from prakṛti, rest in it, and merge in it, then he realizes the negation of the three bodies in the self, the veil of attachment and aversion is removed, and he realizes God, Who is ever realized.

Appendix—In the preceding verse there is mention of the

* There are two kinds of activities—those which happen (occur) and those which are performed. The growth of a boy to youth and old age are the activities which happen while eating and drinking etc., are the activities which are performed. All these activities take place in bodies.

person while in the verse there is mention of time.

In the topic of devotion, the Lord declares that diverse feelings of creatures emanate from Him alone—‘bhavanti bhāvā bhūtānām matta eva pṛthagvidhāḥ’ (10/5); but here in the topic of knowledge, He declares that diverse feelings of creatures are centred in ‘Prakṛti’. It means that where there is the distinction between the real and the unreal, there all the feelings are centred in the unreal but where there is the description of the entire form of God, there all feelings emanate from Him. In the entire form, the real and the unreal—‘All is God’—‘sadasaccāham’ (9/19).



Link:—In the next verse, the Lord describes the self, to whom Brahma is attained, which has been mentioned in the preceding verse, and which in the twenty-second verse of this chapter, has been described, as detached from the body.

अनादित्वाद्निर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥

anāditvānnirguṇatvātparamātmāyamavyayaḥ

śarīrastho'pi kaunteya na karoti na lipyate

O Kaunteya, the self being without beginning and without attributes, is imperishable Paramātmā (Supreme Soul), though dwelling in the body, it neither acts, nor is tainted. 31

Comment:—

'Anāditvānnirguṇatvātparamātmāyamavyayaḥ'—As has been mentioned in the nineteenth verse also, the self is without beginning. But there prakṛti has also been called, beginningless. So what is the difference between the two? In response to this question, the Lord explains, that the self is without attributes (guṇas), and their evolutes, while prakṛti, is full of three guṇas and modifications. The self, being free from guṇas and modifications, is the imperishable and untainted Supreme Soul.

'Śarīrastho'pi kaunteya na karoti na lipyate'—The self, in spite

of dwelling in a body, neither acts nor is tainted, it remains detached, from prakṛti and is attributeless and imperishable. It is, neither a doer, nor an enjoyer. But, when It identifies Itself with a body, It assumes, that It is a doer as well as, the enjoyer of pleasure and pain. But, actually It is only an illuminator and spectator, It is never tainted, because of being a portion of the Lord. It ever rests in Him. The illuminator, here means, illumination incarnate. It is not an illuminator, in relation to the illumined.

Here the term 'Api', signifies that every embodied being, from an ant to Lord Brahmā since eternity, has been unattached and untainted, by its own intrinsic nature. He had never any identity with a body, as the two belong to two different classes. The body, being an evolute of prakṛti, remains seated in Matter, while the self being a fragment of God remains, identical with the Lord. However he may seem to be mixed up, with the body and feel identified with the body, his untaintedness, is never affected. He, ever remains untainted. He may not realize this fact, yet he undergoes no modifications. The self, did nothing, does nothing, was neither contaminated, nor gets contaminated.

Though the self, seated in prakṛti, becomes a doer and an enjoyer, yet in the twenty-first verse, the Lord announced, that the spirit seated in prakṛti, experiences pleasure and pain. While, here He declares, that the self (Spirit) in spite of dwelling in the body, is neither a doer nor an experiencer. Actually prakṛti and its evolute, body—both are one and the same. Actually, the self has no connection, either with the individual body, or the collective prakṛti. But, it assumes itself, as a doer and an experiencer, by identifying itself with a body, otherwise it is neither a doer, nor an enjoyer.

Appendix—The self is without beginning while the body has a beginning. The self is without 'guṇas' (attributes) while the body is an evolute of 'guṇas'. The self is the Supreme Soul but the body is the non-self. The self is imperishable while the body

is perishable. Therefore though an ignorant person holds that the self dwells in the body but in fact it does not rest in the body viz., it is totally detached from the body—‘na karoti na lipyate’. The reason is that the body is related with the world but the self is related with the Supreme Soul (God). Therefore the self can never abide in the body. But without paying attention to this fact, a man assumes the self to be abiding in the body.

‘Nirguṇatvāt’—Though the self is devoid of guṇas, yet it is bound by being attached to ‘guṇas’ (Gītā 13/21). Outwardly it appears that bondage is natural and salvation will be attained by making efforts. But the fact is that salvation is natural and a person himself paves the way to bondage. Guṇas are not at all related with the self but they are related with ‘Prakṛti’ (Gītā 13/23). Therefore the self is without beginning, without attributes, is the Supreme Soul, is imperishable and it neither acts nor is tainted—all this is quite natural. A striver has to realize this naturality of one’s own.

As while residing in a house, we are different from the house, so are we (the self) assuming to be dwelling in the body, different from the body.

‘Na karoti na lipyate’—The self neither acts nor is tainted—this fact is not a result of any spiritual practice, but it is so by nature. It means that in the self there is no doership-enjoyership—it is self-evident. It needs no effort viz., nothing is to be done for it. It means that doership and enjoyership are not to be wiped out but they are not to be accepted in the self; but a striver has to realize their absence because in fact they are not in the self. Therefore a striver should realize that he is neither a doer nor an enjoyer. Realization of freedom from doership and enjoyership in the self (disinterestedness and freedom from the sense of mine) is liberation from the worldly bondage. In the Gītā, this point has been declared in this way that the memory is gained—‘naṣṭo mohah smṛtirlabdḥā’ (18/73).

If the self is not the doer and enjoyer, then who is the doer and

enjoyer? Let us reflect upon it. First think over—who is a doer? The body is not the doer because it is perishing every moment. Mind, intellect, citta (faculty of reflection) and ego—these four are instruments which are called internal instruments (antaḥkaraṇa). This ‘antaḥkaraṇa’ is also not the doer because the instrument depends upon the doer but the doer is independent—‘svatantraḥ kartā’ (Pāṇi. chap. 1/4/54). An instrument is very helpful in the accomplishment of an action (task)—‘sādhakatamaṁ karaṇam’ (Pāṇi. chap. 1/4/42). Therefore without the instrument an action is not accomplished at all. As a pen does not write independently but that is merely an instrument for writing which depends upon the writer (doer). Therefore an instrument is not a doer and a doer is not an instrument. Secondly if there is doership in the instrument, why does the self feel happy and sad? If the instrument is happy and sad, what harm does it cause us? The true self is also not the doer because ‘I’ness is the evolute of ‘Prakṛti’, then how is this ‘I’ness possible in the self which transcends ‘Prakṛti’? Had there been doership in the self, it would have never been destroyed because the self is imperishable. Therefore here the Lord negated doership in the self—‘na karoti’.

In the eighteenth chapter also the Lord declares, “He who assumes the self as the doer, that man of perverse understanding does not see right because his mind is not pure” (Gītā 18/16). In fact he who is an enjoyer (experiencer) (who becomes happy and sad) is a doer.

Now let us reflect upon—who is an enjoyer? The enjoyer is neither real nor unreal. The real can’t be an enjoyer because the real lacks nothing—‘nābhāvo vidyate sataḥ’; while the enjoyership comes to an end—‘na lipyate’. The unreal can also not be an enjoyer because the unreal has no existence—‘nāsato vidyate bhāvaḥ’. In the unreal there is no consciousness. Therefore in the unreal there can’t be even an imagination of enjoyership. It means that doership and enjoyership are neither in the real nor in the unreal. In the union of the real and the unreal also there is neither doership nor enjoyership; because as the union of the

day and the night is impossible, so is the union of the real and the unreal impossible. Therefore doership and enjoyership are merely assumed—'kartāhamiti manyate' (3/27). When a striver discriminately, totally renounces attachment to the body viz., wipes out the sense of 'I' and 'mine' (which is actually not there), then he remains neither a doer nor an enjoyer but only a divine entity remains. In this way a striver, having realized the absence of doership and enjoyership in him, is liberated viz., he does not remain a doer or an enjoyer (experiencer) but remains the Pure Self (Divine Entity).

'Na karoti na lipyate'—The Lord has explained and discussed this expression in the thirty-second and thirty-third verses of this chapter.



Link:—How is the self dwelling in the body, not tainted?

The answer ensues:—

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३२ ॥

yathā sarvagataṁ saukṣmyādākāśaṁ nopalipyate
sarvatrāvasthito dehe tathātmā nopalipyate

As the all-pervading ether is not tainted because of being subtle, so the self (ātmā) permeated everywhere in the body, is not tainted. 32

Comment:—

[In the previous verse, the Lord explained by the expression 'Na karoti' (neither acts), that the self is a non-doer, while by the expression 'Na lipyate' (nor is tainted), He explained that the self, is not an experiencer. But here in this verse, first He explains, how the self, is a non-experiencer, while in the next verse, He will explain how the self, is a non-doer. Why has He changed the order? The answer is, that a man performs actions in order to, receive its fruit. So, first he thinks of the reward,

and then performs actions. Thus, the Lord asks a striver, not to be an enjoyer. By renouncing the fruit of action, doership, is automatically renounced.]

'Yathā sarvagataṁ saukṣmyādākāśaṁ nopalipyate'—Ether equally, pervading the air, fire, water and earth is not tainted by their qualities and modifications, because of its subtle character.

'Sarvatrāvasthito dehe tathātmā nopalipyate'—As ether, equally pervading the gross elements, such as air etc., is not tainted, so the Self pervading, all bodies is not tainted, because it is eternal, omnipresent, immovable, constant, everlasting, unmanifest, unthinkable and immutable (Gītā 2/24-25) and the entire universe, is pervaded, by the imperishable Self (Gītā 2/17).

Appendix—Consciousness is one but because of ego, it appears diverse. The soul is called a fragment because it has identified itself with ego, a fragment of 'aparā prakṛti' (lower nature)—'mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ' (Gītā 15/7). If it does not identify itself with ego, there is only one consciousness. Besides that entity all is illusion. That divine entity is the base, support, illuminator and refuge of all illusions. That divine entity is not unipresent but that pervades everywhere. The entire creation (actions and objects) are within that entity. The creation is born and perishes but that entity remains the same. It means that the divine entity neither dwells in the body nor in prakṛti only but like the ether pervades everywhere within and without the entire creation including all the bodies. That all pervading entity is the self and that is Godhood. It means that the omnipresent entity is only one. That is Yoga of the Yogīs, that is wisdom of the wise and that is God of devotees. A striver should always aim at attaining that entity.

That entity seems to be unipresent because of ego. That ego is based on the desire for pleasure. While practising the spiritual discipline also, a striver starts enjoying pleasures—'sukhasaṅgena

badhnāti' (Gītā 14/6). This desire for pleasure lingers till a striver transcends the three guṇas (modes). Therefore a striver should be very cautious in order to ward off the desire for pleasure.



Link:—In the preceding verse, the Lord explained that the Self is not tainted i.e., the Self is not an enjoyer. In the next verse, He will explain, how the Self is not a doer.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३ ॥

**yathā prakāśayatyekah kṛtsnaṁ lokamimaṁ raviḥ
kṣetraṁ kṣetrī tathā kṛtsnaṁ prakāśayati bhārata**

O scion of the Bharata (Arjuna), as the one sun, illumines the entire universe, so does the Lord of the Kṣetra (spirit) light up, the whole Kṣetra (field). 33

Comment:—

'Yathā prakāśayatyekah kṛtsnaṁ lokamimaṁ raviḥ'—One sun, illumines the entire universe, and all activities are performed in its light, but it has no feeling of doership. A learned Brāhmaṇa, studies the Vedas in the light of the sun, while a hunter shoots animals in the same light, but the light is not held responsible, for the study of the Vedas or for hunting.

Here the term 'Loka', stands for the entire universe (fourteen worlds), because all objects (moon, stars, fire, jewels and herbs etc.) are, illumined by the sun.

'Kṣetraṁ kṣetrī tathā kṛtsnaṁ prakāśayati bhārata'—Like the sun, one Kṣetrī (Kṣetrajña or spirit), illumines the entire field (bodies) i.e., all actions are performed in the light of the spirit (self), yet the self, neither performs actions nor, does it cause them to be performed.

The sun, illumines the gross universe only i.e., actions of the gross universe, are performed in the light of the sun, while

the self (spirit), illumines the gross, subtle and causal, all the three kinds of bodies, i.e., in its light, all actions of the three kinds of bodies, are performed.

As the sun, has no pride of doership of illumining the entire universe, nor is it tainted by the evil of partiality, the self also remains untainted, unattached, impartial and uniform, without having a pride of doership of infusing the light of life, and activity into the entire universe. It is the self, which is the base and illuminator, of all actions, things and appearances etc., because, nothing can exist without a base, and nothing can be illumined, without an illuminator.

Appendix—As the sun illumines the entire universe and in its light all the good and evil actions are performed but the sun is neither the doer nor the enjoyer of those actions. Similarly the self illumines all the bodies of the entire universe viz., provides existence and agility to them, but in fact it itself neither does any action nor is tainted viz., it is neither a doer nor an enjoyer. It means that the pure self takes no pride in illumining the bodies of the entire universe.

Only one, who can do a work, is responsible to do it. As however expert a painter may be, he can't make a painting without the material (colour and brush etc.,) similarly the self can do nothing without the help of 'Prakṛti', therefore the self cannot be responsible at all to do any action. This is everyone's experience that we can do nothing without the body. Therefore the body is of use only, if we want to do an action with it. If we don't want to do any work, then what is the use of the body? It is of no use. If we don't want to see any object, what is the utility of the eye for us? If we don't want to hear, what is the use of the ear to us? In the performance of physical actions, the physical (gross) body is used. In reflection and meditation, the subtle body is used. In trance, the causal body is used.* If we do nothing with these three bodies, what is their use to us?

* Trance and relapse (deviation)—both occur in the causal body. When

The body and the actions performed with the body are useful for the world. The self is a divine entity, therefore the body and the actions performed with the body are of no use for the self. The self lacks nothing, it is self sufficient, therefore we need nothing for ourselves. Besides the divine entity (self), there is none else because the reality can be only one, not two. Therefore we need no companion. Thus when we have no affinity with any action (doership), nor we have any relation with the thing to be acquired through desire, nor have we any affinity with the possessions (sense of mine), the identification with 'Prakṛti' will be cut asunder. With the breach of identification with 'Prakṛti', the activity will take place but there will be no one as doer or an enjoyer (Gītā 13/29).



Link:—Now the Lord winds up the topic of Kṣetra (Field, body), and Kṣetrajña (knower, self), by mentioning the reward of fully grasping the difference, between the two.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३४ ॥

kṣetrakṣetrajñayorevamantaram jñānacakṣuṣā
bhūtaprakṛtimokṣam ca ye viduryānti te param

Those, who with the eyes of wisdom, perceive the difference between Kṣetra (Field) and Kṣetrajña (the knower of the field) and between prakṛti along with its evolutes and the self (ātmā), attain the Supreme. 34

Comment:—

[The Discipline of Knowledge, begins with discrimination, and ends in real discrimination (knowledge). Discrimination, enables a man to renounce his affinity, with prakṛti and leads him to God-realization. This fact, is mentioned here.]

affinity is renounced with the causal body, that is the natural state of Self-realization (Sahaja Samādhi or Sahajāvasthā).

'Kṣetrakṣetrajñāyorevamantaram jñānacakṣuṣā'—Here, the expression 'Jñānacakṣuṣā' (eye of wisdom), denotes discrimination between the real, and the unreal, Kṣetra and Kṣetrajña. The Kṣetra, (Field) ever undergoes modifications, but the Kṣetrajña (spirit) (the knower of the field), always remains the same and no modification, is ever possible in it.

'Bhūtaprakṛtimokṣaṁ ca ye viduryānti te param'—Discrimination, enables a man to renounce his connection with prakṛti, and its evolutes. When a striver realizes, that he (self), is different from prakṛti, he attains God.

This God-realization, has been explained by the Lord, by different expressions (in the fourth verse of the twelfth chapter, in the eighteenth and twenty-third verses as well as in this verse of the thirteenth chapter).

In the Discipline of Knowledge, identification of the self with the body, is the main obstacle to God-realization. So, in the first and the second verses, the Lord discussed that the spirit (self) is different from the body (Kṣetra) (field). Then, He described in several ways, that Kṣetrajña is different from Kṣetra. Here, He is concluding the topic by declaring, that those who perceive the difference between Kṣetra and Kṣetrajña properly, their affinity, with Kṣetra, is totally renounced.

Kṣetrajña, has accepted its separateness from God, by having a disinclination for Him, while it has assumed its identity with Kṣetra by having an inclination for it. So, the Lord declares, both the facts—that it has its identity with God, while, it is totally distinct, from Kṣetra. The Lord, in the second verse of this chapter, declared its identity with God, while here He is explaining that Kṣetra has its identity, with the world. Both the statements, mean that Kṣetrajña, has its identity, with God.

Into a pitch dark house, no one dares to go, after hearing that it is inhabited by scorpions, snakes and thieves etc., and is also haunted by ghosts and evil spirits. But, when a courageous person,

enters the house with a lamp, all kinds of fears are removed, because he finds nothing of that sort in the house. Similarly, by having disinclination for God, Who pervades everywhere, in the form of light, the world, appears to exist to him, and he is haunted by several kinds of fear. But when he realizes the reality, he comes to know, that the world has no existence, and all his fears, are removed. Then he beholds only God, Who pervades every person, thing and circumstance, all the time. A lamp, has to be brought, in order to remove darkness, but this light (God), is not to be brought from, anywhere. Therefore, a striver, by renouncing totally his affinity, with the world, naturally realizes the Supreme.

Appendix—The knowledge of the distinction between ‘Kṣetra’ and ‘Kṣetrajña’ is called ‘discrimination’. The strivers who having attached importance to this discrimination, perceive the difference between ‘Kṣetra’ and ‘Kṣetrajña’ in right perspective, and realize ‘Prakṛti’ and its evolute (body) totally different from the self, attain God. From their view-point nothing else remains besides the Pure Consciousness.

The Lord by the expression ‘madbhāvāyopapadyate’ (13/18) mentioned the attainment of God endowed with attributes, while here by the expression ‘ye viduryānti te param’ He mentions the attainment of attributeless God (the Absolute). In fact the attainment of ‘madbhāva’ and ‘param’ is one and the same (Gītā 8/21, 14/27).



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः ॥१३॥
om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde kṣetrakṣetrajñavibhāgayogo
nāma trayodaśo'dhyāyah

Thus with Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the

Supreme, the scripture of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this is the thirteenth discourse designated:

"The Yoga of Discrimination, between the Kṣetra and the Kṣetrajña."

In this chapter, there is description of the distinction between, Kṣetra (Field, Prakṛti) and Kṣetrajña (Knower of the field, spirit). When a striver realizes, that the Kṣetra, is different from the Kṣetrajña, he realizes his union, with God. So the chapter has been entitled "Kṣetrakṣetrajñavibhāgayoga."

Words, letters and Uvāca (said) in the Thirteenth Chapter—

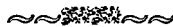
(1) In this chapter, in 'Atha trayodaśo'dhyāyaḥ' there are three words, in 'Śrībhagavānuvāca', there are two words, in verses, there are four hundred and eight words, and there are thirteen concluding words. Thus the total number of words is four hundred and twenty-six.

(2) In this chapter in 'Atha trayodaśo'dhyāyaḥ', there are eight letters, in 'Śrībhagavānuvāca' there are seven letters, in verses, there are one thousand and eighty-eight letters, and there are fifty-two concluding letters. Thus the total number of letters, is one thousand one hundred and fifty-five. In this chapter, there are thirty-two letters, in each verse.

(3) In this chapter there is one 'Uvāca' (said)—
'Śrībhagavānuvāca'.

Metres Used in the Thirteenth Chapter

In this chapter, out of thirty-four verses, in the first quarter of the first verse and the third quarter of the eighteenth verse, 'ma-gaṇa' being used there is 'ma-vipulā' metre; in the third quarter of the seventeenth verse and first quarter of the thirty-first verse, 'ra-gaṇa' being used there is 'ra-vipulā' metre; and in the first quarter of the twenty-third verse 'na-gaṇa' being used there is 'na-vipulā' metre. The remaining twenty-nine verses possess the characteristics, of right 'pathyāvaktra', Anuṣṭup metre.



॥ Shri Hari ॥

Fourteenth Chapter

INTRODUCTION

At the end of the thirteenth chapter, Lord Kṛṣṇa said that he, who with an eye of wisdom, perceives the difference between Kṣetra and Kṣetrajñā, attains the Supreme. Now a question arises as to what that wisdom (Jñāna) is, what its value or glory is and how it is easily gained? The Lord, starts the fourteenth chapter, in order to answer these questions.

Connection with prakṛti and its evolutes, leads to bondage. The Lord, in the thirteenth chapter, explained how to renounce connection with prakṛti. Now, He starts the fourteenth chapter, in order to explain the method of renouncing the link with its evolutes, the Guṇas. In the first two verses, He glorifies wisdom.

श्रीभगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

śrībhagavān uvāca

param bhūyaḥ pravakṣyāmi jñānānāṁ jñānamuttamam
yajjñātvā munayaḥ sarve parāṁ siddhimito gatāḥ

The Blessed Lord said:

I shall once again explain to you that supreme wisdom (Jñāna), the best of all wisdoms by knowing which, all sages have attained the highest perfection, and were liberated, from this mundane existence. 1

Comment:—

'Param bhūyaḥ pravakṣyāmi jñānānāṁ jñānamuttamam'—The

expression 'Bhūyaḥ pravakṣyāmi', denotes the Lord's declaration to explain the knowledge (Jñāna) (discrimination) of Kṣetra and Kṣetrajña, prakṛti (Matter) and Puruṣa (Spirit), as described in the eighteenth, twenty-third and thirty-fourth verses of the thirteenth chapter.

This wisdom (Jñāna) is the supreme of all other knowledge—spiritual as well as mundane, of arts, sciences, languages and scripts etc., because other knowledge leads to bondage, while it leads to God-realization. Here, the Lord has used, two terms 'Uttama' and 'Para', which mean the same 'Supreme' or 'the best'. The term 'Uttama' (best) denotes that this knowledge is the best, as it is conducive to renouncement of connection between the body and the world, while the term 'Para' (Supreme) denotes that this knowledge, tends to God-realization.

'Yajñātva munayaḥ sarve parām siddhim ito gatāḥ'—By knowing, i.e., realizing that supreme wisdom all great sages who attained God-realization, and being liberated, from mundane existence, without any exception.

A muni (Sage), is he, who renounces his affinity, with the body. The expression, 'Parām siddhim' denotes, that all the mundane perfections including the Siddhis, such as, Aṇimā, Mahimā and Garimā etc., gained, by the Yogīs are merely imperfections, because all of these lead to bondage, and the cycle of birth and death and are obstacles to God-realization. The highest perfection, is God-realization because it frees a man from the cycle of birth and death.

Appendix—(This fourteenth chapter is an appendix to the thirteenth chapter.) This wisdom of the division between 'Kṣetra' and 'Kṣetrajña' is superior to all other earthly and unearthly wisdoms and is the Supreme. This wisdom is an unerring device for God-realization, therefore having realized this wisdom, all strivers attain God viz., are liberated from mundane existence.

‘Jñānānām jñānamuttamam’—This expression means that this wisdom is superior to Sāttvika, Rājasa and Tāmāsa knowledge and also to the earthly as well as unearthly knowledge and is the Supreme. No other wisdom besides this can lead a striver to the attainment of the highest perfection. There is nothing else besides God—this realization is the attainment of the highest perfection. It means that for the man who has attained the highest perfection, actions and objects lose their existence totally and nothing remains in his view except that divine entity which really exists.



इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

idaṁ jñānamupāśritya mama sādharmyamāgatāḥ
sarge'pi nopajāyante pralaye na vyathanti ca

Those, who having taken refuge in this wisdom and have merged into My Being, are not born again, at the time of a new creation, nor do they suffer, at the time of final dissolution. 2

Comment:—

‘Idaṁ jñānamupāśritya’—In the preceding verse, the term ‘wisdom’ was qualified by the adjectives, supreme and best. Having acquired that wisdom, a man’s doubts perish, and he becomes, an embodiment of wisdom.

‘Mama sādharmyamāgatāḥ’—Having acquired that wisdom, people enter into the Lord’s Being i.e., they become free from doership and enjoyership, like the Lord and realize that they are uniform and untainted, like Him.

The wise, become uniform and untainted, like the Lord, but they cannot create, sustain and destroy the universe, like Him. Some of the Yogīs by the practice of Yoga, acquire some exceptional power, but that cannot be on a par with, the Lord’s power, which is but natural. The power of a Yogī, is limited,

while that of the Lord is unlimited, as He is, omnipotent.

'Sarge'pi nopajāyante'—Here, the term 'api' (also), denotes that the wise are not born, even at the time of creation, when different worlds come into existence, and their masters or officers are born. Those wise men, being free from contact with the Guṇas, are not born, because it is contact with the Guṇas which determines, one's birth.

'Pralaye na vyathanti ca'—At the time of final dissolution, all beings are scorched or drowned by floods. There is commotion and lamentation in the entire universe. But, those wise men are not tormented, they do not undergo any commotion or lamentation.

They are neither born, at the time of new creation, nor are tormented at the time of final dissolution, because their contact with Prakṛti and its Guṇas, which is the cause of birth, death and lamentation etc., is totally, renounced.

Appendix—Till affinity with the causal body, persists in mediation, a striver attains 'nirvikalpa sthiti' (a state of trance) and when this affinity goes away, then there is natural transcendental awareness—'nirvikalpa bodha'. There is relapse from the 'nirvikalpa sthiti' but from 'nirvikalpa bodha' there is no such relapse. It means that there is deviation in 'nirvikalpa sthiti' but there is never any such deviation at all in 'nirvikalpa bodha'; this transcendental awareness ever remains the same. This fact has been pointed out here by the expression 'sarge'pi nopajāyante pralaye na vyathanti ca'.

There are new creation and final dissolution in 'Prakṛti'. Having attained God, Who transcends 'Prakṛti', there is no effect of the new creation and final dissolution because that God-realized soul has no affinity with 'Prakṛti'. That state, when there is no affinity with 'Prakṛti', is also called 'ātyantika pralaya'. It means that when a man has affinity with the body, the evolute

of 'Prakṛti', he becomes dependent* and follows the cycle of birth and death; but having totally renounced affinity with the evolute of 'Prakṛti', he becomes independent, unconcerned and is freed from birth and death forever.

'Mama sādharmyamāgatāḥ'—This expression means that as God is Truth-Consciousness-Bliss solidified, so do the self-realized exalted souls become Truth-Consciousness-Bliss solidified.



Link:—Those who have become one with God, are not born again, at the time of creation. But, what about those who are born? The process of their emanation, is described, in the next verse.

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम्।

सम्भवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

mama yonirmahadbrahma tasmingarbhāṁ dadhāmyaham
sambhavaḥ sarvabhūtānāṁ tato bhavati bhārata

My primordial matter (prakṛti), known as the great Brahma, is the womb of all creatures; in which, I place the seed of all life. The birth of all beings, follows from this combination of matter and Spirit. 3

Comment:—

'Mama yonirmahadbrahma'—Here, the primordial Matter (Prakṛti), has been called 'Mahad Brahma', because of the following factors:—

(1) The Lord is beyond the great and the small, therefore, He is the subtlest, as well as the grossest. In the entire universe, besides the Lord the largest entity, is the primordial matter. So, the primordial matter (mūla Prakṛti), has been called 'Mahad Brahma'.

(2) The primordial matter is called 'Mahad Brahma', because

* 'Kāryate hyavaśaḥ karma sarvaḥ prakṛtijairguṇaiḥ' (3/5)

'Avaśaṁ prakṛtervaśāt' (9/8)

Rātryāgame'vaśaḥ pārtha prabhavatyaharāgame' (8/19).

it is, in between 'Mahat' (Mahattattva i.e., cosmic intelligence), and 'Brahma' (God).

(3) In the preceding verse, the terms 'Sarga' and 'Pralaya' respectively, may be misinterpreted, as Brahmā's day and night. So, 'Mahad Brahma' has been used, to denote new creation (revelation of Brahmā) and final dissolution (dissolution of Brahmā). It means, that a liberated soul's affinity, is renounced with the primordial Matter. So it is, neither born, at the time of new creation, nor are tormented at the time of, dissolution.

The primordial matter, being the birth abode of all beings, is called a womb. Infinite universes, emanate from it, and again merge into it. It is the cause of all mundane powers, and energies.

This primordial matter is called 'mama' (my), because it is the Lord's, it functions under His control, only. Without His will, it cannot do anything, through its own power. "With Me as the supervisor, prakṛti brings forth, the whole creation" (Gītā 9/10). The Lord has used the expression 'Mama mahadbrahma' in order to explain, that He is superior to prakṛti.

The spirit in spite of, being a fraction of the Lord, establishes its contact not only with prakṛti, but also with its evolutes, the three Guṇas and their evolute, the body, having a disinclination for the Lord thus gets bound. So, the Lord, wants to emphasize the fact, that affinity of the spirit is, with God, Who is superior to His Prakṛti, as the spirit, is His portion (Gītā 15/7). Therefore, the spirit should not degrade itself, by assuming affinity with prakṛti.

'Tasmingarbhāṁ dadhāmyaham'—Here the term 'Garbham' (seed), stands for totality of beings, with their actions and past influences (latencies). The Lord, does not place any new seed. The beings, who are following the cycle of birth and death, since time immemorial, merge in Prakṛti, at the time of final dissolution (Gītā 9/7). When their actions, having become mature, are inclined to bear fruit, the Lord at the time of new creation,

brings them into further contact with prakṛti (this contact was already there, with the causal body). This further gross contact is what, He means by placing the seed.

'Sambhavaḥ sarvabhūtānām tato bhavati bhārata'—After the Lord, has placed the seed in prakṛti, all beings with their gross and subtle bodies, are reborn. The birth of beings, at the time of creation, is called the discharge of spirits (Visarga), which also goes by the name of primeval action (Karma). So, it is the primeval action, or primeval idea of the Lord, which brings forth, the existence of beings (Gītā 8/3).

[So long as the spirit (Embodied Soul), is not emancipated, it continues to have its affinity with prakṛti and its portion, the causal body. So, at the time of final dissolution, the spirit with the causal body, merges in prakṛti.]

Appendix—The Lord means to say that though the self has got entangled in the cycle of birth and death, yet it is His fragment. The soul is identical in attributes with Him, not with the body.



Link:—In the preceding verse, there was description of the birth of all beings, in totality. Now, He describes the birth of all beings individually, in the next verse.

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

sarvayoniṣu kaunteya mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahadyonirahaṁ bījapradāḥ pitā

Of all the bodies that take birth from different wombs, this Primordial Matter (Brahma or Prakṛti) is the Mother, while I am the seed-giving, Father. 4

Comment:—

'Sarvayoniṣu kaunteya mūrtayaḥ sambhavanti yāḥ'—All beings

born from a womb, such as men and animals etc., born from eggs, such as birds and snakes etc., born from sweat, such as louse etc., and sprouting forth from the earth, such as plants and vegetation etc., having different shapes and of different species, including the gods, manes, devils, ghosts and other evil spirits etc., are included, in the term 'Sarvayoniṣu mūrtayaḥ', (all the species).

A poet, has rightly said, that a turban, luck, speech, personal nature, shape, sound, thoughts and writing, are not similar, even of two persons. In eighty-four lac species, so many beings since eternity have taken birth, but their shapes are different from one another.

'Tāsām brahma mahadyoniraham bijapradāḥ pitā'—The primordial Matter, is the Mother of all beings, that take birth from different sources, as mentioned above, while God is the seed-giving father. The bodies, of different colours and shapes, are constituted of matter, while the spirit dwelling in them, is a portion of the Lord. The Lord Himself, declares, "Know Myself to be the Kṣetrajña (Spirit), in all the Kṣetras (bodies)" (Gītā 13/2). This can be clarified, by giving an illustration of a piece of cloth, which is wet. In the piece of cloth there are many minute holes. If it is soaked in, water it permeates, all the holes, equally. In this illustration, the piece of cloth denotes matter (Prakṛti), each of the holes denotes a body and the water, which permeates the holes and the cloth denotes God. It means, that God permeates all bodies and the entire, universe. Though in different bodies He seems different like water in holes.

Appendix—Eighty-four lac wombs, gods, manes, celestial singers, ghosts, evil spirits, demons, devils, moving and unmoving creatures, water creatures, land creatures, birds, creatures born from the womb, creatures born from eggs, plants etc., sprouting from the ground, creatures born of perspiration etc.,—all should be included within the term 'sarvayoniṣu'. The same fact has been mentioned in the sixth verse of the seventh chapter by the

expression 'etadyonīni bhūtāni sarvāṇītyupadhāraya' and in the twenty-sixth verse of the thirteenth chapter by the expression, 'yāvatsañjāyate kiñcitsattvaṁ sthāvarajaṅgamam'.

Here the term 'mūrti' means body. Within this concrete-abstract, manifest-unmanifest—both kinds of bodies should be included. The earth, water and fire are manifest. Air and ether are unmanifest. The bodies of ghosts, demons and evil spirits etc., are also unmanifest as in their bodies there is predominance of air.

The Lord in the first and the second verses declared that if a man (the Self) has no affinity with 'Prakṛti', he is free from birth and death and in the third and the fourth verses He declared that by having affinity with 'Prakṛti', he has to follow the cycle of birth and death. The same fact (mentioned in the third and fourth verses) has been described in detail ahead from the fifth verse to the eighteenth verse.



Link:—In the next verse, the Lord explains how the guṇas (modes of nature), evolved from prakṛti, bind the spirit.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥५॥

sattvaṁ rajastama iti guṇāḥ prakṛtisambhavāḥ
nibadhnanti mahābāho dehe dehinamavyayam

Sattva, rajas and tamas—these guṇas (modes) born of prakṛti, bind the imperishable spirit to the body, O mighty-armed. 5

Comment:—

'Sattvaṁ rajastama iti guṇāḥ prakṛtisambhavāḥ'—The three guṇas—sattva, rajas and tamas are born of prakṛti (primordial matter), which has been called 'Mahad Brahma', in the third and the fourth verses.

Here the term, 'Iti' (these) denotes, that these guṇas (attributes

or qualities) out of which infinite universes evolve, and innumerable beings, diverse in character, are born, are neither more or less, than three in number.

'Nibadhnanti mahābāho dehe dehinamavyayam'—These three guṇas, bind the imperishable spirit, to the body. The fact is, that these guṇas do not bind the spirit, but it is the spirit, which is bound by assuming its affinity with the guṇas and their evolutes—(objects, wealth, family and body etc.). The spirit identifies itself, with the body and is attached to other persons and wealth etc. So in spite of being imperishable, it regards diseases and death of the body, as its own and also the loss of other persons and wealth etc., as its own.

It is a great wonder that the spirit in spite of being imperishable, immovable and uniform, being overpowered by guṇas and their propensities, itself becomes sāttvika, rājasa and tāmasa. Gosvāmī Tulasīdāsajī also declares in 'the Mānasa' that the spirit being a portion of the Lord, is imperishable, sentient, pure and naturally a mass of bliss (7/117/1).

Actually, the spirit is never bound by guṇas but when it assumes its affinity of 'I'ness, 'Mineness' and 'for me', with the body, it gets bound and the Lord seems to be attained with difficulty by it (Gītā 12/5). Due to body consciousness, bound by the three Guṇas, it cannot realize its immortality, which is beyond the three Guṇas. The embodied soul, in spite of, being bound by three guṇas in fact remains as it is. It means, that it does not decay. So it is called 'Avyayam'.

With the sense of 'I' and 'mine', in the body, these three guṇas, bind the soul in the body. In the absence of a sense of 'I' and 'mine' it is only God Himself.

An Important Fact

The spirit, assumes its affinity with the body, in two ways.

(i) I am the body—sense of egoism.

(ii) The body is mine—sense of mineness.

Thus, the spirit, by having links of egoism and a sense of mine, is bound by, the three guṇas.

Though a married person is linked with all members of the family of his wife, yet he regards necessities of his wife as his own, so the spirit having assumed its affinity with the body, regards the latter's necessities as its own. Moreover, in spite of being imperishable, it is afraid of death and has a desire to live. If it renounces its affinity with the body, it will have no desire to live, nor will it be afraid of death. Therefore, so long as, it has a desire to live, and is afraid of death, it means, that it is bound by guṇas.

The spirit is uniform and imperishable, while the body being kaleidoscopic and perishable, is decaying every moment. So, if a striver, does not attach importance to what is decaying and perishing every moment, he will realize automatically the imperishable and transcendental self.

Appendix—Being born of Prakṛti, Sattva, Raja and Tama—these three guṇas (modes) are in the 'Prakṛti' division. But a man (the self) assumes his relationship (of 'I' and 'mine') with the body, so these guṇas bind the imperishable self to the perishable inert body viz., 'I am the body and the body is mine'—this identification is caused. It means that all modifications emanate by having affinity with prakṛti. In the self there is no modification at all—'asaṅgo hyayaṁ puruṣaḥ' (Bṛhadāraṇyaka. 4/3/15), 'dehe'sminpuruṣaḥ paraḥ' (Gītā 13/22). It is because of these modifications that he has to be born and to die.

In fact the guṇas don't bind the individual self but this self by being attached to guṇas is bound (Gītā 13/21). If the guṇas bound the self, then a person could never be liberated from those guṇas, till they persisted, viz., he could not attain salvation.



Link:—In the preceding verse, the Lord explained that the three guṇas bind the spirit to a body. Now, in the next verse, he explains the essential character of sattva and the way in which, it binds the spirit.

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥

tatra sattvaṁ nirmalatvātprakāśakamanāmayam
sukhasaṅgena badhnāti jñānasaṅgena cānagha

Of these, Sattva, being pure illuminates and is flawless. It binds, (O sinless one) by creating attachment for happiness and knowledge. 6

Comment:—

'Tatra sattvaṁ nirmalatvāt'—In the preceding verse, the Lord described the three guṇas. Out of these three, Sattva is stainless and so it is conducive to, the knowledge of God-realization.

'Prakāśakam'—Sattva being stainless and pure is illuminating, and free from morbidity, of any kind. As in light, all objects are clearly visible, with the predominance of Sattvaguṇa, all the propensities of Rajoguṇa and Tamoguṇa, are clearly seen. Desire, anger, greed, pride and envy etc., which evolve from Rajoguṇa and Tamoguṇa, are clearly seen in that light. With the predominance of Sattva, the senses become animated and the mind, works more promptly in understanding mundane, as well as, the spiritual, topics.

The quality of Sattva (mode of goodness) can be divided into two parts—(i) Pure Sattva (ii) Impure Sattva. The former aims at God-realization, while the latter at mundane pleasures and prosperity.*

With the predominance of the mode of pure Sattva, a striver,

* The impure Sattva is called so because it does not aim at God-realization. This impure Sattva has 'Rājasa' in it.

having the aim of God-realization, has a natural inclination for spiritual progress, while a person possessing the mode of impure Sattva, hankers after worldly pleasures and prosperity, which lead him to bondage. Even in the impure Sattva the intellect scans and grasps worldly objects properly and minutely. Having this mode, scientists make inventions, but having no aim for God-realization, because of their pride of success and desire for praise and money etc., get bound.

'Anāmayam'—In fact, the quality of Sattva is not totally flawless, but it is more flawless than either Rajoguṇa or Tamoguṇa. Only the Lord, or the self, is totally flawless, but Sattvaguṇa has been called flawless, because, it is conducive to God-realization.

'Sukhasaṅgena badhnāti jñānasaṅgena cānagha'—Due to predominance of Sattva, a striver experiences, joy and peace. He is attached, to joy and peace, and he does not want to be deprived of these. This attachment, leads him to bondage.

During this period, his faculty of knowledge develops. He comes to know, several wonderful facts and topics, never known before. So he is attached to this knowledge, and he has a desire to maintain it forever. This attachment is the cause of his bondage. Moreover, his pride of superiority, that he knows more than others, also leads him to bondage. Thus he cannot transcend, the three guṇas. This attachment, is the quality of Rajas, which binds a striver (Gītā 13/21). If the striver, is not attached to joy and knowledge, he transcends, the three guṇas, including the Sattvaguṇa and realizes, the self.

A striver, should not enjoy that pleasure and knowledge, nor should he aim at them. He should think, that they are not conducive to attainment of his goal. Moreover, he has to attain that goal, which is an illuminator of pleasure and knowledge. Knowledge and pleasure, are mental projections during the preponderance of Sattva. These wax and wane, they come and

go, while the self remains uniform, and constant. It knows no increase or decrease. Therefore, a striver should remain quite unconcerned and indifferent, to these modifications. He should not enjoy them. Thus he will not get entangled, in pleasure and knowledge, the evolutes of Sattva. If he is not attached to them, he realizes, God quickly. Even if he does not renounce this attachment, by having an aim of God-realization, in course of time, he develops a disinclination for pleasure and knowledge, and then he attains, God.

Appendix—Here the Lord has declared that Sattvaguṇa is flawless—this is singularity of Sattvaguṇa. The reason is that Sattvaguṇa is very close to the transcendental position (state). Though Sattvaguṇa is flawless, but because of attachment it becomes full of flaws—‘sukhasaṅgena badhnāti jñānasaṅgena cānagha’; because attachment is the nature of Rajoguṇa—‘rajo rāgātmakam viddhi’ (Gītā 14/7). Happiness and knowledge are not obstructive to the transcendental position. But attachment to them is obstructive. Attachment means to assume them one’s own. In fact Sattvaguṇa is not one’s own, but it is of ‘Prakṛti’.

A man has the predominance of Rajoguṇa—‘rajasi pralayaṁ gatvā karmasaṅgiṣu jāyate’ (14/15), ‘madhye tiṣṭhanti rājasāḥ’ (14/18). Therefore so long as attachment persists, salvation is not attained; the Real Self being totally detached, complete detachment is essential for salvation.

The Lord has said Sattvaguṇa ‘anāmaya’ (free from blemish or flaw) and also the Supreme State as ‘anāmaya’—‘padam gacchantyanāmayaṁ’ (2/51). By this it should be understood that Sattvaguṇa is relatively flawless while the Supreme State is absolute flawless.

Though all the three modes are born of ‘Prakṛti’, yet Rajoguṇa evolves from longing and attachment and Tamoguṇa is born of ignorance (14/7-8), but Sattvaguṇa is born only of ‘Prakṛti’. It means that ‘Sattvaguṇa’ is born of ‘Prakṛti’ but it does not evolve

from any flaw. Therefore it has said to be 'anāmaya'.

Sāttvika happiness and Sāttvika knowledge are also not the nature of the self but being born of 'Prakṛti', are of others (alien) viz., are dependent. Sāttvika happiness is dependent, it is not one's own nature, it is not bliss of the self.

Difference between Sāttvika knowledge and divine knowledge (self-realization)—In Sāttvika jñāna "I am Jñānī (wise)"—this attachment persists but 'Tattvajñāna' is totally free from attachment viz., on self-realization, wisdom persists, but 'I am wise'—this (sense) does not remain. In Sāttvika knowledge the onlooker remains and he is conscious of his speciality but in 'Tattvajñāna' there is no spectator, the self-realized soul becomes perfect but he is not conscious of his speciality because he loses his individuality. This consciousness of speciality is attachment. When he accepts 'I am wise', then he is conscious of his speciality. On self-realization, the self-realized soul realizes the bliss in the self. In the twenty-seventh verse of the thirteenth chapter, there is the description of 'Sāttvika jñāna' and in the twenty-eighth verse of the same chapter, there is description of self-realization.



Link—In the next verse the Lord describes the characteristic of rajoguṇa and shows how, it binds, the spirit.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७ ॥

rajo rāgātmakaṁ viddhi tṛṣṇāsaṅgasamudbhavam
tannibadhnāti kaunteya karmasaṅgena dehinam

Know rajas to be of the nature of passion, the source of longing and attachment. It binds the spirit through attachment to action, O son of Kuntī. 7

Comment:—

'Rajo rāgātmakaṁ viddhi'—This quality of rajas, manifests

itself in the form of passion or attachment to persons, things and actions etc.

The Lord by the term 'Rāgātmakam' means to say that as in ornaments made of gold, there is nothing else besides gold, in Rajoguṇa there is nothing besides, attachment.

In the philosophy of sage Patañjali 'Rajoguṇa' has been manifested as 'activity' (action). But in the Gītā, the Lord (in spite of accepting activity, as the secondary characteristic of Rajoguṇa), declares attachment, as the main characteristic, of Rajoguṇa.* Therefore, the Lord exhorts Arjuna to perform actions, renouncing attachment (2/48). Performance of actions without attachment, leads a man to attain the Supreme (3/19). In the twenty-second verse of this chapter, the Lord while giving the marks of him, who has risen above the three guṇas, declares that he neither hates activity when present, nor longs for it when, absent. It means, that such a soul performs actions, without attachment. Thus, it is attachment only, which leads to bondage.

At the time of new creation, the Lord's resolve of becoming manifold from one, is translated into practice. In the Gītā, it is called karma (action) (8/3). When curd is churned, butter and butter-milk, are separated. Similarly, at the time of creation, with the rajoguṇī resolve, there is commotion in prakṛti (matter) and

* This is the singularity of the Gītā that without refuting a sect or an opinion, it expresses its view. In the Gītā on the one hand undertaking of an action is Rajoguṇa (14/12) while the action performed without attachment etc., is said to be Sāttvika (18/23). It means that actions do not lead to bondage, but it is attachment to them and the desire for their fruit which lead to bondage. A man free from attachment is not bound by actions (4/19). They do not lead the liberated souls to bondage (14/22). The Lord also performs actions at the time of the creation of the universe and also when He incarnates. But the actions do not bind Him because He remains unattached to them (9/9).

In the twenty-third, twenty-fourth and twenty-fifth verses of the eighteenth chapter the Lord has described three kinds of actions—Sāttvika, Rājasika and Tāmasika. Had all the actions been included in Rajoguṇa, they might have not been called Sāttvika and Tāmasika. It means that only attachment is Rajoguṇa.

then Sattvaguṇa, in the form of butter, and Tamoguṇa, in the form of butter-milk, are separated. By the Sattvaguṇa inner sense (mind), and senses; by Rajoguṇa, life-breath and organs of action; and by Tamoguṇa, gross objects and bodies etc., are created. Other things and objects, are created by the three guṇas. Thus the Lord creates, the entire universe Himself, being totally free from attachment (Gītā 4/13).

'Tṛṣṇāsaṅgasamudbhavam'—'Tṛṣṇā' is thirst or desire for hankering after things etc., not yet acquired of and maintaining these having acquired them. This desire, leads to attachment for those things and persons etc. This expression 'Tṛṣṇāsaṅgasamudbhavam', according to Sanskrit grammar has a double meaning—(1) It is the source of thirst (desire) and attachment. (2) It evolves from thirst and attachment. As a seed sprouts up into a tree, and a tree produces, several seeds, similarly rajoguṇa enhances desire, and attachment, while desire and attachment enhance rajoguṇa. It means, that they nourish each other. Thus, both the meanings are appropriate.

'Tannibadhnāti kaunteya karmasaṅgena dehinaṃ'—Rajoguṇa binds the spirit, through attachment to actions. With the predominance of Rajoguṇa there is enhancement of desire and attachment, which induce a man, to perform actions. When he starts actions, he is more and more entangled in their thought, as well as in thoughts of new actions. Thus a man, does not get an opportunity, to attain salvation. He, because of desire and attachment for actions is bound and follows a cycle of birth and death. So a striver, should perform actions without having a desire for their fruit, according to the circumstances available, but should not begin new actions, for prosperity and pleasure.

Here the term 'Dehinam' (spirit) denotes that Rajoguṇa binds through attachment to actions that spirit alone which assumes its affinity with the body. A man feels happiness in even performing actions with a selfish motive.

A man is also bound, when he has a desire to enjoy, the fruit of actions. Thus a man is bound by attachment to actions, and the fruit of actions.

In order to be free, from this attachment a striver, should always think of the kaleidoscopic nature of persons, things, incidents and circumstances etc. All of these are decaying and dying every moment. Even kings and emperors with all their luxuries, such as riches, palaces and attendants etc., have met, the same fate. Man should think, that he is going to meet the same fate. So, he should not waste his energy, intellect and time, by having attachment for actions and their fruit. This attachment, will lead him to a cycle of birth and death, and he will be deprived of the real attainment of human goal. Therefore, instead of performing new actions for prosperity and pleasure, he should do his prescribed duty, according to available circumstances, without having any attachment for it. Such thoughts, influence a striver, for detachment, from actions.

Appendix—Rajoguṇa binds a man (the Self) through attachment to actions. Therefore even Sāttvika actions, because of attachment, lead to bondage. If there is no attachment, the actions don't bind him (Gītā 18/17). Therefore by Karmayoga a striver attains salvation because in Karmayoga there is attachment neither to actions nor to their fruit (Gītā 6/4).



Link:—In the next verse, the Lord describes the characteristic of Tamoguṇa (darkness attribute or the Principle of Inertia), and the way in which, it binds the spirit.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

tamastvajñānajaṁ viddhi mohanam sarvadehinām
pramādālasyanidrābhistannibadhnāti bhārata

But, know Tāmasa (mode of darkness or ignorance) born of ignorance, deludes all embodied beings. It binds the spirit, O Bhārata, through inattention, indolence and sleep. 8

Comment:—

'Tamastvajñānajaṁ viddhi mohanam sarvadehinām'—Here the term 'tu' (but), has been used to denote that Tamoguṇa is far inferior to Sattvagūṇa and even, Rajoguṇa.

It is born of ignorance or folly, and it deludes embodied beings i.e., those, who regard the body, as their self. It enshrouds discrimination and so they cannot discriminate, between the real and the unreal; and the proper and improper. It does not allow to enjoy even Rājasika pleasure and prosperity. Then there is no question of the safety of Sāttvika happiness.

The Lord means to say, that human beings are deluded of Tamoguṇa, but He has used the expression 'Sarvadehinām' (all embodied beings), to denote that human beings, who lack discrimination are like other deluded beings, such as birds and beasts etc., that eat, drink, sleep and produce young-ones.

'Pramādālasyanidrābhistannibadhnāti bhārata'—This Tamoguṇa, binds embodied beings through heedlessness, indolence and sleep.

'Pramāda'—(Heedlessness), is of two kinds—(1) Heedlessness by which one does not discharge one's duty which is conducive to one's own welfare, as well as, to the welfare of others. (2) Heedlessness, by which one performs futile actions, which are of no use either to him or to others. Futile actions, can further be divided into two categories.

(i) Extravagance, on smoking, drinking and movies etc.

(ii) Playing cards and backgammon etc., shooting birds and beasts etc., and destroying plants etc.

Indolence, is also of two kinds—(1) In this state of indolence a man remains idle, sleeps more than is required and ever postpones

his work. This indolence, leads a man to bondage. (2) In the second kind of indolence, a person feels drowsy after the day's hard, mental and physical work. That sort of sleep is inevitable. This indolence is not a defect.

Sleep can also be divided into two parts—(1) Sleep which is necessary, for a healthy body and a healthy mind. It is regulated and is helpful in the practice of Yoga (Gītā 6/17). (2) Unnecessary sleep—One sleeps too much. It is a stumbling block to the practice of Yoga and so it is to be discarded (Gītā 6/16).

Thus Tamoguṇa (mode of ignorance), binds a man through heedlessness, indolence and sleep i.e., which are stumbling blocks, to his mundane and spiritual progress.

An Important fact

Sattva (mode of goodness), Rajas (mode of passion) and Tamas (mode of ignorance) bind a man (spirit). Out of the three, Sattva binds by attachment to happiness, and to knowledge, Rajas binds by attachment to actions, but in Tamas there is no need for any attachment, it automatically binds a man.

If a striver, is not attached to happiness, and is not proud of knowledge, his happiness and knowledge, will lead him to a state, which transcends the three guṇas. Similarly, actions and their fruit without attachment, will lead to attainment of the Supreme (Gītā 3/19).

The three guṇas (modes) are evolutes of prakṛti (nature) and he (the self), is free from nature and its modes. But, he is bound, because of his contact, with these modes. So, if he realizes this fact, he could be free from them.



Link:—In the next verse, the Lord describes the natural function of the three guṇas (modes), before these bind the spirit.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥

sattvaṁ sukhe sañjayati rajaḥ karmaṇi bhārata
jñānamāvṛtya tu tamaḥ pramāde sañjayatyuta

The mode of goodness (Sattva) sways one towards happiness, passion Rajas towards action, O Bhārata, while ignorance, veiling knowledge, leads one to, negligence and inattention (Tamas). 9

Comment:—

'Sattvaṁ sukhe sañjayati'—A striver, is attached to happiness and thus he is bound. Because of this attachment, he does not make any further spiritual progress, and transcend the three guṇas.

In the sixth verse of this chapter, the Lord declared that the mode of goodness, binds by attachment to happiness and knowledge. But here He refers to only attachment for happiness. It means, that pride of knowledge, also provides happiness which binds a striver. So, He describes, only happiness.

'Rajaḥ karmaṇi bhārata'—As a child, takes pleasure in moving his arms and legs etc., so a man feels happy while performing actions. As he is attached to actions, this attachment overpowers him. He pays attention to the Lord's words 'You are not entitled to the fruit of action' (Gītā 2/47), but he does not pay attention to the fact, that he should not be attached, to actions. He goes through the Lord's declarations such as, "Your right is to perform your duty; let your attachment, not be to inaction" and "Action is said to be the means of the sage who wishes to attain to Yoga" (Gītā 6/3). So he thinks, that he must perform actions. Thus, by performing actions he is attached to them. So the Lord warns him, that he should beware of attachment to actions, which binds him. A striver, should discharge his duty promptly by performing actions, but should not get attached to them (Gītā 6/4).

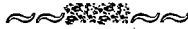
'Jñānamāvṛtya tu tamaḥ pramāde sañjayatyuta'—The mode of ignorance covers a man's discrimination and he cannot

distinguish, between the real and the unreal, right and wrong. So he is engaged, in idle pursuits, and does not discharge his duty, promptly.

Two characteristics of the mode of goodness, are—knowledge (discrimination), and illumination (light). The mode of ignorance, by covering discrimination, misleads a man to heedlessness and by covering light (purity of senses and mind), misleads him to indolence and sleep. So he cannot know reality in spite of reading and listening about it.

Appendix—Sattvaguṇa does not bind a striver merely by happiness but it binds by attachment to happiness—‘sukhasaṅgena badhnāti’ (Gītā 14/6). Similarly Rajoguṇa binds through attachment to action—‘tannibadhnāti kaunteya karmasaṅgena dehinam’ (14/7). But Tamoguṇa by its nature binds a man, in it there is no need for attachment. Therefore in Tamoguṇa the term ‘saṅga’ (attachment) has not been used.

‘I am happy’—this is attachment to happiness; and ‘I am doer of virtuous actions, my actions are very good’—this is attachment to actions. A man is bound only, when he gets attached viz., accepts his affinity with happiness or actions etc.



Link:—In the next verse, the Lord describes how these guṇas (modes) act, one over the other.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

rajastamaścābhibhūya sattvaṁ bhavati bhārata
rajaḥ sattvaṁ tamaścaiva tamaḥ sattvaṁ rajastathā

Goodness (Sattva) prevails, over passion (Rajas) and ignorance (Tamas), O Bhārata. Passion overpowers goodness and ignorance and ignorance predominates, goodness and passion. 10

Comment:—

'Rajastamaścābhibhūya sattvaṁ bhavati bhārata'—Goodness prevails, overpowering passion and ignorance. This mode develops illumination, purity, dispassion, generosity and detachment etc., overpowering, Rajoguṇa viz., greed, activity, disquietude and craving for worldly pleasure and prosperity etc., and Tamoguṇa viz., heedlessness, indolence, unnecessary sleep and delusion etc.

'Rajaḥ sattvaṁ tamaścaiva'—Passion prevails overpowering, goodness and ignorance viz., greed, activity, disquietude and craving for worldly pleasure and prosperity prevails over the propensities of Tamoguṇa and the quality of Sattva, mentioned above.

'Tamaḥ sattvaṁ rajastathā'—The mode of ignorance viz., heedlessness, indolence, excessive sleep and delusion etc., overpower, the traits of Sattvaguṇa and Rajoguṇa.

The order of describing should be that one of the modes, prevails overpowering the other two modes, and it binds a man. Here (from the sixth to the tenth verse), the Lord has reversed the order as the discussion relates as to how, it binds a man, how he is attached, and finally how, one of the modes prevails over the other two. This order is justified. The Lord, in the second verse of this chapter, explained that those who have renounced their connection with prakṛti, are not born at the time of creation, nor are they tormented at the time of dissolution. But those who are linked with prakṛti, get bound (14/5). Now a question arises, how they bind a man? The Lord, from the sixth to the eighth verse has explained how the three kinds of modes bind a man (spirit). Then, the question arises as to what they do before binding, the spirit. In response to this the Lord explains that they drive him to, happiness, to actions and to heedlessness (14/9). Again, the question arises how they drive him, so the Lord answers, that one of them prevails over the other two, (14/10). Thus the order kept by the God is justified.

Appendix—The mode (guṇa) which increases becomes predominant while the other two guṇas become subdued. This is the nature of modes.



Link:—When one of the modes, prevails over the other two, what are the marks of that prepondering mode? The Lord first delineates the marks of the predominance, of the mode of goodness.

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

sarvadvāreṣu dehe'sminprakāśa upajāyate
jñānaṁ yadā tadā vidyādvivṛddhaṁ sattvamityuta

When the vents of the body (senses and mind) are illumined by light (purity) and knowledge, then it may be said, that Sattva (goodness) is dominant. 11

Comment:—

'Sarvadvāreṣu dehe'sminprakāśa upajāyate jñānaṁ yadā'—When the mode of goodness prevails, overpowering the modes of passion and ignorance, all the senses and the mind, are illumined. As, in the light of the sun, the objects are seen clearly, one perceives things, in the right perspective. The mind thinks properly.

When the senses and the mind, are cleansed, one can distinguish between the real and the unreal, right and wrong, good and bad and what ought to be done and what ought, not to be done.

By using the term 'Dehe'smin', (in this body), the Lord wants to emphasize the importance of human birth. It is only in this birth, that one can develop the mode of goodness i.e., purity and discrimination. The Lord, has used the expression 'Sarvadehinām' (Gītā 14/8), for all embodied beings, who are bound by the mode

of ignorance. It means, that the modes of ignorance and passion, develop in other bodies also, but the mode of goodness can develop, only in the human body. So, a man by overpowering the modes of passion and ignorance, should transcend even the mode of goodness, in order to attain the goal of human life. The Lord, by His grace has given us power and freedom in this human body, to prevail over these three modes.

'Tadā vidyādvivṛddhaṁ sattvamityuta'—When a striver's mind, is illumined and discrimination is aroused, he should know that the mode of goodness, has prevailed by overpowering, the modes of passion and ignorance. So he should not feel proud of his achievement, regarding discrimination and illumination, as his own. He should regard these, as marks, of the mode of goodness.

The expression 'Iti vidyāt' (thus may be known), denotes that only a man can know, that the modes, not the self, undergo modifications. But a man, by assuming his identification with the three modes of nature, assumes himself as Sāttvika (good), Rājasika (passionate) and Tāmasika (ignorant). So, by attaching importance to his discrimination, he should regard himself free, from all flaws and modifications.

These modes undergo modifications, but he is an onlooker who observes all the modifications. If he himself, had undergone changes, who could have observed, the modifications?

With the predominance of the mode of goodness, the senses and mind, become cleansed, discrimination is aroused, dispassion takes the place of attachment, quietude displaces disquietude, and generosity displaces greed. All actions, are performed as a duty, without desire for their fruit (Gītā 18/9). The person possessing this mode, does not attach importance to worldly pleasure and prosperity, but only makes both ends meet. With the development of intellect and discrimination, all actions are performed very carefully and promptly, and one can distinguish

between right and wrong. So, when there is predominance of the mode of goodness, a striver, should be particularly engaged in adoration and meditation etc., because, even a little spiritual practice at that time, is very useful.

Appendix—There is a difference between ‘prakāśa’ (light) and ‘jñāna’ (knowledge). ‘Prakāśa’ means wakefulness in senses and mind viz., when there is absence of the world of fancy (greed, unrest, craving etc.,) born of Rajogūṇa; and also absence of sleep, indolence and heedlessness born of Tamogūṇa, but there is purity. ‘Jñāna’ means discrimination between the real and the unreal, the eternal and the transient, what ought to be done and what ought not to be done, what should be accepted and what should be rejected and so on.



Link:—In the next verse, the Lord describes the marks, when there is an increase, in the mode of passion.

लोभः प्रवृत्तिराम्भः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

lobhaḥ pravṛttirāmbhaḥ karmaṇāmaśamaḥ sprhā
rajasyetāni jāyante vivṛddhe bharatarṣabha

Greed, activity, inclination to act with interested motives, unrest and craving—these spring up, Oh best of the Bharatas, when there is an increase in the mode of passion (Rajas). 12

Comment:—

'Lobhaḥ'—Greed, is the lust for multiplying wealth and possessions. But, if wealth increases without illegal means through one's own profession or business, though one has no craving, it is not greed.

'Pravṛttiḥ'—The urge, to undertake various form of activities is 'Pravṛtti'. Activity free from attachment and aversion, is not harmful, because even great souls, who have transcended the

three modes of nature, are engaged in activity (Gītā 14/22). But it is harmful, if it is performed with attachment and a desire for its fruit.

'Ārambhah karmanām'—These actions are undertaken, in order to gain wealth, name, fame and praise etc. Performance of new actions, for worldly pleasure and prosperity, is the undertaking of actions viz., 'Ārambha' while one's profession or an activity according to circumstances or need of the hour, is a 'Pravṛtti'.

The goal of human life, is not worldly pleasure or prosperity but God-realization. So, in the Disciplines of Devotion and Knowledge, emphasis has been laid on giving up all initiative, for Ārambhah action with interested motive (12/16, 14/25). In the Discipline of Action, acts are performed without desires and self-centred projections (Gītā 4/19). Without actions, a striver, following the Discipline of Action cannot attain equanimity, (Gītā 6/3). So a striver, should be engaged in action, according to the circumstances available, without having any attachment. By doing so, his urge for action, comes to an end. Thus, undertaking of actions, turns into activity.

'Aśamaḥ'—Unrest or dissatisfaction in the mind, is called 'Aśama'. Unfulfilled desires cause unrest. If desires are renounced; there is no, restlessness.

'Sprhā'—Desire for bare necessities of life, is 'Sprhā'. A striver, should renounce this desire, because nothing can be gained, merely by desire. It is not an evil to be aware of hunger, thirst and cold, but desire for getting food, water and cover is an evil.

'Rajasyetāni jāyante vivṛddhe bharatarṣabha'—When, there is an increase in the mode of passion, a striver, should think that his life is running smoothly. Then desire for more, is mere stupidity. By such thinking, he should do away with, this mode and become, indifferent to it.

Appendix—When there is an increase in Rajoguṇa, light and knowledge, the qualities of Sattva, are subdued. 'Rajoguṇa' is

opponent of detachment—‘rajo rāgātmakarṇ viddhi’ (14/7). It is because of attachment to actions and objects that this (Rajoguṇa) does not let a man attain Yoga. The reason is that a man attains Yoga only when he is detached from actions and objects (Gītā 6/4).



Link:—In the next verse, the Lord describes the symptoms when there is an increase, in the mode of ignorance.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

aprakāśo'pravṛttiśca pramādo moha eva ca
tamasyetāni jāyante vivṛddhe kurunandana

O Son of Kuru, when there is an increase in the mode of ignorance, darkness, inactivity, inattention (negligence) and delusion, are manifested. 13

Comment:—

'Aprakāśaḥ'—When the mode of ignorance prevails, overpowering the mode of goodness, the senses and mind, are not pure and discrimination, disappears. This is in contrast with 'Prakāśa'.

'Apravṛttiḥ'—When the mode of ignorance prevails, overpowering the mode of passion, a person, has no inclination to discharge, even his obligatory duties. He wants to remain idle.

'Pramādaḥ'—It means, neglect of duties, which are conducive to mundane as well as, spiritual progress, and addiction to idle pursuits, such as smoking, playing cards and gammon etc., and going to movies etc.

'Mohah'—When there is an increase in the mode of ignorance, delusion is aroused and discrimination is obscured, then a man, has no ability to endeavour to perform his duties for material and spiritual progress.

'Eva ca'—This expression, includes frivolous pursuits, such as excessive sleep and waste of time and money etc.

'Tamasyetāni jāyante vivṛddhe kurunandana'—These, are the symptoms of an increase, in the mode of ignorance. When there are non-illumination (indiscrimination) and inactivity etc., it means, that the mode of ignorance has prevailed, overpowering the modes of goodness and passion.

The three modes—of goodness, of passion and of ignorance being subtle, are beyond the access of senses and mind. So, they are not clearly perceived, they can be perceived only by their marks or symptoms. The Lord has discussed their marks, in the eleventh, twelfth and thirteenth verses, so that a striver may develop, the mode of goodness by prevailing over, the modes of passion and ignorance.

A Vital Fact

A striver, observes that the three modes of goodness, of passion and of ignorance are born, they perish and they undergo modifications, while he himself remains the same. The marks of the three modes, are perceived while he himself is an onlooker, so he is different from them. But, by assuming his identification with them, he acquires flaws, such as lust and anger etc. It is an invitation, to these flaws. While he becomes angry, he justifies his anger, by thinking that everybody, gets angry. At other times, he regards himself as a man with anger, even when he is not angry. Thus, this anger gets rooted in his ego, and it becomes difficult for him to get rid of it. Actually, these flaws do not abide in him, because he is permanent and flawless, while these flaws stay in the mind and intellect, temporarily as these appear and disappear. So a striver, without identifying himself with the mind and intellect, should have a firm faith, that there are no flaws in him. By doing so, the flaws, such as anger etc., totally perish gradually.

The Lord, while discussing the marks of the three modes of nature, warns a striver, to be aware of the fact, that the modes and their traits, being the evolutes of nature, undergo changes, while he himself being a fraction of the Lord is imperishable and does not undergo any change. By thinking so, the mode of goodness naturally develops, and overpowers, the modes of ignorance and passion. Attachment for happiness, relating the mode of goodness, is also a stumbling block to the attainment of a transcendental state. So a striver, should not be attached to happiness born of the mode of goodness, because such attachment, is a mark of the mode of passion. From attachment, arises desire, and from desire (unfulfilled) ensues, anger. Delusion, arises from anger. This delusion, misleads a person from the mode of passion, to the mode of ignorance, and he has a fall (Gītā 2/62-63).

Appendix—Darkness and inactivity are opponents to Sattva-guṇa and Rajoguṇa; and heedlessness and delusion are Tamoguṇa's own symptoms.



Link:—In the next two verses, the Lord points out the destiny, which awaits a man, who dies during the predominance of one of the modes of nature.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदं लोकानमलान्प्रतिपद्यते ॥ १४ ॥

yadā sattve pravṛddhe tu pralayaṁ yāti dehabhṛt
tadottamavidāṁ lokānamalānpratipadyate

When a man dies during the predominance of Sattva (guṇa), he obtains the pure worlds attained by men of noble deeds. 14

Comment:

'Yadā sattve pravṛddhe tu pralayaṁ yāti dehabhṛt tadottamavidāṁ lokānamalānpratipadyate'—A man, may be naturally established in anyone, of the three guṇas (modes)—Sattva,

Rajas or Tamas. Sattvaguṇa, in its nature is immaculate. He who dies during the predominance of Sattva (goodness), he attains to the pure worlds of those, who perform noble deeds.

The term 'Uttamavidām', denotes the knower of the highest (great sages), having lofty feelings, possessing true knowledge and performing pious, actions. A person, who dies in the mode of goodness, which may be a temporary phase of his life, is elevated, to the worlds, where great sages and saints live. It means, that good traits born of the modes of nature, are as good as, are pious actions. From this view-point, there is greater importance of feelings (modes), in actions, than inactions themselves, which are sanctioned by scriptures. Therefore, the mode of goodness, occupies a very high place. Out of the objects, actions, modes and aim, actions are superior to objects, modes are superior to actions, and aim is superior, to the modes.

The mode of goodness, is more subtle and widespread, than the modes of passion and ignorance. In the world, also the diet of subtle beings, is less than of gross ones, as the gods being subtle, are satisfied only with fragrance. But, as far as, power is concerned, the power of the subtle, is more than, the gross. So persons having predominance of the subtle mode (feelings) of goodness, attain to the higher world.

Now a doubt arises as to how a person, who dies during the predominance of the Sattva (goodness), which may be a temporary phase of his life, attains to the higher worlds, attained by those, who perform virtuous actions, throughout their life. The answer is, that there is a special concession from the Lord that at the time of death, by thinking of whatever object that, one leaves the body, that and that alone, he attains (Gītā 8/6). So a person, dying during the predominance of the mode of goodness, attains to the higher pure worlds, there is no doubt, about it.

Appendix—'Tadottamavidām lokānamalān'—The people who possess discrimination, are discerning persons. If they by

regarding the Sattvaguṇa as their own, don't take delight in it, and have an inclination to God, then they by being detached from (transcending) Sattvaguṇa, will attain the Supreme Abode of God, otherwise having affinity with Sattvaguṇa, they will attain to the higher worlds, upto the Abode of Brahmā.

'Amalān'—In the higher worlds upto the Abode of Brahmā, there is relative purity but in the Supreme Abode of God, there is absolute purity.



रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

rajasi pralayaṁ gatvā karmasaṅgiṣu jāyate
tathā pralīnastamasi mūḍhayoniṣu jāyate

When one dies, in the preponderance of mode of passion, he is born among those attached to action; and when he dies in the preponderance of the mode of ignorance, he is born in the wombs of the deluded. 15

Comment:—

'Rajasi pralayaṁ gatvā karmasaṅgiṣu jāyate'—When a person, dies during predominance of the mode of passion, when propensities such as greed, activity, unrest and craving etc., increase, he is born among those human beings, who are attached to action.

He, whose conduct has been good, throughout his life and who has performed good actions, if he dies, when the mode of passion, is predominant, is born as a human being with good conduct and emotion and performs, good actions. If a person possessing no virtues, dies when there is predominance of the mode of passion, with propensities such as greed etc., he is born as a man, who is attached to objects, persons and actions etc. He, who dies during the predominance of the mode of passion and whose life has been full of evil propensities, such as greed and

anger etc., is born, as a human being, possessing the demoniac traits. It means, that even as human beings, they are born of three kinds of traits according to those of the previous life. But, all of them possess discrimination, bestowed upon them, by the Lord. By attaching importance to this discrimination, every human being through spiritual practice, good company and study of the scriptures etc., can realize God, because they are eligible for God-realization.

'Tathā pralīnastamasi mūḍhayoniṣu jāyate'—The person, who dies during the predominance of the mode of ignorance, when there is an increase in propensities, such as negligence, delusion and unillumination etc., is born, in the wombs of the deluded (senseless) creatures, such as beasts, birds, moths, insects, trees and creepers etc. Out of those deluded ones, trees and creepers etc., are more deluded, than birds and beasts etc.

If a person, performs good actions, but at the time of death has a predominance of the mode of ignorance and is born in the womb of deluded one, then also, he maintains his virtues, good conduct and nature. As the sage, named Bharata died during the predominance of the mode of ignorance, by thinking of the deer, to whom he was much attached, so, he was born a deer. But, because of renunciation and penance of his previous human births, he did not live with his mother and instead of eating green leaves, he ate only dry leaves. He possessed so much of carefulness, during his life as a deer, as is rarely possessed, even by human beings.

Appendix—In Rajoguṇa attachment, rather than action, binds a man and leads him to birth and death. It is because of attachment that it has been said that he is born among those attached to action—**'karmasaṅgiṣu jāyate'**. In the form of action, Rajoguṇa remains even in the person who has transcended the guṇas—**'prakāśaṁ ca pravṛttiṁ ca'** (Gītā 14/22). If a person is attached to any object, action or person, he will be born among

those persons who are attached to action. A man is by nature attached to action because only a human being has the right of performing new actions—'karmānubandhīni manuṣyaloke' (Gītā 15/2).



Link:—Why does the predominance of the three modes, at the time of death yield different results? The answer follows:—

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

**karmaṇaḥ sukṛtasyāhuḥ sāttvikam nirmalam phalam
rajasastu phalam duḥkhamajñānam tamasaḥ phalam**

The fruit of good actions is said to be Sāttvika (goodness) and pure, the fruit of Rajas is pain, while the fruit of Tamas (guṇa) is ignorance. 16

Comment:—

[Actually, actions are neither Sāttvika, nor Rājasa nor Tāmāsa. Actions performed by Sāttvika, Rājasa and Tāmāsa doers, are called Sāttvika, Rājasa and Tāmāsa respectively.]

'Karmaṇaḥ sukṛtasyāhuḥ sāttvikam nirmalam phalam'—Sattva-guṇa (the mode of goodness) is pure and flawless. Action performed by the Sāttvika doer (agent), is also Sāttvika, because the doer is reflected in his activity; and the fruit of that action, is also pure and pleasant.

So long as, a doer has his connection with the Sattvagūṇa (the mode of goodness), even though he has no desire for fruit of action, he is said to be a Sāttvika doer, and his actions, bear fruit. But when his connection with the mode is renounced, he is no more called a Sāttvika doer, and his actions bear no fruit, they turn into inaction.

'Rajasastu phalam duḥkham'—Rajoguṇa, is full of attachment. Actions performed by a Rājasika doer, are Rājasika and so, is

their fruit. It means, that Rājasika actions, are performed with the view of getting, pleasures, comforts, luxuries, respect and praise etc., here and hereafter. But these pleasures born of contacts (with objects), are verily sources of pain (sorrow), (Gītā 5/22). These lead to the cycle of birth and death. So the Lord, has declared the fruit of Rājasika action is pain.

Rajoguṇa (the mode of passion), gives birth to sin and pain. A person, possessing the mode of passion, performs sinful actions, which bear painful fruit. In the thirty-sixth verse of the third chapter, Arjuna asked Lord Kṛṣṇa, "By what, is a man impelled to commit sin, as if by force, even against his will?" The Lord answered, "It is craving (desire), born of the mode of passion, which impels a man, to commit sin."

'Ajñānam tamasaḥ phalam'—Tamoguṇa is full of delusion. Actions by a Tāmasika person, are performed without thinking of their fruit, in the form of violence and loss etc., out of delusion. So such a person, is reborn after death, in the species of silly creatures such as beasts, birds, moths, insects, trees and creepers etc.

This verse, can be summed up as follows. The Sāttvika person in all the circumstances, is happy, the Rājasika one, is sad, while the Tāmasika, is ignorant, having no discrimination.

So long as, a person is attached to actions, and modes of nature, he cannot be happy, because his actions, bear different kinds of fruit, in the form of modes and circumstances. But, when he renounces his attachment to actions and modes, he cannot be sad and bound.

The thought, at the time of one's death, is the root of a being's rebirth. The predominance of anyone of the modes, is the root of that thought. The predominance of a mode, depends upon actions. It means, that a person performs actions, according to the mode and those actions, strengthen the mode and he thinks at the time of death, according to that mode of nature. Thus, the thought at the last moment, mode of nature and actions all

the three are responsible, for a person's rebirth, in good and bad species.

Appendix—Attachment is the very nature of Rajoguṇa and that attachment is verily the cause of pain (sorrow)—‘rajasastu phalaṁ duḥkham’. Attachment is the root of all worldly sufferings and sins. Attachment gives birth to desire—‘kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ’ (Gītā 3/37).

‘Ajñānaṁ tamaśaḥ phalaṁ’—Tamoguṇa (mode of ignorance) obstructs knowledge, illumination and discrimination, because Tamoguṇa gives birth to ignorance and is also born of ignorance (Gītā 14/8, 17).

Link:—In the preceding verse, the Lord explained the fruits of predominance of the three guṇas (modes) of a person while dying. Now, in the next verse, He explains how the guṇas, activate their respective actions.

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

sattvātsañjāyate jñānaṁ rajaso lobha eva ca
pramādamohau tamaso bhavato'jñānameva ca

From Sattva (the mode of goodness) arises knowledge, from Rājasa (the mode of passion) arises greed and from Tāmasa (the mode of ignorance), arise heedlessness, delusion and ignorance. 17

Comment:—

‘Sattvātsañjāyate jñānam’—Sattva, awakens knowledge or discrimination. That discrimination, enables a man to perform only good actions, which bear Sāttvika and pure fruit.

‘Rajaso lobha eva ca’—Rajoguṇa gives birth to greed etc. Actions of a greedy person, bear painful fruit.

Greed, is the lust for multiplying possessions. Greed can manifest itself, in two forms—not to incur proper expenditure and

to accumulate wealth etc., by foul means. If a person, does not spend money according to the need of the moment, because of greed, he loses his peace of mind. If he accumulates and hoards money, by foul means, he incurs sins, which lead him to hell and eighty-four lac forms of lives, which are full of suffering.

'Pramādamohau tamaso bhavato'jñānameva ca'—Heedlessness, delusion and ignorance arise, from Tāmasa. A Tāmasika man, thinks of wrong as right, and regards, all things contrary (Gītā 18/32).

In this verse, it is mentioned that ignorance arises from Tāmasa, while in the eighth verse of the chapter Tāmasa, has been said to be born of ignorance. It means, that as a seed is born of a tree and a tree is born of the seed, ignorance, is born of Tāmasa and Tāmasa is born of ignorance.

In the eighth verse, the Lord explained heedlessness, indolence and sleep, as the three propensities of Tāmasa, while in the thirteenth verse as well as in this verse, there is mention of heedlessness, and there is no mention of sleep. It indicates, that necessary sleep is neither Tāmasa nor forbidden, nor leads to bondage, but is a necessity for a Sāttvika person, as well as a transcendental person (who has transcended the three modes of nature). It is only excessive sleep, which is Tāmasa and which binds a person, because it makes him lazy, idle and a lot of his time, is wasted

An Important Fact

The soul (spirit), in spite of being a fragment of the Lord, assumes its affinity, with matter (nature) and its modes. Those modes, give birth, to the propensities in the mind. Those propensities, force a person to perform the same sort of actions. The fruit of those actions, causes a person to be born in good and evil bodies. It means, that during life, those actions bear fruit, in the form of favourable and unfavourable circumstances.

While after death, they cause his birth in good and evil wombs. But in fact it is the propensities of modes, at the root of actions, which conduce him to have his birth in good and evil bodies (Gītā 13/21). It means, that attachment to modes of nature is not weaker than actions. As actions bear good and bad fruit, attachment to modes of nature also bears good, and bad fruit (Gītā 8/6). So in the context of fourteen verses from the fifth to the eighteenth, the Lord, first in the fourteenth and the fifteenth verses, explained the destiny which awaits a man who dies during the predominance of one of the modes of nature; then in the sixteenth verse He explained the fruit of the actions in the form of favourable and unfavourable circumstances and finally in the eighteenth verse He explains the different destinies, awaiting those who are established in the three guṇas. Thus, different propensities arise, from these guṇas (modes) and these force a person, to perform the same sort of actions, as has been described in this verse. In this topic, the chief characteristic of the modes, has been mentioned.

A person, whose aim is God-realization, not mundane pleasures and prosperity, does not remain established in prakṛti (matter). So, he is not controlled, by the modes of nature. Through spiritual practice, when his egoism changes and he has a firm resolve to attain his aim, he realizes the self, which transcends the three modes. This is called wisdom (knowledge), of the self which has been delineated by the Lord, in the first and the second verses of this chapter, and also in the description of the marks and the conduct of the person, who has transcended the three modes, in the five verses from the twenty-second to the twenty-sixth. Thus the Lord in this chapter, has explained how a person can realize, the self or Him, by transcending the three guṇas.

Appendix—Knowledge (discrimination) emanates from Sattvaguna (mode of goodness), and if a striver is not attached to it, it gets enhanced and leads him even to salvation viz., it is

transformed into Self-realization. But when there is an increase in greed, heedlessness, delusion and ignorance, then he can escape no loss, no suffering, no womb of the deluded and no hell viz., he has to face them all.



Link:—In the fourteenth and the fifteenth verses, the Lord indicated the destiny, which awaits a man dying during the predominance of one of the modes of nature. Now in the next verse, He explains the different destinies awaiting those dying who are established, in the three guṇas (modes of nature).

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

ūrdhvaṁ gacchanti sattvasthā madhye tiṣṭhanti rājasāḥ
jaghanyaguṇavṛttisthā adho gacchanti tāmasāḥ

Those, who are established in the mode of goodness rise high, those in the mode of passion, remain in the middle (regions); and those in the mode of ignorance sink low. 18

Comment:

'Ūrdhvaṁ gacchanti sattvasthā'—Sattvasthā (who are established in the mode of goodness), are those who have the predominance of the mode of goodness, and who because of that mode, observe self-control and fast, offer charity, and perform virtuous actions, such as running of cowpens and water huts, construction of roads, plantation of trees and supply of food free of cost etc. Such people, after giving up these physical body, go upwards to regions higher than the earth, viz., heaven etc., referred to in the fourteenth verse of the chapter, as the pure worlds of those, who know the Highest. Those persons who go to higher regions, have predominance of the fire element in their bodies acquired there.

'Madhye tiṣṭhanti rājasāḥ'—'Rājasāḥ' (who are established

in the mode of passion), are those who have predominance of passion and attachment, and who are engaged in pleasure and prosperity, without going against the ordinance of scriptures. Such persons, are reborn on the earth, as human beings, in whom there is predominance of the earth element.

The term 'tiṣṭhanti' (dwell), denotes that they dwell in the middle region i.e., they are reborn as human beings on the earth, because of their attachment to things and persons etc., while their conduct is in accordance with the ordinance of scriptures.

'Jaghanyaguṇavṛttisthā adho gacchanti tāmasāḥ'—Persons having predominance of the mode of ignorance, being overpowered by heedlessness, indolence and sleep, waste their time and money, on trifles and futile pursuits. They do not discharge their duties sincerely, they think ill of others and they perform evil actions, such as theft, robbery and fraud etc. Such persons, die in the predominance of 'Tamoguṇa', go downhill, and degrade themselves.

They go downwards in two ways—lower births and lower regions. They are either reborn, in lower species such as beasts, birds, moths, insects, snakes, scorpions and evil spirits etc., or they undergo terrible suffering and torture in the infernal regions, known as Vaitariṇī, Asipatra, Lālābhakṣa, Kumbhīpāka, Raurava and Mahāraurava etc. Those who in spite of having modes of goodness and passion, in their life, die during the predominance of the mode of ignorance, take birth in the womb of deluded (Gītā 14/15) while, those who have the predominance of the mode of ignorance throughout their life, after death, fall into a foul hell (Gītā 16/16). It means, that a person takes rebirth according to thoughts at the last moment, but gets pleasures or pains in that life, according to actions performed, in the previous birth. For example, if a man has performed good actions in his life, but if at the last moment he thinks of a dog, he will be reborn as a dog, but he will get comforts and luxuries. On the other hand,

if a person has performed evil actions, but if he thinks of a man at the time of death, he will take rebirth as a man, but he will be deprived even of the bare necessities of life, and will ever suffer, from diseases.

In order to develop the mode of goodness (Sāttvikaguṇa) a striver, should study the scripture, keep company of noble persons, reside in holy places of pilgrimages, devote mornings and evenings, the most suited time, to devotion and meditation, and discharge his duty according of his caste, creed, stage of life and the ordinance of scriptures. He should meditate on God and chant the sāttvika sacred formulas. In Śrīmadbhāgavata, there are ten factors, which influence in acquiring the guṇas (modes). These are—scriptures, water (diet), subjects (company), place, time, actions, birth, sacred formula, (mantra) and past influences (Saṁskāra). They develop Sāttvika, Rājasika and Tāmasika guṇas, according to their own nature.

An Important Fact

A person, having predominance of the mode of passion (Rajoguṇa), at the time of death, is reborn in the mortal world, as a human being (14/15) and a person established in the mode of passion, is also reborn as a human being (14/18). It means, that all human beings have only the mode of passion, they have neither the mode of goodness (Sattvagūṇa) nor the mode of ignorance (Tamoguṇa). But actually it is not so, because the Lord Himself declares, that when a man dies, during the predominance of Sattva (goodness), he attains to the pure worlds (14/14) and when he dies, being established in the mode of goodness, he goes to higher regions (14/18). Similarly, He declares that if a person dies, during the predominance of Tamas (ignorance), he is born in the womb of the deluded (14/15) and if he dies when he is established in the mode of ignorance, he sinks downwards (14/18). The three modes (guṇas) of goodness (Sattva), passion

(Rajas) and ignorance (Tamas) bind, the imperishable spirit to the body (14/5). The whole world, is deluded by the threefold modes, of nature (7/13). The doers are said to be, of three types—Sāttvika, Rājasika and Tāmasika (18/26—28). There is no being, in the entire universe, which is free, from the three modes born of nature (18/40).

Those who go to higher regions, have predominance of the mode of goodness, while the modes of passion and ignorance, occupy a secondary place. Those who are born in the mortal world as human beings, have predominance of the mode of passion, while the mode of goodness occupies, a subsidiary place and the mode of ignorance, occupies a third place. Those, who sink downwards have predominance of the mode of ignorance, while the modes of passion and goodness respectively, occupy the second and third place. Thus, when there is predominance of one of the modes in a person, he also possesses the other two modes, to a certain extent. Thus, with the predominance of anyone of the modes, every being has a different nature.

As the Lord, in spite of performing the Sāttvika, Rājasika and Tāmasika actions, remains, above these threefold modes of nature (4/13), similarly, great men who transcend the modes of nature, remain unaffected by the reactions of the Sāttvika, Rājasika and Tāmasika, propensities (14/22). Therefore, adoration to the Lord and company of the transcendental souls, are helpful, for a striver in transcending, the modes of nature.

Appendix—If there is a little increase in Tamogūṇa, then a man is reborn in the womb of the stupid creatures and if there is much increase in Tamogūṇa, he is hurled into hells.



Link:—Having discussed the three modes of nature, from the fifth to the eighteenth verses, now the Lord, in the next two verses, discusses the means of rising above, the three guṇas (modes) as well as, its reward.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

nānyam guṇebhyaḥ kartāraṁ yadā draṣṭānupaśyati
guṇebhyaśca paraṁ veti madbhāvaṁ so'dhigacchati

When the seer beholds no doer other than the modes, and knows the self beyond the modes, he attains to My Being. 19

Comment:—

'Nānyam guṇebhyaḥ kartāraṁ yadā draṣṭānupaśyati guṇebhyaśca paraṁ veti madbhāvaṁ so'dhigacchati'—There is no agent, other than the guṇas (modes) i.e., the modes alone, are responsible for all actions and modifications. The self, the illuminator of the modes, is an observer, who is in no way contaminated, by the modes and who has no connection with, the modes and actions, because they ever undergo modifications, while there is no modification, at all in the self. The thoughtful striver, who attains knowledge of the self, attains to the Lord's Being i.e., becomes identical with Him. It means, that the striver (self) who assumed his affinity with the guṇas (modes) by error, that assumption is wiped out and he realizes his natural identity with the Lord.

Appendix—'Guṇebhyaśca paraṁ veti'—It means that the striver realizes that he is established in the illuminator by which the modes are illumined (Gītā 13/31).

'Madbhāvaṁ so'dhigacchati'—This expression means that he attains My Being viz., he attains Brahma. The same fact has been mentioned in the second verse by the expression 'mama sādharmaṁ yamāgataḥ'.

A discriminative striver beholds no doer other than the modes and realizes himself to be detached from the modes viz., from actions and objects. Being detached from actions and objects, he attains Yoga (becomes Yogārūḍha)—'yadā hi nendriyārtheṣu ' (Gītā 6/4). Having attained Yoga, he attains peace and

if he is not arrested there in other world, if he does not take delight in that peace, he attains God.



गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान्।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

guṇānetānatītya trīndehī dehasamudbhavān
janmamṛtyujarāduḥkhairvimukto'mṛtamaśnute

When the embodied soul (wise) rises above these three guṇas (modes) out of which the body is evolved, he is freed from birth, death, old age and pain and he achieves immortality. 20

Comment:—

'Guṇānetānatītya trīndehī dehasamudbhavān'—Though a thoughtful person (soul), has no connection with the body, yet people think him dwelling in the body. So he has been termed as 'Dehī' (Embodied Soul).

A body is evolved out of these modes. A man (soul), assumes his affinity with these modes. Attachment to these modes, is the cause of his birth, in good and evil wombs (Gītā 13/21). A thoughtful person rises above the three modes, which have been discussed, from the fifth to the eighteenth verses of this chapter i.e., he renounces his assumed affinity with them, because he clearly perceives that he (self), is distinct from the guṇas, having no connection at all, because the self undergoes no change while, the guṇas always undergo modifications. The self, has no connection even with, prakṛti (matter), from which these modes evolve. Then how could he (self), have any affinity with guṇas?

'Janmamṛtyujarāduḥkhairvimukto'mṛtamaśnute'—When a striver, rises above these three modes, he becomes free, from the sufferings of birth, death and old age, because attachment to these modes, is the cause of his birth etc. These modes, appear

and disappear, and they also undergo modifications, in their forms—Sāttvika, Rājasa and Tāmasa, while he (the self), ever remains detached and so undergoes no modifications in the form of birth, death and old age. It is because of his attachment, to the guṇas, that he suffers the pangs of birth, death and old age. One, who realizes the self, totally detached from these modes, attains immortality, which is natural.

A man (soul), by his identification with a body, regards its death as his death. He being a portion of the Lord, is immortal but, being attached to pleasure and prosperity, and having a desire to maintain the decaying and dying body, he does not realize his immortality. A thoughtful person, applying his discrimination, comes to know that he is different from the body, and thus realizes, his immortality.

Attainment of His Being, as described in the preceding verse and attainment of immortality, described in this verse, are one and the same.

In verses 7/29, 13/8 and 14/20, there is mention only of old age, there is no mention of childhood and youth. Why? The reason is, that a person does not suffer so much, in these two stages, as he suffers in old age, because in old age he becomes feeble and has not much physical power.

At the time of death, also he suffers a lot of afflictions. But, he who rises above the three guṇas, becomes free from the pain of birth, death and old age forever.

He, who realizes the true nature of the self, is not reborn. During his life he will pass through the stages of old age and death, but these will not give him pain.

A man (the self), by his identification with a body is reborn, and assumes the body's old age and pain etc., in him. The body is evolved, out of the three modes. A transcendental great person, being free from the three modes, becomes free from all the

pains, which he bore, because of his assumed identification, with the body.

Therefore, every person should realize his transcendental self, before death. When he transcends the three guṇas (modes), he is freed from all the sufferings, of old age and death, and he realizes his immortality, and is not reborn.

Appendix—Every human being has the feeling that he should live alive and never die. He wants to be immortal. His desire for immortality proves that in fact he is immortal. Had he (the self) not been immortal, he would have not desired to be immortal. For example if a person feels hungry and thirsty, it proves that there are such things (food and water) by which his hunger and thirst may be satisfied. If there had not been food and water, he would have not felt hungry and thirsty. Therefore immortality is self-evident—‘bhūtagrāmaḥ sa evāyaṁ’ (Gītā 8/19). When a man (the self) in spite of being immortal, ignoring his discrimination, assumes his identification with the body viz., he assumes “I am the body”, then he is in dread of death and desires to be immortal. But when he attaches importance to his discrimination and accepts the fact “I am not the body because the body is ever mortal while I am ever immortal,” then he realizes his axiomatic immortality. The Self, ever being uniform, perceives the modifications and changes of the body. Therefore a striver instead of attaching importance to modifications and changes, should attach importance to the beingness of the Self (which is ever existent) and to his immortality.

This verse is the gist of the fourteenth chapter.



Link:—Having heard from Lord Kṛṣṇa, the truth that the embodied soul, transcending the three guṇas, attains to immortality, Arjuna became curious to know the characteristics and conduct, of such a person, who has transcended the three

guṇas and also the means of rising above these, and so he puts the question:—

अर्जुन उवाच

कैर्लिङ्गैस्त्रीङ्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीङ्गुणानतिवर्तते ॥ २१ ॥

arjuna uvāca

kairliṅgaistrīṅguṇānetānatīto bhavati prabho

kimācāraḥ katham caitānstrīṅguṇānativartate

Arjuna said:

What are the marks of him, who has transcended the three guṇas (modes), O Lord? What is his conduct like? How does he transcend, the three modes? 21

Comment:—

'Kairliṅgaistrīṅguṇānetānatīto bhavati prabho'—O Lord, I want to know the characteristics of a person, who has transcended the three modes of nature. What are the symptoms of such a person, by which he can be distinguished, from other common people?

'Kimācāraḥ'—What is his conduct, what is his daily routine, how does he live and what are, his activities? Are they regulated or nonregulated? How are they different, from those of common men?

'Katham caitānstrīṅguṇānativartate'—What is the means, by which one, can transcend the three modes?



Link:—In response to Arjuna's first question, the Lord explains the marks of a person who has transcended the three guṇas (modes), in the next two verses:

श्रीभगवानुवाच

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥

śrībhagavānuvāca

**prakāśam ca pravṛttiṁ ca mohameva ca pāṇḍava
na dveṣṭi sampravṛttāni na nivṛttāni kāṅkṣati**

The Blessed Lord said:

O Pāṇḍava, he does not hate illumination, activity and delusion when those are abundantly present, nor does he long for them, when all absent. 22

Comment:—

'Prakāśam ca'—Purity of the senses and mind, is called 'Prakāśa', or illumination. It means, that illumination is the power, which enables the senses to perceive the five objects of senses, the mind, to think and the intellect, to judge.

The Lord (in 14/11) explained two marks of the mode of Sattva (goodness)—illumination (purity) and knowledge. Out of the two, only illumination has been mentioned here because in the mode, of goodness illumination occupies a predominant place. Unless there is illumination (purity) in the senses, mind and intellect, discrimination, is not aroused. Illumination arouses knowledge. So knowledge should be included within, illumination.

'Pravṛttiṁ ca'—So long as, a person is attached to the modes of nature, the propensities, such as greed, activity, undertaking of actions, unrest and craving, of the mode of passion arise. But when a man rises above, the three guṇas (modes), the propensities of the mode of passion, do not spring up, but there is activity free from attachment and desire. Thus, the activity of the transcendental person, is flawless.

The mode of passion, has two forms—attachment and actions. Out of the two, attachment is the root cause of all suffering. A transcendental person, is free from attachment. But he performs actions, without having any desire, for the fruit of actions. These actions denote 'Pravṛtti' (Activity).

'Mohameva ca pāṇḍava'—Delusion, can be of two kinds

(i) absence of discrimination, between the real and the unreal or between what ought to be done, and what ought not to be done. (ii) Error, in practical life. As far as the first kind of delusion, is concerned, a transcendental soul, is totally free from it. But, as far as, an error in practical life is concerned, even a transcendental person, may commit it. He may have an optical illusion, and may take a rope for a snake and a shell, as a piece of silver, by error.

'Na dveṣṭi sampravṛttāni na nivṛttāni kāṅkṣati'—Illumination is the effect of Sattva, activity of Rajas and delusion of Tamas. A transcendental person, does not hate illumination, activity and delusion, when these are present, nor does he long for them, when they are absent. It means, that he does not hate them by thinking why they have evolved, and that they should disappear, nor does he desire, that they should continue or they should evolve, again. A person, who has transcended the three modes of nature, remains indifferent, to them.

An Important Fact

One thing, arises as 'cropping up of thoughts' while another is, 'to be engaged in thoughts' (have feelings of attachment and aversion). There is a world of difference, between the two. The former is cosmic, while the latter is personal. We are not responsible for what happens in the world, but we are held responsible, for what we do. Moreover, by having attachment and aversion for worldly activities, we assume our affinity with them i.e., we become a doer and so we have to get the fruit. If we do not assume our affinity, with these, we cannot be responsible for them, and we will not, have to reap their fruit (because they are performed by the body, a fragment of the world) in the same way, as we are not held responsible for the numberless actions, which are performed, in the world, through cosmic power. So a striver, should have neither attachment nor aversion to good

and evil propensities, evolved from the three modes of nature i.e., he should not assume affinity with them.

These propensities, appear in the mind, of even transcendental souls. They appear and again disappear. But, he has neither attachment nor aversion for them, he does not even perceive them, as such because he beholds, nothing else besides the Lord, in the entire universe.

One is to perceive, while the other is automatically seen. 'To see' comes within 'doing' and 'automatically seen' comes, within 'what happens.' A fault lies in 'seeing', not in 'what is automatically seen.' A striver, should not feel perturbed, even if he perceives the worst propensity, in his mind. He should have, neither attachment nor aversion to it. He commits an error, that he is either attached to those propensities, or has an aversion to them, and so he is entangled. Lord Rāma says to His younger brother, Bharata in the Rāmācaritamānasa:—

"O dear! There are innumerable virtues and vices evolved, by the deluding potency of the Lord. Discrimination, consists in their non-perception while ignorance consists in their perception" (7/41).

A striver, should think seriously, that dispositions appear and disappear, but he (the self) remains the same. The changeable cannot see the changeable, only the changeless can see, the changeable. This is a rule. It proves, that the self is an observer, while the dispositions, are to be observed. So, he is different from them. So he should not assume his affinity with them, he should, neither be pleased nor displeased with, the appearance and disappearance of the kaleidoscopic, mutable and perishable, dispositions. He should ever remain fixed, in his real self, which is non-changing, immutable and imperishable.

Appendix—The man, who transcends guṇas, desires neither the favourable circumstances to continue nor the unfavourable ones to disappear. Having realized his immutability, he has the knowledge of the desirable and the undesirable circumstances,

but he (the Self) is not affected by them. The propensities of the mind change but he himself remains untainted. The striver should not be affected by dispositions because the transcendental soul is the ideal for a striver and the striver is his follower.

It is inevitable for every striver that he should not identify the Self with the body. The dispositions are there in the mind, not in the Self. Therefore a striver should regard these dispositions neither as good nor bad nor in the Self. The reason is that these propensities are fleeting but the Self ever remains the same. Had these propensities been in us (the Self), they would have persisted, so long as the Self exists. But this is every one's experience that we ever exist but the propensities appear and disappear. These propensities are evolute of prakṛti, while we (the Self) are identified with God. Therefore the Self, who experiences the modifications apart from the Self, remains uniform.



उदासीनवदासीनो गुणैर्यो न विचाल्यते।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥

udāsīnavadāsīno guṇairyo na vicālyate
guṇā vartanta ityeva yo'vatiṣṭhati neṅgate

He who like one unconcerned, is not moved by the modes of nature and established in the self remains apathetic without wavering, knows, that it is only the modes, that act. 23

Comment:—

'Udāsīnavadāsīnaḥ'—When two persons fight, he who sides with either is called, partial. He who is just, to both is a mediator, while 'Udāsīna' is he, who sees the two but has an attitude of indifference, towards either of the two. From the view point of a realized soul, who has risen above the three guṇas, there is no existence of the world, except God. He himself has merged in God. So to whom should he be indifferent? Therefore, no question

of his being indifferent, arises. But to common people, he seems indifferent to the world. That state is described as 'Udāsīnavat'.

'Guṇairyō na vicālyate'—The propensities of modes of goodness, passion, and ignorance, appear in his mind but he is not moved, by these. He is unconcerned, as he remains when those propensities come to the minds of others, because he perceives that nothing exists, besides the Lord.

'Guṇā vartanta ityeva yō'vatiṣṭhati'—He remains, fixed in the self, by understanding that it is the modes, which are acting, on the modes (Gītā 3/28).

'Neṅgate'—A person, who rises above the three modes of nature, does not perform any action himself, because in the imperishable pure self, there is no activity.

[In the above-mentioned two verses, the Lord has described the attitude of indifference and untaintedness of the person, who has transcended, the modes of nature.]

Appendix—'Na vicālyate', 'avatiṣṭhati' and 'neṅgate'—in fact these three expressions have the same meaning. But the purpose of giving these three expressions is that the transcendental exalted soul remains fixed (established) in the Self. He neither wavers himself nor can be moved by anyone else.

'To do', 'to be or to occur' and 'is'—there are these three states. If 'to do' is changed into 'to be' and 'to be' is changed into 'is', then ego is totally wiped out. A worldly minded person (not a striver) holds, "I am doing actions"—'ahaṅkāravimūḍhātmā kartāhamiti manyate' (Gītā 3/27). He, who becomes a doer, has to become an enjoyer also. The striver with the predominance of discrimination, realizes that 'actions are occurring'—'guṇā guṇeṣu vartanta' (Gītā 3/28) viz., 'I do nothing'—'naiva kiñcitkaromīti' (Gītā 5/8). But he who has realized the Self, such an enlightened exalted soul realizes only an entity ('is')—'yō'vatiṣṭhati neṅgate'. That divine entity equally pervades all actions. Actions come to an end but the consciousness remains the same. An exalted

soul, instead of having an eye on actions, has an eye only on the conscious entity ('is').



Link:—In the next two verses, the Lord answers Arjuna's second question, "What is his conduct?"

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

samaduḥkhasukhaḥ svasthaḥ samaloṣṭāśmakāñcanaḥ
tulyapriyāpriyo dhīrastulyanindātmasaṁstutiḥ
mānāpamānayostulyastulyo mitrāripakṣayoḥ
sarvārambhaparityāgī guṇātītaḥ sa ucyate

He regards pain and pleasure alike, dwells in his own self, views a clod of earth, a stone and gold alike, remains equable amidst the pleasant and the unpleasant, is firm and views blame and praise alike; he equates honour and dishonour and is the same to friends and foes, he has abandoned all activities—such a man is said to have risen above, the three modes of nature. 24-25

Comment:—

'Dhīraḥ samaduḥkhasukhaḥ'—A person, having transcended the modes of nature, discriminates the real from the unreal, and remains firm (fixed), in the self.

He remains the same, in desirable and undesirable circumstances viz., pleasure and pain, which appear as the fruit of his past actions. They cannot make him happy and sad.

'Svasthaḥ'—In the self, there is neither pleasure nor pain. The self, is their illuminator. He remains established in the self.

'Samaloṣṭāśmakāñcanaḥ'—He has neither attachment nor aversion, to a clod of earth, a piece of stone and a piece of

gold. He makes proper use of these but remains alike, in their gain and loss. Not to know the distinction between a clod of earth, a stone and gold is not, even-mindedness. Having known their distinction, not to have attraction and aversion for them, is even-mindedness. The knowledge of their distinction is not a fault, but to be affected by these is an evil.

'Tulyapriyāpriyaḥ'—He remains alike, in success and failure, which he gets, as the fruit of his actions.

'Tulyanindātmasaṁstutiḥ'—Praise and blame, mainly relate to name. The man beyond guṇas has no connection at all, with the name. He is neither pleased, when he is praised, nor displeased when he is blamed. He has neither attachment for those, who praise him nor aversion to those, who blame him. It is a common trait, that a man likes praise but dislikes blame. He who rises above guṇas, knows the two, but he treats both of these alike. He remains established, in the self, where praise and blame, have no access.

Both praise and blame, are activities done by others. To be pleased or displeased with these is a mistake. Whatever one's nature is, and whatever his conviction is, he will speak, accordingly. It is not just if a striver, expects of others, that they should not censure him. It is rather unjust, if he compels other persons to praise him, and not to blame him. He should be pleased, when someone blames him, because in that case his sins are wiped out and he is purified. When someone praises him, then his virtues are destroyed. So, he should not be pleased, with praise, because it involves danger.

'Mānāpamānayostulyaḥ'—A person, regards honour and dishonour of a body or a name as his own, when he identifies himself, with the body. But the person, who has transcended the modes, having snapped his connection with the body, is neither pleased with honour nor displeased with dishonour, because he remains established in the self, which is free from all alterations and modifications. So he feels neither happy when he is honoured,

nor sad, when he is dishonoured. He remains alike. To have knowledge of honour and dishonour, is not an evil. But to be happy and unhappy, is an evil. Both are modifications of nature.

'Tulyo mitrāripakṣayoḥ'—He entertains no feeling of friendship or enmity, towards anyone. But, people find their own sentiments of friendship or enmity, reflected in him. So, even by knowing the fact that some other persons, regard him as their friend or enemy, he maintains an attitude of impartiality, towards them.

If he has to divide a thing, between two—one, who regards him as a friend and the other, who regards him as an enemy, he gives a bit less to the former, than to the latter, because he is generous to the latter, even in judgement. This is also, equanimity or even-mindedness.

'Sarvārambhaparityāgi'—He abandons all new undertakings for pleasure and prosperity. He performs actions, according to circumstances, being free from feelings of egoism, attachment, having no desire for their fruit, and abandons these, without having any desire for praise and honour etc.

'Guṇātītaḥ sa ucyate'—Such a person, is said to have risen above, the three guṇas (modes of nature).

In fact, the person, who has transcended the three modes of nature, cannot, have any marks. Marks vest in the modes of prakṛti or in prakṛti. How can he, who has marks, transcend guṇas? Arjuna, has inquired of the marks, of such a person. The Lord has described those marks. In fact, these are marks of his so-called inner sense, and body. These marks, are only hints about such a person. They cannot describe him. The modes, are the evolutes of nature, while a body. senses, mind and intellect, are the evolutes of modes. So the senses, mind and intellect cannot even, fully describe the modes which are, their cause. How can these describe prakṛti, the cause of modes? Then, how is it possible for these to describe the one, who has transcended the modes?

Here the Lord, has mentioned four pairs of opposites—pleasure and pain, pleasant and unpleasant, praise and blame and honour and dishonour, to denote that one who becomes equanimous in them, he becomes equanimous in other pairs of opposites, also easily. A person, having transcended the three modes, regards these pairs alike. He always remains balanced, and his peace, is never disturbed.

[In the twenty-fourth and the twenty-fifth verses, the Lord has described equanimity, of a great person, who has transcended the three modes of nature.]

Appendix—Flaws such as attachment and aversion neither abide in the non-Self nor in the Self nor they are the intrinsic characteristic of the mind but they abide in the ego (identification of the Self with the body). In fact there is no real identification but it is merely assumed out of indiscrimination. It means that there are no flaws in the Self but a man assumes them in the Self because of indiscrimination. He realizes that flaws appear and disappear, while the Self ever exists as it is; but he does not attach importance to this realization. If he discriminately realizes that the Self is free from these flaws, he will not become their experiencer (happy and sad).



Link:—Now, the Lord, in the next verse, answers Arjuna's third question—"How does he transcend, the three modes?"

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ २६ ॥

mām ca yo'vyabhicāreṇa bhaktiyogena sevate
sa guṇānsamatītyaitānbrahmabhūyāya kalpate

He who worships Me with unadulterated devotion, rises above the three modes and becomes eligible, for attaining Brahma. 26

Comment:—

[Though the Lord, discussed the means of rising above the

modes, in the nineteenth and the twentieth verses of this chapter, yet Arjuna, in the twenty-first verse again asked the question: What is the means of attaining to the transcendental position? It means, that Arjuna wants to know of any other means, besides the one, already discussed. Therefore, the Lord regarding Arjuna as eligible for devotion, explains the path of devotion.]

'Mām ca yo'vyabhicāreṇa bhaktiyogena sevate'—In this clause the term 'Yaḥ' (Who), denotes the server (worshipper), the term 'Mām' (Me), denotes the worshipped and the expression 'Avyabhicāreṇa bhaktiyogena sevate', denotes exclusive devotion (worship). In exclusive devotion—a devotee, without depending either on the world or even on the Discipline of Knowledge, and devotion, etc., depends only on God, and takes refuge only in Him.

'Sa guṇānsamatītyaitān'—He, who worships the Lord, with exclusive devotion, has not to rise above the three modes, but by the Lord's grace the modes are automatically transcended, by him (Gītā 12/6-7).

'Brahmabhūyāya kalpate'—Having transcended the modes, he becomes eligible for attaining, Brahma. Here the Lord, has talked about devotion. So He should have said, that the devotee becomes eligible for attaining Him, instead of saying that he becomes eligible for attaining Brahma. The reason is, that Arjuna asked the means of transcending the modes (attainment of Brahma, the Absolute). So, the Lord answered accordingly.

Also in the scriptures it is mentioned, that he who worships the Lord, with exclusive devotion, has not to adopt any other means, even in the Discipline of Knowledge, for becoming eligible to attain Brahma. He automatically, becomes eligible to attain Brahma. But a devotee is not satisfied with this attainment, he wants to please the Lord. He regards the Lord's pleasure, as his own pleasure. It means, that one who surrenders himself to the Lord, becomes eligible, for attaining Brahma, automatically. This is something different, whether he attaches importance to this attainment, or not.

The Absolute, Who is attained by the Disciplines of Knowledge and Action etc., is also attained, by the Discipline of Devotion. The means to attain Him, may be different, but what is attained, is the same Absolute.

Appendix—Whatever a striver wants to attain that is all attained by devotion. The striver who predominantly wants to attain Brahma viz., salvation or enlightenment, he attains Brahma by devotion because God is the abode of Brahma (Gītā 14/27). Brahma is an integral part of the entire form of God (Gītā 7/29-30). In the tenth verse of the thirteenth chapter also the Lord has declared that exclusive devotion is a means to Self-realization.

In Śrīmadbhāgavata the worship of God Who is endowed with attributes, has been mentioned 'nirguṇa' (transcending the modes); as—'manniketaṁ tu nirguṇam' (11/25/25), 'matsevāyāṁ tu nirguṇā' (11/25/27) etc. Therefore he, who worships God endowed with attributes, transcends the three guṇas (modes). God endowed with attributes is not dependent on attributes but attributes are dependent on Him. He who is swayed (controlled) by Sattva-Raja-Tama, is not 'Saguna' (God endowed with attributes), but Saguna is He Who is endowed with endless divine qualities such as limitless grandeur, sweetness, loveliness and generosity etc. Sāttvika, Rājasa and Tāmasa actions can be performed by God but He is not controlled by those modes.

A devotee by having an inclination to God, naturally and easily transcends the modes of nature. Not only this, he also comes to know the entire form of God.



Link:—How does a devotee, who worships the Lord, become eligible for attaining Brahma? The Lord, answers the question, in the next verse.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

**brahmaṇo hi pratiṣṭhāhamamṛtasyāvyayasya ca
śāśvatasya ca dharmasya sukhayaikāntikasya ca**

For, I am the abode of Brahma, the Immortal and the Imperishable, of eternal Dharma (Law or righteousness) and of absolute bliss. 27

Comment:—

'Brahmaṇo hi pratiṣṭhāham'—When Lord Kṛṣṇa declares, that He is the abode of Brahma, He means to say, that He has His identity, with Brahma. As burning fire which is seen, and fire present in a piece of wood which is not seen, are one and the same, similarly the Lord is the same, as endowed with form and also, without form. As the nose smells the same food, while the tongue tastes it, similarly the same Lord is Brahma, for a devotee following the Discipline of Knowledge, and Lord Kṛṣṇa for a devotee of devotion.

In fact Lord Kṛṣṇa and Brahma, are one and the same. The Lord has used the term 'Brahma', for Himself in 5/10 and also 'unmanifested form' in 9/4. So He is both with form and without form.

'Amṛtasyāvyayasya ca'—The Lord, is Immortal and imperishable. It means, that the Immortal and the Imperishable are not two different entities, but one and the same. The same immortality, has been described in 13/12 and 14/20.

'Śāśvatasya ca dharmasya'—Lord Kṛṣṇa, is the abode of eternal Dharma, and eternal Dharma, is the abode of the Lord. It means that the Lord and eternal Dharma, are one and the same.* In

*There are four important Dharmas (Religions) in the world. They are Hindū (Sanātana or Eternal), Bauddha, Christian and Muslim. The founders of Bauddha, Christian and Muslim religions are Buddha, Jesus Christ and Mohammada respectively. But the Sanātana Dharma was not originated by anyone, it is eternal and beginningless like the Lord. This is a discovery by high sages. What is discovered, has its own pre-existence. The methods of God-realization described in other Dharmas are also the gift of 'Sanātana Dharma'.

the Gītā, Arjuna has addressed Lord Kṛṣṇa, as the guardian of the eternal Dharma (law) (11/18). God also incarnates, for the establishment of the Sanātana Dharma (4/8).

'Sukhasyaikāntikasya ca'—Lord Kṛṣṇa, is the abode of absolute bliss, and absolute bliss, is the abode of the Lord. The same absolute bliss, has been called eternal bliss (5/21), supreme bliss (6/21) and infinite bliss (6/28).

In this verse, in the expression 'Brahmaṇaḥ' and 'Amṛtasya', like the expression 'Rāhoḥ śiraḥ', the sixth inflexion has been used, which means that 'Rāhu' and 'Śiraḥ' (head), are not two different entities, but both are, one and the same. Similarly, here Brahma, the Immortal, the Imperishable, is Lord Kṛṣṇa and Lord Kṛṣṇa is Brahma, the Immortal, the Imperishable. In this verse, emphasis has been laid on the identity of Lord Kṛṣṇa, with Brahma, the Imperishable and the Eternal Dharma etc. All of them, in spite of being called, by different names, are one and the same. Thus, a devotee, who worships Lord Kṛṣṇa, attains Brahma.

Appendix—'I am the abode of Brahma and imperishable immortality'—this statement pertains to the Absolute Who is attributeless and formless, and to the path of knowledge; 'I am the abode of eternal Dharma'—this statement pertains to God endowed with attributes and form and to Karmayoga; and 'I am the abode of Absolute Bliss'—this statement pertains to God endowed with attributes and form and to Karmayoga; and 'I am the abode of Absolute Bliss'—this statement pertains to God endowed with attributes and formless and to the path of meditation. It means that he, who worships God endowed with

When there is a decline of this Dharma, the Lord incarnates Himself for the establishment of Dharma (Gītā 4/7-8). So the Lord establishes it, He does not found it. Actually all the other religions are the product of Sanātana Dharma. So if their principles are obeyed without any desire for their fruit, they will lead to salvation undoubtedly. A deep thought for salvation as is described in Sanātana Dharma is not available in other religions. The principles of Sanātana Dharma (Hindū Dharma) are totally scientific and they lead to salvation.

attributes and form and depends on Him, attains the aim which is attained by Jñānayoga, Karmayoga and Dhyānayoga. By all the three Yogas, the same God Who is called 'entire' is attained.

All the divine glories are God's grandeur. Brahma is also one divine glory (grandeur) of God. Therefore here the Lord has declared—'brahmaṇo hi pratiṣṭhāham'. In the Padma Purāṇa it is mentioned that 'Brahma' is a ray of Lord Kṛṣṇa's nail.

**yannakhendurucirbrahma dhyeyaṁ brahmādibhiḥ suraiḥ
guṇatrayamatītaṁ taṁ vande vṛndāvaneśvaram**

(Pātāla. 77/60)

Lord Śaṅkara says—'I do obeisance to Vṛndāvaneśvara Lord Kṛṣṇa Who transcends the three modes and gods meditate upon Brahma who is the ray of Lord Kṛṣṇa's nail—moon.'



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ॥१४॥
*om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ
yogaśāstre śrīkṛṣṇārjunasaṁvāde guṇatrayavibhāgayogo
nāma caturdaśo'dhyāyaḥ*

Thus with the words Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the Supreme, the science of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this the fourteenth discourse is designated:

"The Yoga of the Division of the three guṇas (modes)."

In this chapter, sattva (goodness), raja (passion) and tama (ignorance), the three modes of nature, have been described. The person, who transcends this three modes, realizes his eternal union with the Lord. So the chapter, has been entitled 'Guṇatrayavibhāgayoga' (Division of the three modes of nature).

Words, letters and Uvāca (said) in the Fourteenth Chapter:

(1) In this chapter in *Atha caturdaśo'dhyāyaḥ* there are three words, in *Śrībhagavānuvāca* etc., there are six words, in verses,

there are three hundred and twenty-two words, and there are thirteen concluding words. Thus the total number of words is three hundred and forty-four.

(2) In this chapter in 'Atha caturdaśo'dhyāyaḥ' there are eight letters, in 'Śrībhagavānuvāca' etc., there are twenty letters, in verses, there are eight hundred and sixty-four letters and there are fifty-one, concluding letters. Thus the total number of the letters is nine hundred and forty-three. In this chapter there are thirty-two letters, in each verse.

(3) In this chapter the term 'Uvāca' (said) has been used thrice—'Śrībhagavānuvāca' twice and 'Arjuna Uvāca' once.

Metres Used in the Fourteenth Chapter—

Out of the twenty-seven verses, of this chapter, in the first quarter of the fifth verse 'na-gaṇa' being used there is 'na-vipulā' metre; in the first quarter of the sixth and tenth verses 'ra-gaṇa' being used there is 'ra-vipulā' metre; in the third quarter of the fifteenth and seventeenth verses 'bha-gaṇa', being used there is 'bha-vipulā' metre; in the first quarter of the nineteenth verse 'ma-gaṇa' being used there is 'ma-vipulā' metre; in the first quarter of the ninth verse 'bha-gaṇa' and in the third quarter 'na-gaṇa' being used there is 'saṁkīrṇa-vipulā' metre. The remaining twenty verses have the characteristics of right 'pathyāvaktra', Anuṣṭup metre.



॥ Shri Hari ॥

Fifteenth Chapter

INTRODUCTION

In response to Arjuna's question, "Those devotees who worship Thee with attributes and those who worship the Absolute (the Imperishable and the Unmanifested)—which of them are better versed in Yoga?" The Lord declared the former to be superior to the latter. In the fifth verse, the Lord while comparing the two declared, "The difficulty of those whose thoughts are set, on the Unmanifested is greater, for the goal of the Unmanifested, is hard to reach by the embodied beings." How to overcome this difficulty of body consciousness—this topic, as well as, the description of the Absolute has been given, in the thirteenth and the fourteenth chapters.

In the twenty-first verse of the fourteenth chapter Arjuna asked, "What are the marks and conduct of him, who has transcended the three modes (guṇas) and how does he transcend them?" In response to this, the Lord after discussing the marks and conduct of the person who has transcended the three modes, in verses twenty-second to the twenty-fifth, in the twenty-sixth verse He explained unadulterated devotion, as the means to transcend, the three modes, for the devotees who worship God with attributes. It means, that devotee who has exclusive devotion to God (who totally depends upon Him) transcends the three modes easily. The expression 'Avyabhicāreṇa bhaktiyogena', stands for devotion free from dependence on the world, the term 'Yah' stands for the embodied soul, while the term 'Mām' stands for God. In the fifteenth chapter these very three subjects have been described in detail which are referred in brief just above.

Man (soul) being a fragment of God, is transcendental but he is bound because of his identification with, and attachment to

the body (world)—the evolute of the modes. He is not liberated from these modes, so long as he does not know the glory of the Lord, the transcendental one. Therefore, the Lord, introduces the fifteenth chapter in order, to explain His glory and secret, to enable a striver to cultivate unswerving devotion.

A man (soul), is a fragment of God (Gītā 15/7) and so he has his affinity, only for God. But by error, he assumes his affinity for the body, senses, mind and intellect, etc., which are evolutes of Nature, by regarding them as 'I', or 'mine', or for me. This is the main stumbling block, to exclusive devotion. In order to remove this stumbling block, the Lord in the first five verses of the fifteenth chapter, having described the universe as a Pīpala tree, exhorts Arjuna, to cut it down with an axe of dispassion.

श्रीभगवानुवाच

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

śrībhagavān uvāca

ūrdhvamūlamadhaḥśākhamāśvattham prāhuravyayam
chandāṁsi yasya parṇāni yastam veda sa vedavit

The Blessed Lord said

He who knows the Pīpala tree which is said to be imperishable, as having its root above and branches below, and whose leaves are the Vedas, is the knower of the Vedas. 1

Comment:—

'Ūrdhvamūlamadhaḥśākham'— [Like the first two verses of the thirteenth chapter, here in the first verse of the fifteenth chapter also the Lord presents a view of all the topics of the entire chapter. The expression 'Ūrdhvamūlam' denotes God; the expression 'Adhaḥśākham' denotes Brahmā, the representative of all beings while the term 'Aśvattham' denotes the world. He who knows the omnipotent Lord (the root of the Pīpala tree in

form of the universe) in reality has been called 'Vedavit' (knower of the Vedas).

Generally trees have their roots below and branches above. But this tree in the form of the universe is strange as it has its root above and branches below. The supreme abode of God from where there is no return is above all the other worlds. Brahmā is the main branch (stem) of the tree in the form of the world as he emanates first of all. The abode of Brahmā is lower than that of God. Brahmā is lower than God in position, virtues, rank and age etc., so he is called 'Adhaḥ'.* As the root is the foundation (support) of the entire tree, so is God the origin of the entire universe. Brahmā, the creator is born of Him and he has been described by the expression 'Adhaḥśākham' (branches below).

God is the illuminator and base of the entire creation and He is superior to everyone in every way. "There is none equal to Thee, how could then there be one superior to Thee in the three worlds" (Gītā 11/43)†? Being the base and the support of the entire universe He is called 'Ūrdhvamūlam' (root above).

The term 'Mūla' stands for the root or the base. The universe is born of Him and is preserved by Him. He is eternal, infinite and the base of the entire creation. He resides in His eternal abode, which is situated above all the worlds in His manifested form with attributes. So He is known as 'Ūrdhva'. This world is born of Him and therefore it is called 'Ūrdhvamūla' having its root above.

As trunks, branches and tendrils sprout from the root of the tree, so does the entire universe emanate from God. It is expanded by Him, it remains established in Him and it is by His power that beings act‡. Having taken refuge in such Lord,

* The expression 'Adhaḥśākham' includes all creatures from Brahmā to insects.

† No one appears either to be superior or equal to Him (God).

‡ This fact has been mentioned in the Gītā when Lord Kṛṣṇa declares, "I am the source and dissolution of the entire universe" (7/6), "I am the origin,

a person is satisfied forever (the Lord talks of taking refuge in Him in the fourth verse).

At the time of creation Brahmā, the creator accepts Prakṛti but he remains liberated from it as he has no attachment to it. Except Brahmā all the other beings having affinity of 'Tness and 'mineness' for Prakṛti (nature) and its evolute body etc., are bound and take birth and then die again and again i.e., their branches spread downward. The three kinds of birth because of the three modes of goodness, of passion and of ignorance are included in the expression 'Adhaḥśākham (Gītā 14/18).

'Aśvattham'—The term 'Aśvattham' has two meanings—(1) That which may not last even by tomorrow i.e., kaleidoscopic* and (2) Pīpala tree.

According to the first interpretation the universe does not remain fixed even for a 'Kṣaṇa'† (moment), it is kaleidoscopic, the seen is changing into the unseen. It seems to exist like a mirage. The mere change appears as creation, existence or dissolution. It is because of its kaleidoscopic nature, that it is called 'Aśvattham'.

According to the second interpretation the universe has been called a Pīpala tree. In the scriptures, this tree has been glorified very much. The Lord, declares while describing His divine manifestations, 'Among all the trees I am the 'Aśvattha' (Pīpala)' (Gītā 10/26). If the plants of Pīpala, myrobalan and

the dissolution, the formation, the treasure house and the imperishable seed of the universe" (9/18), "I am the source of all; from Me everything evolves" (9/10), "The ancient activity or energy streamed forth from Him" (15/4), "From Him all beings have evolved" (18/46).

* The term 'Śvaḥ' stands for tomorrow. That which continues by tomorrow is 'Śvattha' and that which does not last even by tomorrow is 'Aśvattha'.

† The philosophers have explained the term 'Kṣaṇa' (moment) in the following way—a needle pricks the lotus leaf in three moments—touch in the first moment, making the hole in the second moment, and pulling the other side of the leaf in the third moment.

basil, are worshipped by regarding them as divine, their worship becomes, worship of God.

God is the root of the universe, and therefore this Pīpala tree, in the form of the universe, being a manifestation of God, deserves to be worshipped. The worship of Pīpala tree, in the form of universe is to render service to it, without having any desire to derive pleasure, out of it. This world is a manifestation of God, for those who do not desire to derive pleasure out of it—All is God (Gītā 7/19). But this world, is the abode of sorrow, for those who desire to derive pleasure out of it, because they (the self), are imperishable, while the world is perishable, transitory or kaleidoscopic. Therefore, the objects of the world cannot satisfy the self, and the people have to follow a cycle of birth and death. So everyone, should render service to the world, without expecting any reward from it.

'Prāhuravyayam'—This tree, in the form of the world, is called imperishable, because in spite of being perishable, its beginning and end, are not known, its flow is continuous (eternal), and its root is imperishable God. As the water of sea evaporates, with the heat of sun, changes into a cloud, falls on the ground in the form of rain, and flows into the sea again, in the form of a stream or a river and the process continues endlessly, so does the cycle of the world go on, without any end. This cycle moves so rapidly, that just like a movie in spite of, being kaleidoscopic, it seems fixed.

This tree in the form of this world, is called imperishable, but in fact, it is not so. Had it been imperishable, the Lord, in the third verse of this chapter, would not have declared, "Its form is not perceived here, as it is said" nor would He have inspired Arjuna to cut off this firm rooted Pīpala tree, with a strong axe of non-attachment.

'Chandāṁsi yasya parṇāni'—The Vedas, are the leaves of this tree, in the form of the universe. Here, the Vedas, mean the portion

of the Vedas which deal with rituals and their performance, for the fruits.* As trees, with flowers and leaves without bearing any fruits cannot satisfy people, so can mundane pleasure and prosperity, looking beautiful outwardly, like flowers and leaves, not provide imperishable bliss.

Virtuous actions performed, in order to attain, heaven are better than forbidden actions, but they cannot lead to salvation as those people having enjoyed the vast heaven, enter the world of mortals, when their merit is exhausted (Gītā 9/21). Thus, such actions and their fruits—both are perishable. Therefore, a striver, should realize God, by becoming detached from both of them.

Leaves are born of the branches of a tree, and they protect and nourish it. They beautify it and strengthen it (the movement of leaves strengthen its root, stem and branches). The Vedas, are also born of Brahmā, the main branch of this tree, in the form of the world and actions sanctioned by the Vedas, nourish and protect the world. So, the Vedas, have been called leaves. When actions, are performed with a desire for fruit, these lead him to heaven. This is nourishment of the tree. In heaven, there are celestial damsels and gardens etc. This is the beauty of that tree.

The performance of actions for their fruit leads to the cycle of birth and death—this is strengthening of this tree.

Here the Lord means to say, that a striver, instead of getting entangled in the leaves, in the form of performance of actions for their fruit, should depend only on God, the root of the tree. Having depended on God, he realizes the reality about the Vedas, which deal with the Supreme Being, rather than the world or heaven (Gītā 15/15).†

*In the Vedas the number of the hymns which deal with the fruit of actions, is eighty thousand while the number of the hymns which lead to salvation, is twenty thousand. Out of these twenty thousand hymns, there are four thousand on the path of knowledge, and sixteen thousand, on the path of devotion.

†The Vedas ascertain the Supreme Person Who is the supreme goal.

'Yastam veda sa vedavit'—He who knows this tree, in the form of the universe, knows the reality, about the Vedas. The real knowledge of the world, consists in knowing the world, as kaleidoscopic and also having no desire of deriving any pleasure out of it. When a man realizes, that the world is transitory (unreal), he cannot derive any pleasure out of it. While enjoying the sense-objects, he does not realize the world, to be transitory. A man depends on the world and has a desire to derive pleasure, out of it only by regarding the worldly beings and objects, as real. When he realizes, its true character he has a disinclination for the world, and an inclination to God, and he realizes his identity, with God. Such a person, is a knower of the Vedas. The person who has only studied the Vedas, may be a scholar, but he has not really known, the Vedas. The real knower of the Vedas, is he who having renounced his affinity, for the world, has realized God.

The Lord in the fifteenth verse of this chapter, has declared that He Himself is the knower of the Vedas. Thus the Lord identifies, such a man, who knows the reality about the world, with Him by calling him a knower of the Vedas. It means, that discrimination bestowed upon human beings, is so glorious that a person having known the reality about the world can become the knower of the Vedas, like God.*

The man (soul), being a fragment of God, has only affinity, for God. He has assumed his affinity for the world by an error. He, who through discrimination having rectified this error i.e., having renounced his assumed affinity, for the world, has realized his self-evident identity, with God, knows the reality about the tree in the form of the world, and he has been called 'Vedavit' (the knower of the Vedas), by the Lord.

Appendix—The world, the Soul and the Supreme Soul—all the three are only God—'Vāsudevaḥ sarvam'. It has been described

*The same fact has been pointed out by the Lord when He declares, "They have attained unity with Me" (Gītā 14/2).

here in the form of a tree.

In spite of being kaleidoscopic, the purpose of calling the world ‘avyaya’ (imperishable) is that though the world undergoes changes constantly, yet nothing is spent out of it viz., it does not know any diminution. As in the sea, several waves appear to rise and there are tides also, but water of the sea remains the same, it neither decreases nor increases. Similarly though it appears that the world constantly undergoes changes, yet it remain. ‘avyaya’ (unspent). The reason is that the kaleidoscopic world also being the evolute of God’s power ‘aparā prakṛti’ is the manifestation of God—‘sadasaccāhamarjuna’ (Gītā 9/19). Both—the kaleidoscopic ‘aparā prakṛti’ (lower nature) as well as the unchangeable ‘parā prakṛti’ (higher nature) is God’s manifestation. This world is in the form of waves in God-ocean. As in the ocean, the waves appear rising outwardly only; inside the ocean, there are no waves, the ocean remains calm and uniform, similarly outwardly the world appears to be kaleidoscopic, yet within it, there is God Who is ever calm and uniform (Gītā 13/27). It means that the world as the world is not imperishable but it is imperishable as the manifestation of God. A glimpse of God appears in the form of the world. A striver instead of catching that glimpse (world), should be inclined to God. To cognise the reality of that glimpse, to value it and to be attached to it lead to bondage.

Another purpose of using the term ‘avyaya’ is that the person who gets attached to the world, his cycle of birth and death will also be imperishable viz., will never come to an end. The long path can come to an end but how can be round path end? As a bullock used in a crusher goes on moving round and round without an end, similarly the person attached to the world will go on following the cycle of birth and death endlessly.

The world is ‘avyaya’ because the seed of the world is ‘avyaya’—‘bījamavyayam’ (Gītā 9/18).



Link:—The Lord in the next verse, describes the tree of creation, described in the preceding verse, in more detail along with its parts.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
 गुणप्रवृद्धा विषयप्रवालाः ।
 अधश्च मूलान्यनुसन्ततानि
 कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥
 adhaścordhvaṁ prasṛtāstasya śākhā
 guṇapraṇṛddhā viṣayapavālāḥ
 adhaśca mūlānyanusantatāni
 karmānubandhīni manuṣya-loke

Its branches nourished by the modes, with sense-objects for its buds (twigs) extend below and above and the roots which bind the soul according to its actions in the human body stretch forth in all regions higher or lower. 2

Comment:—

'Tasya śākhā guṇapraṇṛddhāḥ'—Brahmā, is the main branch of the tree of creation. All beings such as the gods, men and other lower species, are born of Brahmā, the Creator. So, all the worlds from the abode of Brahmā, down to the nethermost-region and all the beings, such as the gods, persons and germs etc., living in them, are branches of that tree of creation. As branches of tree spread, when they are watered, so do the branches of creation spread, by attachment to the modes which are responsible for one's birth in good, medium and evil bodies (Gītā 13/21; 14/18). In the entire creation, there is no place, object or person, that is free from the three modes of nature (Gītā 18/40). It is because of attachment for the modes that the world, seems to exist. The modes can be experienced by inclination and objects, born of the modes. Therefore, the Lord by using the expression 'Guṇapraṇṛddhāḥ', wants to explain, that so long as, a man is attached to the modes, in

the least, the branches of tree of creation, will go on extending. So, in order to, cut off this tree, a striver, should not be at all attached, to the modes, otherwise he cannot renounce his attachment, to the world.

'Viṣayapravālāḥ'—The inclinations of the modes as well as all palpable objects are included in 'Viṣayapravālāḥ' (sense-objects as buds). As a stem grows from the root, branches from the stem and buds from the branches, and again, branches extend from, buds, so are sense-objects, buds of this tree of universe. A person, thinks of the sense-objects, because of the three modes. As water in the form of modes nourishes, and extends the branches of the tree of creation, so does it nourish and extend, the buds of sense-objects. As buds, are seen but water which pervades these is not seen, so, are the objects of the senses with their characteristics of sound etc., seen, but the modes are not seen, they are known by the sense-objects.

The expression 'Viṣayapravālāḥ' means that a man cannot renounce attachment for the world, so long as, he thinks of sense-objects (Gītā 2/62-63). "Thinking of, whatever being, a person, at the end gives up his body to that being does he attain" (Gītā 8/6). So if he thinks of sense-objects, the thought, will lead him to bondage. This birth is like sprouting of buds.

Like buds, sense-objects also appear beautiful, so a man is attracted to them. A striver, by applying his discrimination, can easily renounce those objects, by knowing these as transitory and sources of sorrow (Gītā 5/22). It is because of attachment to them, that they appear beautiful and attractive; in fact they are not so. Therefore, renouncement of attachment for them is real renouncement. As a person, has not to work hard, in destroying soft buds, so should a striver, not think it difficult to renounce, these sense-objects. They are just like poisonous sweet-dishes, which may appear sweet and attractive but are deadly.* So a

*Sense-objects are more poisonous than a cobra because poison kills a

striver, should totally renounce thinking of sense-objects, and enjoying them, in order to cut off this tree of creation.*

'Adhaścordhvaṁ praṣṛtā'—Here, the term 'Ca' (and), should mean the middle world i.e., mortal, human world (as described by the expression 'Manuṣyaloke karmānubandhīni' in this verse). The term 'Ūrdhvaṁ', stands for the abode of Brahmā, where one can go by two paths—the northern path (the path of light known as Devayāna), and the southern path (the path of darkness known as Pitṛyāna), described as light and dark paths, in twenty-fourth and the twenty-fifth verses of eighth chapter. The term 'Adhaḥ', stands for hells which are also of two kinds—by birth and by place.

This expression, explains that branches of the tree of creation, having its root in God above, extended in all directions, below, above and in the middle. Out of these the main branch is human life, in which a human being is authorized to perform new actions, while in other births, he has to reap the fruit of his past actions. In human life, he can either, rise above (to upper region) or go below (to the lower region—hell) or even attain God, the highest state, by cutting off the tree of creation. It depends upon him, whether he attains God, by attaching importance to discrimination, or paves the way to hell, by enjoying pleasure foolishly. Therefore, saint Tulasīdāsa in the Mānasa declares, "This human life is a ladder, either to hell or heaven or to attain salvation, and it endows us with knowledge, dispassion and devotion, which lead to benediction" (7/121/5).

'Adhaṣca mūlānyanusantatāni karmānubandhīni manuṣyaloke'—All the other lives, except human life, are to reap the fruit of past actions in the form of pleasure and pain. A man, has to

man when it enters his body while sense-objects affect him when he merely sees them.

* If you want to attain salvation, you should renounce sense-objects from a distance regarding them as poisonous.

take birth in good and evil wombs, in order to reap the fruit of his virtues and evil actions. In human life, he can perform either virtuous or evil actions, or may attain salvation, by being free from virtues and evils.

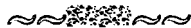
Here the term 'Mūlāni', stands for the root in the form of ego, attachment and desire, rather than for God. A man, identifies the self with the body, is attached to body etc., and has desire for family, prosperity, name and fame etc. He wants his memorial, even after giving up this mortal body. Other species, also possess these desires to some or more extent, but they bind a being only in human life.* When a person performs actions, inspired by

* These three (1) The desire to have a vision of God (God-realization) or devotion to God (2) The desire for Self-realization and (3) The desire to render selfless-service to others, are not desires because the self and God are ever attained, and are one's own. As taking money from one's own pocket is not theft, so is the desire for Self-realization or God-realization not a desire. Similarly, the desire to use the worldly objects in rendering service to the world, is renunciation rather than, desire. The desire for attaining what is one's own and imperishable, is a necessity (hunger), while the desire to give those objects, which are others' and perishable to them, is renunciation. As desire for food, is a necessity for the body, rather than a desire, so is desire of God to satisfy the hunger of the self not a desire. There is a desire for the insentient (Matter), while there is necessity (hunger) for the sentient. A desire is never satisfied, it is rather enhanced and so it is to be renounced, while necessity is satisfied (fulfilled) by anyone of the three paths—of action, of knowledge and of devotion. A man become, a slave to the world, by regarding worldly persons and objects, as his. If he has the aim of using them in rendering service to others, by regarding them as theirs, he will be liberated from slavery (dependence)—This is path of action. The soul is a fragment of God, but It being attached to the perishable objects, has deviated from Him. If a person renounces his attachment to perishable persons and objects, he will realize the self—this is known as path of knowledge. By having inclination for the world, he has a disinclination for God. If he accepts the fact that he is only God's and only God is his, devotion to God will be aroused in him—This is path of devotion. It means, that a man being attached to the perishable world, has become a slave to the world, has deviated from the self and has a disinclination for God. If he does not accept the world as his (which is not really his), he will cease to be a slave to the world, will realize the self and will attain God-realization, or devotion to Him.

desires, impressions of these actions, accumulate in his mind and induce him to the cycle of birth and death. A man, has to reap the fruit of actions performed, during this life, here, as well as hereafter (Gītā 18/12). So a man, cannot be free from the bondage of actions, so long as he has identity with body and he is attached to the world and cherishes desires. A striver, has to cut off identity, attachment and desire, and has to depend on God, Who is the creator and base of the universe. The same, has been described in fourth verse of this chapter, by the expression "I seek refuge in the Primal Person." As a man, is bound in this human life, so can he be free in this life in the same way, as a knot can be untied, at a point at which it is tied.

The roots of the tree of creation in the form of ego, attachment and desire extend below and above, in all the worlds, among all beings. Birds and beasts, also have identity with their bodies, are attached to their offspring and have a desire, to eat delicious food when hungry. Similarly, the gods have identity with their divine bodies, are attached to heavenly pleasure and have a desire to acquire, more and more pleasure. Thus, all beings have identity, attachment and desire in one form or the other. But they do not bind other beings, except mankind. Though other beings, such as the gods etc., also possess discrimination, yet they do not use it, because overwhelmed by pleasures in abundance and their enjoyment. So they cannot realize that they (the self) are devoid of those evils while a man can realize that he (the self) is different from or devoid of all such defects as, ego, attachment and desire.

A man possesses the ability of realizing the bad consequences of the enjoyment of pleasure. The man who enjoys pleasures without thinking of their consequences is worse than a beast, because a beast paves the way to human life by reaping the fruit of its past actions, while a man is paving the way to birth in the womb of beasts, by enjoying forbidden pleasures.



Link:—In the next verse, the Lord explains the purpose of the description of the tree of creation, mentioned in the preceding two verses.

न रूपमस्येह तथोपलभ्यते
 नान्तो न चादिर्न च सम्प्रतिष्ठा ।
 अश्वत्थमेनं सुविरूढमूल-
 मसङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥

na rūpamasyeha tathopalabhyate
 nānto na cādirna ca sampratiṣṭhā
 aśvatthamenam suvirūḍhamūla-
 masaṅgaśastreṇa dṛḍhena chittvā

Its (of the world) real form is not perceived, neither its end or its origin, nor its foundation (resting place); so having cut off this firm and deep-rooted Pipala tree, with a strong sword of non-attachment. 3

Comment:—

'Na rūpamasyeha tathopalabhyate'—In the first verse of this chapter, the tree of creation, has been called imperishable, and in the scriptures also, it is mentioned, that persons who perform virtuous actions, in order to reap their fruit, enjoy mundane and heavenly pleasure, in abundance. Having heard such statements, a person, feels that the human world and paradise, are pleasant and permanent. So he desires sense-objects, and is filled with insatiable desires, he holds that there is nothing else, beyond sensual enjoyments (Gītā 2/42; 16/11). An ignorant person, has this feelings so long as, he has ego, attachment and desire with the world or body. But the Lord declares, that when a striver, perceives it, by separating the self from the world i.e., by renouncing his affinity for it, he does not perceive it as imperishable and pleasant, but he perceives it as perishable and unpleasant.

'Nānto na cādirna ca sampratiṣṭhā'—The world, has neither its end or origin nor, in space and time. As a person, while visiting an exhibition, being enamoured of its objects, does not know its beginning and end, without going out of it, so does a person not know the origin and end of the world, by having attachment to it.

All the means (senses, mind and intellect), to perceive the origin and end of the world, are fragments of the world. So they cannot know the world, in the same way as a jar of clay, cannot absorb the earth, within it. Therefore, when a man (the self), separates himself from the world (mind, intellect and sense), he knows the world, in reality.

In fact, the world has no independent existence. It is only a process of birth and death. This process, appears as its existence. If a further thought, is given to it, it will be experienced, that there is no birth, there is only decay. When it does not stay, in one form even for a moment, how can it be called existent? It seems to exist, because of a striver's attachment, to the world. As soon as, this attachment is renounced, the seeming existence, disappears and a striver realizes the self or God.

An Important Fact

No scientist has perceived the beginning, the middle and the end of universe, till today, nor can he perceive it. If a person, having attachment to the world and enjoying mundane pleasure, wants to perceive the beginning, middle and end, of it all, his efforts, are in vain.

In fact, there is no need to perceive the beginning, the middle and the end of this universe, there is need to renounce, the assumed affinity, for it.

Philosophers differ in their opinions, whether the universe is without beginning and perishable, or beginningless and infinite or illusory, but all of them agree, that our affinity for it is unreal

(assumed), which must be, renounced.

An easy way to renounce this assumed affinity, for the world is that materials (mind, intellect, senses, body, riches and property etc.,) acquired from the world, should be used in rendering service, to the world.

All mundane materials, such as women, sons, honour, praise, wealth, property, long life, good health and abundant pleasure cannot satisfy a person, because he (the self), is imperishable, while all the mundane pleasures are perishable. How can the imperishable be satisfied, by the perishable?

'Aśvatthamenam suvirūḍhamūlam'—It is because of ego, attachment and desire with it that the universe (having no foundation), seems firm rooted.

Attachment and senses of mineness to beings, objects and actions etc., strengthens worldly bondage. Because of his attachment one identifies himself, with them. After amassing riches he thinks "I am very rich" but when his wealth is lost he holds that he has been ruined. Out of greed, he performs forbidden actions and commits sins, in order to, hoard money. Then he has a conviction that he cannot earn money without foul means, as falsehood, fraud and dishonesty etc. He ceases to think, that the money earned by foul means, will have to be left behind it while evils, such as falsehood, fraud and dishonesty etc., will accompany him, to the next world* and will lead him to a miserable life, here as well as, hereafter. Not only this, but he also instigates other people, to earn money by foul means, calling it a business by justifying falsehood and fraud etc., for it. This evil feeling (faith), is a firm root of the branches of, ego, attachment and desire. This evil feeling (faith), makes him evil,

* When a person gives up his body, the wealth remains lying in shelves, animals remain tied here and there, his wife accompanies him to the gate, sons go upto the cremation ground, the body to the pyre while it is only one's righteousness (Dharma) which accompanies him to the next world.

because the Lord declares, "What a man's faith is, that verily, He is" (Gītā 17/3).

The branches of ego, attachment and desire, are so firmly rooted, that they cannot be, totally rooted out, through study of the scriptures, or by listening to divine discourses and thinking. Strivers, while listening to religious discourses, think of renouncing these evils, but in practical life they find themselves, unable to renounce these. The reason is, that they want to renounce these as well as enjoy mundane pleasures, from persons and objects etc., like a greedy person, who wants to relish a sweet dish mixed with poison and yet escape from poison. But it is impossible. When a striver, has no desire at all to derive any kind of pleasure from the world, this firm rooted tree of the universe is naturally rooted out.

Further, a striver believes that it is very difficult to get rid of these evils, of identification, attachment and desire. But the fact, is that these defects automatically, vanish, they cannot stay, as these are by nature transient. So a striver should never think that it is difficult to renounce, them.

'Aśaṅgaśāstreṇa dr̥ḍhena chittvā'—The Lord declares, that though the tree of creation is firm rooted, it can be cut off with a strong sword (axe) of non-attachment. A man may be attached to a place, person, object or circumstance etc., because of their attraction, and because of the desire to derive pleasure out of these. Absence of attachment, is non-attachment or dispassion. This dispassion, can be of two kinds (i) Common (ii) Strong. Strong dispassion is also called 'Uparati' (indifference) or 'Para vairāgya'.

<p>An Important Fact Pertaining to Dispassion</p>
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A man, may abandon his house and property physically, but if he attaches importance to them, from his heart or if he feels proud that he is a renouncer, it means that he is not dispassionate.

When he has not the least attachment to them, and he has no attraction towards them—this is dispassion.

Secondly, he should be detached from his so-called parents, wife, sons, brothers and friends etc. He should accept his affinity, for them in order to render service to them, rather than to have a desire to acquire anything from them for his selfish motive.

Thirdly, there is detachment from the body. This is real detachment. If there is attachment for the body, it means that there is attachment for the entire universe, because the body is the seed, of the entire universe. Absence of identification with the body, is detachment (dispassion), from the body.

In order to renounce this identification with the body (egoism), first a striver, should renounce the desire for honour, praise and riches etc. Even when a striver, renounces the desire for honour, praise and fame etc., here, because of his subtle desire, he wants his name and fame to be maintained, through memorials etc., after his death. All these desires must be renounced. Sometimes a striver, is envious or jealous of others. That envy or jealousy should also be renounced.

Even when, these desires are renounced, a man may remain attached to his body, even after he has given up the body. So the bones of the dead body are immersed into the Ganges, after the body is burnt, so that one may meet with a good fate. When a man through discrimination, realizes, that the sentient soul is different, from the insentient body, his attachment or sense of 'mine', is renounced. When both desire and attachment are renounced, ego almost vanishes i.e., it remains, only in its, subtle form. It totally perishes, when a devotee attains God-realization or real exclusive devotion, to God.

When a man realizes, 'I am neither body nor the body is mine,' desire, attachment and identification—the three perish. This is real detachment or dispassion.

All desires (lusts) perish, from the inner sense of the striver,

who is dispassionate, from within. A devotee possessing strong dispassion, having no affinity for the insentient objects, such as the body, senses, mind and intellect etc., wishes everyone to be happy, free from disease and suffering and to attain benediction.

'I' is the knower and the onlooker, while the entire universe, including the gross, subtle and causal bodies, to be known and seen. 'I', is imperishable, while the universe and the body, are perishable. He who realizes this distinction, cuts off this tree of creation, with a strong axe of non-attachment. When a man, does not attach importance to this discrimination, the tree of creation, seems to be firm-rooted.

Worldly objects cannot be totally destroyed, but attachment to these can be totally, renounced. This detachment, is known as cutting of this tree.

The universe ceases, to be, when attachment to it, is renounced. Only a thing or person, we have no real affinity for, can be renounced (cut off). A man (the self), is sentient and imperishable, while the universe is insentient, and perishable. So his affinity for the universe is unreal, it is assumed, by an error. He, who is really detached, gets detached. We should accept the fact, that we have no attachment for the universe. Howsoever, firm-rooted the world may be, if we do not accept our affinity for it, it is naturally cut off, because this affinity, is merely assumed. So a striver, should doubtlessly believe, that he has no affinity at all for the world, even though he may not perceive it, in practical life.

A man, himself has accepted this affinity for the body, and the world. So, it is his responsibility, to cut it off. Therefore, the Lord is exhorting us, to cut it off.

**Some Easy Means of Renouncing
this Affinity for the World**

- (1) Render service to the world, with the material acquired

from the world, without any selfish motive.

- (2) Renounce desire, for mundane pleasure and prosperity.
- (3) Renounce dependence, on the world totally.
- (4) Renounce a sense of 'I' and 'mine, with the body and the world.
- (5) Stick firmly to reality, "I am God's; God is mine."
- (6) Have a resolve, "I have to realize God."
- (7) Perform your duty, sanctioned by the scriptures scrupulously (Gītā 18/45).
- (8) Attach importance, to your own experience, that your body, circumstances, strength, ability etc., are not the same, as they were, in your childhood, they have all changed, while you are the same.
- (9) Do not accept your assumed affinity, for the world.

Appendix—The Lord has declared about Himself—"I am the beginning, the middle and also the end of the entire creation" (Gītā 10/20, 32) and here about the world He declares, "It has neither its end nor origin nor existence." It means that God exists in the beginning, in the middle and in the end of the creation while the world has no existence either at the beginning or in the middle or in the end viz., the world does not exist—'nāsato vidyate bhāvaḥ' (Gītā 2/16). Therefore there is nothing else besides God.

'Asaṅgaśastreṇa dṛḍhena chittvā'—Here the term 'chittvā' does not mean 'to cut' or 'to destroy' but it means 'to be detached'. The reason is that this world being God's 'aparā prakṛti' is imperishable. The Self is detached—'asaṅgo'hyayaṁ puruṣaḥ' (Bṛhadā. 4/3/15). The Self is free from attachment to the modes. Attachment to the modes is the root of birth and death—'kāraṇaṁ guṇe saṅgo'sya sadasadyonijanmasu' (Gītā 13/21). Therefore having realized the detached, untainted, undecaying and immortal nature of the Self, getting established in it, is 'to cut off the world-tree'.

The world seems to exist owing to attachment. The thing, to which a man is attached, seems to be existing and valuable. Without attachment, the world may appear to exist but it is not of any value. Therefore the expression 'asaṅgaśastreṇa dr̥ḍhena chittvā' means—to wipe out attachment to the world totally viz., not to be attached to anyone else besides God and not to assume anything of the entire creation as one's own and for one's own self. In fact the existence of the world does not lead to bondage but attachment to the world leads to bondage. Existence is not an obstacle but attachment is the obstacle. Therefore other philosophers call the world real or unreal etc., but the Lord says that attachment to the world should be renounced. Having given up attachment to the world, the world in its seeming form disappears and it is revealed as the manifestation of God—'Vāsudevaḥ sarvaṃ'.



Link:—In the next verse, the Lord explains what a striver should do, after cutting off the tree of creation.

ततः पदं तत्परिमार्गितव्यं
 यस्मिन्नाता न निवर्तन्ति भूयः ।
 तमेव चाद्यं पुरुषं प्रपद्ये
 यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

tataḥ padam tatparimārgitavyam
 yasmingatā na nivartanti bhūyah
 tameva cādyam puruṣam prapadye
 yataḥ pravṛttiḥ prasṛtā purāṇī

Then that supreme goal (God), should be sought after having reached which none returns again, saying, "I seek refuge, in that Primal Person, from whom has originated this ancient creation of the world." 4

Comment:—

'Tataḥ padam tatparimārgitavyam—In the preceding verse,

the Lord talked of cutting off the tree of creation, while here, He speaks of, seeking God. It proves, that it is inevitable to renounce affinity, for the world, before seeking God. The reason is, that He pervades equally, every object, person, incident, circumstance etc., all the time, but when a person accepts his affinity for the universe, he cannot realize Him. The spiritual practice of chanting, and study of the scriptures etc., does not prove much fruitful, because of his affinity for the world. So a striver, should attach, first and foremost importance, to renouncement of affinity, for the world.

The man (soul) (self), is a fragment of God, but he forgets his eternal affinity for Him, when he accepts his affinity for the world in error. When this error is rectified, he gains recognition (memory) of the reality, that he is God's. Therefore, the Lord declares, that he has had already his affinity for the supreme goal (God), only He is to be sought for.

When a striver, accepts the world as his, the ever-attained Lord, seems to be unattained and the world which is never attained, seems to be attained. Therefore, the Lord by using the term 'Tat' (that), exhorts Arjuna, to seek Him, Who is ever attained.

Only that is sought, which already exists. God is without beginning and He pervades, everywhere and so He is not to be sought after by applying, any particular means. But, it means that a striver, instead of depending on the world (body, family and wealth etc.,) which is never his, should depend on God, Who is always, his, Who is in him and Who exists, even now. In this way, a striver should seek Him.

A striver, should perform spiritual practice, certainly, because there is no activity superior to it. But he should not think that God will be realized by spiritual practice, because by thinking so, he will be proud and pride is a stumbling block, to God-realization. He can be realized, by His grace, He cannot be bought, by any means (spiritual practice). Spiritual practice, roots out evils of

attachment and desire, for the world, which are obstacles to, God-realization. These obstacles, have been created by the striver himself. Therefore, when a striver wants to root out these evils, from his heart, by God's grace, they are rooted out.

Generally strivers assumes that God can be realized (through the purification of the mind), in the same way by making efforts, as worldly objects, are acquired. But in fact, it is not so, because even the most virtuous actions such as penance etc., are transitory, and have a beginning and an end. So, how can the perishable bear an imperishable fruit? Through penance and renunciation etc., the assumed affinity, for Matter, (the world and the body), is renounced. Having renounced this assumed affinity, ever-attained God, Who ever pervades everywhere is realized—memory for him is aroused and recognition is gained.

Having listened to Lord's gospel, Arjuna says, 'Recognition (memory) is gained' (Gītā 10/73). Though forgetfulness, is also without beginning, yet it can come to an end. There is a vast difference, between the memory of the world and that of God. Of the world's memory, forgetfulness is possible, as a person suffering from paralysis could forget the knowledge, acquired earlier through study. But if God's memory, is once gained there is never forgetfulness (Gītā 2/72, 4/35).

Even while suffering from paralysis he never forgets his existence (I am), because he can never have his real affinity for the world, and his real affinity for God, can never be renounced. He who has realized the fact, that he has no affinity for the body and the world, has in fact cut off this tree of creation; and he who has realized the truth that he (the self), is a fragment of God, has sought God. As soon as a striver renounces his affinity for the world, he realizes (attains) God, Who is ever-attained.

'Yasmingatā na nivartanti bhūyaḥ—The term 'Yasmin', used here stands for God, Who has been described in the first verse by the expression 'Ūrdhvamūlam' (root above), and in this verse

by the expression 'Ādyaṁ puruṣaṁ' (Primal Person), and Who is going to be described in more detail, in the sixth verse ahead.

As a drop of water, after merging in the ocean cannot be separated from it, so the soul (the self), a fragment of God, having attained God, cannot be separated from Him, i.e., from His abode, there is no return. It is attachment to nature, or to its modes, which is the cause of a soul's birth in good and evil wombs (Gītā 13/21). Therefore, when a striver cuts off the attachment to the modes, with a strong axe of non-attachment, no question arises of his rebirth, anywhere.

'Yataḥ pravṛttiḥ prasṛtā purāṇī'—God is the creator of the entire universe (creation), and also its base and illuminator. A man, out of delusion is attracted towards the world, created by Him, because of its sensual pleasure and forgets the Creator. When the world, created by God, seems so charming and loving, how much charming and loving, should He be? Though in the world created by Him, attraction towards the world, is in fact attraction to Him, because it is a manifestation of His fragment (Gītā 10/41), yet, out of ignorance, a person assumes that there is attraction because of the glory of the world, rather than that of God, and so he gets entangled, in the world.

Every being's, nature is that (it or) he depends upon the object or person etc., he considers it superior to all others and from which he expects to receive some pleasure or satisfaction. Worldly people, hanker after wealth, because they think that they can acquire all the necessities as well as luxuries of life, and honour and praise etc., by money (wealth). So, they do not hesitate to commit sins and doing injustice, while earning money. They even do not give proper rest to their, bodies because they remain engaged in earning money, which according to them is superior, to all other attainments. Similarly, when a striver, comes to know that God is the Supreme Being, and having realized Him, one attains such a bliss, which is superior to all mundane

pleasures, all sensual pleasures, become insipid before that bliss (Gītā 6/22) and then he starts worshipping Him, with all his being (heart) (Gītā 15/19).

'Tameva cādyam puruṣam prapadye'—A striver, should seek refuge in the Primal Person, Who is the source of all beings (Gītā 10/2). If he takes refuge, in other perishable worldly, persons and objects, they will ruin him, in the same way as a crocodile devours a person who takes refuge, in it. Therefore, he should take refuge, only in the imperishable Lord, rather than, in the perishable world.

When a striver, fails in getting rid of his defects, by applying all his power, he gets disappointed. In such circumstances, if he seeks refuge only in God, by His grace he totally becomes free from evils, and realizes Him. Therefore a striver, should never lose heart, as far as God-realization, is concerned. Having taken refuge in Him, he should become free from all fears and worries, because by doing so, by His grace all obstacles are overcome and God is realized (Gītā 18/58,62).

As a striver, has to renounce his attachment for the world, so has he also to renounce attachment to non-attachment, because by being detached he may still have egoism in its subtle form, by thinking "I am detached." But, when he takes refuge in Him, this subtle egoism can perish, easily. When he seeks refuge in Him, he surrenders his so-called body, senses, mind, intellect, egoism ('I'ness), riches, property and family to Him i.e., he has no feelings of possession, over them.

The devotee, who takes refuge in God, thinks 'I am God's' and 'I am for Him' and 'God is mine' and 'He is for me.' Out of these two thoughts, the former 'I am God's and for Him' is superior, to the latter, because in the former thought, he has no desire of his own, he remains satisfied and happy with God's will. So, he desires, neither to do nor to acquire, anything for himself. In this way, his undefinable and singular devotion to God, is aroused.

In devotion, there is limitless bliss and it provides bliss, even to God, Who is the storehouse of bliss. In this devotion, meeting with the Lord, does not satisfy a devotee, this devotion does not decrease in separation, but it is enhanced, every moment. Devotion (love), which is attained after Self-realization, is also attained, through surrender (refuge).

The term 'Eva' means, total dependence on God, only, having renounced all other supports. The same idea, has been expressed in the Gītā, in the expression., "Those who take refuge in Me alone" (7/14), "Seek refuge in Him alone" (18/62) and "Take refuge in Me alone" (18/66).

The term 'Prapadye', means 'I seek refuge.' Here a doubt may arise, whether the Lord, also seeks refuge and in whom He seeks refuge? The clarification is, that the Lord does not seek refuge in anyone, because He is the Supreme Lord of the entire creation. In order to set an example to the people He explains it to a striver, by speaking in his language, that he should think, "I take refuge."

'God is' and 'I am' in both these one divinity exists in the form of 'is'. When the self assumes Its affinity, for the body, senses, mind and intellect etc., there cannot be unswerving devotion, or total surrender, to God.

But 'is' is changed into 'am' due to 'I'. If individuality of 'I' is merged into cosmos 'is' then only 'is' will remain, there will be no 'am'. Being a fragment of God, the self always depends on God, but by an error, It having a disinclination for God, depends on the perishable world. So It has to suffer, because of Its dependence on the perishable. Therefore a striver, having realized his true affinity, for God depends only on Him i.e., seeks refuge only in Him.

Appendix—The world is perishing every moment, therefore it is renounced—'asaṅgaśastreṇa dṛdhena chittvā', and God is ever-attained, so He is to be sought for (discovered)—'tataḥ

padam tatparimārgitavyam'. There is a difference between 'production' and 'discovery'. The thing which does not exist, is produced, while the thing, which already exists, is discovered. God is ever-attained and self-evident, so He is searched out, He is not produced. When a striver accepts the existence of God, he discovers Him. There are two ways of discovery—the first one is that as we forget a necklace by placing it somewhere and then we search it here and there; and the second is that the necklace is worn round the neck but we have the false notion that the necklace is lost, we search it here and there. The discovery of God is like the discovery of the necklace worn round the neck. In fact God is not lost. But because of attachment to the world, we have not an eye on Him, so He appears to be lost to us. It means that God, Whom we want to attain and Whom we seek, is constantly present in us. So He is discovered on being sought. But the world can never be gained, because it is not in us, as actually it does not exist.

God has neither been unattained, nor is unattained, and His unattainment is in fact impossible. He has not been unattained but there has been forgetfulness. This forgetfulness is without beginning but it comes to an end. As two persons are unfamiliar with each other and the third person asks them, "How long have you been unfamiliar with each other?" No one can answer it. Similarly suppose we don't know Sanskrit language, then how long has this ignorance of ours been? We can't tell it. It means that the existence of the persons, our existence and the existence of Sanskrit language, have already been there, but their familiarity is not there. Similarly at the time of forgetfulness also the existence of God remains the same. God is ever-attained but we are forgetful of Him, viz., we have no eye on Him, we have disinclination for Him, we are unfamiliar with Him and we have the wrong notion that He is unattained to us. On the discovery of God, this forgetfulness is gone and He is attained. The method to discover Him is to get detached from (renounce) that which

is non-existent—‘asaṅgaśastreṇa dṛḍhena chittvā’. Renunciation means to be disconnected with it and to reject it by assuming that it has no existence, no value. Therefore detachment from the world implies the discovery of God. In Śrīmadbhāgavata it is mentioned—‘atattayajanto mṛgayanti santaḥ’ (10/14/28).

‘Tameva cādyam puruṣam prapadye’—Having renounced affinity with the world, a striver gets established in the Self and he is liberated. Having attained liberation (salvation), the desire for the world is wiped out but hunger for love is not satisfied. In Brahmasūtra it is mentioned ‘muktopasṛpyavyapadeśāt’ (1/3/2). ‘That Lord, Who is an embodiment of love, is attainable even for the liberated souls’. It means that the perfection of human life lies in attaining the love for God Whose fragment the Self is. In Self-realization, there is bliss of the Self, while in God there is Supreme Bliss (endless Bliss). He, who is not satisfied with salvation, attains love (devotion) which enhances every moment—‘madbhaktim labhate parām’ (Gītā 18/54). Therefore the Lord has mentioned that a striver, having renounced attachment to the world, viz., having attained salvation, and then having sought God, should seek refuge in Him.



Link:—The Lord in the next verse, points out the marks of those devotees, who attain the supreme goal (God) by taking refuge, in the primal Being (God).

निर्मानमोहा जितसङ्गदोषा
 अध्यात्मनित्या विनिवृत्तकामाः ।
 द्वन्द्वैर्विमुक्ताः सुखदुःखसञ्ज्ञै-
 र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

nirmānamohā jitasāṅgadoṣā
 adhyātmanityā vinivṛttakāmāḥ

**dvandvairvimuktāḥ sukhaduḥkhasañjñair-
gacchantyamūḍhāḥ padamavyayaṁ tat**

Free from vanity and delusion, victorious over the evil of attachment, dwelling constantly in the self or God, with desires completely stilled, liberated from the dualities, (known as pleasure and pain), such highly placed undeluded strivers reach, the Eternal Goal. 5

Comment:—

'Nirmānamohā'—When a person, has a sense of 'I' and 'mine' in the body, he has a desire to win, honour (respect) etc. He, by identifying the self, with a body, regards the honour of the body, as honour of the self, and he gets entangled. But those devotees, who regard only God, as theirs, have no sense of egoism and possession in the body, and so they do not get pleased, by honour (respect), of the body. Having taken refuge only in God, they are not attached to a body and so they have no desire, for honour (respect).

Having only the aim of God-realization and by depending on God only, those devotees, develop a disinclination, for the world. They become detached, from the world. So, they become free from worldly delusion.

'Jitasaṅgadoṣā'—Attraction towards God, is called devotion (love), and attraction towards the world, is called attachment. It is because of attachment, that evils such as a sense of possession, desire, lust and hope etc., arise. It is by taking refuge in God, that a striver gets victory over, all these evils.

A man, can be attached to both the objects acquired, as well unacquired. But, there is desire, only for unacquired ones. So the expression 'Vinivṛttakāmāḥ' (desires completely stilled), has been used separately.

'Adhyātmanityāḥ'—When a devotee, takes refuge in God, his egoism changes.* He believes that he is God's and not of

* Though all beings constantly dwell in the omnipresent Lord who is

the world. Thus, he constantly dwells in Him. As a person, according to his birth, accepts that he is a Brāhmaṇa or Vaiśya and he always remains, assured of it, even without, remembering it, so, do the devotees, who accept their affinity, for God, always dwell in Him.

'Vinivṛttakāmāḥ'—A man, desires mundane objects and favourable circumstances, only when he aims at mundane pleasure and prosperity. But those devotees, whose aim, is not to acquire mundane objects, become totally free, from desires.

It is sense of mineness in the body, which gives birth to desires. When a man is thus attached to a body, he wants it to be healthy and strong. So is the case with, other mundane objects and riches etc. As a devotee, is not attached to a body and the world, all his desires are stilled. He thinks that his so-called body, senses, mind, intellect and egoism ('I'ness), are only God's, and only God is his. The desires of such a devotee, are totally silenced.

An Important Fact

In fact, this body is constantly decaying (perishing). A striver, has to accept this reality, in a practical way. All desires are born of having contact with perishable objects, such as body etc. One day this process of decay, will be over, and then it will be said, that the body has decayed (died). But actually, the body has not died today. The process of constant decay has completed today. Therefore, in order to be free from desires, a striver should realize this fact, that mundane objects, such as the body etc., are not, his, because these are transient while he (the self) is permanent and eternal.

the illuminator of the entire creation yet they by an error assume that they dwell in the world as "I belong to a particular caste or creed or sect etc." It is because of this contrary assumption (belief) that they are bound and are born in good and evil wombs.

In fact, desires are never satisfied. When a desire seems to be satisfied, another one appears, and so a person tries to satisfy that one. The more, they are satisfied, the more they arise. All persons and objects of the world cannot satisfy desires, of even a single person, so if a person desires limited objects of the world, in order to derive pleasure out of them, it is an error on his part one who entertains desires, cannot attain peace (Gītā 2/70). Therefore, renouncement of desires, is a means of attaining, supreme peace. So a striver, should renounce desires, instead of trying to satisfy them.

The belief, that mundane objects, provide pleasure, gives birth, to desire. The keener the desire, to acquire an object, the greater the pleasure, a person derives out of that object. But, the fact is, that it is not the object which provides pleasure, as it is renouncement of attachment of that object, which gives pleasure. This renouncement occurs, when he acquires, the object. If he renounces the desire to acquire the object he cannot feel happy on getting the object or sad on not getting that object.

In fact, mundane objects have no independent existence, as they are perishing all the time. So how the desire for such transitory objects can remain lasting? Thus all strivers, can be freed from desires.

'Dvandvairvimuktāḥ sukhaduḥkhasañjñaiḥ'—Devotees are liberated from contrary experiences, known as pleasure and pain, attachment and aversion, because according to them, all the favourable and unfavourable circumstances, are regarded as God's gift, presented to them, by Him. They have an eye on God's grace, rather than on desirable or undesirable circumstances. So they are easily liberated from the pairs of opposites.

God is a disinterested friend, of all beings (Gītā 5/29). So He never think, of evil of His fragment, the soul (self). Whatever, He does, is only for the welfare, of beings. So devotees, ever remain pleased, with His will. Though their senses, mind and

intellect, know of desirable and the undesirable circumstances, yet they themselves, are free from the pairs of opposites.

An Important Fact

This contrary experience (of attachment and aversion etc.,) is the root of sins. In order, to renounce such experience a striver, should not attach importance to perishable objects. This opposite feeling is of two kinds—

(1) Gross (practical) contrary experience between pleasure and pain, a agreeable and disagreeable etc. Beings, including men, birds, beasts and even trees etc., desire the agreeable and have an aversion for the disagreeable.

(2) Subtle (Spiritual) opposite feelings. It is essential and useful, to regard one's own way of adoration, and one's own favourite Deity, as supreme. But the sentiment in which a striver, honours and praises his method of worship, and his favourite deity, regarding them as superior, to the worship and deity of others whom he discredits and blames, by considering them, inferior, is harmful for a striver.

In fact, all spiritual practices, aim at a total renouncement of affinity, for the world. Spiritual practices (disciplines), may differ according to tastes, faiths, beliefs and qualifications of each devotee but their aim is the same. So a striver, instead of having an eye on, the difference of spiritual practices, should have an eye on the aim and be devoted to his spiritual practice. By doing so his subtle opposite feeling comes to an end.

In the Gītā, the gross is called 'Mohakalīlam' (mire of delusion) (2/52) while subtle is called 'Śrutivipratipannā (bewildered by the Vedic text)* (2/53). So long as a striver, is

* Śrutivipratipannā means that the person remains in a dilemma and cannot take the decision which of the paths as mentioned in the scriptures of knowledge, of action, of devotion, of dualism, of non-dualism, of pure non-dualism, of dualism-non-dualism, of action for reward or action without

attached to the world or attaches importance, to the world, this opposite experience exists. So it is necessary to root out this.

So long as, there is delusion, contrary experiences exist? He who perceives pair of opposites in the self is deluded. This contrary experience of attachment and aversion, pleasure and pain, happiness and sadness etc., abides in the mind rather than in the self. The mind is insentient, while the self is sentient and is an illuminator of the insentient. Therefore, the self has no affinity for the mind, this affinity is merely assumed.

Everybody knows, that he remains the same, in the pairs of opposites, such as pleasure and pain etc. But out of delusion, by identifying the self with these, he becomes happy and sad. If he remains established in the self, whichever remains, the same without assuming that the pairs of opposites (such as pleasure and pain) are in him, he will be liberated from the duality of pleasure and pain etc.

The Lord, has pointed out an easy way, to be liberated from the dualities of attachment and aversion etc., by declaring "Attachment and aversion of man abide in sense objects through the feeling of pleasantness and unpleasantness; let, none come under their sway" (Gītā 3/34). It means, that a striver, should not act by coming under their sway, because they are strengthened by doing so.

'Gacchantyamūdhāḥ padamavyayam tat'—He, who desires perishable objects, who makes efforts to acquire them, and feels happy or sad by acquiring them, or without acquiring them, is deluded. In fact, the world is kaleidoscopic while God is eternal, and it is because of His existence that the world, seems to exist. He, who accepts the existence of the world, is deluded.

As a deluded person, perceives the world clearly, so does reward is better. Similarly he cannot decide which of the deities—Lord Viṣṇu, Lord Rāma, Lord Kṛṣṇa, Lord Śiva, Lord Gaṇeśa or Goddess Durgā should be worshipped.

an undeluded great soul, perceive God clearly. He, who accepts the existence of the world, is deluded, while he who accepts it as kaleidoscopic, is undeluded. The undeluded one, is not affected by pleasure and pain, and he, who remains the same, in pleasure and pain is fit, for attaining Immortality (Gītā 2/15). Therefore, here in this verse, the Lord has laid emphasis two times, on the renouncement of delusion, by using the expression 'Nirmānamohāḥ', and also the term Amūḍhāḥ'.

Delusion can be of two kinds—(1) inclination to the world, rather than to God, (2) not to know the reality about God. In this verse, the expression 'Nirmānamohāḥ' stands for, freedom from delusion of the world, while the term 'Amūḍhāḥ'* stands for true knowledge about God.

God, Who has been mentioned by the expression 'Ūrdhvamūlam' (root above), in the first verse, Who has been called, the Supreme Goal, which should be sought in the fourth verse, and Who has been glorified in the sixth verse, the same supreme abode has been called here, 'Avyayam padam' (the Eternal Goal). Strivers who have become totally free from evils, such as honour, delusion and attachment etc., attain the Eternal Goal, from where, there is no return.

In fact, Eternal Goal, is naturally ever-attained by every human being but a man does not realize this fact as he has turned his eye away from that Goal (God). This can be explained by an illustration. When our train stops at a station, an other train suddenly starts moving, our eye being on the moving train we feel as if our train has started moving. But we come to know the reality, when we look out at the station. Similarly, when a person is attached to the world, he finds himself moving (kaleidoscopic). But, when he looks at the self, he realizes that he (the self), is

* As the devotee who knows attributeless God becomes undeluded (5/20) so does the devotee who worships the Lord endowed with attributes and form also becomes undeluded (10/3;15/19).

the same (uniform), it is not kaleidoscopic.

Appendix—Within Jñānayoga and Karmayoga, devotion is not included but within devotion both Jñānayoga and Karmayoga are included (Gītā 10/10-11). So here the term 'adhyātmanityāḥ' may mean 'Jñānayoga' and the term 'vinivṛttakāmāḥ' may mean 'Karmayoga'.



Link:—The Lord in the next verse, describes the characteristics of the Eternal Goal (Abode) referred Which is attained by the devotees in the preceding verse.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥
na tadbhāsayate sūryo na śaśāṅko na pāvakaḥ
yadgatvā na nivartante taddhāma paramaṁ mama

Neither doth the sun illumine that (Eternal Goal), nor the moon, nor the fire; having gone thither, they (who reach there) return not; that is My Supreme Abode. 6

Comment:—

[The sixth verse, is the link between the fifth verse and the seventh verse. In this verse the Lord declares, that the Eternal Goal is His Abode, Which has identity with Him, in the same way as His fragment, the soul, has identity with Him. Therefore, the soul has also identity with that Abode (Eternal Goal), i.e., the soul, has eternal union with that Abode.

Though this verse, is closely related with the twelfth verse, yet it has been introduced here to link the fifth and the seventh verses. In this verse the Lord makes two important points (1) The sun etc., cannot illumine that Abode. The reason for it has been explained in the twelfth verse and (2) Those, who reach His abode do not return to the world (the cause has been explained by the Lord in the seventh verse of this chapter.)]

'Na tadbhāsayate sūryo na śaśāṅko na pāvakaḥ'—When,

is a fragment of God, So long as, it does not attain its source God, it cannot be liberated, from the cycle of birth and death. It attains real and permanent peace, only when it attains God, Whose fragment It is, in the same way, as water of a river gets lost after merging in an ocean, whose fragment it is. In fact, the self has its identity with God, but because of Its attachment with matter (which is assumed), it has to take birth in good and evil wombs.

Here the term 'Paramadhāma', stands both for the abode of God, as well as, for God. This Supreme Abode, is the embodiment of light. As the sun in spite of remaining fixed, at its particular position, pervades everywhere, in the form of light i.e., the sun and its light are one and the same, so are the Supreme Abode and all-pervading God, one and the same.

According to the beliefs of devotees, the same Supreme Abode, which is sentient, embodiment of knowledge, embodiment of light and embodiment of God, is known by different names, as Brahmaloka, Sāketaloka, Goloka, Devīdvīpa, and Śivaloka etc.

This imperishable Supreme Goal, pervades everyone, in the form of the self. So, all of us, dwell in that Supreme Goal, but we do not realize this fact, because of our identity with and attachment and desire, for the matter (body etc.,).

Appendix—We are fragments of God—'mamaivāṁśo jīvaloke' (Gītā 15/7). Therefore the Lord's Abode is also our abode. This is the reason that having attained that Abode, there is no return to this world. So long as we don't attain that Abode, we like a passenger, will go on wandering in several wombs and in several worlds and will not be able to stay anywhere. Even if we reach the Abode of Brahmā, the highest plane of existence, we have to return—'ābrahmabhuvanāḷlokāḥ punarāvartino'rjuna' (Gītā 8/16). The reason is that the entire universe is a foreign land, not our own land; it is the abode of others, not ours. Our roaming and going astray will come to an end only, when we reach our Real Abode.

Having attained the Lord's Supreme Goal (Abode), there is no return—this has been mentioned in the Gītā in the following three verses—

1. Yaṁ prāpya na nivartante taddhāma paramaṁ mama (8/21).
2. Tataḥ padaṁ tatparimārgitavyaṁ yasmingatā na nivartanti bhūyaḥ (15/4).
3. Yadgatvā na nivartante taddhāma paramaṁ mama (15/6).

The Lord in the path of knowledge has declared the state from which there is no return—'gacchantyapunarāvṛttim jñānanirdhūtakalmaṣāḥ' (Gītā 5/17), but in the path of devotion there is attainment of God's Supreme Abode—this is the speciality of devotion. In the Abode of God, love is specially relished.

The Supreme Goal can neither be illumined by 'ādhibhautika light' (sun, moon etc.), nor by 'ādhidaivika light' (eye, mind, intellect and speech etc.). The reason is that it is Self-effulgent. In it there is no distinction between the illuminator and the illumined.

In 'gatvā' there is 'gati', not 'pravṛtti' because the fragment naturally moves towards the whole, in it there is no 'pravṛtti'. 'Pravṛtti' is intentionally done while 'gati' is spontaneous and automatic.

'Gati' (motion) and 'pravṛtti' (activity)—'Gati' is natural which involves no labour, no effort and no doership. But 'pravṛtti' is unnatural, needs labour and effort and involves doership. There is 'pravṛtti', when the person has the egoistic notion but there is 'gati', when there is no egoism. Therefore 'gati' is towards the Self, while 'pravṛtti' is towards the non-Self. 'Gati' is towards God, while 'pravṛtti' is towards the world. 'Gati' is towards the sentience while 'pravṛtti' is towards the insentience. 'Gati' leads towards the limitless while 'pravṛtti' leads towards the limited. 'Gati' paves the way to independence while 'pravṛtti' paves the way to dependence. When a man hankers after pleasures and prosperity, there is 'pravṛtti' and when he provides comfort to others, there is 'gati'.

The origin of 'gati' is 'the real' while the origin of 'pravṛtti' is 'the unreal'. As the origin of the Ganges is Gaṅgotrī, if by keeping back the water of the Ganges, a dam is built which is of a greater height than the height of Gaṅgotrī, then naturally the water of the Ganges will flow back to its origin, Gaṅgotrī. Thus the flow of the Ganges towards its origin is 'gati'. Therefore there is 'gati' in two ways—to have a disinclination for the world (pleasures and prosperity) and to have an inclination to God Who is to be attained. If the assumption of the unattainment of the ever-attained Lord is wiped out, it is also 'gati' (motion) towards God. In 'gati' the assumed distance from God comes to an end and the real unity with God is revealed.

If a striver feels that his feelings and conduct are better than they were several years ago, this is a striver's 'gati'. In the 'gati', during the course of spiritual practice, there may be a subtle ego; but having attained salvation, the 'gati' that is there towards the ever-increasing love, is totally free from the subtle ego. The reason is that the more disinclination a man has for God, the more egoistic, he becomes. Even by getting established in the Self, the subtle ego may linger which is not an obstacle to salvation but it causes differences of opinions among philosophers. By becoming 'abhinna' (inseparable) or one with God, the ego is totally effaced.



Link:—In the preceding verse, the Lord declared, "That is My Supreme Abode, from which those who reach it, never return." In the next verse, He explains why the soul, Which is a fragment of God, and Which (like the Supreme Abode), has identity with Him, is unable to realize him.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

**mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ
manaḥsaṣṭhānīndriyāṇi prakṛtisthāni karṣati**

An eternal fragment of My own self having become an embodied soul, in the world of life, draws to itself the (five) senses with the mind for the sixth, which are abiding in nature. 7

Comment:—

'Mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ'—The term, 'Loka' stands for Nature and its evolutes, which have no identity with the soul (self). The term 'Jīvaloke', stands for all the bodies, in the three worlds and the entire universe, which the soul, acquires.

The soul, is a fragment of God, but having assumed Its affinity for a body, senses, mind and life-breath etc., which are the evolutes of Nature, It has become an embodied-soul—'Jīvabhūtaḥ', which is artificial, not real, like an actor in a play.

The Lord in the seventh chapter declared, "This world is sustained by My higher Nature, which is the soul" (7/5) i.e., though the soul, has no real affinity for the lower Nature (world), yet It has assumed its affinity, for it.

As the soul is a fragment of God, so He always thinks of Its welfare. As a lion-cub having joined a flock of sheep, considers that he is a sheep and not a lion-cub, though even by mixing with them, he is not converted into a sheep, so does the soul, identifying Itself with the body etc., forget Its real identity. As a lion, makes the lion-cub aware of his identity by showing him that he is the same, in shape, nature and roar etc., as the former, so does the Lord, make the man (soul) aware, that he is His fragment, having no affinity for Nature. He had neither any affinity with Nature, in the past, nor will have in future, nor can he have it any time.

Out of all the means (disciplines) of God-realization, the means of changing 'egoism' ('I' ness) and 'sense of mineness' is, easy and good. A striver's egoism and sense of mineness determine his feelings and actions. A striver should believe that

he is only God's and only God, is his.

Everyone knows that a person, acts according to his assumption of particular caste, creed and order of life. But this assumption, that he is a Brāhmaṇa or an ascetic, is a temporary phase of life, in order to perform his duty, like an actor in a play. But a man (soul), is a fragment of God—this is a permanent reality. He regards, the mind, senses, intellect, body, riches and property as his own, by an error, but they never regard him, as theirs while God, the creator of the entire universe declares, that the soul is His fragment.

What a blunder, we commit when we regard the objects, such as the body etc., as ours! Can we change them, as we desire? Can we possess them as long as we desire? Can we maintain them, and carry them with us?

My mind, intellect, senses and body, are different today, from what they were in childhood, while I am the same, without undergoing any change. He, who perceives changes, himself remains changeless. Worldly objects and persons, are not my lasting companions. I am an onlooker of the changing scene.

When a striver holds 'I am God's', it means that he is absorbed in God. A striver, commits an error, that he instead of getting the self absorbed in God, tries, to engage his mind and intellect, in Him. So, he finds it difficult to control his mind, and it takes a lot of time. So long as, a striver having forgotten the fact 'I am God's' assumes 'I am a Brāhmaṇa or an ascetic', and tries to engage his mind and intellect in God, he will not be so much successful, as he can be when he accepts the fact that 'I am God's.' Therefore, when the Lord in the fourth verse of this chapter, exhorts Arjuna to seek refuge in Him, He means to say, that the self should be, engaged in Him. Gosvāmī Tulasīdāsa also declares, "If a person by becoming God's, follows spiritual practice, such as name chanting etc., his spoiled life of innumerable births, can be improved, today and even now" (Dohāvalī 22).

It means that if a striver, himself gets absorbed in Him, his mind and intellect get easily absorbed in Him. As Meghanāda, while declaring that he is the son of Rāvaṇa in a play, and also performing his part scrupulously, from within does not believe that he is Meghanāda, so should a striver, while performing his duties on the stage of this world, think that he is God's, not of the world.

An embodied soul, has been of God since time immemorial. God has never abandoned it, nor has had a disinclination for it. The soul can also not renounce Him, but in having misused Its freedom it has developed a disinclination for God, by an error. As ornaments made of gold cannot be separate from gold, so can, the embodied soul never be separate from God.

A so-called, wise man commits a blunder, that he has a disinclination for God, Whose fragment he is. He does not pay attention to the fact, that God being a disinterested friend of all beings, is very benevolent and noble and His benevolence and love, is beyond description. So it is an utter folly on his part, to regard perishable objects, as his, sacrificing the all-benevolent, and all-merciful Lord.

When a man performs his duty, by obeying Him, He liberates him from the bondage of birth and death, forever. But, if he however by error performs forbidden actions, He warns him through sufferings that he is suffering, because of his past evil actions and so he should not perform forbidden actions, again. Moreover, He purifies him of his past sins, by forcing him to reap the fruit of his past actions and prevent him from committing new sins.

God, regards a man (the soul) as His fragment, whether he is in hell or in heaven, in human-womb (life), or in animal-womb. How benevolent, generous and great He sees the downfall of men, and feels sad, He declares, that being qualified and deserving to attain Him, they do not attain Him, but go down to the lowest state (Gītā 16/20).

God attracts him towards Him, in all circumstances, by creating pleasant and unpleasant, favourable and unfavourable circumstances. So a striver, should ever remain pleased and satisfied by thinking of His grace, because it is He, Who does not let him remain, in the same condition forever, otherwise he may forget Him.

It is not at all difficult, for a man (the self), being a fragment of God, to realize Him. It is because of his disinclination for Him, and inclination for mundane objects, such as a body etc., that he feels it difficult, to attain Him quickly. He is already attained. As soon as, a striver, has an inclination towards Him by having a disinclination for the world, he realizes Him. It is not an adventure on his part, to acquire mundane riches and property etc., because all of these are perishable. But it is an achievement to realize God, Who is imperishable and eternal.

The more importance a man, attaches to perishable objects, the more, fall he has, but the more importance he attaches to the imperishable Lord, the higher he rises, because he is a fragment of God.

A man, can never attain greatness by acquiring perishable mundane materials, though by a perverted outlook he may think so. But in fact, by thinking so, he is deprived of real greatness (God-realization). The greatness attained by acquiring mundane materials, is unreal and transient, while the greatness attained by God-realization, is real and eternal. Even gods honour, such a God-realized soul, and desire his arrival in their abode. Not only this, but even God becomes his subservient.

'*Manañṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati*'—The soul, being a fragment of God abides in Him, while senses and mind, being a fragment of prakṛti (nature), ever abide in it. But the self, regards the mind and senses, as Its own, and it thus attracts the mind and senses.

Here the term 'Mana', stands both for the mind and the

intellect. Similarly, the five organs of action and five life-breaths, should also be included, in the five senses. The Lord declares, that the soul being His fragment and abiding in Him, by an error, regards It as abiding in body, mind and senses, and forgets its real abode. But actually, It can never be separate from Him.

The Lord, mentions the five senses and the mind, in order to point out the fact, that a man (the soul) by being attached to senses and mind, is bound. Therefore a striver, should surrender the body, senses, mind and intellect to the world, by rendering service with these to the world, and surrender himself to God.

An Important Fact

(1) A man feels unhappy, because by an error he regards his body, family, property, honour and praise, as his and for him. Moreover, it is very mean of him, that he regards himself as great, because of prosperity and pleasure, while he becomes a slave to them. In fact, the objects, which we regard as necessities of life, and to which we attach importance, become superior to us, whether we know or we do not know that fact.

But if a person becomes a slave to God, God becomes his slave and makes him a jewel of His crown. But mundane objects, never make anyone a jewel of their crown, even when he becomes a very devoted slave, to them. In fact he becomes great, by taking refuge in Him. About such a devotee, the Lord declares, "O twice-born, I am not independent, I depend on My devotees. They are very loving to Me, they have a full right over My heart" (Śrīmadbhā. 9/4/63). Can mundane persons and objects, attach so much of importance, to us? Never.

This man (soul), in spite of being a fragment of God, being attached to prakṛti (nature) has a downfall. If he does not become a slave, to mundane objects, such as body, senses and mind etc., he becomes beloved of Him (Gītā 18/64). The Lord, calls those

devotees who have attained Him, dear to Him (Gītā 12/13—19) while He calls strivers, who have not attained Him, but want to attain Him, exceedingly dear to Him (Gītā 12/20). How much stupidity it is of man who does not regard the most benevolent Lord, Who calls strivers exceedingly dear, and enlightened souls, only dear, as his!

(2) The body, is a fragment of the world, while the self (soul) is a fragment of God. A striver, commits an error, that he in spite of being a fragment of God, gets attached to the world, and wants the world as well as, God to be favourable to him. He should rectify this error. It can be rectified by moulding himself, according to God. It means, that he should leave the body at the will of the world, and leave the self at the will of God.

Offering a gift of the world to the world, and offering the gift of God to God, is honesty. This honesty, is called salvation or emancipation. But if the gifts presented by the world and God, are not given back to them, it is dishonesty. This dishonesty is called bondage.

Having offered the gift of the world to the world and having offered the gift of God to Him, he should be free from all worries. He should be a slave to His will, having no desire of his own, either to live or to die or to have favourable circumstances. Having surrendered himself to God, he should pray to Him, to enable him not to forget Him, in whatever circumstance he is placed by Him—on the earth, or in heaven or in hell; in childhood, in youth or in old age; honoured or dishonoured; happy or sad.

A man is worried only about his limited property, riches and the family which he regards as his own, but he is not worried about a lot of property, riches and millions of families which he does not regard as his own. Thus, he is liberated or emancipated from most of them. Only a little bondage is there. If he ceases to regard the limited as his own, he will be emancipated, from these also.

We should give a serious thought to the topic that a few persons and a little property which we regard as our own are sure to vanish but if we do not discard our supposed relationship with them, they will lead us to bondage, of birth and death. Therefore, a striver, should surrender his body and objects to the world—which is a path of selfless action: or he should distinguish the self, from the world including the body—this is a path of knowledge; or he should surrender himself to God—this is the path of devotion. A striver, may follow anyone of the three paths—each will bear the same fruit.

Appendix—Here the Lord has mentioned that the soul is His fragment; the same soul in the fifth verse of the seventh chapter has been said to be His ‘parā prakṛti’ (higher Nature) (Gītā 7/5). Therefore in both the cases the term ‘Jīvabhūta’ (embodied soul) has been used—‘jīvabhūtaḥ’, ‘jīvabhūtām’. ‘Parā’ and ‘Aparā’—both are God’s powers (Gītā 7/4-5). Since ‘parā’ instead of having an inclination to God, started having an inclination towards ‘aparā’, it (parā) started following the cycle of birth and death. This fact has been mentioned by the expression ‘yayedam dhāryate jagat’ in the seventh chapter and by the expression ‘manaḥṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati’ here.

Though ‘aparā’ is also God’s, yet its nature is different (kaleidoscopic). Therefore the Lord declares, that he transcends the ‘aparā’—‘yasmātkṣaramatīto’ham’ (Gītā 15/18). But ‘parā’ and God are of the same nature (immutable). Therefore by the term ‘eva’ in the expression ‘mamaivāṁśaḥ’ the Lord means to say that the soul is only His (God’s) fragment, in it there is not the least trace of ‘prakṛti’. As the body is the fragment of both mother and father, the Self is not the fragment of God and ‘prakṛti’, but it is only God’s fragment. Therefore the Self has affinity only with God, not with ‘prakṛti’. But it itself gets attached to ‘prakṛti’—‘manaḥṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati’.

‘Aparā Prakṛti’ belongs to God but the man (the soul) assumed

it as his own and began to derive pleasure out of it, so he is bound. As the things don't belong to him (the Self), so they don't stay with him nor does the pleasure stay with him.

A man assumes his affinity with the gross, the subtle and the causal bodies, which is the root of all calamities. The Self attracts the body towards itself viz., assumes the body as its own but does not accept God as its own Who is really its own. This is the main error committed by it (the Self).

The Self is not a fragment of Brahma (attributeless) but is a fragment of God (endowed with attributes)—‘īśvara arṇsa jīva abināsi’ (Mānasa 7/117/1). The reason is that Brahma is merely Pure Consciousness. Therefore in Brahma there can't be a fragment and the whole. The Soul is identical with Brahma viz., the entity, which is the soul in diverse forms, is Brahma in one form. If the Self is attached to the body, it is embodied Soul (Jīva), and if it is not attached to the body, it is Brahma. Therefore in fact both Jīva and Brahma are fragments of the entire form of God. So the Lord has declared that He is the base of Brahma—‘brahmaṇo hi pratiṣṭhāham’ (14/27) and also declared that Brahma is a fragment of His entire form—‘te brahma tadviduḥ.....’ (7/29-30).

The mind and senses are the fragments of ‘prakṛti’ and so they abide in ‘prakṛti’—‘prakṛtisthāni’. Therefore a man (the Self) should learn this lesson that he should have his affinity with the Entity Whose fragment he is. He himself will have to form this connection with God, no one else will form it. The reason is that he himself has accepted the connection with the world and he himself is disinclined to God. The world is not responsible for his inclination (attachment) to the world and God is not responsible for his disinclination for Him but in both cases, the Self is responsible. The Self being the fragment of God, is independent but it has misused this independence. Therefore the Self will have to make the proper use of this

independence—‘uddharedātmanātmānam’ (Gītā 6/5).

The affinity of the mind and senses with ‘prakṛti’ is eternal and real but their affinity with the Self is transient and assumed. Transient affinity never remains permanent but it goes on changing and perishing. But the relationship of the Self with God is immutable and imperishable. But having accepted the transient affinity, the Self develops a disinclination for God, which he does not realize.

‘Mamaivāṁśo jīvaloke’—This expression reveals the feeling that we assume God as ours but God knows us as His own. When a man (the Self) takes refuge in God, then he also comes to know that the Lord is his—‘māmeva ye prapadyante māyāmetāṁ taranti te’ (Gītā 7/14).

A man (the Self) is an eternal fragment of God; therefore his real valour consists in accepting his affinity with God viz., in assuming God as his own. In physical valour an action is important which is performed only for the world because the body is a fragment of the world. But in the valour of the Self, the feeling is important. Therefore freedom from evils, detachment, and the sense of mine with God—these are valorous feelings of the Self. By being free from evils, a man becomes useful for the world. By being detached from the body and the world, he becomes useful for himself. If he assumes God as his own, he proves useful for God. Without being free from evils, a man can’t be useful for the world. Without being detached from the body and the world, a man can’t be useful for himself. Without having the sense of mine with God, a man can’t be useful for God.

I should be free from evils, I should be detached, I should be a lover of God—the realization of such necessity is a man’s valour. But first of all a striver should accept that he can be free from evils, he can be detached and he can be a lover of God. For that a striver should know that from the view-point of the world all beings are one, from the view-point of the soul also

all are one and from the view-point of the Lord also all are one. Therefore as we have the feeling for the welfare of our body, similarly we should have the feeling to promote the welfare of all bodies; or as we remain untainted and unconcerned with other bodies, so should we remain unconcerned with this body also. If we assume the identity of this body with all other bodies, we can be free from evils. Having renounced attachment to all bodies including our body, we can be detached (established in the Self). Having renounced attachment to all bodies as well as to the world, we can be the lovers of God.

Being fragments of God, we have our affinity with God—‘mamaivāṁśo jīvaloke’, therefore we abide in God. But the body, senses, mind and intellect have their affinity with ‘prakṛti’, so they abide in ‘prakṛti’—‘prakṛtisthāni’, ‘vikārāṁśca guṇāṁścaiva viddhi prakṛtisambhavān’ (Gītā 13/19). There has neither been, nor is, nor will be, nor can be our union with the body; while we have neither been, nor are, nor will be nor can be separate from God. If anything is at the farthest from us, it is the body; and if anyone is nearest to us, it is God. But because of desire—the sense of mine—identification, we see things in a perverted way viz., the body appears near while God appears far away, the body seems to be attained while God seems to be unattained.

In order to renounce the assumed affinity with the body, a striver should accept three facts—1. The body is not mine because it is beyond my control. 2. I need nothing. 3. I have to do nothing for myself. So long as a striver assumes his affinity with the three bodies—the gross, the subtle and the causal, the actions performed with the gross body, reflection done with the subtle body and trance attained with the causal body—all the three bind him. But when he renounces affinity with the three bodies, then actions, reflection and trance don’t bind him viz., he becomes detached from them.

In order to arouse (realize) his eternal affinity with God, a striver should accept three facts—1. God is mine, 2. I am God's, 3. All is God's. When his eternal affinity with God is aroused, a striver attains love (devotion) to God. Attainment of devotion to God is the acme (or accomplished state) of human life.

A man has three desires—desire for pleasures, eagerness for enlightenment (Self-realization) and a yearning for love. The desire for pleasure is related with the body, eagerness for enlightenment is related with the Self and the yearning for love is related with God. It is an error to assume the body as one's own because the body is a fragment of 'prakṛti'. Therefore desire for pleasure is not of the Self; but the assumption that it is of the Self, is an error. But eagerness for enlightenment and yearning for love, are one's own, there is no error in it. Therefore by applying the body in the service of the family, the society and the world in a disinterested manner, or by intensifying the eagerness for enlightenment, this error is rectified. With the rectification of this error, the desire for pleasure is wiped out. With the destruction of the desire for pleasure, the eagerness for enlightenment is satisfied and the striver realizes the Self viz., he attains enlightenment and he becomes a liberated soul. Then in a man (the Self) who is a fragment of God, the yearning to love God is intensified. All beings are fragments of God, therefore their final aim is to love God. Yearning for love is the universal yearning. Having attained love, human life becomes perfect and then nothing remains to be done, to be known and to be attained.



Link:—Due to assuming the mind and senses as Its own, the soul accompanied with them wanders in innumerable wombs. This is described in the next verse by the Lord by means of an illustration.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

śarīraṁ yadavāpnoti yaccāpyutkrāmatīśvaraḥ
grhītvaitāni saṁyāti vāyurgandhānivāśayāt

As the wind wafts scent from its base, so does the Jivātmā (embodied soul), assuming itself as the lord of body etc., take the senses along with the mind from the body, which it leaves behind, and migrate to the body, which it acquires. 8

Comment:—

'Vāyurgandhānivāśayāt'—Just as, the wind carries away scent (perfume) from a perfume box, but this perfume does not stay permanently in the wind, because the wind has no eternal affinity for the scent. So does the individual soul, carrying the senses, mind, intellect and natural instincts etc., (subtle and causal—both bodies) by assuming them as Its own, migrate to the body, which It acquires.

As essentially the wind is unconnected with the smell (scent), so is the soul unconnected with the mind, senses and body etc., but, by assuming these as Its own, attracts them towards it.

As wind in spite of being an evolute of ether, carries smell (perfume) a fragment of the earth, so does the soul in spite of being a fragment of God, carrying the transitory body, an evolute of Nature, migrate to different wombs. The wind being matter (insentient), does not possess discrimination, that it should not take scent from its base. But an embodied soul has the discrimination and power, to renounce affinity for the body. Every human being, has been bestowed independence, by which he can either get attached to an insentient body etc., or renounce this attachment. In order to, rectify the error, he should accept the reality, by changing the assumption, that he (the soul) has no affinity for the physical, the subtle and the causal bodies, as fragment of Nature. Then, he can be easily liberated, from the

bondage of birth and death.

In this illustration the Lord has used three words—(1) Wind (2) Scent (perfume) (3) Seat. Here, the seat stands for physical body. As wind carries scent from a perfume box and the box is left behind, so does the soul carry the subtle and causal bodies, while the physical body is left behind.

'Śarīraṁ yadavāpnoti yaccāpyutkrāmatīśvaraḥ grhītvaitāni saṁyāti'—Here the term 'Īśvaraḥ', stands for the embodied soul. This soul, commits three errors—(1) It regards Itself as the master of mind, intellect and body etc., but actually, becomes their slave. (2) It having become the master of insentient objects, forgets Its real master, God. (3) It does not renounce Its assumed affinity for the insentient objects, though It is free in renouncing them.

God has given independence to the embodied soul, to make proper use of objects, such as a body etc., in order to, attain salvation, rather than to become their master. But by an error, It instead of properly utilizing these, regards Itself as their master and really becomes their slave.

It can renounce this assumed affinity, only when it comes to know, that It has become a slave, to mundane objects, such as body etc., whose master, It regards Itself. By doing so, he (the soul) feels a shortage of mundane objects and feels itself as an orphan.

One who is fond of becoming a master, cannot attain God, because he forgets the real master. A child in childhood cannot live without his mother, but when it grows into a youth and as a householder, becomes a master of his sons and wife etc., he forgets his mother; so does the soul forget Its real master, when It becomes the master of insentient objects, such as the body etc. So long as, this forgetfulness continues i.e., It has a disinclination for God, and It will go on suffering.

The term 'Api', with the term 'Īśvaraḥ', has been used to denote,

that this lord i.e., the individual soul is not powerless, insentient and dependent, like wind. It has capability and discrimination, to renounce the assumed affinity for the world and realize Its true affinity for God. But, it is because of Its yearning for sensual pleasures, that it neither renounces nor does It want to renounce, Its assumed affinity for the world. As soon as, It renounces this affinity, it cannot carry bodies (like the scent) with It i.e., he becomes free from birth and death.

A man (soul), has got two kinds of power (i) Life-breath power (ii) Power of desire. The life-breath power, decays every moment and when it comes to an end, that is called death. Attachment to the insentient, leads a man, to have desire to act and to acquire. If this desire to act and to acquire is wiped out, while possessing life-breath power, a man is emancipated. But, if he gives up the body while possessing desire, he has to be reborn. On account of desires of the previous birth, he receives new life-breath to fulfil them.

The life-breath power, should be spent in removing desires. Desire can be easily wiped out by being engrossed in the welfare of all beings, without any selfish motive.

The term 'Gṛhītvā' means to make attachment and accept them as mine which are not ours. It takes them with It by regarding them as Its, while these never regard It, as theirs nor are they controlled by It. This error of attachment and assumed affinity binds It.

Whether a thing is acquired or not, whether it is superior or inferior, whether it is being used by us or not, whether it is far or near, if we regard it as ours, our attachment to it, subsists.

A man (the self), remains attached to mundane objects, such as a body etc., even after giving up the body. Therefore, the bones of a dead body are immersed into the Ganges, so that the man (self or soul) may attain salvation. We are free and powerful enough, to renounce this assumed affinity (attachment).

If we renounce it during this life, we may attain salvation in this very life.

This inclination towards, mundane objects which are not ours and disinclination for God, Who is ours, are great stumbling blocks in spiritual progress.

The term 'Etāni', stands for the mind and the five senses, referred to in the seventh verse. Here it denotes mind, intellect, five senses, five organs of action and five life-breaths—the aggregate of seventeen elements of the subtle body, as well as the causal body. The embodied soul, taking all of these migrates to the body, which it acquires. Just as a person, casts off worn-out clothes and puts on new ones, so does an embodied soul, cast off worn-out bodies and enter others, which are new (Gītā 2/22).

In fact, it is not possible for the pure sentient soul, to renounce a body and to migrate to another body, because It is immobile and pervading everywhere (Gītā 2/17,24). But when It identifies Itself with a body, an evolute of Nature i.e., It is seated in Nature, It gives up, one body and acquires, another body. When the soul ceases to identify Itself with the bodies, (physical, subtle and causal), It is not reborn, because assumed identification with a body, becomes the cause of Its birth in good and evil wombs.

Appendix—In the preceding verse the term 'Karṣati' has been used while in this verse the term 'grhītvā' has been used. 'Karṣati' means 'to attract' and 'grhītvā' means 'to catch' viz., 'to identify'. The purpose of the Lord in giving the illustration of the wind is that the Soul, like the wind, remains untainted. In spite of dwelling in the body, in fact the Self's untaintedness never suffers—'śarīrastho'pi kaunteya na karoti na lipyate' (Gītā 13/31). Perfume does not stay permanently in the wind, it disappears automatically; but attachment to the mind, intellect and senses is not renounced, unless the individual Self renounces it. The reason is that the Self itself has caught them viz., has been attached to

them—'grhītvaitāni'; therefore he will be detached from them only, when he renounces attachment to them.

There is a natural distaste for every sensual pleasures—this is everyone's experience. Inclination to pleasures is unnatural but disinclination is natural. A man (the Self) develops taste, but distaste is natural. As a smoker while smoking a cigarette, breathes in the smoke but it breathes out naturally. If the mouth is shut, it is breathed out through the nose. This smoke does not stay, but he forms the bad habit of smoking and gets addicted to it. Similarly pleasures don't stay but the pleasure-seeker gets into the bad habit of enjoying pleasures. Objects of pleasures disappear naturally and there is natural disinclination for them but because of bad habit, he gets attached to the pleasures and actually being independent, he feels that he is dependent upon them. In spite of being engrossed in pleasures, in fact his untaintedness is not wiped out but he does not take any heed of it and doesn't attach importance to it. He in spite of having no affinity with the body, having assumed affinity with it, derives pleasure from it. Affinity is transient while disunion is eternal. The body being of the class of the world (inert and kaleidoscopic), is different from the category of the Self. It is not possible to have relationship with the thing which is alien. Being a fragment of God, the soul and God are of the same nature. Therefore he (the Soul) has his natural affinity with God. If a person (the Self) by having faith in utterances of Saints, God and the scriptures, accepts his affinity with God, he will realize his natural affinity with God. But he attaches importance to objects. Unless he accepts his affinity with God, God does not let him have his affinity with any other thing but breaks it off. A man in spite of applying his full force, can't maintain his relationship with the world permanently.



Link:—Now, the Lord explains the expression 'Manaḥ-śaṣṭhānīndriyāṇi', used in the seventh verse.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

śrotram cakṣuḥ sparśanam ca rasanam ghrāṇameva ca
adhiṣṭhāya manaścāyam viṣayānupasevate

It (the individual soul), enjoys the objects of senses using the sensations of hearing, sight, touch, taste and smell, as well as, the mind. 9

Comment:—

'Adhiṣṭhāya manaścāyam'—Several (good or bad) projections and distractions, appear and disappear in the mind, while the self (sentient soul) ever remains unaffected. Being transcendental in nature it is quite apart from it the insentient body, senses, mind and intellect and it is their base and illuminator.

The self joining with the mind, experiences (enjoys) the objects of the senses, such as form (colour), touch, sound, taste and smell. It cannot experience pleasure or pain with the senses, without mind. It is only through the mind, that the embodied soul, enjoys sense-objects.

'Śrotram cakṣuḥ sparśanam ca rasanam ghrāṇameva ca'—

Ear, the sense of hearing has the power of hearing.* Till

* The thoughts that come to the mind are projections and distractions. During sleep, these appear as dream. We do not express every thought, nor do we act according to this thought, because we apply our own intellect. Expression of every thought, and translating it into practice is nothing but insanity. Thus projections, distractions, dream and insanity, are one and the same.

Through ears we get two kinds of knowledge (i) of sound (ii) of subject. So, the sense of hearing plays an important role in both the paths of knowledge and of devotion, though through the sense of seeing (eye) also the subject can be known by studying the scriptures, but that is also the power of sound, in written form. When we start studying, first we gain knowledge through hearing. The sound has such power which cannot be thought of. The sense of hearing, only can receive, that power not the other senses.

today, we have heard words favourable (praise, honour, blessing, melody, music etc.,) and unfavourable (blame, dishonour, curse, abuse etc.,) but have they affected the self in anyway? No.

A person, hears happy news of the birth of his grandson and sad news of the death of his son, at the same time. Thus he has knowledge of two news. But, is there any difference in that knowledge, or in the self?

We have seen many pleasant and unpleasant (horrible) scenes, with our own eyes. But have they affected the self, in anyway?

We have touched many soft or hard, hot or cold objects, but is there any difference, because of the touch, in the self?

We have tasted bitter, pungent, sweet, astringent sour and saltish food, but have these left any effect, on the self?

Similarly, we have experienced different kinds of good and bad scents. But is there any difference in the self, because of those different scents?

An Important Fact

The five senses of hearing, sight, touch (skin), taste and smell, have affinity respectively, for five organs of actions—tongue, feet, hands, genital organ and anus. If one who is deaf, is also dumb; oil rubbed on the sole of his feet, has a healthy effect on his sight; hands can be used to touch an object, because of skin; control over the tongue, controls the genital organ; smell makes its entrance through nose, while it makes its exit through anus.

The five sense-organs, the five organs of action and the five senses, are formed respectively, out of portion of the mode of goodness, the mode of passion and the mode of ignorance, of each of the five subtle elements.

Five subtle Elements	Portion of the mode of goodness	Portion of the mode of passion	Portion of the mode of ignorance
	(Sattva)	(Rajas)	(Tamas)
Ether	Ear	Tongue (the organ of speech)	Sound
Air	Skin	Hands	Touch
Fire	Eye	Feet	Sight (colour)
Water	Tongue (for taste)	Genital organ	Taste
Earth	Nose	Anus	Smell

The mind and the intellect, are made of the Sāttvika portion, the life-breath is made of the Rājasika portion while the body is made of the Tāmasika portion of the mixed five elements.

'Viṣayānupasevate'—If a businessman, stops his business at one place and starts it at another due to some reason, so does soul migrate, from one body to another, and It starts enjoying the objects of senses, in the new body also, as it did in the first body, because of Its past habit. Thus an embodied soul, has to be born in good and evil wombs, because of its attachment, to sense-objects.

God has bestowed this human body upon us, to enable us to attain salvation, rather than to enjoy pleasure or to experience pain. As we can feed a cow which is given to a Brāhmaṇa as a charity, but we cannot lay claim to its milk, so can we make proper use of the body bestowed upon us by God, but we cannot enjoy, the objects of senses with it.

An Important Fact

The more the embodied soul enjoys, the objects of senses, the more It is attached, to them. This attachment leads it to rebirth and all sorrows. In fact, the pleasure born of contact with objects of senses is illusory and source of sorrow, but these seem pleasant in the beginning out of ignorance, (Gītā 18/38).

Had there been happiness in sense-objects, prosperous persons possessing all the luxuries would have been happy, but they also undergo sufferings and disquietude. Enjoyment of pleasure, results in loss of wealth, health, quietude, patience, happiness and honour etc.*

As thirst is not quenched by drinking water in a dream, so can a man not attain peace, by enjoying objects of senses. A man thinks, that he will attain peace through prosperity and pleasure. But the more prosperity he acquires and the more pleasure he enjoys, the keener desire he has, to acquire and enjoy these†. "All the riches of the world, all beautiful women, all excellent objects cannot satisfy a man even if he acquires all of them" (Viṣṇupurāṇa 4/10/24; Mahā. Ādi. 85/13). Because the soul, is a fragment of God and is sentient, while sense-objects, are fragments of prakṛti (Nature) and are insentient. So how can insentient and perishable, satisfy the sentient and imperishable? As thirst cannot be quenched, even by the most delicious dishes without water, so can, the thirst for God-realization, not be quenched by insentient mundane objects. The more he possesses them, the more hungry, he feels.

If a striver, has a resolve this very day, that he has not to enjoy objects of senses. Then the thought of these ceases to come to his mind, and it leads him to be pure and evenminded. Those, who gain equanimity of mind, naturally realize God (Gītā 5/19), because He is ever-attained. But He remains veiled, because of a striver's attachment, to objects of senses.

* We have not enjoyed pleasures (the objects of senses). The objects of senses have enjoyed us; we have not performed penances, penances have burnt us; time has not been spent, we have been spent; desire has not decayed but we have decayed.

† Desire is never satisfied after enjoying the sensual pleasures but it is rather strengthened in the same way as fire burns up when clarified ghee is added to it (Manu. 2/94).

Not to talk of God-realization, even firm determination to turn only towards God cannot be had, by those who are attached to pleasure and prosperity (Gītā 2/44).

Gosvāmī Tulasīdāsa, in the Rāmacaritamānasa prays that as a voluptuary loves a woman and is attracted towards her, because of her beauty and as, a greedy person hankers after riches and hoards these, so should he be attracted towards Raghunātha's handsome form, and treasure the divine name (Lord Rāma) by continuously repeating it. Mundane pleasure and prosperity, are not ever dear, even to a worldly person, but the form and chanting of the name of Lord Rāma, are always dear to devotees.

Appendix—By enjoying sense pleasures, the Self becomes secondary while the body and the world become prominent. Therefore the Self is termed as 'Jagat' (world) (Gītā 7/13).



Link:—In the preceding three verses, there is description of the soul (embodied or individual soul). While concluding the topic the Lord, in the next verse, describes who knows this soul, and who does not?

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

utkrāmantam sthitam vāpi bhuñjānam vā guṇānvitam
vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ

The duped do not know the soul having identified itself with three guṇas departing from, or dwelling in the body, or enjoying the objects of senses, but they, who possess the eye of wisdom, behold It. 10

Comment:—

'Utkrāmantam'—The soul (self), while giving up a physical body, departs taking the subtle body and the causal body with It. So long as, the heart beats, the soul dwells, in that body. Even

when the heart stops beating, the soul may stay for sometime. In fact, the soul being immovable and sentient, does not migrate, it is the life-breath, which migrates. But, It is said to migrate, because of its attachment, for the subtle body and the causal body.

The term "Utkrāmati", used for the Jīvātmā, (embodied soul) which assumes itself, as the lord, as mentioned in the eighth verse, has been called here 'Utkrāmantam' (depart).

'Sthitam vā'—As a camera takes a picture of an object as it is reflected, so is the subtle body formed, according to the thought which a person has at the time of death. As the process of making photograph takes sometime, so the physical body to be prepared according to the thought of the last moment takes sometime.

The term, which has been described as Yadavāpnoti, in the eighth verse has been called 'Sthitam', here.

'Api bhuñjānaṁ vā'—When a man enjoys objects of senses, of sound, touch, form, taste and smell, he thinks that he is very careful, he knows the objects of senses well, and enjoys them, carefully. But in fact, he is deluded, as their enjoyment leads him to hell and evil wombs.

Philosophers and scriptures have different opinions about God, the soul and the world. But all of them agree, that the soul, suffers because of Its attachment to the world and attains bliss, by having affinity for God.

The deluded hear, study and also declare, that the world is transient and kaleidoscopic, yet they assume it as permanent, because they cannot enjoy the objects of senses without regarding these as real or permanent. A voluptuary, becomes so much deluded that he regards gratification of lust, as his highest aim (Gītā 16/11). So his eyes of wisdom ever remain shut. People know, that they have to die, because they are living in a world of mortals, yet they want to live, in order to enjoy sense-objects.

The term 'Api', denotes that when soul having given up one

body, migrates (with subtle body and causal body) to another, to acquire it and enjoys the objects of senses, It in spite of appearing attached to the modes, actually remains detached. In fact, the soul (self), neither departs, nor stays, nor enjoys, Itself.

The expression 'Viṣayānupasevate' used in the preceding verse, has been termed here as 'Bhuñjānam'.

'Guṇānvitam'—It means, that it is because of assumed contact of the soul with the modes, that activities of departure, stay and enjoyment, appear in It.

In fact, the soul has no affinity for modes, but by an error It assumes Its affinity for them, in order to derive pleasure out of the world, and so It has to take birth in high and low bodies.

A man, in order to derive pleasure, out of the world, assumes his affinity for persons and objects of the world. An orator regards an audience as his, a person having no son, adopts a boy as his son, he who has no real brother, or sister, assumes relationship of a brother or a sister, with someone else, and so on. The Lord declares, that the embodied soul, in spite of being transcendental (beyond guṇas), in its intrinsic nature, by assuming relationship with guṇas (space, time, individual, object), gets into bondage.

The expression 'Prakṛtisthāni', used in the seventh verse stands for the expression 'Guṇānvitam', used here.

A Vital Fact

So long as, a man is in the least attached to prakṛti (nature) and its evolute, the modes, he is made to act helplessly, by the modes of nature (Gītā 3/5). If he (the sentient self) depends on insentient nature, he suffers from the evil of impurity. Even when, he totally becomes free from modes of Nature, but relishes this freedom (because of the trace of egoism), the evil of egoism persists. But, when he ceases to relish it, his evil egoism comes to an end, and his devotion accelerates, continuously. The

supreme aim of a man, is to attain this devotion. Having attained this devotion (love), a devotee attains perfection. The Lord, having bestowed upon His devotee this unique devotion, gets pleased and considers him the most devout, among all the Yogīs (Gītā 6/47).

A man, transcends the three modes of Nature by practising the spiritual disciplines through his discrimination, but having transcended the three modes of Nature, he attains devotion (love) to Him through His grace only.

'Vimūḍhā nānupaśyanti'—As, we remain the same, while performing different actions, so does the self (soul), remain the same while giving up one body, acquiring another body and enjoying the objects of senses. But he, who having identified the self with the body, thinks he is a doer (3/27) is a deluded one, who does not behold reality.

The deluded are so much attached to pleasure and prosperity that they do not realize the fact, that mundane objects, such as body etc., are perishable. Moreover, they do not think, that sensual pleasures, are sources of sorrow. While describing the food of three kinds in the seventeenth chapter, which are dear to the good, the passionate and the ignorant, the Lord, first has given the effect of food liked by the good (Sāttvika), the effect of the food liked by the passionate (Rājasika), has been given afterwards, while no remark has been given, of the food, which is dear to the ignorant (Tāmasika) (Gītā 17/8—10). Why? The reason is, that a good person thinks of the fruit, before performing an action, the passionate first performs the action and then reaps its fruit, while the ignorant person, does not think of the result at all. So the Lord here, means to say, that the deluded (delusion is a trait of the ignorant) while enjoying objects of senses, do not think, of the result, of sensual enjoyment. They remain, engrossed in pleasure and prosperity. Their knowledge remains veiled, by the mode of ignorance and therefore they cannot distinguish, the soul from the body.

'Paśyanti jñānacakṣuṣaḥ'—All the beings, objects, incident and circumstances, are kaleidoscopic i.e., the seen, is changing, into the unseen. This is known as beholding with an eye of wisdom. The unchanging (permanent), can perceive the changing.

A wise man, also give up a physical body, but he neither acquires another body nor does he enjoy the objects of senses, with attachment. The Lord, in the thirteenth verse of the second chapter, declares, "Just as, in this body the embodied (soul) passes through childhood, youth and old age, so also, does It pass into another body. But the wise man, is not deluded (perplexed) by this." The reason is, that a wise man beholds, with an eye of wisdom, that all activities, such as birth or death etc., or modifications occur, in the kaleidoscopic body, rather than, in the uniform self. The self, ever remains free, totally from all modifications. It is because of identification with a body and because of the desire to derive pleasures out of it, that a man feels modification, in him (the self). The deluded, behold the soul connected with the modes, while the wise behold It, in reality, free from contact, with modes.

Appendix—A man (the Self) by assuming his identity with the guṇas (modes) becomes 'guṇānvita'. If he does not assume his affinity with the modes, he is nirguṇa (free from the three modes)—'anādityānirguṇatvāt' (Gītā 13/31). It means that attachment to the modes causes his birth and death (Gītā 13/21). Though no one wants his degradation (downfall), yet because of his attachment to sense pleasures, he does not know the means of his progress. He sees his progress in acquiring perishable objects but the result is his much degradation.

Departing from one body, dwelling in the other body and enjoying the sense-objects—these are three different activities but the Self dwelling in them is the same—in spite of this clear fact an indiscriminative person does not know it viz., he does not pay attention to his experience and does not attach importance

to his experience. Being deluded by the three modes, he remains unconscious (Gītā 7/13). The Self does not stay with any state continuously—this is everyone's experience. Its untaintedness is self-evident.

The Lord in the preceding verse mentioned five actions—hearing, seeing, touching, tasting and smelling, while in this verse He has mentioned three actions—departing from one body, dwelling in the other body and enjoying the sense-objects. Out of these eight, no action persists continuously, but the Self ever remains the same. Actions are eight in number but in all of them the Self remains only one. Therefore everyone knows their presence and disappearance, their beginning and end. But the person (the Self) who knows the beginning and the end, is eternal.

There is supposed union and gradual disunion of the body, objects and every pleasure. The Self remains one in all the states and in spite of being one, passes through several states. Had the Self not remained one and the same, who would have known the different states? Though this fact is quite clear, yet the deluded people don't perceive (realize) the reality, but the Yogīs who possess the eye of wisdom, perceive this reality.



Link:—The Lord, in the next verse, describes characteristics of those who perceive (behold) Him, by striving and also the deficiency of those, who do not behold Him, even by striving.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

**yatanto yoginaścainam paśyantyātmanyavasthitam
yatanto'pyakṛtātmāno nainam paśyantyacetasah**

The Yogic aspirants perceive Him, as established in the self, but the unintelligent and the unenlightened, who have not purified their hearts, even though striving, do not behold Him. 11

Comment:—

'Yatanto yoginaścainam paśyanti'—Here the term 'Yoginaḥ', stands for those strivers following the path of knowledge, whose only aim is God-realization.

The term 'Yatantaḥ, here stands for 'striving', with a firm determination from the heart.

Strivers whose only aim is God-realization, become automatically free from attachment, a sense of mine and the desire for fruit. They strive with exclusive devotion, and so yearning, promptness, restlessness and thoughtfulness, are naturally revealed, in them. This is all included in the term 'Yatantaḥ', used here. Such strivers, who strive with exclusive devotion and firm determination, having a disinclination for the world, perceive Him established in the self. The term 'Paśyanti', stands for this perception.

Such strivers, who want to attain the real (God-realization), and renounce the unreal (world), perceive Him, as established in the self, when their discrimination, is fully aroused.

'Ātmanyavasthitam'—God (The Supreme Being) always equally pervades everywhere. He is the self, seated in the hearts of all beings, (Gītā 10/20). Therefore, the Yogīs (sages) realize (behold) Him, in the self.

Existence is of two kinds—(1) That which undergoes modifications or changeable (2) Axiomatic (self-evident). The existence, which has its appearance after being born, is called changeable existence, while existence which is never born, but which exists eternally, and remains as it is, in a uniform way, is called, axiomatic existence. The world and the bodies, undergo modifications, while God and the soul are self-evident. It is an error, to identify the self, with the body.* When a striver

* A man identifies the self with the body and has egoistic notion. Similarly he regards the body as 'mine'. It is because of his egoistic notion that the body seems real to him and it is because of the sense of mine with the body that he is attached to it.

renounces, this identity as well as a sense of mine, he gets established, in the self.

When a man does not attach importance to discrimination, bestowed upon him by God, he is bound through egoism, and a sense of 'mine'. This affinity is so much strengthened, that it continues even after death, and it is also so brittle, that it can be broken anytime and a man is free, in maintaining it or renouncing it. By misusing this freedom, he creates affinity with body, etc., which does not belong to his class.

When a man does not attach importance to discrimination, it is veiled and then the body seems real. But, by good company and the study of the scriptures etc., as this discrimination is unveiled, the assumed affinity for the body, is renounced. When discrimination is fully unveiled (aroused), a striver realizes that he is naturally established, in the self. This is what the Lord means by the expression, 'Ātmani avasthitam'.

Egoism is born by the attachment of a man (the self), to the world. Egoism can be of two kinds—(1) Through hearing from others— 'I am' Mohana or Śyāma and 'I am Brāhmaṇa or Kṣatriya (2) Through the performance of actions—'I am an orator, a teacher or a physician, through speech, teaching and treating patients. But this egoism, is a temporary phase. When it is renounced, a striver realizes, that he is established, in the self which is self-existent.

A Vital Fact

(1) God in the form of 'Is', Who pervades everywhere, as the illuminator and base of 'I', 'you', 'this' and 'that'. These four ever undergo changes, while He (Is) never undergoes, any change. Moreover, it is because of his egoistic notion, that a man feels, that he is different from others i.e., he has to use 'am', because he says 'I', otherwise there is only 'Is'.

Till, 'Tness persists, there is individuality or finiteness. On its effacement only 'Is' i.e., the Absolute, remains.

'Ātmani avasthitam'—means that there is, 'Is' in 'Am' and 'Am' in 'Is'. In other words, there is macro in micro and micro in macro. An individual and the society cannot be separated from each other, in the same way, as the waves and the sea, cannot be separated from each other. But, as in the element water, neither the sea nor the waves are there, so is God free, from an individual or society. When a striver, realizes this fact, he realizes, that He is established, in the self.

A man cannot realize, that He is established in the self, because of his attachment to the world, to derive pleasure out of it and because of his disinclination for Him. So long as it is not realized that the self is God, we feel God as separate and away from us and we have to make efforts to achieve God and there separation is a must when he renounces attachment to the body, he realizes (beholds), that He is established, in the self and does not suffer pain of separation, from Him.*

He who beholds God, in the self, does not support the opinion, that God is different from the self. It is the sense of 'T' ness, which separates the self from God. In fact, the self has no evil, such as 'Tness or dependence or shortage or ignorance etc. But, by an error a man (the self), assumes that they are in him. In order to remove these evils, he should behold Him, in the self. When he beholds Him, in the self, he becomes free from all evils, because in Him, there is no evil.

As the world is kaleidoscopic, so is 'T', because it is a fragment of the world, as "I am a boy", "I am young", "I am old", "I am sick", "I am healthy" and so on.† Both the world and

* Only wise who constantly behold God in the self attain eternal bliss (Kāṭha. 2/2/13).

† Here a doubt may arise that the states of boyhood and youth etc., change but 'T' remains the same. The explanation is 'T' seems the same because of

'I', are perishable, while the self and God are imperishable. As the world has no existence, so does 'I' also, have no existence.

Saint Sundaradāsa declares, "We see what does not exist, but we do not see what exists." The reason is, that instruments such as, the mind, intellect and senses etc., with which we see, also do not exist. So the unreal can be seen, with the help of the unreal, the real cannot be seen, with the help of unreal.

Moreover, the unreal seems to exist, in the light of the real. The real is the illuminator, and the base, of the unreal. As we can see the world, with the eye, but we cannot see the eye with it, so how can God, Who is the knower of all, be known by them? How can the unreal, which is illumined by the real, illumine the real?

The self, can be realized by the self, rather than by senses, mind and intellect etc. Similarly God, Who is established in the self, can also be realized by the self, rather than through discourses or through intellect or through hearing* as the senses, the mind and the intellect etc., are evolutes of Nature. How can He, Who transcends Nature, be known by the evolutes of Nature? Therefore, when a striver, renounces his affinity for nature, he realizes Him, in the self.

A striver, commits an error, that he wants to know God, in the same way, as he knows the world. But the methods of knowing the two, are contrary to each other. The world can be known by medium (means), such as senses, mind and intellect etc., while God cannot be known by them, because He is beyond

its identity with the reality (sentient). In fact the illuminator of 'I' (i.e., the self) remains the same while there is a subtle change in 'I'. 'I' is not the same in youth as 'I' was in boyhood. Similarly there is change in 'I' when the soul passes into another body though the self remains the same (Gītā 2/13).

* (1) God can be realized neither through discourses, nor through intellect nor through much hearing (Kāṭha. 1/2/23).

(2) God can be realized neither through speech nor through mind nor through eyes (Kāṭha. 2/3/12).

their access, as He is transcendental.

The sentient, cannot be realized, by depending on, the insentient. Those who, having depended on Matter, or the insentient (physical, subtle and causal bodies), want to realize God, cannot realize Him, even through trance, because a trance also depends, on the causal body.*

The wise, who know that God is theirs, and they are God's, with the eye of wisdom, having separated the self, from the body, senses, mind and intellect etc., realize him. But those unwise and unenlightened people; who regard the body as theirs, and who consider themselves of the body, even though striving, do not, realize God, Who is established, in the self.

(2) 'Ātmani avasthitam'—The Lord has declared, that He is established in the self, of all beings (i.e., He pervades everywhere). In order to realize this fact, a striver should believe in the following four points:—

1. God is, here.
2. God is, now.
3. God is, in me.
4. God is, mine.

As God pervades everywhere, He is also here. As He existed in the past, exists at present and will also exist in future, He

* A man acts with the physical body, thinks with the subtle body and experiences trance with the causal body.

The causal body and the trance experienced with it in spite of being superior to wakefulness, sleep and sound sleep are in their subtle form constantly active. When a person transcends the causal body, only the self remains. This is the constant trance of the self, which transcends both activity and inactivity i.e., when a man realizes the self there is neither activity nor inactivity. There is deviation from the trance of the causal body. But in the trance of the self viz., on Self-realization there is neither trance nor deviation. This is known as 'seedless trance' because in it the connection (seed) with the world is totally destroyed. This is also known as 'Sahajāvasthā' (innate or natural condition) though it transcends all conditions.

is also, now. As He pervades all, He also pervades me, and as He is everyone's, He is also, mine. From these facts it is very obvious—

1. As God is here, we need not go anywhere, to realize Him.

2. As God is present now, we need not wait, for future.

3. As He is in me, I need not search Him, anywhere outside.

4. As He is mine, I need not regard, others as mine. He is also very loving to me, because He is mine.

These four points are very significant and useful, for all strivers. This realization is the quintessence of all spiritual practices. It needs no qualification, no practice, no ability and no virtue. Everyone is qualified, deserving and able, in believing it. The only condition is, that he should have only the desire for God-realization.

'Yatanto'pyakṛtātmāno nainam paśyantyacetasaḥ'— 'Akṛtātmānaḥ' are those unrefined people, who have not purified their mind, they have been called 'Acetasaḥ' (unintelligent), because they do not discriminate, the real from the unreal.

Those, who regard mundane objects, such as the body and also persons as theirs, and expect to derive pleasure, out of them, by attaching importance to them, are unintelligent and unrefined. Such people, also want to realize God, but they want to realize Him, with the help of insentient objects, such as body, mind and intellect etc. As He cannot be realized with their help, He can be realized, by renouncing attachment, to them.

In this verse the term 'Yatantaḥ', has been used twice, in order to explain that the wise perceive Him by striving, while the unintelligent do not behold Him, even by striving. It means, that so long as, a man is attached to worldly objects, he cannot realize God, with body, senses, mind and intellect, though these

are useful, in making effort to attain Him. How can those, who have an eye on the unreal (mundane pleasures and prosperity), behold Him?

Unrefined and unintelligent people, also meditate on God, study scriptures and chant His name, but they cannot behold Him, because they attach importance, to mundane objects (pleasures and prosperity). Though their efforts are not in vain, yet they cannot realize Him, at the present moment. He can be realized immediately, if a striver renounces attachment to the insentient, totally.

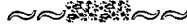
A striver cannot renounce attachment to insentient body, mind and intellect etc., so long as, he depends upon them. Moreover, he possesses egoism, in its subtle form, if he practises spiritual discipline with the help of mind and intellect etc. He can be free, from this subtle egoism by renouncing attachment, to the insentient. This attachment, can be easily renounced, when a striver totally depends on God i.e., he firmly believes and accepts the reality 'I am God's and God is mine'. It needs, neither effort nor practice.

Appendix—Neither pleasure nor prosperity stays permanently with us—a man naturally has this discretion. But the people, who in spite of studying the scriptures, keeping good company and practising spiritual discipline, don't pay attention to their discretion and don't realize that they are different from pleasures and prosperity, are 'akṛtātmā' viz., they have not purified their hearts. Such people in the sixteenth verse of the eighteenth chapter have been called 'akṛtabuddhi' (of impure or untrained mind) and 'durmati' (of perverse understanding). Though God-realization is not difficult, yet in spite of practising the spiritual discipline, they don't know God because of their attachment and desire for worldly pleasures. The reason is that discretion does not stick in those people who hanker after pleasures and prosperity.

In the preceding verse the people who have been called

‘vimūḍhāḥ’ (deluded), here have been called ‘aṇetasah’ (unintelligent). Being deluded by modes, they neither know the division of sense-objects nor that of the Self viz., they don’t know that the Self is different from pleasures of which there is supposed union and gradual disunion with it.

In this topic from the seventh verse to the eleventh verse, the Lord wants to explain that His fragment, the Soul, is totally different from the materials (bodies, objects and actions) which by an error he regards as his own—these materials are evolutes of prakṛti—‘prakṛtisthāni’. Both are totally different in the same way as are the sun and the darkest night of amāvasyā (last day of the dark half of a month). Their union is impossible. He who perceives that the sentient and the insentient are totally different from each other, is wise and is a Yogī (sage). But he who perceives the sentient (the Self), identified with the insentient (matter), is ignorant and a ‘bhogī’ (voluptuary).



Link:—In the fifteenth chapter, there are four topics, each consisting of five verses. This is the third topic of five verse, from the twelfth to the fifteenth verses, as well as the sixth verse. This topic specially deals with His glory, virtues and divinity. The topic (how the sun, the moon, the fire cannot illumine, that Eternal Goal) which was not very clear, there, in the sixth verse, is explained, in the next verse.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

yaḍādityagataṁ tejo jagadbhāsayate'khilam
yaccandramasi yaccāgnau tattejo viddhi māmakam

The light (coming from Me) of the sun that illumines the whole world, and which is in the moon and in the fire—know, that light to be Mine. 12

Comment:—

[It is a man's nature, that he is attracted towards a thing, which he feels as, significant. He is attached to material objects (body, wife, son and riches etc..) by regarding these as significant. Therefore the Lord, in order to, efface the influence of worldly objects from the mind of the embodied soul, discloses the secret, that whatever significance or splendour there is, of those material objects, that is really (basically) His, as all of these are illumined, by His light as He is supremely glorious.]

'Yadādityagataṁ tejo jagadbhāsayate'khilam'—As the Lord (in 2/55) declares, that desire resides in the mind so does He here declare, that light (splendour) resides in the sun. It means that as desires appear in the mind though they are not of the mind, so does the light appear that it is of the sun, though it is not, it comes from God.

The light (splendour), of the sun illumines the whole world, but that light is really God's, though it appears to be of the sun, as the sun cannot illumine God or His Supreme Abode. The great sage Patañjali, declares—

"God is the preceptor of the ancestor of all beings, because He transcends the limit of time" (Yogadarśana 1/26).

How much influential and unique, God must be when His light (splendour), is so unique, that with it the sun illumines the world and the same light is reflected in the moon, the fire, the stars and the lightning (electricity) etc.! By thinking so, a man is naturally attracted towards Him.

The sun is the presiding deity of eyes. Therefore, light (power of sight) in eyes, should also be regarded as God's (coming from Him).

'Yaccandramasi'—As the illuminating power, as well as, the burning power in the sun, is God's, so is illuminating power or the cooling power, as well as, the nourishing power, in the moon, is

God's; because, in the moon the light of the sun, is reflected.

Here, the moon also denotes, stars and planets.

The moon is the presiding deity of the mind. Therefore, light (power of thought), in the mind should also be regarded, as transmitted in succession from God.

'Yaccāgnau'—As the sun's light, is reflected in the fire, so is the fire's illuminating power, as well as, the burning power God's; rather than of the fire.

The fire, also denotes lightning (electricity), a lamp and fire-flies.

Fire, is the presiding deity of speech. Therefore, the light (power of explanation) in the speech, should also be regarded as God's.

'Tattejo viddhi māmakam'—The light, which resides in the sun, the moon and the fire and which illumines, other objects (stars, planets, lightning and fire-fly etc.), should be regarded, as God's.

The Lord means, that whatever being or object there is glorious or splendid, and to which, a man is attracted, is a manifestation of a part, of His splendour (Gītā 10/41). As in sweetmeats, there is sweetness of sugar, so is the light (splendour), in the sun, the moon and the fire of God's. The whole world, is illumined by His light. He is the light, of all lights (Gītā 13/17).

The sun, the moon and the fire, are the presiding deities and illuminators respectively, of the eye, the mind and speech. A man, in order to express his thoughts or feelings and in order to understand them, has to use his eyes, mind and tongue. These three sense-organs, are more useful than other organs, in order to gain knowledge. Out of these three, the eye and the tongue, are external organs, while the mind is an internal one. These three instruments, (organs) can illumine only worldly objects. They cannot illumine God, because the light residing in them, is not theirs but is God's.

Appendix—God is the source of all powers. In this connection

there is an anecdote in the Kenopaniṣad. Once God got victory over demons for gods. But the gods became proud of their power for this victory. They thought that they could get victory over demons with their own power. In order to destroy their false pride, God revealed Himself before them as a 'Yakṣa' (demigod). Having seen the 'Yakṣa' the gods were surprised and began to think who he was? The gods sent the Fire-god to him so that they could know who he was. Yakṣa asked the Fire-god who he was? The Fire-god said, "I am the famous Fire-god named 'Jātavedā' and I can burn everything on the earth to ashes, if I so wish." Then the demigod put a straw before him and asked him to burn it. The Fire-god made the best possible efforts but he could not burn it. Being ashamed of his failure, he returned to the gods and said that he could not know who that demigod was. Then the Wind-god approached him to know who he was. The demigod asked the Wind-god who he was. The Wind-god said, "I am the famous Wind-god named 'Mātariśvā' and if I wish, I may blow off everything which is there on the earth." Then the demigod put a straw before him and asked him to blow it off. The Wind-god could not blow it off in spite of applying his full power. Being ashamed of his failure, he returned to the gods and said that he could not know who the demigod was. Then gods commissioned Indra to Yakṣa in order to know who he was. As soon as Indra reached there, the demigod disappeared and in place of the demigod, Umādevī, the daughter of Himācala appeared. Having been asked by Indra, Umādevī replied that God revealed Himself in the form of a Yakṣa in order to crush their pride. It means that in the entire universe whatever power or speciality or singularity is perceived that has emanated only from God (Gītā 10/41).



Link:—Having explained His light (splendour), in all the seen objects, in the preceding verse, in the next verse, He explains

how His energy is energizing cosmic life.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

gāmāviśya ca bhūtāni dhārayāmyahamojasā
puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakāḥ

Entering the earth, I support all beings by My energy, and having become the sapid moon, I nourish all vegetation. 13

Comment:—

'Gāmāviśya ca bhūtāni dhārayāmyahamojasā'—The Lord, permeating the earth, supports all beings moving and unmoving. It means, that the movable as well as immovable beings, are supported not by the power of the earth, but by the power of God.*

Scientists also agree, that on this globe, water level is higher than the land, and there is much more water, than land†, yet the earth does not submerge. It is because of the Lord's supporting power, that the earth does not submerge. The production power, as well as the attraction power, of the earth should also be regarded as God's.

'Puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakāḥ'—The moon, has two kinds of power—the illuminating and the nourishing. Having described the illuminating power, in the preceding verse, here He describes, its nourishing power, He

* All—the heaven, the sun, the moon, the sky with stars, the ten directions, the earth and the ocean are supported by the power of God (Mahābhārata, Anu. 149/134).

He Who, having resided the earth, controls it but is not known by the earth; He Who is declared by the verse of the Vedas as the embodiment of purity, the Lord, the controller, the Destination and the Deity of the universe, Who is said to offer salvation to men and sages—that Lord Kṛṣṇa Candra, the Master of the entire universe, the affectionate of those who seek refuge in Him, be the subject of my eyes.

† On this globe (earth) water occupies seventy-one percent part while the land occupies only twenty-nine percent part.

declares, that it is He, Who through the medium of the moon, nourishes all plants.

The moon, in the bright half of the lunar month nourishes vegetation, while in the dark half it withers it. In the bright half, the sweet rays of the moon, nourish all herbs and plants, by infusing sap into them. A child in the womb of its mother, also grows in the bright half of a lunar month.

Here the term 'Somaḥ', stands for the 'Candraloka' (the lunar world), rather than only the moon. The moon, has not only the illuminating power, but also the power to create nectar. Nectar first comes to the moon from the lunar world, and then it comes to the earth, from the moon.

Here the term 'Auśadhīḥ' stands for different kinds of corn, such as wheat and gram etc. The moon nourishes all herbs, plants and vegetables. All beings, such as men, birds and beasts etc., are nourished by the corn, nourished by the moon. That nourishing power of the moon, is in fact of God, rather than its own. The moon is merely an instrument on His hands.

Appendix—The earth and the moon etc.,—all is the Lord's lower nature (Gītā 7/4). Therefore only God is its supporter, producer, sustainer, protector and illuminator etc.,—all. Aparā Prakṛti (lower nature) being the power of God, is inseparable with Him.

Here the term 'Soma' stands for 'Candraloka' (the lunar world) which is above the Sun.*



Link:—Having explained how He is the source of energy of the cosmic life, in the preceding verse, in the next verse, He explains how He digests food, through the gastric fire.

* na viduḥ soma te māyām ye ca nakṣatrayonayaḥ
tvamādityapathādūrdhvaṁ jyotiṣāṁ coparisthitāḥ

(Padmapurāṇa, Sṛṣṭi. 41/128)

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

aham vaiśvānaro bhūtvā prāṇināṃ dehamāśritaḥ
prāṇāpānasamāyuktaḥ pacāmyannam caturvidham

As the fire of life, in the bodies of living creatures and united with the Prāṇa and Apāna breaths, I digest, the four kinds of food. 14

Comment:—

'Aham vaiśvānaro bhūtvā prāṇināṃ dehamāśritaḥ'— Having described the light in the fire as His light, in the twelfth verse, here in this verse He describes, the gastric fire, that digests the four kinds of food.* It means, that it is by God's power, that the fire illumines objects and also digests food. This fire, digests food of immovable creation such as plants, trees and creepers, of movable beings such as birds and beasts etc., as it digests, the food of human beings and enables them to grow. It means, that God in the form of gastric fire, nourishes the bodies of beings.

'Prāṇāpānasamāyuktaḥ'—In the body, there are five primary vital airs, known as 'Prāṇa', 'Apāna', 'Samāna', 'Udāna' and 'Vyāna' and there are five secondary vital airs known as 'Nāga', 'Kūrma', 'Kṛkara', 'Devadatta' and 'Dhanañjaya'.† In the verse, the Lord

* The fire that abides in the stomach is called Vaiśvānara and it digests the food which is eaten.

† The functions of these ten vital airs are as follows:—

(1) Prāṇa:—It resides in the heart. It exhales air, digests the food and so on.

(2) Apāna:—It resides in anus. It inhales air, excretes waste matter and throw out the foetus from the womb.

(3) Samāna:—It resides in the navel. It circulates the essence of the digested food in all the limbs.

(4) Udāna:—It abides in the throat. It separates the solid and the liquid portions of food. It separates the subtle body from the physical body and transmigrates it to another body or to the world.

describes, only two main kinds of vital air— Prāṇa and Apāna which fan the fire, that abides in the stomach and also circulate the essence of the digested food, to every part of the body.

'Pacāmyannam caturvidham'—Beings, eat four kinds of food—

(1) Bhojya:—That which is eaten, having been chewed with teeth, such as bread and sweet cake etc.

(2) Peya:—That which is swallowed, as milk and juice etc.

(3) Coṣya:—That which is sucked, such as sugarcane and mango etc. The immovable beings, such as tree etc., receive food, in this way.

(4) Lehya:—That which has to be licked such, as sauce and honey etc.

These four kinds, can further be divided into many other sub-kinds. The Lord, declares that it is He, Who digests the four kinds of food, by becoming gastric fire. No food, can be digested without His power.

Appendix—Entering the earth to support all beings, becoming the moon to nourish all vegetation, and becoming the gastric fire to digest the food in the living creatures—all these activities are carried out by God's power. But a man by regarding them to be done by himself, feels proud for nothing—'aham karomīti vṛthābhimānaḥ'; as a dog, which moves under the bullock-cart in its shade, thinks that it itself alone drives the bullock-cart.



(5) Vyāna:—It abides in whole of the body. It shrinks and expands the body and its parts.

(6) Nāga:—It's function is belching.

(7) Kūrma:— It's function is shutting and opening the eyes.

(8) Kṛkara:—It's function is sneezing.

(9) Devadatta:—It's function is yawning.

(10) Dhanañjaya:—It abides in the body even after death and puffs out the dead body. In fact, only one vital air is differentiated according to its various functions.

Link:—Having described His illuminating, nourishing and digesting powers, in the preceding three verses, the Lord in the next verse, while concluding the topic, declares that He is the only object, worth knowing.

सर्वस्य चाहं हृदि सन्निविष्टो-
 मत्तः स्मृतिर्ज्ञानमपोहनं च ।
 वेदैश्च सर्वैरहमेव वेद्यो-
 वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

sarvasya cāham hṛdi sanniviṣṭo
 mattaḥ smṛtirjñānamapohanam ca
 vedaiśca sarvairahameva vedyo
 vedāntakṛdvedavideva cāham

I am seated in the hearts of all; I am the source of memory, knowledge and the reasoning faculty. It is verily 'I' known by all the Vedas; I am indeed, the author of the Vedānta and correct interpreter and knower of the Vedas too. 15

Comment:—

'Sarvasya cāham hṛdi sanniviṣṭaḥ*—Having described His illuminating, nourishing and digesting powers, in the preceding verses, the Lord discloses the secret, that He is lodged in the hearts of all beings. Though He remains pervaded everywhere, such as in the body, senses, mind and intellect etc., yet, He specially resides, in the heart.

The heart, is an important part of the body. All the feelings arise in the heart. Feelings occupy an important place in all actions. Pure feelings purify all objects and actions etc., and therefore, are very important. The heart is an evolute, of the mode

* The two birds named the soul and God live together with friendly feeling for each other by depending on the same tree i.e., body. Out of the two one (the soul) enjoys the fruits of that tree (action) by relishing them while the other one (God) does not enjoy them but merely remains a spectator (Muṇḍaka 3/1/1).

of goodness; therefore, the Lord is specially lodged, in the heart.

As the Lord dwells in the hearts of all men, no striver, should lose heart, as far as God-realization is concerned. Every person, whether he is sinful or virtuous, foolish or wise, poor or rich, sick or healthy or whether she is a woman, without any distinction of caste, creed, colour, order of life, is fully qualified for and deserving of God-realization, under all circumstances. But he or she, should possess such a burning desire or restlessness, that he or she may not remain, without realizing Him.

Though God, being omnipresent, pervades equally everywhere, in the sun, the moon, the fire, the earth and the gastric fire etc., yet He is particularly seated in the heart, in the same way, as milk can be available from the udders of a cow, though it pervades her entire body or as water, is available from a well, though it permeates the entire earth (Gītā 13/17; 18/61).

<p>An Important Fact Pertaining to God</p>

In fact, God is already attained to all human beings, as He dwells in their hearts, but they do not realize His existence, in their hearts because of their assumed affinity (attachment) for Matter, (the world). As soon as, there is total renouncement of this affinity for Matter, they automatically, realize Him.

When a person performs virtuous actions for Him, talks of Him and thinks of Him, he has to depend on Matter (the insentient and the unreal), because performance of actions or talking or thinking of Him is not possible, without depending on the insentient (gross, subtle and causal bodies). So these should induce a man, to renounce his affinity for the world, and that is possible only when these (virtuous actions, talking of God and thinking of Him) are done, for the welfare of the world only, rather than, for one's own self.

Those, who think that God can be realized, through spiritual

practice or virtues or qualifications etc., are wrong. A thing, that is acquired by making some payment, for it, is of lesser value, than that payment (price). So if God is attained by certain spiritual practice or virtues or qualifications etc., it means, that He is less valuable than those means, while there is none even equal to Him, so how can anyone or anything be superior (of more value) to Him, (Gītā 11/43)? Moreover, if He is secured (realized) for some money (by any means), it means, that there is not much use in realizing Him, because we already possess something more valuable, than He.

As God-realization, is not the fruit of actions, so he cannot be achieved through actions like other objects. Every action, is born of egoistic notions while God is realized when egoism is renounced. So how can He, be realized through actions? It means that God cannot be realized, through actions. It means that God cannot be realized, through insentient objects, such as the body, senses, mind and intellect etc., but, He can be realized by renouncing affinity (attachment), for them. So long as a striver, depends upon them, he cannot realize God. God can be realized, through mind and intellect etc.,—this belief is a blunder. But, as soon as, he depends only on Him, without depending on any other object, He is attained, without delay.

'Mattah smṛtirjñānamapohanam ca'—Smṛti, means the recollection of an object or incident etc., which was perceived in the past, by a person, but which he forgot. There is difference between 'Smṛti' (recollection) and 'Cintana' (thinking). There is 'Smṛti' of something of the past, while there is 'Cintana' of something new. So there is 'Smṛti' of God, while there is 'Cintana', of the world, because the world did not exist before, while God has existed, since time immemorial. There is not so much power in 'Cintana', as is there in 'Smṛti'. In 'Smṛti' there is less sense of doership, while in 'Cintana', there is more sense of doership. This recollection can be of two kinds—natural and by

effort. The former is automatically remained in the self, while the latter is made by intellect.

Memory is of two types—One is resorted to, while the other is automatic (natural). The former is through intellect, while the latter is, through the self. Natural recollection aids a man, to renounce his affinity for the world, instantly. So, the Lord declares that He is a source of this natural-recollection (memory).

What is the memory? Memory is that the soul in spite of being a fragment of God, by an error, has an inclination for the world and a disinclination for God. But when a man rectifies this error, and realizes that he is only God's, and not of the world, it is called 'Smṛti' (memory or recollection) (Gītā 18/73). In memory, no new knowledge or experience, is gained. There is only a revelation of a fact, which he forgot, that a person, has his real affinity for God.

A man (the soul) is naturally endowed with, selflessness (Karmayoga), Self-realization (Jñānayoga or the path of knowledge) and Devotion to God, (Bhaktiyoga or the path of devotion). But, he has forgotten these since time immemorial. Once he regains this memory, he never loses it, because it is regained (aroused) in the self, rather than in the intellect. The memory of the intellect, can be lost, when intellect becomes dull.

Knowledge of a subject is called 'Jñāna'. All the mundane, as well as, spiritual knowledge, is merely a reflection of God, Who is an embodiment of knowledge. In fact, real knowledge is known by the self. There is no doubt or confusion (illusion) in this knowledge, as it is infinite, perfect and eternal, while knowledge of senses and intellect is limited, imperfect and changeable, as such, there is doubt or confusion (illusion) in it. The sun, in spite of being large looks small, it means that knowledge of senses, is imperfect. Similarly, what is felt justified by the undeveloped intellect, may be unjustified, when intellect is developed or purified. Thus, knowledge gained by senses and

mind, is limited and imperfect. This imperfect knowledge is called ignorance, while knowledge of the self, is perfect. In fact, the knowledge of senses and intellect is illumined, by knowledge of the self i.e., the former, comes into existence, by the latter.

Removal of doubt, confusion, illusion, misapprehension and fallacious judgment, etc., is, 'Apohana'. The Lord declares, that these are removed, by His grace.

Are the scriptures true or false? Who has seen God? The world is real. Such types of doubts, confusion and illusions, are removed by God's grace. The misapprehension that the world, is real or mundane objects provide real joy, is also removed, by His grace. At the end of the gospel of the Gītā Arjuna also declares, "I have gained my knowledge (memory), my delusion (doubt), is destroyed through Your grace" (Gītā 18/73).

'Vedaīśca sarvairahameva vedyah'—Here the term 'Sarvaiḥ', stands for the Vedas and the scriptures, which help a man, to acquire true knowledge of God, and enable him to realize Him.

Here the Lord explains, that Vedas aim to enable a striver, to realize God, rather than to acquire, mundane pleasures. There is a description of the performance of actions for their fruits in the Vedas, because most of the people perform actions, for their fruits. Therefore, the Vedas, (being the mother of all beings) also nourish them.

It is verily He, who is to be known by all the Vedas, because without knowing Him, knowledge is imperfect.* Arjuna had a keen desire to know God. Therefore, the Lord declares that He, Who is to be known by all the Vedas, and scriptures, is sitting before him.

'Vedāntakṛt'—The Vedas, were created by Him (Gītā 3/15; 17/23). Therefore, He can explain the principles of the Vedas and can reconcile the contradictions, that appear to exist, in them. So He

* Having studied the Vedas thoroughly the fool who does not know God is merely the bearer of the load of the Vedas.

(Mahābhārata, Śānti. 318/50)

declares, that He is the real knower of Vedas, and can give correct interpretation removing all doubts, pertaining to Vedas.

'Vedavideva cāham'—It is He, who knows the correct intention of Vedas, because these have been created by Him.

Even scholars find themselves at their wits end, in giving a right judgment, on contradictions, in the Vedas, (Gītā 2/53). They can know Vedas, in the right perspective and be free from contradictions, only by depending on God.

The Lord, in the first verse of this chapter declared, "He who knows this imperishable Pīpala tree, is the knower of the Vedas." But here, He declares, that He is the knower of the Vedas. It means, that the great soul who knows the reality about the world, becomes identified with God. The reality, about the world, is that the world has no existence of its own, only God exists. Having learned this fact, he renounces his assumed affinity, for the world and dependence on it, and he realizes his real affinity for God and depends on Him.

An Important Fact Pertaining to the Topic

The Lord, has described His manifestations, in the different forms, in four chapters—

In the seventh chapter from the eighth verse to the twelfth verse, the Lord has mentioned His seventeen manifestations, by declaring that He is the cause of important objects of the universe. Thus, He has proved His omnipresence, in different forms.

In the ninth chapter from the sixteenth verse to the nineteenth verse, He, having described His thirty-seven manifestations in actions, sentiments and objects etc., in the form of effect and cause, has explained His omnipresence, and all pervasiveness.

The tenth chapter is designated, as the Yoga of Divine manifestation. In the fourth and the fifth verses, He has mentioned twenty qualities, as His manifestation, while in the sixth verse, He has mentioned His twenty-five manifestations, in the form of

great persons. Then, from the twentieth verse to the thirty-ninth verse, He has particularly mentioned, His eighty-two exceptional manifestations.

In this fifteenth chapter from the twelfth to the fifteenth verses, the Lord has mentioned His thirteen manifestations, in order to show His glory.*

The purpose of describing His manifestation, in four chapters is to make the striver, realize that all is God (Gītā 7/19). Therefore, while describing His manifestations, He has specially proved, His omnipresence as—

"There is no other cause of this universe higher than Me" (7/7).

"I am existence and non-existence, O Arjuna" (9/19).

"I am the source of all; from Me, everything moves" (10/8).

"There is no being, whether moving or unmoving, that can exist without Me" (10/39) i.e., all the beings, whether moving or unmoving, are His manifestations.

Thus while concluding the description of His manifestation, in this fifteenth chapter, He declares:—

"I am seated in the hearts of all" (15/15).

It means, that all beings and objects exist, because of the existence of God; these have no independent existence, of their own.

In the absence of light i.e., in darkness no object is visible. When we see an object, first we see light, and then the object i.e., every object is seen, within the light, but we instead of having our eye on the light, have it on the object. Similarly, we gain knowledge of all objects, actions and feelings etc.,

* The thirteen manifestations described in this chapter are as follows:—

(1) The light (splendour) in the sun (2) The light in the moon (3) The light in the fire (4) The supporting energy of the earth (5) The nourishing power of the moon (6) The gastric fire (7) He is lodged in hearts (8) Memory (9) Knowledge (10) Ratiocinative faculty (11) He Who is to be known by the Vedas (12) The author of the Vedānta (13) The knower of the Vedas.

within the unique and permanent Light (Knowledge), Who is the illuminator and base of all of them. Therefore, when we behold worldly objects, first the illuminator of those objects (God), is seen, but because of our attachment to the world we do not perceive Him.

In fact, the world has no independent existence. But, it seems to exist, because of our attachment to beings and objects, and because of desire to derive pleasure out of them. As soon as, this attachment for them and the desire to derive pleasure out of them, are renounced, God's existence, will be realized. Therefore, the Lord, while describing His manifestations, aims at explaining that a striver, should behold God in every being or object, he looks at, or thinks of, (Gītā 10/41).

At present, people attach too much importance to riches, and regard themselves as superior to others, because of their wealth.* But in fact, wealth by itself cannot be used. It is the things bought with that wealth, that are used. Thus a man, who attaches too much importance to wealth, cannot attach importance, to God. Then, how can a burning desire for God-realization grow in him? Such a man, cannot even resolve, to realize God. He cannot even understand, that life can run smoothly, without wealth.

As a businessman, during a transaction thinks in terms of money only, so does a striver, having the aim of God-realization, behold God only, in every object and activity etc. He comes to realize, that there neither is, nor can be, any other entity besides God.

A Vital Fact

Arjuna, in the fourteenth chapter asked Lord Kṛṣṇa, the method of transcending the three modes of nature. It is attachment, to these modes, which entangles a man. Therefore the Lord has

* The man who regards himself as superior or inferior to others because of his wealth, degrades himself. A wealthy man becomes proud of his wealth and pride is the root of demoniac endowment. All the evils and sins are born of pride.

mentioned his manifestations, in order to stress upon strivers that He, is superior to all the modes of nature i.e., to the world and His glory, is greater than any other glory.

In order to explain His glory, the Lord (from the twelfth to the fifteenth verses of the chapter), describes that it is He, Who illumines the entire world; Who entering the earth supports all beings; who nourishes all herbs and plants (corn etc.). Again it is He, Who digests food, by becoming gastric fire, and it is He, Who is the source of memory, knowledge and the ratiocinative faculty. It means, that all the activities of the world from the beginning to the end, whether these are individual or social, are undertaken within Him, by His power only. A man, because of his egoism, becomes the doer of actions and thus gets himself in bondage.

Appendix—Whatever the Lord said in the first verse of this chapter, He concludes it in this verse.

In the preceding three verses the Lord described His divine glories in the form of His impact and activities but in this verse He describes Himself. It means that in this verse there is His own description; 'ādityagata' (residing in the Sun), 'candragata' (residing in the Moon), 'agnigata' (residing in the Fire) or 'vaiśvānaragata' (residing in the gastric fire)—this is not God's own description. Though at the root there is only one Reality (Tattva), there is difference only in the description.

The expression 'mamaivāṁśo jīvaloke' proves that God is 'ours', while here the expression 'sarvasya cāhaṁ hṛdi sanniviṣṭaḥ' proves that God is 'in the Self'. If we regard the Lord as ours, then there will be spontaneous love for Him and if we accept Him 'in the Self', then there is no need to go anywhere else to attain Him.

The term 'apohanam' means 'apagata ohanam' viz., removal of doubt. The term 'vedānta' means the end of the Vedas viz., the gist of the Vedas—'ubhayorapi dṛṣṭo'ntaḥ' (Gītā 2/16).

The Lord declares that the Vedas are several but out all of them, it is only He Who is to be known and He is also their knower. It means that only He is all.



Link:—The Lord, in this chapter from the first verse to the fifteenth verse (in three sub-topics), has described the tree of creation i.e., the world, the embodied soul and God, in detail. While concluding the topic, He in the next two verses, describes them respectively in explicit words as Kṣara, Akṣara and Puruṣottama.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

dvāvimau puruṣau loke kṣaraścākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni kūṭastho'kṣara ucyate

There are two kinds of Puruṣas in the world, the perishable (Kṣara) and the imperishable (Akṣara). All bodies of beings are said to be perishable and the unchanging Jīvātmā is called imperishable. 16

Comment:—

'Dvāvimau puruṣau loke kṣaraścākṣara eva ca'—Here, the term 'Loke', stands for the entire world. In the seventh verse of this chapter the term 'Jīvaloke', also stands for the world.

The world is divided into two aspects (categories), the perishable objects, such as the body etc., (the insentient), and the imperishable soul (the sentient), which resides in the body. It is because of the soul, that the life-breath and the body function. As soon as, life-breath within the soul, leaves the body, it stops functioning, and it starts to rot. People burn a dead body, because it is useful, only so long as, the soul resides in it. It means that it is the soul, rather than the body, which is significant.

All the objects, such as the body etc., made of the five gross elements—earth, water, fire, air and ether, are insentient and

perishable. The physical body, has its identity with physical world; the subtle body consisting of the ten senses, five vital airs, the mind and the intellect (these seventeen), has its identity with the subtle world, while the causal body (nature, impressions of the actions, ignorance), has its identity with causal world (nature). They are called 'Kṣara', because they are perishable.

In fact, there is nothing as individual; but when a person regards a little portion of the world, as his own, he says that it is individual. The body and other objects, seem different from the world, because of a man's attachment, a sense of mineness to them, otherwise they are one, and the same. In fact, all objects and actions, belong only to Nature.* Therefore, all actions with the physical, subtle and causal bodies, are to be performed for the welfare of the world only, not for one's own self.

The term 'Akṣaraḥ', stands for the imperishable soul, which never undergoes any modification.† Nature is insentient, (matter), while the soul, being a fragment of God, is sentient.

* If a striver regards the objects and actions as the world's, it means he follows the path of action; if he regards them as Nature's, he follows the path of knowledge; if he regards them as God's, it means he follows the path of devotion. They may be of the world or of Nature, or of God, in no case they are not one's own.

† In the Gītā the perishable (Kṣara), the imperishable (Akṣara) and the Supreme Person (Puruṣottama) have been described by different names as follows:

Chapter-Verse	Kṣara (perishable)	Akṣara (imperishable)	Puruṣottama
7/4—6	Aparā prakṛti (lower Nature)	Parā prakṛti (higher Nature)	Aham (I)
8/3-4	Adhibhūtaḥ (elements); Karma (action)	Adhyātmaḥ (Self); Adhidaiva (Self)	Brahma (the Supreme) Adhiyajña (the Lord)
13/1-2	Kṣetra (field)	Kṣetrajña (knower of the field)	Mām (Me)
14/3-4	Mahadbrahma (Nature); Yoni (womb)	Garbha (germ)(seed); Bīja (seed)	Aham (I); Pitā (father)

The term 'Kṣaraḥ', used in the verse stands for the Pīpala tree in the form of the world, which should be cut, as is mentioned in the third verse, while 'Akṣaraḥ' is the soul, a fragment of God, as is described in the seventh verse.

In Gītā, for each of the Kṣara, Akṣara and Puruṣottama, different words belonging to the three genders, have been used on different occasion. It means, that Nature, the soul, and God are neither female, nor male nor a hermaphrodite. They are free from the restrictions of gender.*

In order to, show the superiority of 'Puruṣottama' (the Supreme Person), the Lord has used, for both 'Kṣara' (perishable) and Akṣara (imperishable), the term 'Puruṣa' (person).

'Kṣaraḥ sarvāṇi bhūtāni'—Here, the term 'Kṣara', stands for a tree in the form of universe, as described at the beginning of the universe, which is without end, or origin or foundation, and which according to the Lord, should be cut with a strong axe, of non-attachment.

Here the term 'Bhūtāni', stands for all the three physical, subtle and causal bodies, because, bodies rather than the soul, are perishable.

'Kūṭastho'kṣara ucyate'— The Lord, here has called the soul 'Akṣara' (imperishable), while in the seventh verse, He called It, His eternal fragment.

*In the Gītā the perishable (Kṣara), the imperishable (Akṣara) and the Supreme Person (Puruṣottama) have been used in all the three genders. For example—

- | | |
|------------------|---|
| (1) Kṣara— | Kṣaraḥ (15/16)— masculine gender
Aparā (7/5)—feminine gender
Mahadbrahma (14/3-4)—neuter gender |
| (2) Akṣara— | Jīvabhūtaḥ (15/7)—masculine gender
Jīvabhūtām (7/5)— feminine gender
Adhyātmam (8/3)— neuter gender |
| (3) Puruṣottama— | Bhartā (9/18)—masculine gender
Gatiḥ (9/18) —feminine gender
Śaraṇam (9/18) —neuter gender |

The soul, may acquire anybody or may go to any world, but ever remains uniform, without undergoing any modifications (Gītā 8/19; 13/31). Therefore, It has been called 'Kūṭastha', (immutable or unchanging).

In the Gītā, both God and the soul, have been described as possessing the same characteristics. God (in 12/3) has been called 'Kūṭastha' (unchanging) and (in 8/4) 'Akṣara' (imperishable), while here, the soul has been described as 'Kūṭastha' (unchanging), and 'Akṣara' (imperishable). Both of these have identity in essence and character.

The soul, is ever-uniform and according to non-dualistic principle, is the same as God, but becomes the embodied soul by identifying Itself with Nature, and its evolute body etc.

Appendix—In the sixth verse and from the twelfth verse to the fifteenth verse the Lord described the divine entity that has its independent existence, while the earthly entity has no independent existence. The earthly entity seems to exist because of the divine entity. The earthly entity is illumined by the unearthly (divine) entity only. Whatever influence is perceived in the worldly entity, that is all of the divine one. Now in the sixteenth verse the Lord by the term 'loke' describes the 'worldly entity'.

The universe (perishable) and the soul (imperishable)—both are 'laukika' (worldly)—'dvāvimau puruṣau loka kṣaraścākṣara eva ca', and God is different from the two and is singular (unique) viz., is 'alaukika' (divine)—'uttamaḥ puruṣastvanyah' (Gītā 15/17). Karmayoga and Jñānayoga—these two paths are also worldly—'loke'smīdvividhāniṣṭha' (Gītā 3/3). One who attaches importance to the perishable, should practise Karmayoga while he who attaches importance to the imperishable (soul) should practise Jñānayoga but Bhaktiyoga is 'alaukika' (unworldly) (divine) which pertains to God. The 'aparā prakṛti' described in the seventh chapter has been called here 'kṣara', while the 'parā prakṛti' described in the seventh chapter has been named 'akṣara'.



उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

uttamaḥ puruṣastvanyaḥ paramātmetyudāhṛtaḥ
yo lokatrayamāviśya bibhartavyaya īśvaraḥ

But, other than these (Kṣara and Akṣara), is the Supreme Person, called the Supreme Soul, Who, as the indestructible Lord, entering the three worlds sustains all beings. 17

Comment:—

'Uttamaḥ puruṣastvanyaḥ'—The Lord, having described two kinds of persons, the perishable and the imperishable, now mentions, that other than these, is the Supreme Person.*

Here the term 'Anyah' (other), has been used for God, in order to explain, that He is not only different, from the imperishable soul, but also possesses a unique character. So the Lord, in the eighteenth verse, declares that He transcends the perishable, and is even higher, than the imperishable. The soul, in spite of being a fragment of God, is attracted towards the perishable. So God, has been called unique, and other than the soul.

'Paramātmetyudāhṛtaḥ'—The term 'Paramātmā', stands for the Supreme Person, and also denotes, attributeless God, the Supreme Soul, the Soul, of all beings. In this verse, both the term 'Paramātmā', and 'Īśvara', have been used, which means that God without attributes, or with attributes, is one and the same, 'Puruṣottama'.

* (1) Brahma (the Absolute) is the Supreme Imperishable Person, superior to Brahmā, the creator; unrevealed, limitless in whom both knowledge and ignorance are established. The perishable matter is known as ignorance while the imperishable soul is known as knowledge. The Supreme Lord Who controls both knowledge and ignorance is different from both of them and is totally unique (Śvetāśvataropaniṣad 5/1).

(2) Nature is perishable while the soul, the embodiment of nectar Which enjoys Nature is imperishable. The Lord controls these two (the perishable and the imperishable) (Śvetāśvataropaniṣad 1/10).

'Yo lokatrayamāviśya bibhartavyaya īśvaraḥ'—That Supreme Person permeates (enters), the three worlds equally.

Here the term 'Bibharti', means that God sustains all beings, but the soul by an error, having assumed Its affinity for the world i.e., people etc., as their own, takes responsibility upon itself that It sustains beings, and then It has to suffer in vain.*

The Lord is called 'Avyayaḥ' (a + vyayaḥ = no spending or expenditure), because in spite of sustaining, all the world He incurs no expenditure; He has no shortage. He ever remains, uniform.

The term 'īśvaraḥ', stands for God with attributes, and it means, the controller.

A Vital Fact

Though parents, sustain or nourish a child, yet the child, does not know this fact. Similarly, God nourishes all beings, yet an ignorant person (not having an eye on God), does not realize, this fact. But a devotee, who has taken refuge in Him, knows it very well, that only God sustains, all beings.

As far as sustenance of beings is concerned, God is impartial to a devotee and non-devotee, the sinner and the virtuous, the believer and the non-believer, etc., equally.† It is very well, known to all, that in the universe created by God, the sun equally provides heat and light to all beings, the earth provides space to all beings, the gastric fire, equally digests food of all beings,

* The question of sustenance arises only in the path of devotion rather than in the path of knowledge because in the former path a man (the soul) is regarded as different from God. Therefore, this topic should be regarded as the topic of devotion.

† God showers His grace equally on all beings without any distinction of caste, form, riches and age of beings and without thinking whether they deserve praise or blame.

This great cloud in the form of the innerself is the enjoyer of the inner feelings. Does a cloud while providing rain think whether the receiver is the tree Mimosa catechu or Michelia champacca (Prabodhasudhākara 252-253)?

air is equally available to all beings, for breath, food and water satisfy all beings equally and so on.

Appendix—The Lord calls the Supreme Soul as other because the perishable (world) and the imperishable (soul)—both are laukika (worldly) but ‘Puruṣottama’ (the Supreme Person) is different from the two and is unique viz., unworldly (divine). Therefore the Supreme Soul (God) is not the subject to be reflected upon but is the subject of faith and belief. In believing the existence of God; devotees, saints, exalted souls, the Vedas and the scriptures are the authority. The term ‘anya’ has been explained by the Lord in the next verse.

‘Yo lokatrayamāviśya.....’— In this expression there is the idea (gist) of the topic described from the twelfth to the fifteenth verses. A man has to perform his duty in the human world but the Lord’s field of activities comprises all the three worlds. In fact the Lord has no duty to discharge, yet He is engaged in activities for the welfare of all beings (Gītā 3/22—24).



Link:—The Lord having described His identity, with the Supreme Person, now discloses His secret, when He declares:—

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

yasmātkṣaramatīto'hamakṣarādapi cottamaḥ
ato'smi loka vede ca prathitaḥ puruṣottamaḥ

As I transcend the perishable and am above the imperishable, I am declared as Puruṣottama (Supreme Person) in the world, as well as in the Vedas. 18

Comment:—

'Yasmātkṣaramatīto'ham'—The Lord declares, that the perishable (Nature) is kaleidoscopic, while He remains the same,

without undergoing any modifications. So, He transcends the perishable.

Senses are superior to a body, superior to the senses, is mind, superior to the mind, is intellect (Gītā 3/42). In spite of the superiority, of one to the other, the body, senses, mind and the intellect are insentient, and belong to the same class. But, God, transcends all of them, as He is sentient, while all of them, are insentient.

'Akṣarādapi cottamaḥ'—Though, being a fragment of God, the soul, (the imperishable) has Its identity with God, yet here the Lord, declares that He is superior even to the soul. How? There are few reasons: (1) The soul in spite of being a fragment of God, assumes Its affinity for the perishable Nature (Gītā 15/7) and is deluded by modes of Nature, while God (being beyond Nature) never gets deluded, (Gītā 7/13), (2) God, subduing His own Nature, manifests Himself (incarnates), (Gītā 4/6) while the embodied soul, being under compulsion by Nature, streams forth into being (Gītā 8/19), (3) God ever remains untainted (Gītā 4/14; 9/9), while the embodied soul, has to attain the state of untaintedness (Gītā 4/18; 7/14).

When the Lord declares, that He transcends the perishable, and is even higher, than the imperishable, He also means to mention, that the perishable and the imperishable, are also different. Had they not been different, the Lord would have declared, "I transcend the perishable and the imperishable, or I am higher than the perishable and the imperishable." It proves that the imperishable, also transcends the perishable, and is higher than it, in the same way as God, transcends the perishable and is higher than, the imperishable.

'Ato'smi loke vede ca prathitaḥ puruṣottamaḥ'—Here the term 'Loke', stand for scripture, in which God is celebrated as 'Puruṣottama', (Supreme Person).

The term 'Veda', means pure knowledge, which is

beginningless. The same knowledge was revealed serially, in the form of the Vedas, such as the Ṛk and the Yajur etc. In the Vedas, God has been declared as 'Puruṣottama'.

The Lord, in the preceding verse, declared, "Other than the perishable and the imperishable, is the Supreme Person." So here He discloses the secret, that He is the Supreme Person, celebrated as 'Puruṣottama'.

An Important Fact

(1) The entire universe is perishable, while the soul, the fragment of God, is imperishable. Though the imperishable transcends the perishable, and is higher than it, yet the former errs, by assuming its affinity, for the latter. The body like running water of a river, is flowing continuously, while the soul like a fixed rock, ever remains immovable and detached. A body of childhood, changes into a body of boyhood, but 'I', ever remains the same. But we cannot say which day, childhood ended and boyhood, commenced. Had the imperishable, been kaleidoscopic and perishable, there would have been no question of its repeated birth and death. But in spite of, being uniform and imperishable, it assumes its affinity for the kaleidoscopic and the perishable, and so, It is repeatedly born and dies. In order to, get rid of this birth and death, the perishable (body etc., should be used in rendering service to the world, to such an extent, that a body, becomes manure in the world-garden. God has bestowed upon a man, objects such as, human body etc., to render selfless service to others, rather than to lay claim on them. Therefore, it is the duty of a man, to use them in the service of others. To regard them as his own, is a blunder.

(2) In the fifteenth chapter, the Lord first described the perishable Pīpālā tree in the form of a world. Then He inspired, Arjuna to cut off this tree and take refuge, in the Supreme Person. Afterwards He described the soul and mentioned It, as His fragment. Then

(from the twelfth verse to the fifteenth verse) He explained, that the light (splendour) in the sun, the moon, and the fire, is His; and permeating the earth, He supports all beings and having become gastric fire, He digests food; He is seated in the hearts of all; He is the source of memory, knowledge and ratiocinative faculty; He is to be known by the Vedas; He is the author of the Vedānta, and knower of the Vedas. Having mentioned His supreme power, the Lord in this verse, reveals the secret of secrets, that He, Lord Kṛṣṇa, sitting before him, is the Supreme Person known as Puruṣottama.

Lord Kṛṣṇa, by His special grace, disclosed His identity to Arjuna, like a father who addresses his son of his secret treasure, or like an officer who discloses his identity to a person who is seeking him.

Appendix—The Lord has used the term ‘yasmāt’ (because) here in order to draw attention of the strivers towards His unworldliness (divinity).

‘Akṣarādapi cottamaḥ’—the term ‘imperishable’ has been used for both the Self and Brahma—‘akṣaram brahma paramam’ (Gītā 8/3). This term always stands for the sentient, it never stands for the insentient.

The perishable (world) and the imperishable (soul) have no independent existence but God has His independent existence. The perishable and the imperishable—both abide in God. But the imperishable (soul), being attached to the perishable, becomes dependent on the latter—‘yayedam dhāryate jagat’ (Gītā 7/5). God naturally remains detached, He does not become dependent on the perishable—‘yasmātkṣaramatīto’ham’. Therefore God is superior even to the imperishable (soul). If the man (soul) instead of being attached to the world, gets attached to God, he will become one with God—‘jñānītvātmaiva me matam’ (Gītā 7/18).

In salvation a striver gets established in the imperishable (Self) but in devotion, the Supreme Person Who is superior to

the imperishable is attained. The Self is a fragment while the Supreme Person is the whole.



Link:—The Lord, now in the next verse, concludes the topic of unswerving devotion, mentioned in the twenty-sixth verse of the fourteenth chapter, for attaining which, the world, the soul and the Supreme Person, have been described in detail in this chapter.

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

yo māmevamasammūḍho jānāti puruṣottamam
sa sarvavidbhajati mām sarvabhāvena bhārata

He, who undeluded, knows Me as the Highest Person, is the knower of all and he worships Me, with all his being O Arjuna. 19

Comment:—

'Yo māmevamasammūḍhaḥ'—The soul, is an eternal fragment of God. When It realizes Its real affinity for God, it means, that It is, undeluded.

Delusion is a stumbling block, to the real knowledge of the world, or of God. The reality, about a thing can be known, only when a man has neither attachment nor aversion, to it. This attachment or aversion, is delusion.

When a man knows the world in reality, he (the self) realizes his identity with God, and when he knows the reality about God, he realizes, that he (the self), is different from the world. It means that he renounces his assumed affinity for the world, having known the reality about the world, and realizes his real affinity for God, having known the reality about God.

A man, can possess unswerving devotion only, when he does not assume his affinity for the world.

'Jānāti puruṣottamam'—The man, who is totally free from

delusion, knows that God, is the Highest (Supreme) Person.

He, who regarding the Supreme Person as the Supreme Lord Who, transcends the perishable, has an inclination to Him and considers Him as his own, he knows Him, really as the Supreme Person.

He, who comes to know that the whole power or influence or splendour, that is either seen or heard in the world, is God's, his attraction towards the world totally perishes. If there is the least attraction for the world, it means, that he has not firmly admitted the existence of God, or His power.

'Sa sarvavidbhajati mām sarvabhāvena bhārata'—For him, who knows God as the Supreme Person, having no doubt or confusion, nothing remains to be known, and so the Lord calls him, the knower of all.*

Nothing remains to be known for the person, who has known God, even if he is illiterate or less educated.

Such a person, who knows the Supreme Person, is the knower of all and he worships God, with all his being.

When a person, knows that God transcends the perishable, his mind (attachment) deviates from the world, and is concentrated on God. When he knows Him higher than the imperishable, his intellect (faith), is absorbed in God.†

Then God is worshipped, through each of his inclinations and actions. Thus worship to God, with all being is 'unswerving devotion.'

So long as a man, is attached to mundane objects, such as the body, senses, mind and intellect etc., he cannot worship God with all his being, because a man has an automatic inclination,

*O gentleman! He who knows God Who is imperishable, is omniscient and such a person enters the Supreme Lord (Prašnopaniṣad 4/11).

†The mind is concentrated on the object or topic it is attached to and the intellect gets absorbed in it if there is faith (belief).

to an object, he is attached to.

When a striver, accepts the fact 'I am God's and only God is mine', God is automatically worshipped by him, with all his being. Then all the activities (sleeping, waking, speaking, walking, eating and drinking etc.,) are undertaken by him, in order to please God, rather than for himself.

As 'knowing' plays an important role in the path of knowledge, so does assumption, play an important role in the path of devotion. Firm assumption, free from doubt, is 'knowing' (knowledge), in the path of devotion. When a devotee, believes that God is the Supreme Person, he worships Him with all his being, (Gītā 10/8).

When a person holds that God, is the Supreme Person, he becomes a knower of all; then there is no doubt, that the person who worships God, with all his being, will know Him, as the Supreme Person.

Appendix—'Yo mānevamasammūḍho jñānī puruṣottamam'—He, who knows God is really undeluded (Gītā 10/3) but he who does not know God is deluded—'avajānanti mān mūḍhāḥ' (Gītā 9/11).

'Sa sarvavidbhajati mān sarvabhāvena bhārata'—The perishable and the imperishable—both are fragments of the entire form of God, therefore he who is the knower of these two, is not the knower of all (omniscient). But the person who knows the Supreme Person, Who transcends the perishable and is superior to the imperishable, is the knower of all viz., is the knower of the entire form of God. Such an omniscient devotee remains engaged in God in everyway by doing different duties—'sarvathā vartamāno'pi sa yogī mayi vartate' (Gītā 6/31); because from his view-point there is no other entity at all besides God.

In the Gītā, the term 'sarvavit' (knower of all) has been used only for a devotee. A devotee knows the entire viz., the worldly and the unworldly (divine)—both, therefore he is

'sarvavit'. Within the worldly, the unworldly (divine) cannot be included but within the unworldly, the worldly is included. Therefore the knower of the attributeless God (Imperishable) is not the knower of all but the devotee who knows the entire form of God is the knower of all.



Link:—According to the principle of Arundhatī (moving from the gross to the subtle) the Lord, first described the perishable, then the imperishable and finally, the Supreme Person. He also affirmed Himself to be the Supreme Person. Now in the next verse, He explains the purpose of this description.

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ २० ॥

iti guhyatamaṁ śāstramidamuktaṁ mayānagha
etadbuddhvā buddhimānsyātkṛtakṛtyaśca bhārata

Thus, this most secret Śāstra has been taught by Me, O sinless one. By knowing this essence a man becomes wise and nothing remains to be done and what must be acquired, is acquired by him, O Arjuna. 20

Comment:—

'Anagha'—Arjuna has been called sinless, as he is free from a carping (cavilling) spirit. Cavilling is a sin, which defiles the mind. He who is free from the cavilling spirit deserves devotion.

A secret, is disclosed only to a person, who is free from a cavilling spirit.* If the secret is disclosed to the person who cavils, it may have a contrary effect on him, i.e., he may find fault even in the speaker that the latter eulogises himself and

* In the first verse of the ninth chapter Lord Kṛṣṇa promised Arjuna that He would declare to him who did not cavil the greatest secret. Here in the fifteenth chapter also the most secret doctrine has been taught by the Lord. So here the term 'Anagha' stands for the person who does not cavil.

deludes others. Thus a man, who finds fault may have a fall.

A man cavils, because of his pride. Actually a man suffers from the defect, he is proud of. So he starts seeing that defect, in others. As soon as, a man is proud of his virtue, he starts finding fault with others, and when he finds faults with others, he is proud of his virtues.

If the Lord calls Himself the Supreme Person, before a man who cavils, he will not believe Him. He will rather think, that He is boastful and so He, is praising Himself.

Those who cavil at God have a fall. Therefore God and saints, do not disclose secrets to those who cavil, and who are without faith (Gītā 18/67). In fact profound secrets are not passed on to those, who cavil.

Arjuna has been addressed as 'Anagha', because the most profound secret has been revealed before him who is upright and free from cavilling spirit.

'Iti guhyatamaṁ śāstramidam'—The expression 'Iti, idam' (thus, His), denotes the conclusion of the topic of, the perishable, the imperishable and the Supreme Person, described, from the first to the nineteenth verses of the fifteenth chapter, after describing unswerving devotion, in the twenty-sixth verse of the fourteenth chapter.

In this chapter Lord Kṛṣṇa, having described the perishable (world) and the imperishable (soul), explained His splendour, power and influence, (from the twelfth to the fifteenth verses). Then He disclosed the secret that He is the Supreme Person, Who transcends the perishable and is higher, than the imperishable.

God incarnates, like an actor in a play. He plays the role of a human being, in such a way that ignorant people do not know Him (Gītā 7/24). They think that He is a common mortal, like other ordinary human beings, who is born on account of actions, of the previous birth. Generally, an actor in a play does not disclose his

identity. But the Lord in this chapter (in the eighteenth verse), has disclosed His identity by declaring that He is the Supreme Person. Therefore, the chapter has been called, the most secret.

In the 'Śāstra' generally, there is description of the world, the soul and God (the Supreme Person). As there is a description of all these three in the fifteenth chapter, this chapter has been called 'Śāstra.'

Though the Gītā, is the gist of all the 'Śāstras', i.e., the scriptures, only this chapter, has been called 'Śāstra' (the scripture). As in this chapter, there is, preeminently the description of 'Puruṣottama' (the Supreme Person), this chapter has been called the most secret scripture. In this chapter, there is an account of six methods of knowing Him:—

(1) To know the reality, about the world (Verse 1).

(2) To take refuge in God, having renounced the assumed affinity for the world (Verse 4).

(3) To perceive Him, as established in the self (Verse 11).

(4) To know Him, through the study of Vedas (Verse 15).

(5) To worship Him, by all one's being (heart), by regarding Him as the Supreme Person (Verse 19).

(6) To know the essence, of the whole chapter (Verse 20).

It is appropriate to call this chapter 'Śāstra', because easy methods, for God-realization, have been described in this chapter.

'Mayā uktam'—The Lord declares, that this most secret teachings has been taught out of His special grace by Him, the Supreme Person, Who is the illuminator and base of the entire world, Who is seated in the hearts of all, Who is to be known by the Vedas and Who is higher, than the perishable and the imperishable. No one, can describe Him, in the way He has described Himself, because first anyone can know Him by His special grace only, and then he can describe Him to some extent, while, He can give a real description of Himself, as His knowledge is perfect.

In fact, no one else, except God can know Him perfectly, (Gītā 10/2, 15). In the thirty-ninth verse of the sixth chapter, Arjuna said to Lord Kṛṣṇa, "No one else than Thyself, can dispel my doubt." Here the Lord, seems to declare, that there is no question of doubt, about the, teaching which He has taught to him.

'Etadbuddhvā buddhimānsyātkṛtakṛtyaśca bhārata'—In the whole of this chapter, the Lord has described the reality about the world, the nature of the soul and the matchless influence, and secrecy about Himself. So the term 'Etat', denotes all this (or specially what has been described in the nineteenth verse). He, who knows this most secret, teaching, is wise i.e., for him nothing remains to be known, because he has known the Supreme Person, Who is worth knowing.

Having known God, a man's delusion is destroyed. Without knowing Him, even having known, all arts, scripts, sciences and languages etc., a man remains deluded, because all mundane knowledge is perishable and imperfect. All arise from God. So how can they illumine their source, God? Even if a person ignorant of worldly knowledge as described above, realizes God, then he is really, a man of knowledge.

The devotee, who is undeluded, who worships Him, with all his being, and who is a knower of all, as described, in the nineteenth verse, has been called wise.

Here, the term 'Ca' denotes, that nothing remains to be gained (acquired) by the devotee who worships God with all his being i.e., with unswerving devotion, as described in the preceding verse. "There is no gain, equal to devotion" (Mānasa 7/112/4). Therefore, nothing remains to be gained by a devotee, who has attained devotion.

For him who knows God, either through the path of action, of knowledge or of devotion, nothing remains to be done, to be known and to be gained by him, and his human life truly is successful.

Appendix—The Lord in this chapter has revealed Himself in the

form of the Supreme Person viz., in His divine entire form, therefore this chapter has been called the most secret Śāstra (scripture).

Nothing remains to be done by a man by Karmayoga, nothing remains to be known by Jñānayoga and nothing remains to be attained by Bhaktiyoga. I have to do nothing for myself—having realized this fact, nothing remains to be done for a man. The body is not mine, I have no possession over it and I have no connection with it—having realized this fact, nothing remains to be known to a man. I need nothing—having realized this fact, nothing remains to be attained by a man. The term ‘buddhimān’ used in the verse denotes the notion that the striver has known what was to be known. In the preceding verse the expression ‘sa sarvavidbhajati mām sarvabhāvena bhārata’ denotes that he has attained the attainable viz., nothing remains to be attained by him. In this verse by the term ‘ca’ also the additional meaning—‘nothing remains to be attained by him’ can be taken. The worldly perishable and the imperishable—both have already been gained, therefore only the unworldly—God is to be attained. This verse gives the idea that a devotee attains the aim which is attained both by Jñānayoga and Karmayoga viz., nothing remains to be known to him and also nothing remains to be done by him (Gītā 7/29-30, 10/10-11).



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ
yogaśāstre śrīkṛṣṇārjunasaṁvāde puruṣottamayogo nāma
pañcadaśo'dhyāyaḥ

Thus with Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the Supreme, the science of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this the fifteenth discourse is designated:—"The Yoga of the Supreme Person."

Having understood the topic discussed, in this chapter in

the right perspective, a striver realizes his eternal union, with the Supreme Person (God). So this chapter has been designated: "The Yoga of the Supreme Person."

Words, letters and Uvāca (said) in the Fifteenth Chapter—

(1) In this chapter in 'Atha pañcadaśo'dhyāyaḥ' there are three words, in 'Śrībhagavānuvāca' there are two words, in verses there are two hundred and eighty-eight words and there are thirteen concluding words. Thus the total number of words, is three hundred and six.

(2) In 'Atha pañcadaśo'dhyāyaḥ' there are eight letters, in 'Śrībhagavānuvāca' there are seven letters, in verses, there are seven hundred and one letters and there are forty-six concluding letters. Thus the total number of words, is seven hundred and sixty-two. In this chapter, out of the twenty verses each of the second, the fourth, the fifth and the fifteenth verses is of forty-four letters, the third verse is of forty-five letters, while each of the remaining fifteen verses, is of thirty-two letters.

(3) In this chapter 'Uvāca' (said) has been used once, and that is 'Śrībhagavānuvāca'.

Metres used in the Fifteenth chapter

Out of the twenty verses of this chapter, the second, the third and the fourth—these three verses are of 'upajāti' metre; the fifth and the fifteenth—these two verses, are of 'indravajrā' metre. Out of the remaining fifteen verses in the first and third quarters of the seventh 'ra-gaṇa' being used, there is 'jātīpakṣa-vipulā' metre; in the first quarter of the ninth verse and in the third quarter of the twentieth verse 'ra-gaṇa' being used there, is 'ra-vipulā' metre; in the third quarter of the eighteenth verse 'ma-gaṇa' being used, there is 'ma-vipulā' metre, and in the third quarter of the nineteenth verse 'na-gaṇa' being used there is 'na-vipulā' metre. The remaining ten (1,6,8,10—14, 16-17) verses are possessed of the characteristics of right 'pathyāvakra', Anuṣṭup metre.



॥ Shri Hari ॥

Sixteenth Chapter

INTRODUCTION

Lord Kṛṣṇa, in the fifteenth verse of the seventh chapter, explained in brief, the traits of a person possessing the demoniac nature, by declaring that those evil-doers who are foolish and who have embraced the demoniac nature, do not, worship Him. In the sixteenth verse, He explained in brief that those possessing divine nature such virtuous men, worship Him. In the beginning of the eighth chapter, Arjuna put seven question based on the last two verses of the seventh chapter. The Lord answered those questions, in the whole of eighth chapter.

The Lord at the beginning of the seventh chapter, had promised that He would unfold to him the knowledge, together with realization. So He started the ninth chapter. In the twelfth verse of the ninth chapter, He explains that senseless persons, with vain hopes, futile actions and fruitless knowledge, embrace a nature which is demoniac, while in the thirteenth verse He declared that great souls, who know Him as the prime cause of creation and worship Him, constantly with undivided mind, possess a divine nature. Then the Lord, upto the eleventh verse of the tenth chapter, described the topic of knowledge and of realization.

After the eleventh verse of the tenth chapter, the Lord should have described the divine and demoniac natures in detail, but Arjuna having been influenced by His grace, offered praises to Him and prayed to Him to tell him of His divine glories. While explaining His divine glories, the Lord in the last verse of the tenth chapter declared, "What need is there, O Arjuna, for detailed knowledge? I stand supporting the whole universe

with a single fragment of Myself." So Arjuna, at the beginning of the eleventh chapter, out of curiosity prayed to the Lord, to reveal to him, that cosmic form.

Having revealed to Arjuna His cosmic form, the Lord in the fifty-fourth and the fifty-fifth verses of the eleventh chapter, explained the merits of exclusive devotion, and the traits of such a devotee. So, in the first verse of the twelfth chapter, Arjuna inquired "Who are considered to be superior, those who are properly engaged in Your devotional service, or those who worship the Imperishable and the Unmanifested?" Therefore, the Lord, in the twelfth chapter, described the devotees, who are properly engaged in His devotional service, and described the attributeless, supreme Brahma, in the thirteenth chapter and upto the twentieth verse of the fourteenth chapter. In the twenty-first verse of the fourteenth chapter, Arjuna asked, "What are the marks of him, who has risen above the three guṇas (modes)? What is his conduct like? How does he transcend the three modes?" In response to his questions, the Lord explained about exclusive devotion, the means to rise above the three modes i.e., He gave a hint of divine nature, through exclusive devotion and of demoniac nature, through adulterated devotion. He started the fifteenth chapter, in order to explain how to develop that exclusive devotion.

In the third verse of the fifteenth chapter, there is a mention of cutting down Pīpala tree with a weapon of detachment (i.e., renunciation of attachment) which is a mark of divine nature. In the fourth verse, there is description of divine nature in the expression "I seek refuge, in the Primal Person." It means, that those who do not seek refuge in Him, are of demoniac nature. In the nineteenth verse, there is a description of divine nature, when the Lord declares, "The undeluded person who thus knows Me as Supreme Person, worships Me with his whole being." It means, that those who do not worship Him, are of demoniac nature.

Thus, Lord Kṛṣṇa, could not get an opportunity to explain in greater detail, the divine and demoniac natures, because Arjuna went on putting questions. Now He gets an opportunity to explain the divine and demoniac natures in detail, so He starts the topic.

श्रीभगवानुवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

śrībhagavānuvāca

abhayaṁ sattvasaṁśuddhirjñānayogavyavasthitiḥ
dānaṁ damaśca yajñaśca svādhyāyastapa ārjavam

The Blessed Lord said:

Fearlessness, purity of mind and heart, steadfastness in yoga, for knowledge, charity, self-control, sacrifice (yajña), study of the scriptures (svādhyāya), austerity (tapa) and straightforwardness. 1

Comment:—

[The Lord, in the nineteenth verse of the fifteenth chapter, declared, "The undeluded person, who thus knows Me as the Supreme Person, worships Me with his whole being." It means, that he worships the Lord, with exclusive devotion. Thus when a devotee has only the aim of God-realization, divine nature is revealed in him, naturally. Therefore, the Lord in the first three verses, describes divine nature pertaining to sentiment, conduct and glory.]

'Abhayam'*—Nervous excitement, caused by the thought of losing something which is agreeable, and meeting with something, which is undesirable, is called fear. Total absence of this sort of fear, is fearlessness.

* The Lord mentions fearlessness as the first quality because he who worships the Lord with his whole being by taking refuge in Him becomes totally fearless (Vālmīki Rāmāyaṇa 6/18/33).

Fear can be of two types—(1) External (2) Internal.

(1) External:— (a) A man is afraid of thieves, robbers, lions, and snakes etc., because he identifies himself with his body. But when he realizes, that he is different from the perishable body, he has no fear.

Fear caused in giving up bad habits, of smoking and drinking and leaving the company of friends addicted to vice, is because of one's own cowardly nature. This fear, is removed by abandoning cowardice.

(b) A person is afraid, lest he should act against the will of parents, teachers and saints and against the ordinance of scriptures. In reality, this is no fear. This fear, leads to fearlessness. Actually this sort of fear, is desirable for a striver, because it leads him to spiritual progress.

(2) Internal:— (a) When a man, wants to perform forbidden actions, which involve sin, injustice and atrocity etc., he is full of fear. He performs such evil deeds, so long as, he assumes his affinity with the body, and wants to maintain the body and to gain honour, pleasure and prosperity etc.* But, when he realizes, that the only aim of human life is God-realization† he is freed from evil deeds, and forbidden actions, and he becomes totally free, from fear.

(b) When a man is engaged in evil deeds, he is full of fear. For example, human beings, gods, demigods and devils, were afraid of Rāvaṇa but when he abducted Sītā, he was filled with

* In mundane pleasures there is fear of diseases, in high family there is fear of downfall, in riches there is fear of the king, in honour there is fear of destitution, in power there is fear of enemy, in beauty there is fear of agedness, in the scriptures there is fear of debate, in virtues there is fear of evil persons and in the body there is fear of death. Thus all the worldly things are full of fear, it is only dispassion which is free from fear (Bhartṛharivairāgyaśatakam).

† The aim of human life is decided before this human life is bestowed upon us. We have to realize that aim, rather than to decide it.

fear. Similarly, there was no effect of the sound of the musical instruments, such as conchs etc., of the eleven Akṣauhiṇī army, of the Kauravas on the Pāṇḍavas army (Gītā 1/13), but, when the musical instruments of the seven Akṣauhiṇī army of the Pāṇḍavas blared forth, their sound rent the hearts of the Kaurava army (Gītā 1/19). It means, that the hearts of those who commit sins, and do injustice, become weak and so they are filled with fear. But, when a person having given up injustice etc., purifies his feelings and conduct, his fear disappears.

(c) So long as a human being, does not do, what is worth doing, does not know, what is worth knowing, and does not gain, what is worth gaining, he cannot be totally fearless, fear subsists in him.

The more, a striver believes in God and the more, he depends on Him, the more fearless, he becomes. He thinks, that he being a fragment of the Lord, is imperishable, and so there is nothing to be afraid of, while the bodies and the worldly objects are decaying and perishing every moment. By having this discrimination, fear perishes and a striver, becomes totally fearless.

By accepting affinity for the Lord, a person, has no attachment to the body and family etc. Having become freed from attachment, a man is not afraid of death, and he becomes fearless.

'Sattvasaṁśuddhiḥ'— Purity of mind, or purity of heart is 'Sattvasaṁśuddhi'. When a person is detached from the world and is attached to the Lord, his heart is purified. As soon as, he decides the aim of his life as God-realization, his heart becomes pure, because, the aim of attainment of perishable things, causes impurity in the form of sin, distraction and obscurity, (ignorance). In the scriptures, actions without desire for their fruit, worship and knowledge respectively, have been said to be, the means to do away with this threefold impurity. The best means, to purify the heart or the mind, is that it should not be regarded, as one's own.

In order to, do away with one's sins, there is no need for

expiation. A striver, should follow, the spiritual path zealously and promptly. By doing so, his sins will perish and his heart, will become pure.

A striver, has a notion that spiritual activities such as devotion and adoration etc., are different from professions, such as business, etc., viz., these are two different divisions. He believes, that foul means, such as falsehood and fraud etc., have to be adopted in practical life, in business etc. This sort of attitude makes the heart very impure. So a striver, does not advance in the spiritual sphere quickly. Therefore a striver, should be cautious, that he does not incur any sin.

When a crime is committed by an error, a striver, holds himself responsible, for it. So his heart, becomes impure. He should determine, never to commit that error again. Similarly, he holds other persons responsible, for doing evil to him. He should forgive those persons voluntarily, and should pray to God to forgive them, because he had received the fruit of his past actions through them, those persons have become only an instrument. By doing so, the heart or the mind, is purified.

'Jñānayogavyavasthitih'—It is inevitable for a striver, to be fixed in Yoga, in order to have true knowledge of God, whether He is endowed with attributes or He is without attribute. Yoga, means equanimity (evenness of mind), in gain and loss, honour and dishonour, praise and blame etc.

'Dānam'— 'Dāna' (charity), consists in giving away (so-called) one's own things in a disinterested manner, as a matter of duty to others, according to place, time and circumstances etc. A piece of land, a cow, a piece of gold, grain and a piece of cloth, can be offered as charity. Out of these the foremost place, goes to the charity of grain. But charity in the form of fearlessness, is superior even to it. It can be divided into two classes.

(1) To make a man fearless, when he is in difficulties and troubles, by helping him according to one's power and resources.

(2) To free an entangled man, from the cycle of birth and death, by narrating the life story of the Lord,* the publication of sacred texts such as the Gītā, the Rāmāyaṇa and the Bhāgavata, their sale at a nominal rate, delivering of divine discourses, to enable him to attain salvation. The Lord, is very much pleased with this sort of service (Gītā 18/ 68-69). Such service, is the best of all the other, charities. But, while holding divine discourses, the speaker should not regard himself, as superior to others. He should think, that the Lord, in the form of audience, is giving him an opportunity, to make proper use, of his time.

A striver, should offer charity with the feeling that the Lord Himself, has offered the charity, by making him a tool. So, he should offer it to the needy persons, with the feeling, that it is his duty to offer gifts, to them.

'**Damaḥ**'—'Dama' consists in controlling one's senses. One should not perform, any forbidden action with senses, body and mind. Actions should be performed, according to ordinance of scriptures, by renouncing selfishness and pride, for the welfare of others. By doing so, senses are controlled, attachment and dependence, come to an end and one's body and senses act, in a pure manner.

When a striver's aim, is sense-control, he discharges his duty by performing actions, which are sanctioned by scriptures. Thus, he becomes free from pride, attachment and desire etc. Thus he is purified, and his senses are controlled.

'**Yajñaḥ**'—It means, (yajña) offering daily oblation to sacred fire. Performance of 'Balivaiśvadeva' (offering a portion of the daily meal to creatures), according to one's caste, is also sacrifice.

* O Lord, the nectar of Your life history provides life and peace to the distressed beings. The great souls describe it by heart. It destroys all the sins and causes auspiciousness. The saints have described it in detail. Those who narrate it on the earth, they are specially charitable to the world i.e., they do the greatest good to the world (Śrīmadbhā. 10/31/9).

Besides it, from the view-point of Gītā performance of one's duty, according to one's caste, social order (stage of life) and circumstances, is also sacrifice (yajña), provided it is for the welfare of others, and is free from selfishness and pride. In addition, to these one's profession, daily routine, obedience to parents, teachers and elders, reverence to cows, Brāhmaṇa (the persons of the priest class), gods and the Lord, is also sacrifice (yajña), provided there is no desire for the fruit.

'Svādhyāyaḥ'—'Svādhyāya' includes chanting of the Lord's name, and study of sacred books, such as the Gītā, the Bhāgavata, the Rāmāyaṇa and Mahābhārata etc. In fact 'Svādhyāya', means the proper study of one's dispositions and situation viz., introspection. A striver, should be very cautious. He should not judge his progress, through changing propensities. Actually, these dispositions (propensities), always undergo modifications, they appear and disappear. So should a striver, not purify these? One must purify them. They can be easily and quickly purified, when a striver, ceases to regard them, and the inner sense, as his own. To regard them as one's own is impurity at the root. The self, being a fragment of the Lord, is pure and it has never got tainted. Affinity with dispositions, veils Self-realization. If we do not feel happy, in good dispositions and sad, in evil dispositions, and never treat these dispositions, as our own, by snapping total connection, with these, we can have, Self-realization.

'Tapah'—Austerity, consists in suffering hardships, such as hunger, thirst, cold, heat and rain etc., and knowingly tolerance of hardships happily, while discharging one's duty, and earning one's livelihood, is real austerity* (tapa) because it destroys sins and provides strength for toleration.

A striver, should not use his austerity, in granting boons, in

*The best austerity consists in welcoming the situation according to favourable or unfavourable circumstances which are caused by the past actions.

hurling curses, in doing evil to others and in satisfying desires. But he should use it, happily in developing power, in order to face obstacles, which hinder his spiritual progress. It is also austerity. During the course of spiritual practice, several hurdles come to his notice. He thinks, that in seclusion and congenial atmosphere, spiritual practice can be easily successful. Not to desire such circumstances viz., not to depend on them, is also austerity. A striver, should never deem his spiritual progress, dependent on favourable circumstances. Instead of having a yearning for favourable circumstances, he should make the best possible use of circumstances, that are available, and go on progressing spiritually. He should try to seek seclusion. But if it is not available, he should be engaged in spiritual practice, happily and zealously by regarding, the available circumstances, as God's gift.

'Ārjavam'—A striver, should be straightforward and simple, in his dealings, without attaching importance, to what the people think of him. He should be upright and simple, in order to attain salvation, even though people regard him, as a fool. Such a person free from deceit, attains salvation. He should harmonize his thoughts, words and deeds, because the thoughts, words and deeds of great souls are harmonized, while those of the vile, are not.



अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

ahimsā satyamakrodhastyāgaḥ śāntirapaiśunam

dayā bhūteṣvaloluptvaṁ mārḍavaṁ hrīracāpalam

Non-violence, truth, freedom from anger, renunciation, tranquillity, aversion to fault-finding, compassion to living beings, freedom from covetousness, gentleness, modesty and steadiness (absence of fickleness). 2

Comment:—

'Ahimsā' (Non-violence)— Infliction of pain or injury, on any being through body, mind, speech or feeling etc., is violence. Non-injury, is known as non-violence. When a person, instead of having an inclination for the world, has an inclination only, for the Lord, he observes non-violence, in the true sense of the term. But, he who has desire and attachment, to enjoy worldly pleasure and also enjoys them, cannot be free from violence. He degrades himself, and also destroys sense-objects, which he enjoys. He, who enjoys limited worldly enjoyment, considering these as his own, does violence. It is also violence, to regard worldly objects which have been bestowed upon us, for the service of the world, as ours. But, a person, who uses available resources and persons, in the service of the world, without having any attachment for them, becomes free, from violence.

When a person enjoys worldly pleasure with a selfish motive, he inflicts pain, on those needy people who suffer shortage, because they feel miserable and agonised, when they notice the former's, enjoyment. Thus he commits violence. It is because of one's selfishness and enjoyment that he does not care, for others. But, the great souls (saints), who satisfy bare necessities of their life, in order to do, welfare to others, commit no sins or violence (Gītā 4/21), though a person may feel aggrieved, because of his mean mentality and evil nature, when he sees those great souls, satisfying their necessities.

A striver, who is devoted to God, never enjoys sense-objects and so he never, commits violence. He never, inflicts the least pain, on anyone through his body, mind or speech. He is, ever engrossed in the welfare of all beings, without causing pain to anyone even mentally. If anyone becomes a stumbling block, in his spiritual path, he is neither angry with him, nor does he think of doing evil, to him. He being sad invokes the Lord, to remove the stumbling block. But, he has neither anger, envy nor jealousy,

against the person who was as obstacle, to his spiritual progress. He becomes, rather more prompt and more alert, because of his inclination towards God. If he bears malice towards a person, who creates an obstacle, it is his obstinacy in his discipline and this shows, his lack of promptness in his practice.

In a striver, there are two traits—1-Promptness 2- Insistence. The former, proves that he has interest in spiritual practice, while the latter shows, that he is attached to spiritual practice. Due to relish, he comes to know of his deficiency, and he develops power to remove that deficiency, and makes an attempt to remove it. But, when there is attachment, there is possibility of a feeling of malice, against the person who creates, the hurdle. The fact is, that if anybody creates an obstacle, it is because of the striver's lack of interest. In case his relish is not lacking, nobody will create any hindrance, but he will become indifferent, to the striver, thinking that the latter is obstinate and so, let him do as he pleases.

As a flower, emits sweet fragrance automatically, so do spiritual molecules emanate from a striver and the environment is purified. His feelings and activities, naturally are helpful for the welfare of all beings. Thus, he perpetrates non-violence. But he who pollutes the environment, through evil feelings and bad conduct, commits, the evil of violence.

'Satyam'—Truth, consists in speaking agreeable words, honestly and faithfully, of what has been heard, seen or experienced, for the welfare of others, and by giving up selfishness and pride. A striver, remains true through his mind, speech and actions, because his only aim, is to realize the Truth namely God.

'Akrodhah'—Excitement caused, in mind to do evil to others, is anger. This burning sensation of the mind finds outer expression in the form of a burning sensation, in the body. Freedom from anger, is 'Akrodha'. If there is no feeling to do evil to others tell them it is mere excitement not angers.

A striver, having God-realization as the aim of his life, is not angry, even with those who do him wrong. He thinks that he is receiving the fruit of his wrong actions, in the form of pain or unfavourable circumstances. Such persons become instrumental in purifying him, of his sins. They are, rather his benefactors, who are warning him to be careful, in future. They are just like a surgeon, who performs an operation on a diseased part, to make it healthy.

A striver, is not angry with those who exhaust his virtues, by praising and serving him. He thinks, that he does not deserve praise or service, and it is out of their good and virtuous nature, that they do so. His virtues are not exhausted, because he does not enjoy their praise or service etc., i.e., he does not derive pleasure, out of these.

‘Tyāgaḥ’—Real renunciation, consists in having detachment, from the world. A striver, should have external, as well as internal, renunciation. He should renounce sinful, unjust and evil actions, and should not enjoy worldly pleasures. Besides, he should renounce desire for the perishable, worldly things and objects etc., from his heart. Renunciation of desire, from the heart, is superior to outward physical renunciation. Renunciation, leads to immediate peace (Gītā 12/12).

The desire for perishable, is the main obstacle to one's spiritual progress. When a striver, instead of having the aim of gaining worldly pleasures and prosperity, has only an aim for God-realization, his desires go on disappearing. The more, he renounces desire, the more, he advances spiritually.

‘Śāntiḥ’—Absence of distractions, which evolve out of attachment and aversion, is tranquillity or placidity. A striver, remains tranquil in unfavourable circumstances, also by thinking, that these destroy sins, and purify his inner sense of favourable circumstances eat away virtues and there is every possibility of degradation, rather than of progress.

If by chance, his tranquillity is disturbed, out of attachment or aversion, he at once becomes cautious, that being a striver, he should not be affected, either by attachment or aversion. Thus tranquillity, is regained and with passage of time, it is fixed.

'**Apaiśunam**'—Exposing the faults of others, is 'Paiśuna' and total absence of this tendency is 'Apaiśuna'. When a man aims at God-realization, he does not expose, the faults of others. The more and more, a striver advances spiritually the more, his feelings of malice and backbiting, are lessened and pure feelings develop. Feelings of pride, do not haunt him. He does not regard anyone inferior to him, because he knows that no one has any affinity with Matter (Nature), the affinity is only, assumed. So, how can he expose the faults, of anyone?

A striver, following the Discipline of Devotion, beholds the Lord, pervading everywhere, a striver following the Discipline of Knowledge, remains established in the self i.e., beholds the self alone everywhere while a striver, following the Discipline of Action sees the served everywhere. So, how can a striver, find fault with others.

'**Dayā bhūteṣu**'—The urge to relieve a being of his suffering, is 'Dayā' (compassion). The Lord, saints, strivers and common men, all possess this urge for compassion, but it is of different types.

(1) The Lord's compassion:—The Lord showers His compassions, on all beings, in order to, purify them. The Lord's compassion is of two types—(a) To create unfavourable circumstances, to purge them of their sins is 'Kṛpā' (b) to create favourable circumstances, is 'Dayā.'

(2) The saints' compassion:— The saints are sad, and happy, with the sadness and happiness, of other beings. Their mercy, is pure and holy. In fact, they are neither grieved, through their own suffering nor through the sufferings, of others. They behold the Lord's grace, in their own unfavourable circumstances. They take upon themselves the sufferings of others, in order to make

them happy. Indra, the king of gods, beheaded the innocent sage Dadhīci, out of anger. But, when Indra demanded his bones for his own safety, the latter sacrificed his life, and gave his bones, to the former. Thus, they sacrifice their life, in order to do good, to others even though, other persons do wrong to them. Similarly, Karna offered his skin and Śibi offered his flesh, for the welfare of others, like the clouds, which offer their life for the good of others.

(3) Strivers' compassion:— A striver, tries his best to remove the sufferings of other beings. His heart melts, when he sees the sufferings of others. He has a feeling, that all should be liberated, and all should get bliss, no one should suffer. His mind, is filled with these sentiments. He also makes efforts, for the same. But he does not feel elevated and is not proud in anyway, by doing so. When he beholds people, performing sinful actions, he instead of being angry, with them, takes pity upon them, and tries his best to save them, from such sins. He also prays to God, to free them from their sins. He thinks and acts, for their welfare. By finding himself weak, he invokes the Lord, "O Lord, let them be relieved of their sufferings, and be, Your devotees."

(4) Compassion of common men:—A common man, pities other persons with feelings that he is very kind and good. He considers himself superior, to others and expects to receive honour and praise etc., as a reward for his compassion. He shows mercy, with a feeling of vanity. In that mercy, the element of mercy is good, while the feeling of pride, is an impurity.

There are other common men, who pity only those who belong to their family, sect or religion etc. This sort of mercy, is more impure because of feelings of mineness and partiality. Those who pity others, for their selfish motive, are even more inferior to them.

Thus, compassion of common people, is impure.

'Aloluptvam'— The attraction of senses, towards the objects

of senses, when they come in contact, or when one sees other beings enjoying them, is 'Loluptvam' (Covetousness), and the total absence of this sort of covetousness, is 'Aloluptvam' (freedom from covetousness).

The means, that to be free from covetousness:

(i) A striver, should neither enjoy worldly pleasures nor be proud, that he has controlled his senses.

(ii) He should always think, that his aim is God-realization. If sometime he feels any attraction or excitement, he should, invoke the Lord, "O Lord, save me, protect me."

(iii) He should not watch the lustful actions of living beings. However if they come to his sight, he should think that they are gateways to hell and eighty-four lac forms, of lives, but he has to be free from the cycle of birth and death, and, to attain salvation. Such thinking is necessary to guard him. It should be kept intact.

'Mārdavam'—Lack of sternness, viz., mildness of mind, even for those, who have feelings of enmity towards him, and who trouble him is 'Mārdavam'.*

A striver, is mild and gentle, even toward the evil-doers. He tries his best to be mild, in feelings and speech, for all beings. Sometimes strivers, following different paths, as of Action, Knowledge and Devotion, may not appear equally mild, in their dealings, but all of them are very mild, at heart.

'Hrīḥ'—'Hrīḥ', is shame or hesitation, felt in the performance of actions, contrary to ordinance of scriptures and society, either in loneliness or in company. When a striver, changes his egoism and accepts that he is a devotee, or a striver whose aim is God-realization, he hesitates, in performing forbidden actions.

* 'Ārjavam' is used when there is prominence of the body while 'Mārdavam' is used when there is prominence of the mind.

'Acāpalam'—Absence of fickleness is 'Acāpalam'. If anyone is fickle, it does not mean, that the work is done quickly by him. When a person, of the mode of goodness, performs an action with steadiness, and patience, by giving up fickleness, it is performed, properly and promptly. When work is done well, he becomes free from anxieties, and worries. In the absence of fickleness, there attaches no evil of procrastination. As he has no desire, besides performing his duty, his mind does not get bewildered and volatile (Gītā 18/26).



तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३ ॥

tejah kṣamā dhṛtiḥ śaucamadroho nātimānitā
bhavanti sampadam daivīmabhijātasya bhārata

Radiance, forgiveness, fortitude, purity, freedom from malice and vanity these, O descendant of Bhārata, are the marks of him, who is endowed with divine nature. 3

Comment:—

'Tejah'—The power (vigour), of great men and strivers (endowed with divine traits), whose company enables sinners to renounce their sins and be engaged, in virtuous actions, is called 'Teja'. The evil-doers, hesitate to perform evil deeds before those great men and strivers. These evil-doers, suddenly change their actions and get engaged in virtuous deeds, before men of divine traits. In the face of a man of anger, also, other persons have a feeling of fear, in acting against his will, this is an upshot of anger.

'Kṣamā'—He, who is endowed with the virtue of 'Kṣamā' (forgiveness)* tolerates the offence of others, without having

*What is the difference between 'Akrodha' (freedom from anger) and 'Kṣamā' (forgiveness)? When a person is endowed with forgiveness, he has

any inclination to retaliate, although he is strong enough, to take vengeance. A man, may forgive his near and dear ones, because of his attachment to them, but this forgiveness, is not pure. Similarly, a man may forgive a cruel or a strong person out of fear, and he may forgive an officer for the latter's harsh and abusive language, out of selfishness. But, this is not, real forgiveness. A person, who possesses real forgiveness, thinks that the wrong-doer should never be punished, here or hereafter.

A person may ask for forgiveness, in two ways:—

(1) A person asks for forgiveness having done something wrong, in order to escape punishment.

(2) A person asks for forgiveness, having done something wrong, with the intention that he will never do any wrong. This sort of forgiveness, leads to progress.

Now the question arises, as to how to inculcate, forgiveness. The answer is, that if a person does not expect any reward for his actions, from others nor does he wish to do wrong to the wrong-doers, the virtue of forgiveness, develops in him.

'Dhṛtiḥ'—The unwavering steadiness or fortitude, by which one remains balanced, in favourable and unfavourable circumstances, is 'Dhṛti' (Gītā 18/33).

In the mode of goodness, a man possesses the virtue of fortitude, while he loses it, in the mode of passion and ignorance. A striver, who decides the aim of his life, neither gets disheartened in calamities, nor is overwhelmed with joy, in prosperity. He does not divert his attention, by adverse and favourable circumstances. He wants to attain the goal, with unwavering steadiness, like a pilgrim, who on his pilgrimage to Badrīnārāyaṇa, does not care for favourable or unfavourable circumstances, and moves ahead

an eye on the offender that he should not be punished, while in 'Akrodha' (freedom from anger) he has an eye on himself that he should be free from anger and burning sensation. Forgiveness includes 'freedom from anger' while 'freedom from anger' does not include forgiveness. Thus both of them are different.

patiently and promptly, to reach his destination.

'Śaucam'—Purity is of two kinds—external and internal.* A striver, having the aim of God-realization, maintains, external purity, because it leads to internal purity, while a person, who has internal purity, cannot tolerate external impurity. Patañjali has said, that a striver, having external purity, hates his body and does not desire to mix with others. It means, that when a striver maintains the purity of his body by clay and water etc., he realizes, that all bodies are impure and so other bodies have no attraction for him i.e., his desire to derive pleasure, out of contact with other bodies perishes.

External purity, is of four kinds:—(1) of the body, (2) of speech, (3) of family, (4) of money.

(1) Physical purity:—Heedlessness, laziness and fashions etc., make a body impure, while promptness, activity and simplicity etc., purify the body. Purity is also achieved, by means of clay and water etc.

(2) Purity of speech:—False, idle, bitter and slanderous talk, makes the tongue (speech) impure. Speech, devoid of these evils, but having true, agreeable, beneficial and necessary words, which lead to spiritual progress of all persons, families, castes, streets and countries, is pure.

(3) Purity of family:—Imparting good education to children, for their welfare, teaching good conduct, impartiality, and discharging one's duty with justice, and sincerity—this is purity of family.

(4) Purity of money:—Money is purified, through just and honest dealings, keeping in mind, the welfare of others, giving it to those who are poor, needy and destitute, and protecting cows, women and Brāhmaṇas. Moreover, it is purified by serving great saints and sages, and by getting sacred books published for the

* Here the term denotes external purity because internal purity has already been discussed in the first verse of this chapter.

sale at a cheap rates, so that there may be easy communication of their teachings.

When a person, has only the aim of God-realization, he himself is purified, and then his body, speech, family and money, are purified. When the body is purified, the atmosphere also becomes pure and then a person realizes, that the body is an abode of impurities and filth, and it is perishable. So, he can easily renounce his egoism, and attachment. Thus, external purity, leads one to God-realization.

'Adrohaḥ'—Absence of malice, hatred or grudge, even towards those, who behave as enemies, is called 'Adroha'.* A person, having a propensity of malice or hatred, wants to take revenge upon, a wrong doer, as and when, he gets an opportunity. But how can a striver, whose aim is God-realization, think of injuring others, by having a grudge against them? A striver, following the Discipline of Action, performs actions for the welfare of all, a striver, following the Discipline of Knowledge, regards everyone as his own self, while a striver, following the Discipline of Devotion, beholds his Lord, in everyone. So, how can he have malice or hatred, for anyone?

'Nātimānitā'—'Mānitā', denotes pride, and 'Atimānitā', denotes excessive pride. A proud man, thinks that he is superior to common people, and so, he is worthy of being honoured by them, while a very proud man, is he who considers himself worthy of being honoured, even by his teachers and parents etc., who should be adored by him. Total negation of this pride, is called 'Nātimānitā'.

This pride or superiority, is of two kinds:—

(i) Mundane:—A man, regards himself as superior to others, in wealth, knowledge, rank, caste, qualities and social order (stage

* There is difference between 'Krodha' (anger) and 'Drohaḥ' (malice). The burning sensation caused in the mind for the wrong-doer is 'Krodha' while the feeling of enmity to take revenge upon him is called 'Drohaḥ'.

of life) etc., and thinks, that he is worthy of being honoured, by others. (ii) Spiritual:—When some divine traits are revealed, in a striver, he considers himself superior to other persons, and other persons also, praise and honour him. But, he considers himself superior, so long as he has some demoniac traits. When he is endowed, only with divine traits, he is not proud of such traits, he becomes free from pride.

So long as, ego persists, a striver perceives some speciality, in him. The more, this egoism is purged, the more, the feeling of speciality, vanishes. In the long run, in the absence of self-conceitedness, divine traits of 'Nātimānitā' (freedom from pride), are revealed, in him.

A striver, should aim to arouse divine nature, fully in him. Due to difference in nature, in different persons, variance in virtues remains. But lack of virtue, pains a striver. So, by depending on God, he should go on making efforts, to root out demoniac traits. By doing so, by God's grace, divine nature, is revealed in him.

'Bhavanti sampadaṁ daivīmabhiḥjātasya bhārata'—These, are the marks of him, who is endowed with divine nature. When a person, fixes his aim as God-realization, divine nature, is revealed in him. Some divine traits, are also aroused, because of latencies of past births. But, a striver, does not regard those divine traits, as his own; he thinks that the Lord has bestowed upon him, those divine traits, by His grace. So he is not proud, of them.

Actually, divine nature, is not personal, it belongs to the Lord. Had it been personal, a person, would have possessed it forever. But it is not so. When a person regards it, as his own, he has pride, which is a mark of a wicked nature. This pride, gives birth, to all the other traits of such nature. If a person, possesses only divine traits, he cannot be proud, of them. He is proud of them, only when he is endowed with bad nature also. Suppose a man is proud of truth in speech, it means, he also

tells a lie, besides speaking the truth. Thus a man, is proud of his divine traits, regarding these, as his own, and thereby having demoniac traits in him. When virtues, in totality are inculcated, there cannot be any pride, of those virtues.

Divine nature is the Lord's, own. So when a devotee, depends on Him only, His divine nature, is naturally revealed in him. Lord Rāma in the Rāmācaritamānasa, declares to Śabarī that a man, woman or creature that has anyone of the nine kinds of devotion, to Him is, very loving to Him.

All the mobile and the immobile creatures, such as human beings, gods, ghosts and evil spirits, beasts and birds, moths, insects and creepers etc., have a desire to live, to maintain their life-breath. This desire, denotes a satanic nature.

Even a detached and dispassionate striver, has a latent desire to live. But he has no covetousness, for sense-objects, as his aim is only God-realization, rather than to nourish his body.

But, when he develops his devotion to God, He becomes dearer to him, than even his life-breath and he addresses Him, as 'the Lord of life-breath' or 'Dearer than life-breath' etc. He can even die, for Him because he cannot bear any separation, from God. He sacrifices, even his life happily for Him, in the same way, as a chaste wife, at the death of her husband, burns herself on her husband's funeral pyre willingly and happily. It means, that when a devotee develops exclusive devotion to God, he is, no more attached to his life, his demoniac nature, totally comes to an end, and divine nature is spontaneously revealed, in him. Gosvāmī Tulasīdāsa, has also mentioned in the Rāmācaritamānasa, that hidden traces of internal impurity, can never be removed without, the water of devotion.



Link:—Having described the marks of a person endowed with divine nature, the Lord in the next verse, discusses in brief the

marks, of one who hankers after worldly pleasures and prosperity, and is endowed with a demoniac nature.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ ४ ॥

**dambho darpo'bhimānaśca krodhaḥ pāruṣyameva ca
ajñānaṁ cābhijātasya pārtha sampadamāsurīm**

Hypocrisy, arrogance, pride, anger, harshness and ignorance: these are the marks, O Pārtha (Arjuna), of him who has demoniac (asura) nature. 4

Comment:—

'Dambhaḥ'—'Dambha', consists in making a show of one's virtues, in order to gain honour, fame and praise etc., even when, one does not possess, those virtues. It can be of two kinds:—

(i) A person may pose as a righteous, virtuous, scholarly, wise person, even though he has no such virtues. To show more than he possesses, to show himself as an ascetic, in spite of being sensuous and ostentatious in, feelings and actions—this is hypocrisy. (ii) He may conceal his good conduct, eat forbidden food, and perform forbidden actions, in the company of evil persons, in order to, win respect and praise, by pleasing them.

When a person, attaches too much importance, to his body, life-breath, wealth, property, honour, praise and fame, he pretends, to be what he is not and hypocrisy appears in him.

'Darpah'—It means arrogance, pride of possessions of riches, property, family, rank and position etc., is known as 'Darpah'. Because of this feeling, a man is proud of the things, he possesses.

'Abhimānaḥ'—A man, has pride because of his 'egoism'. A person may regard himself superior and exalted, because of superiority of his physical (gross), subtle and causal bodies. He regards himself superior, to others, because of his high caste, high

social order (Āśrama), learning, influence and accomplishment, (Siddhis such as Animā, Mahimā and Garimā etc.). Because of this egoism (pride),* he thinks he can put the entire world upside down.

'Krodhah'—Excitement or burning sensation, caused in the mind, in order to do wrong to others, is 'Krodha' (anger). It appears, when one does something, against a man's wishes. There is difference between 'Krodha' (anger) and 'Kṣobha' (agitation, commotion). When a child does a mischief, and does not obey the parents, they scold him out of 'Kṣobha', so that it may not repeat the mischief again, while in anger, there is tendency to do wrong, to the person with whom one is angry.

A man, has to repent for wrong actions which he performs, overpowered by anger. When he is angry, he harms not only others, but also himself. Moreover, he can do wrong to others, only if they have to suffer it, as fruit of their wrong actions. But, he commits a sin, and spoils his nature. His spoiled nature, will lead him to hell and painful forms of lives.

Anger, is the foremost enemy of a person because it, abiding in the body, destroys the body, in the same way as fire abiding in wood, burns the wood. Everyone including the nearest and the dearest one, is afraid of an angry man. In the twenty-first verse of this chapter, anger has been called, as the gateway to hell. When a man's desire is not fulfilled, anger ensues. From anger, arises delusion; from delusion, a confusion of memory; from which comes, loss of reason; and from loss of reason, one goes to complete ruin (Gītā 2/62-63).

'Pāruṣyam'—It means, harshness or sternness, or a total

*Out of the two terms 'Abhimāna' (pride) and 'Darpa' (arrogance) if one is used, it includes the other term also. But when both are used together independently 'Abhimāna' denotes the feeling of superiority, because of the internal qualities (egoism) while 'Darpa' because of the external possessions (attachment).

negation of mildness. Swaggering or walking with an arrogant air, is bodily harshness. Seeing with harsh eyes, is harshness of eyes. Speaking bitter, taunting and harsh words, constitute harshness of speech. Getting pleased by not helping other creatures, in their adversity is harshness of heart. Vengeance, is harshness in dealings.

A man, with a selfish motive, wants to fulfil his desire by fair means or foul, without thinking, of the trouble of others. So there remains, harshness in his mind, speech, body and behaviour. Out of selfishness, he even commits violence, without thinking of its consequences. With the predominance of self-interest, a man even commits violence. Thus he develops cruelty, in his nature. With cruelty, the serenity of his heart goes away. In the absence of serenity, his dealings become harsh. Thus he engages himself, in extorting money, and harassing others, without caring for the result.

'Ajñānam'—Here 'Ajñāna', denotes ignorance or lack of discrimination. An ignorant man cannot distinguish, the real from the unreal, virtue from sin, and duty from forbidden actions, because he hankers after perishable worldly pleasures and prosperity, without thinking of the consequences. Such ignorant people, like beasts, are given to gratify their life. What ought to be done and what ought not to be done—they cannot know and they do not want to know.

They regard momentary pleasures, which are born of sense contacts, as real pleasure and so make effort to enjoy them. But their fruit, is negative. Instead of pleasure one gets pain.* Even then, he is not warned. He performs forbidden actions, in order to get honour, praise, comfort, wealth and property etc. But,

* O King! people bound by husband-wife relationship etc., perform actions in order to derive pleasure and be free from pain. But those who want to cross the illusion, should think that their actions bear contrary fruits. Instead of enjoying pleasures, they suffer pain; and instead of getting rid of the pain, their pain goes on increasing (Śrīmadbhāga. 11/3/18).

their fruit is disastrous for him, as well as, for the entire world.

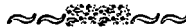
'Abhijātasya pārtha sampadamāsurīm'—O Pārtha, these are the marks of a person, who is endowed with demoniac nature.* A person, by identifying himself with the body, has desire to remain alive forever, and enjoy worldly pleasure. The marks of demoniac nature, are seen, in such a person.

In the fortieth verse of the eighteenth chapter, the Lord declares, that there is no creature which is free from the three modes of nature. It proves, that every person in spite of being a fragment of the Lord, is born having affinity with nature (prakṛti). He has the affinity of 'Tness and mineness with the body, an evolute of Nature; and the affinity of 'Mineness', with things, objects and persons etc., evolutes of Nature. This feeling of, 'Tness or 'Mineness', is the fundamental mark, of demoniac nature.

A man's relationship with prakṛti, is merely assumed. So he can renounce it. The reason is, that he (the self), is sentient and immutable, while prakṛti is insentient and kaleidoscopic. So, there is no real relationship between the two, it is merely an assumed one. As soon as this relationship is renounced, the demoniac nature, is rooted out. A man, is fully capable of rooting out, demoniac nature.

The more, a man is attached to his life-breath, the more, demoniac traits he possesses. When wicked traits, are on the increase, he harms others, in order to maintain his life-breath, and to enjoy pleasure. He does not, even hesitate to commit murder.

When a man regards, the temporary as permanent, and the unreal as real, all the demoniac traits naturally appear, in him without any effort and they having developed a disinclination for God, lead him to degradation.



* Here the term 'Asura' (Demon) denotes those persons who are engrossed in the pleasures born of sense-contacts. It means that such persons instead of having the aim of God-realization hanker after worldly pleasures. Such persons are 'Asura' (Demons) and their nature is demoniac nature.

Link:—The Lord in the next verse, refers the fruit of both the divine and the demoniac natures, and cheers Arjuna by declaring, that he is born with divine nature.

दैवी सम्पद्धिमोक्षाय निबन्धायासुरी मता ।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

**daivī sampadvimokṣāya nibandhāyāsūrī matā
mā śucaḥ sampadam daivīmabhijāto'si pāṇḍava**

Divine nature, is conducive to liberation and the demoniac leads to bondage. Grieve not, O Pāṇḍava (Arjuna), thou art born, with divine endowments. 5

Comment:—

'Daivī sampadvimokṣāya'—When a striver, is inclined towards the Lord with a firm determination, he develops, a disinclination for the world. With this disinclination, evil propensities of demoniac nature decrease, and good qualities of divine nature, are revealed. So, he gets interested, in the Lord's name, form, sport (pastime), virtues and life history etc.

The firmer a striver, is in his aim, the more, easily his real affinity, which has been since time immemorial with the Lord, is revealed to him, and so his assumed affinity with the world, perishes. Actually, he has no connection with the world, he has assumed his connection through his identification with the body. He regards the body as 'I', and also as 'mine'. As soon as, he renounces this assumed affinity, the divine nature, which leads to salvation, will be revealed in him.

This divine nature, is conducive not only to one's own liberation, but also to the liberation of all beings. The Lord, has bestowed this human body, so that a person may lead all beings to salvation, in the same way, as the head of a family, looks after the entire family. This human being, has been given such a right by the Lord, that by serving Him, he can even

control Him. A striver, should perform, virtuous actions, such as austerity, charity, sacrifice, pilgrimage, fast, chanting, meditation, study of sacred books and retain good company, for the salvation of numberless beings of infinite universes, and should pray to God, from the core of his heart, through these words, "O Lord! Grant exclusive devotion and salvation, to all the beings. This is possible only by Your grace. I can only pray to You by the intellect, provided by You," and should offer his body, senses, mind, intellect, wealth and property etc., to the Lord, for the salvation of the world.* By doing so, he will realize the identity of his possessions, with the world and his natural identity with the Lord, will be revealed. This has been termed by the Lord, by the expression, 'the divine nature is conducive to liberation.'

'Nibandhāyāsuri matā'—The demoniac nature, is conducive to bondage viz., the cycle of birth and death. So long as a striver, does not remove his egoism, his virtuous actions, will not lead him to salvation, even these may lead him to higher regions. It means, that so long as, he has the desire to maintain his body, and to enjoy sense-objects, in his ego the divine traits, superimposed on himself, will not lead him to salvation, though they may bear some pleasant fruit.

The seed of a plant grows, into the tree and fruit of the same category. Similarly, virtuous actions performed by a striver, who has past worldly influences, will bear mundane fruit, in the form of accomplishments, such as 'Aṇimā' and 'Garimā' etc., and higher regions, such as the realm of Brahmā, but they cannot lead to, salvation (Gītā 8/16).

Now the question arises, as to how a man, should attain salvation. The answer is, that as a roasted or boiled seed, does not germinate, similarly, when a striver only has the aim of God-realization, all the worldly seeds perish, his

* The feeling that all beings should attain salvation is the Lord's divine nature, it is not one's own. It is only the Lord Who is one's own.

egoism changes, and he attains salvation.

A person, has attachment for his body, and life-breath, so that he could go on living happily and enjoying honour, praise and pleasure etc. It is because of this attachment, that he cannot attain salvation, because attachment to the modes of nature, is the cause of birth, in good and evil wombs (Gītā 13/21). It means, that he being attached to nature (prakṛti), may go even to the realm of Brahmā, but will not be free, from bondage.

A Vital Fact

The Lord, in this chapter, has mentioned three fruits of demoniac nature. Here in this verse, He mentions the first fruit, as bondage. The worldly minded people, who perform actions, with a desire for their fruit, (as described in the verses from the forty-one to the forty-fourth of the second chapter and also in the twentieth and twenty-first verses of the ninth chapter), also belong to the category of those, whose actions are conducive to bondage. The intellect of those, who hanker after worldly pleasure and prosperity, is many branched i.e., their desires are endless. They perform actions, in order to fulfil their desires, which result in rebirth (Gītā 2/41—44). Similarly, those, who perform sacrifices, in order to gain heavenly pleasure, enjoy heavenly pleasure, being purged of their sins, which were obstacles to the attainment of heaven, having enjoyed extensive heavenly world, return to the world of mortals, on the exhaustion of their merits (Gītā 9/20-21).

Now a question arises, that a striver who falls from Yoga (Gītā 6/41), goes by the same path of the dark fortnight, as a person, having desire for fruit of actions, goes (Gītā 8/25); so the path of a striver, who falls from Yoga, should be conducive to bondage. The answer is, that a striver who falls from Yoga, has no bondage, because in the previous human life, his aim has been to realize God and because of some lust (desire) or unconsciousness or excessive pain, he had to go to heaven etc.,

instead of realizing God. So the term Yogī, has been used for them (Gītā 8/25), otherwise persons who perform actions, for their fruit cannot be called, Yogīs.

The second fruit, is that people of demoniac nature, fall into a foul hell (Gītā 16/16). Those who, being overwhelmed with desire, commit sins and injustice etc., go to hell, such as 'Kumbhīpāka' etc.

The third fruit of demoniac nature, is that those evil-doers, are hurled into the wombs of demons and then they go to most abominable type of existence, (Gītā 16/19-20).

'Mā śucaḥ sampadam daivimabhijāto'si pāṇḍava'—Divine nature, leads to salvation while demoniac one, leads to bondage. Lord Kṛṣṇa, explains to Arjuna, that he is born with a divine nature, so that he may not doubt, whether he is born with divine nature, or not.

A striver, having attained divine nature naturally follows the path of Action, Knowledge or Devotion. All the sins of a Karmayogī, through actions and those of a Jñānayogī, through the fire of wisdom, are destroyed (Gītā 4/23,37). But the Lord destroys, all the sins of Bhaktiyogī (Gītā 18/66); and delivers him from, the ocean of birth and death (Gītā 12/7).

'Mā śucaḥ'—Lord Kṛṣṇa, in the third verse, addresses Arjuna as 'Bhārata', in the fourth verse as 'Pārtha', and in the fifth verse as 'Pāṇḍava', in order to encourage him. By addressing him as Bhārata, He means to say, that he belongs to an excellent family; and by addressing him as Pārtha, he says that he is the son of Pṛthā (Kuntī), who served even those who had feelings of enmity towards her. And by addressing him as Pāṇḍava, he wants to emphasize, that he is the son of a righteous and noble father, Pāṇḍu. Thus because of his excellent family, noble and virtuous parents, he possesses a divine nature. So he should not, grieve.

In the Gītā, the Lord has used the expression 'Mā śucaḥ' (Grieve not), two times, once here and once, in the sixty-sixth

verse of the eighteenth chapter. The Lord, by using it two times, wants to assure him, that he should not worry, either about the means or the end. He possesses the means, as he is endowed with divine nature (16/5) and he need not worry about the end, because He will liberate him, from all sins (18/66). The Lord, through the medium of Arjuna, assures all strivers, that they need not lose heart by thinking that they do not possess virtue, and so they will not be liberated, from the cycle of birth and death.

Persons, who possess divine nature always think of attaining salvation, in favourable, as well as unfavourable circumstances. When Lord Kṛṣṇa, placed the chariot between the two armies, Arjuna, seeing all his relations there, was filled with compassion and sadness, and he expressed his reluctance to fight. He thought, that sin would accrue to him, by killing his kinsmen, in the war. Thus, he was filled with attachment or delusion, for the family which is of demoniac nature and also, thought of the fear of sin, an obstacle to salvation, which is divine nature.

According to Arjuna, it was a sin to resolve to fight (1/45). Time and again he asked Lord Kṛṣṇa, to tell him of his duty, so that he could attain, to the highest good or salvation, as he was confused (2/7, 3/2, 5/1). This shows his divine nature. On the contrary, Duryodhana etc., and the members of the rival army, saw no sin in the destruction of the family (1/38). So Arjuna, possessed divine nature, from the very beginning. Attachment or delusion, the demoniac nature seen in Arjuna was a temporary phase, of his life, which was destroyed through the Lord's grace (18/73). So here, Lord Kṛṣṇa, advises Arjuna not to grieve.

Arjuna, does not feel that he is endowed, with divine nature. So, Lord Kṛṣṇa says, to him, "Grieve not, because you are endowed with divine nature." The reason is, that noble men do not behold virtues in them, when they become totally free, from vices. As collyrium applied to eyes, cannot be seen, by the eyes, because it identifies itself, with the eyes, similarly, those

possessing divine nature, become one with it, so divine traits cannot be seen separately from them. Therefore, Lord Kṛṣṇa, assures Arjuna, that he possesses divine nature naturally, so he need not worry.

A Vital Fact

The Lord by His grace, has bestowed a human body, so that a man may attain salvation. This body, is transitory and perishable, and nothing is certain about it, it may die any moment. So a man should develop divine nature, and renounce demoniac nature.

The term 'Deva', in 'Daivī sampadā', denotes God. Being a fragment of God, a man possesses divine nature, naturally. But, when he (soul), having a disinclination for God, has an inclination for prakṛti (nature) i.e., he identifies himself, with the perishable body etc., demoniac nature manifests, itself in him and all evil propensities, such as lust, anger, greed, delusion, hypocrisy, envy and jealousy etc., arise in him. The desire to maintain life-breath happily, is an important mark, of a man of demoniac nature.

Liberated souls, are totally free from demoniac nature, while all other beings possess, both divine and demoniac nature (16/6). Being a fragment of God, every person possesses divine nature, but sometimes, because of predominance of demoniac nature, divine nature, is concealed.

It cannot perish, because the real, never ceases to be. So far as, liberated souls are concerned, they are totally free, from demoniac traits.* Because of his intrinsic nature a person can never be totally cruel, sinful, vile and corrupt. Even the vilest

* The liberated souls being detached from the perishable get established in imperishable God. Being established in the real (God), virtues automatically prevail in them. These perfected souls rise above the divine traits which are ideal for strivers.

sinner, possesses virtue to some extent. As soon as, divine nature manifests itself, demoniac nature, comes to an end, because divine nature, is imperishable, as it belongs to the Lord, while demoniac nature, is perishable as it pertains to the world.

A man, being a fragment of God, Who is Truth, Consciousness and Bliss solidified, and has a desire to live, to know and to be happy. But, he wants to live with the body, wants to know, with the intellect and wants to be happy, with the help of the body and senses. He wants to fulfil these desires, through the perishable world.

Thus because of his attachment to life-breath, he possesses demoniac nature.* There is one vital point, which needs special attention. He has a desire to live, it means that he (soul), can live alive. He (soul), being a fragment of the Lord, is imperishable but by having affinity of Tness and mineness with the body, he assumes the death of body, as his own death. Similarly, he wants to be wise, with the help of the intellect, and he has a desire to be happy, and maintain his name and fame, even after his death by identifying himself, with the body. But the intellect and the body, are perishable and insentient, while he (soul) is imperishable, and sentient. So, how can the perishable (unreal) and insentient, provide knowledge, (wisdom) and happiness, to the imperishable (real) and the sentient? Thus when he is connected with the unreal, he, in spite of being an embodiment of Truth, Knowledge and Bliss, has desire to live, to gain knowledge and to be happy. He wants these desires, to be fulfilled by the perishable world. Thus demoniac nature is manifested, in him. But when he renounces his affinity with the unreal, the demoniac nature perishes, and divine nature, is revealed in him.

* When a man identifies himself with the body he is attached to the life-breath by having the desire to live happily. This identification gives birth to the demoniac nature. Therefore the embodied who are mentioned in the Gītā by the terms 'Dehavadbhiḥ' (12/5) and 'Dehinam' (3/40; 14/5,7), should be included among those who possess demoniac nature.

When a person wants to develop divine traits in him, by making effort through devotion, meditation, good company and study of sacred books etc., as a part of his duty, he cannot develop these fully, because whatever is gained by effort is not natural, but is artificial. Moreover, he develops pride, that he has developed these virtues, by his efforts. This pride, is a demoniac trait, which is the root of all evils, and which nourishes evil. Pride persists, in spiritual practice, which is done by effort. When he fails to cultivating the divine traits, he accepts, that it is beyond his control. But, when he realizes, that attachment for the perishable, is the root of demoniac nature, he renounces, this attachment. In that case, divine nature reveals itself in him, because he being a fragment of God, automatically possesses it.

There is one more vital point, which needs attention. A man cannot totally renounce, divine traits. How to know this fact? If a man, decides to speak the truth, he could speak the truth, throughout his life. But if he decides to tell a lie, even for a day, he cannot do so. If someone asks him, whether he is hungry, and he tells a lie, by saying that he is not, he will, have to face a lot of difficulty. But if a person takes an oath, to tell a lie, even if he dies, his oath will prove to be true. Similar, is the case with other divine traits, because all of these are eternal, and natural. A striver, has only to renounce his attachment for the perishable, because attachment to it is assumed, not natural.

Demoniac nature, is unnatural, it appears and disappears, while divine nature is natural. If a man has bad conduct, everybody asks him, why he is behaving, badly. But, no one asks him the reason, when his conduct, is good.

Arjuna specially, possessed divine nature. So Lord Kṛṣṇa asked Arjuna, whence this unmanliness came upon him (2/2-3). It means, that this unmanliness (weakness) was not naturally present, in him. So Arjuna asks Lord Kṛṣṇa, the means to attain to the highest good or salvation (2/7; 3/2; 5/1), even in the battlefield.

It shows, that Arjuna, possessed divine nature, otherwise how could he reject the offer of Urvaśī, a heavenly damsel, outright? Therefore, assuring Arjuna, Lord Kṛṣṇa, asks him not to grieve, because he is born, with a divine nature (16/5).

A feeling of egoism, is born out of the identification of the real, with the unreal. A man performs, virtuous or evil actions, having egoism. When he follows the spiritual path, there remains predominance, of the real in egoism, while there is predominance of the unreal, when he follows a mundane path. Divine nature, is revealed in a person, when there is predominance of the self, and demoniac nature goes on aggravating in him, during the predominance of the non-self. This human body, has been bestowed upon him, to enable him to be free, from demoniac nature. Every human being, is independent and strong to get rid of it. It is because of a person's affinity with the perishable, that he cannot get rid of it.

A man (soul), identifies himself with matter. Actually, there is no desire in a man (pure soul), desire abides, only in the unreal portion of ego. But the soul is said to be, the cause of experience of pleasure and pain (13/20). Actually, the soul is not the cause, but the soul seated in nature, becomes an experiencer (13/21). Actually, the unreal (insentient) undergoes modifications, such as pleasure or pain. But, because the real (sentient), has identification with the unreal. So, the real has to experience, pleasure and pain. As, after marriage wife's needs become the husband's needs, similarly, the soul by identification with, body and thus assuming itself, as a doer has to become the experiencer of pleasure and pain, while all actions are performed by nature (3/27, 13/29). In effect, when a man has a desire for God-realization, there is predominance of the sentient (real), but when he has a desire for the mundane, there is predominance, of the insentient. The predominance of the sentient, gives birth to divine nature, while predominance of the insentient, gives birth

to demoniac nature. The sentient in spite of its identification with the insentient, has a desire for truth, consciousness and bliss. All the worldly desires, are included in these three desires (to live forever, to know all, and ever to remain happy). But man commits an error, that he wants to satisfy these desires, by the insentient (world).

The sentient, has assumed its identification with the insentient and it has also accepted, the demoniac nature. The sentient, always remains uniform, without undergoing any modification, while nature (the insentient) undergoes, continuous modifications. If the self (sentient), does not assume its affinity of 'T'ness and mineness, with nature, it is free. Thus affinity of the sentient, with matter, and the demoniac nature born of this affinity, are one's own creation. Had the demoniac nature been in the self, it would not have perished, because the self is imperishable. No question would have been raised, to renounce demoniac nature. In spite of being perishable, it appears to be imperishable, because of its affinity with the imperishable. Therefore, a man can renounce, demoniac nature and can realize, God (16/22).

As soon as, a man inclines towards God, sins of his millions of births (the demoniac traits), perish. The reason is, that he has accumulated these sins, by assuming affinity with nature. The result of this assumed affinity, is that he has to take birth, in good and evil bodies (13/21). Actually, he neither acts, nor gets contaminated (13/31).

The realization of this truth means, to see inaction in action, and action in inaction. It means, that he remains detached, while performing actions and performs actions, remaining detached i.e., he remains detached, whether he performs actions or not. Such a man is wise, among men (4/18). He who is free from the notion of doership, and whose intellect is not tainted i.e., he has no desire, though he slays all people, he does not slay, nor is he bound (by his action) (18/17). Arjuna asked Lord Kṛṣṇa, "By

what, is a man impelled to commit sin?" Lord Kṛṣṇa replied, "It is desire" (3/36-37) which impels a man to commit sins. A man, by identifying himself with a body, has a desire for worldly pleasure and prosperity.* So this attachment to the matter is the cause of demoniac nature. If he is not attached to it i.e., he does not attach importance to it, his divine nature is self-evident. So Lord Kṛṣṇa assures all the strivers, through Arjuna, that they should not grieve and worry, if they see demoniac nature in them, because they naturally possess divine nature also (Gītā 16/5).

The Lord means, that a striver should never be disappointed, in the spiritual path, because being a fragment of God he automatically possesses divine nature. When a striver, aims at God-realization, divine nature, is automatically revealed, in him. The Lord has bestowed this human body by His grace, so that human beings may realize Him. So, if they have no will of their own but identify their will, with that of the Lord, they by His grace, attain salvation automatically.

Appendix—On one side of the soul, there is God while on the other side, there is the world. When a man (the soul), has an inclination to God, he is endowed with divine nature; and when he has an inclination to the world, he is endowed with the demoniac nature. In divine nature there is non-atheism while in demoniac nature, there is atheism. Though all the spiritual disciplines (Karmayoga, Jñānayoga and Dhyānayoga etc.) for salvation are included within the divine nature—‘daivī sampadvimokṣāya’, yet in the divine nature there is predominance of devotion. Therefore the Lord in the topic of devotion declares—

**mahātmanastu mām pārtha daivīm prakṛtimāśritāḥ
bhajantyananyamanaso jñātvā bhūtādimavyayam**

(Gītā 9/13)

* No one wants to be a guilty because a guilty is insulted, rejected and blamed by the society here, while hereafter he has to go to hells and take birth in eighty-four lac forms of lives. But a man being overpowered by desire, born of the attachment to the perishable, performs forbidden actions which bear adverse fruit and the man becomes a defaulter and a sinner (against his wish).

“O Arjuna! The great Souls who possess divine nature, knowing Me as the sole and prime cause of creation and as imperishable, worship Me constantly with undivided mind.”

Ahead also the Lord declares—‘māmaprāpyaiva kaunteya.....’ (16/20). Within devotion all the means for salvation are included. Those who love their life-breath and look upon the maintenance of the life-breath as their highest goal are endowed with the demoniac nature. But those, who regard God as more loving than their life-breath, are endowed with divine nature.

Performance of actions to comfort others or the desire to comfort others is ‘sentience’ while performance of actions for one’s own comfort or desire for one’s own comfort, is ‘insentience’. Adoration and meditation also for one’s own happiness, for a peaceful life and for honour and respect is also insentience. When there is predominance of the sentience, the man is endowed with the divine nature; but when there is predominance of insentience, the man is endowed with the demoniac nature.

The root-evil is one which gives birth to all demoniac traits and the fundamental virtue is also one by which all the divine traits are revealed. The fundamental evil is—to accept the existence and value of the body and the world and to get attached to them. The fundamental virtue is—to accept the existence and value of God and to be attached to Him. The fundamental evil and the fundamental virtue, appear in different forms because of different situations.

So long as evils persist with virtues, the virtues appear to be valuable and a man is proud of them. If a person gets rid of evils totally, he is not proud of his virtues. Pride is the root of the demoniac nature. It is because of pride that a man feels that he is superior to others—this is his demoniac nature. It is because of pride that even the divine nature intensifies the demoniac nature. When evils don’t persist with virtues, then virtues are not valued by him and he is not proud of them. As a striver does not value

his virtues, so his attention is not diverted to his virtues and thus he gets non-plussed.* Arjuna's attention was also not diverted to his virtues and so he was perturbed that he did not possess divine traits. In such a situation to remove his grief, Lord Kṛṣṇa asks him not to grieve because he is born with divine nature—'mā śucaḥ sampadaṁ daivīmabhijāto'si pāṇḍava'.



Link:—All beings, possess sentient and insentient portions. Some of them, having a disinclination for the insentient, are inclined towards the sentient (God), while some having a disinclination for God, hanker after the insentient (pleasures and prosperity). Thus, they belong to two different classes, which are described, in the next verse.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

dvau bhūtasargau loke'smindaiva āsura eva ca
daivo vistaraśaḥ prokta āsuram pārtha me śṛṇu

There are two kinds of beings, in the world—the divine and the demon-like. The divine, has been described at length. Hear from Me, O Pārtha (Arjuna) of the demon, in detail. 6

Comment:—

'Dvau bhūtasargau loke'smindaiva āsura eva ca'—The Lord declares, that here are two types of beings—the divine and the demon-like. He means to say, that all beings have a sentient portion of Him, and the other insentient one of prakṛti (matter)

* Once a sage being perturbed said to me, "I have no faith in the Gītā, what will happen to me? Because the Lord in the Gītā has declared that he who is devoid of discriminative insight, has no faith, is of a sceptical nature, perishes." I asked him, "In which book is it mentioned that a man who has no faith, perishes?" He replied, "In the Gītā." Then I said, "When you are getting perturbed by reading the Lord's utterance in the Gītā, then is it not your faith in the Gītā?" Hearing this, he was pleased.

(Gītā 10/39; 18/40). When the sentient has an inclination for the insentient, a person develops demoniac nature, but when he having a disinclination for matter, is inclined towards the Lord, divine nature is aroused in him.

The term 'Deva', denotes God. So all the means, which are conducive to God-realization are known as, divine endowments (nature). As He is eternal and imperishable, so the methods of His realization are also eternal (Gītā 4/1).

The term 'Bhūta', includes—human beings, gods, demons, beasts, birds, insects, moths, plants, creepers, evil spirits etc. But human beings, have a discrimination to renounce, demoniac nature. So they should renounce it, totally. As soon as, they remove it, divine nature is automatically revealed in them.

It is mentioned in the scriptures, that human beings possess both the divine and demoniac natures. Even the cruelest butcher, possesses kindness, because a person being the fragment of the Lord, possesses divine nature automatically; while he develops demoniac nature in him, because of his attachment, for the perishable. Strivers, who follow a spiritual path, from their hearts, feel hurt, when they find demoniac nature, in them and they try to get rid of it. But strivers, who in spite of being engaged in devotion and adoration, hanker after worldly pleasure and prosperity, are not strivers indeed, because even the vilest sinner automatically possesses, both divine and demoniac natures.

A point needs special attention. A person, performs actions according to his egoism and his actions strengthen his egoism. 'I am truthful'—this conviction is centred in man's ego, and so he speaks the truth, and this truth strengthens his egoism, that he is true. Thus, he cannot tell a lie. But a person, who regards himself as worldly and hankers after worldly pleasure and prosperity, tells a lie and thinks, that in the modern world falsehood, is inevitable and indispensable. So, having such feelings in his 'ego', he regards it, impossible to get rid of evil and vice.

A man, being a fragment of God, has virtuous feelings, while having feelings of egoism, and attachment, he develops evils. But evil feelings cannot destroy virtuous feelings totally, because the latter are real and the real, never ceases to be (2/16). On the contrary, evil feelings are born of bad company and whatever is born, is surely to perish, because the unreal has no existence (2/16). A person, whose aim is God-realization arouses virtuous feelings, and performs virtuous actions, and so his evil feelings, disappear. But he, whose aim is, to enjoy worldly pleasure and prosperity, develops evil feelings and performs evil actions, his good feelings are covered.

The term 'Loke'smin', denotes that a person, gets several rights, on this earth. On this earth, particularly, India is the most pious land. Even the gods praise, persons who are born, in India. They are more blessed than the gods, because, the gods, have a yearning for the good fortune of human life, which the Lord having been pleased, has offered human being in India. A man, can attain salvation only, in this human life. So he should arouse divine nature, cautiously. The Lord, by His special grace, has granted this human body. The Lord has also offered men all the resources, including discrimination, to attain salvation. So the term 'Loke'smin', specially denotes human beings. But the Lord, is equally present in all beings (Gītā 9/29). Where there is God, there is His divine nature. So the expression 'Bhūtasargau', has been used. It means, that all beings can follow the spiritual path.

Human beings, who are absorbed in evil actions, are more guilty than those of sinful births—pariah, beasts, birds, insects and moths etc., because the latter, being purified of sins as a result of their past actions are going towards higher births, while the former are degrading themselves, by committing new sins. But the Lord, declares that even such sinners by worshipping Him, with exclusive devotion, can attain eternal peace (9/30-31). Similarly, the most sinful of all sinners, crossing all sins by

a raft of knowledge, can attain salvation (4/36). It means, that when even the vilest sinner, can attain salvation, and those of sinful births, can also attain salvation. So the term 'Bhūta' (beings), has been used.

There are several incidents, which show that besides human beings other beings, such as birds and beasts etc., also possess divine nature.* Several dogs, are heard observing fasts. At Gorakhpur, a black dog accompanied a group of devotees, who chanted the Lord's name and sat at place, where divine discourses were held. At Svargāśrama, Rṣīkeśa, a snake was seen under a banyan tree. A saint asked it to stay, and he narrated the whole of the Gītā. The snake listened to it calmly. When the text was over, the snake disappeared and was never seen again. Thus birds and animals also possess, divine nature, because of past impressions, but they, unlike human beings, have no

* In Śāntiparva, a section of the epic, Mahābhārata there is a story. Śakunilubdhaka was a hunter, who used to kill birds and beasts. One day he could get nothing to eat, by hunting. Suddenly the sky was overcast and there was a downpour. So he sat under a tree. On that tree, there lived a couple of pigeons. Both of these had flown away to pick up food. The female pigeon flew back earlier, because she got drenched. She was shivering and so she fell down. The hunter put her, into his cage. The pigeon came back and finding his partner missing, began to lament. Hearing his wail she said, "My lord, why are you lamenting? You should discharge your duty, by welcoming a guest by removing his cold and satisfying his hunger. I am lying here in the cage." Hearing her words, the pigeon gathered dry leaves and wood, brought a burning stick and put it on the dry leaves. The hunter got warmth. He said to the pigeon, "I am hungry. What should I do?" The pigeon said, "You are my guest. I shall make arrangement to satisfy your hunger." He thought over it and finding no other remedy, he took three rounds of fire and jumped into it. Seeing his sacrifice, the hunter thought that he was very cruel and sinful, while the bird was virtuous. He determined never to commit such sins, in future. So he freed the she pigeon. She lamented over the death of her husband, and finding herself alone, jumped into the fire. A celestial car, moving in the air arrived, and both of the pigeons, went to heaven.

Seeing both of them going in the celestial car, the hunter threw his weapon away and decided to be engaged in devotion and adoration, which led him to salvation.

discrimination, to develop divine traits.

A human being, has been bestowed upon this human body, so that he may protect all the moving and unmoving beings, such as beasts, birds, herbs, plants and creepers etc., and specially the Sāttvika, animals, birds and herbs etc., because these develop divine nature, in us. The cow is sacred and adorable. Its churned butter, is used in sacrifice (yajña) which causes rain. Rain produces food, from which living beings come forth. Out of those beings, human beings, need bullock for farming. These bullocks are born of cows. Butter and milk of cows, nourish our body and mind. So we should protect the cow as mother. Similarly, herbs remove diseases and nourish the body. So, we should also protect these, so that our life may be pure, here and hereafter.

'Daivo vistaraśaḥ proktaḥ'—Lord Kṛṣṇa, declares that He has described divine nature, at length. In this chapter, He has described the twenty-six signs (nine in the first verse, eleven in the second verse and six in the third verse) of him, who is endowed with divine nature. He has also described it, in the signs of him who has transcended, the three modes of nature (14/22—25), (in the twenty virtues of Jñāna (knowledge or wisdom) (13/7—11), in the marks of a God-realized devotee (12/13—19), in the marks of a Karmayogī (6/7—9) and in the marks of a man of steadfast wisdom) (2/55—71).

'Āsuram partha me śṛṇu'—The Lord, asks Arjuna to hear from Him, in detail, the nature of demoniac beings (Asura), who are given to sensuous life.

Appendix—The divine and the demoniac—the creation of these two kinds of beings is worldly because it is in the human world. In the unworldly entity both these don't exist. The means are both—worldly and unworldly but the end is unworldly only. The unworldly entity is all pervading, endless and limitless. The worldly entity is also within it. In fact the worldly entity has no existence. All is only unworldly. The soul has sustained the

world—‘yayedam dhāryate jagat’ (Gītā 7/5). It means that as long as, from the view-point of the Self, there is existence of the world, the world appears to exist. But when the existence of the world comes to an end, all remains unworldly, as it really is—‘Vāsudevaḥ sarvam’, ‘Sadasaccāham’ (viz., ‘All is God’, ‘I am the real as well as the unreal’).



Link:—Now the Lord, describes the order of development of demoniac nature, in the next verse.*

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

pravṛttiṁ ca nivṛttiṁ ca janā na vidurāsurāḥ
na śaucam nāpi cācāro na satyam teṣu vidyate

The demoniac do not know, what to do (pravṛtti) and what to refrain from (nivṛtti). Neither purity, nor good conduct nor truth, is found in them. 7

Comment:—

‘Pravṛttiṁ ca nivṛttiṁ ca janā na vidurāsurāḥ’—In the self-willed and unrestrained environment, and due to the influence of modern education and fooling of today people do not know, what to do and what to refrain from. They do not want to know it. If anyone explains it to them, they regard him as a fool, and laugh at him. They think that they themselves are wise. Some people know what to do and what to refrain from. But having

* Human beings possessing a demoniac nature, because of lack of fine breeding, do not know, what should be done and what should not be done, what is purity and what is impurity of body, food, speech and behaviour. They do not know the difference, between falsehood and truth. So they become disinclined towards God, What is truth. Then they do not believe in God, righteousness (Dharma), and do not follow their ordinance. They consider the creation to be evolved through mutual contact of men and women, brought about by lust. Thus these atheists, inflict pain on others and themselves, suffer a downfall.

predominance of demoniac nature, they do not translate their knowledge, into practice.

Now the question arises, how to know what to do, and what to refrain from. These can be known through a preceptor, saints, scriptures and thoughts. Discrimination, is also aroused in adversity, as well as, by beholding saints and going on pilgrimages.

Every being possesses discrimination. Human beings, have the ability and opportunity to develop it, while, other beings do not possess ability and get an opportunity to develop discrimination. Birds and beasts etc., possess discrimination, which is confined to their bodily maintenance. Human beings by applying their discrimination, can rear other beings and by renouncing evil conduct and action, can possess good conduct and perform, virtuous actions, as they are free in doing so, while birds and beasts etc., are not free, because they take birth, to bear the fruit of their past actions.

Persons, who believe in the theory 'eat, drink and be merry', do not, realize, what they should do and what they should, refrain from. In them like animals divine nature remains concealed. The Lord has called such persons, also 'Janāḥ (men)', because divine nature can reveal itself, in them.

An Important Fact

From the term 'Janāḥ' (men) (16/7), to the expression 'Narādhmān' (worst among men), the Lord has not used any term denoting men, in between. It means, that these men, who in spite of having ability to renounce their demoniac nature, and to possess divine nature, do not do so, and do not deserve to be called, men. They are inferior to beasts and creatures, living in hell, because they are accumulating sins, which will hurl them into hell and the wombs of demons (16/16,19) while beasts and creatures of hell by suffering the fruit of their sins, are moving to higher regions.

The Lord, while describing the signs of persons endowed, with demoniac nature, instead of using the adjectives, beastly etc., has used 'Aśubhān' (impure or inauspicious) and 'Narādhmān' (worst among men), because they are more sinful than beasts etc. The Lord, by using the term 'Naraḥ' (man), in the twenty-second verse of this chapter explains, that only he, who being free from lust, anger and greed, (the three gates to hell), works his own salvation, and deserves to be called, a man. The same fact, has been explained, in the twenty-third verse of the fifth chapter, by the term 'Naraḥ'.

'Na śaucam nāpi cācāro na satyam teṣu vidyate'—Those who are endowed with demoniac nature, have not the least idea, of what purity is. They do not know, how to behave with parents and elders etc. They do not speak the truth and their conduct, is impure. They do not think of truth and purity of conduct, because the aim of their life, is to lead a luxurious life. So, they always hanker after, worldly pleasure and prosperity.

The Lord, in the forty-fourth verse of the second chapter, declares that those, who perform Vedic rites, in order to enjoy pleasure and prosperity, cannot have the determinate intellect, concentrated on God. Then, how can those, having a predominance of demoniac nature i.e., hankering after pleasure and prosperity by foul means, have a determinate intellect, to attain Him?

Appendix—In the order in which men are endowed with the demoniac nature, in the same order light of discrimination disappears. When men endowed with the demoniac nature adhere to pleasures, they can't know what they ought to do and what they ought not to do. Their niṣṭhā (faith) is not even worldly, then no question arises of its being unworldly. Their niṣṭhā paves the way to hells.

The men endowed with demoniac nature look upon the maintenance of their life-breath as the highest goal. Therefore they think only of their own happiness, comforts and self-interest.

They are inclined to perform those activities which provide them comfort and happiness and they don't do any activity which may provide them pain and which do not serve their self-interest. In fact the scripture is the authority in determining what ought to be done and what ought not to be done (Gītā 16/24). But because of deep attachment with their bodies and life-breaths, the men possessing the demoniac nature, don't obey the injunction of the scripture, in what ought to be done and what ought not to be done. Because of their demoniac nature they don't listen to the gospel of the scripture and even if they listen to it, they can't understand it—'yatanto'pyakṛtātmāno nainam paśyantya cetasaḥ' (Gītā 15/11).



Link:—Those, who lack discrimination, purity, good conduct and truth, possess an atheistic outlook, which is described, in next verse.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ ८ ॥

asatyamapratīṣṭhaṁ te jagadāhuraniśvaram
aparasparasambhūtaṁ kimanyatkāmahaitukam

They say, 'The universe is truly unreal having no moral basis, is without God, and born of mutual union, brought about by lust: what else?' 8

Comment:—

'Asatyam'—Persons possessing demoniac nature and atheistic outlook, say that this universe, is without truth and reality. According to them, virtuous actions, such as sacrifice, charity, penance, meditation, study of scriptures, pilgrimage and fasts etc., are unreal and deceptive.

'Apratīṣṭhaṁ te jagadāhuraniśvaram'—The believers, believe in Dharma (righteousness), God and rebirth etc., while atheists

do not believe in these. They say, that there is neither virtue nor vice, in this universe. They hold that the universe is without God. They do not believe, in His existence. So, for them there is no question of a creator and controller of the universe.*

'Aparasparasambhūtaṁ kimanyatkāmahaitukam'—They believe, that sexual passion of men and women, is the sole cause, of the entire universe. There is no need of any Lord, or actions of the past etc., in its creation i.e., there is no Lord, Who dispenses the fruit of actions of an individual, according to virtue and vice. According to them, those who regard the Lord, as creator of this universe, are hypocrites and they cheat, the universe.



Link:—The Lord, in the next verse describes the view and the conduct of such atheists.

एतां दृष्टिमवाश्रभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

etāṁ dr̥ṣṭimavaśṭabhya naṣṭātmāno'lpabuddhayah
prabhavantyugrakarmāṇaḥ kṣayāya jagato'hitāḥ

Holding fast to this view, these perverted souls of false understanding, and cruel deeds, not believing in the eternal soul, appear as enemies of the world, for its destruction. 9

Comment:—

'Etāṁ dr̥ṣṭimavaśṭabhya'—people possessing demoniac nature, do not know what to do and what to refrain from. They do not possess, either purity or good conduct, or truth. They do not believe, that there is a Lord, who dispenses the fruit of actions of an individual, according to virtues and vices. They hold fast, to this atheistic view.

* The term 'Anīśvara' means that they don't believe in the existence of the Lord. It means that the Lord exists but they don't believe in His existence. So they are obsessed with innumerable cares (16/11) while the believers possessing a divine nature remain carefree and fearless.

'Naṣṭātmānaḥ'—They 'do not believe in the existence of a soul. They are materialists. They believe, that there is no sentient element, as such, it is merely a mixture of materialistic elements, in it sentiency develops in the same way as a mixture of catechu and lime, produces redness. So, they are totally disinclined towards, sentient (soul). Thus they are ruined, and they lose all chances, of attaining self-realization.

'Alpabuddhayaḥ'—Their understanding (discrimination), is weak. Their intellect, is concerned only with sensual pleasures. They believe in 'eat, drink and be merry'. They cannot distinguish, between the real and the unreal, virtue and vice, good and bad conduct. They have no conception of a soul or the Supreme Being, as their understanding in spiritual matters, is clouded. But their intellect is sharp, in amassing wealth, and enjoying worldly pleasures.

'Ugrakarmāṇaḥ'—They perform cruel deeds, such as murder etc., because, they are not afraid of God and scriptural ordinances. But, they are afraid of thieves, robbers and government officers.

'Ahitāḥ'—They are, engaged in doing evil, to others and they derive pleasure out of it.

'Jagataḥ kṣayāya prabhavanti'—They apply their power, prosperity and position etc., for the destruction, of other people. They cannot tolerate the progress, of other people. For their selfish motives, they indulge in violence, murder and usurpation etc., without thinking of the pain, which they inflict upon others. Such demoniac people, kill birds and animals, and eat them.



Link:—The evil ways of such atheists, who are filled with insatiable desires, are described in the next verse.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहादगृहीत्वासदग्राहान्प्रवर्तन्तेऽशुचिब्रताः ॥ १० ॥

**kāmamāśritya duṣpūraṁ dambhamānamadānvitāḥ
mohādgrhītvāsadgrāhānpravartante'śucivratāḥ**

Sheltered behind insatiable desires, full of hypocrisy, pride and arrogance, believing false tenets through delusion, they act with impure resolve. 10

'Kāmamāśritya duṣpūram'—These people, endowed with demoniac nature, harbour insatiable desires, in their hearts. They believe that without desire a man, becomes just like a stone and he cannot progress. They do not believe in God, in fortune and in world hereafter.

How to satisfy those desires? The Lord explains:—

'Dambhamānamadānvitāḥ'—They are full of hypocrisy, pride and arrogance. They pretend to be, what they are not, in order to gain wealth, honour, praise and prestige etc. This is hypocrisy. 'Māna' or pride, consists in regarding oneself worthy of honour or adoration, because of one's superiority complex. 'Mada' or arrogance, consists in remaining intoxicated with one's possessions—intellect, merit, learning, wealth and power etc.

'Aśucivratāḥ'—They make impure resolves, such as setting fire to villages cow pens and murdering people etc. They regard, purity of food, conduct, caste and social order (āśrama), as hypocrisy. They resolve that they will not listen to the name and glories of the Lord, and they will not go on pilgrimages and so on.

Robbers also have such resolves, because they do not want to rob people of their riches, without injuring them.

'Mohādgrhītvāsadgrāhān'—They embrace wrong ideas, through delusion. Delusion consists in conceiving, as right what is wrong, and following a path contrary to truth (Gītā 18/32). They do not follow, the ordinances of the scriptures, the caste and the family. They go contrary, to what is right, good or truthful. Their intellect becomes, so mean, that they do not consider, any duty towards their parents and they indulge in falsehood, fraud

and forgery, in order to hoard money.

Appendix—‘Kāmamāśritya duṣpūram’—In the third chapter also the Lord declared that desire is the most greedy (all devouring)—‘mahāśanaḥ’ (3/37) and is insatiable like fire—‘duṣpureṇānalena ca’ (3/39). Therefore all the desires can never be satiated. Those who have the aim to satiate their desires, can never attain peace. In the satiety of desires, there is much dependence, but the men of demoniac nature regard this dependence as independence because they think that having gained riches etc., they will become independent. They don’t believe in the scripture, the preceptor, God and Dharma (righteousness) etc., then in whom besides desire, should they seek shelter?



Link:— The Lord, in the next two verses, explains the feelings, thought and conduct, of such atheists.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

**cintāmaparimeyāṁ ca pralayāntāmupāśritāḥ
kāmapabhogaparamā etāvaditi niścitāḥ**

Obsessed lifelong with innumerable cares that end only with death, steeped in the gratification of desires and accumulation of wealth as the highest aim, and convinced that, that is the end-all. 11

Comment:—

‘Cintāmaparimeyāṁ ca pralayāntāmupāśritāḥ’—They are beset with innumerable cares, worries and anxieties, till they die. So they have to follow, a cycle of birth and death.

The cares or worries, can be of two kinds—the spiritual and mundane. Those, who are worried about their salvation, are noble. But people possessing a demoniac nature, are not beset with spiritual worries. They are obsessed with, such cares and worries, as to how they could maintain honour, praise, fame and

prestige etc., how they would live long, what would happen to their family, wealth and property, after their death and so on.

But the fact is, that a man is worried out of ignorance. The Lord, provides the necessities of life to people, according to their fortune. When a person dies, he leaves behind several things and objects, unconsumed. Even a dispassionate saint leaves his loin-cloth and a pot made of hollowed gourd, when he dies, when a rich man dies, his riches are of no avail, to him.

There is an anecdote. There was a very rich man. He built a house of steel, like a safe, because there were so many jewels, ornaments and precious stones etc., in his house. The house, could be unlocked with a key. Once he went into the house and shut it, but the key was left outside. So he died, without food, water and air. Similarly a man suffering from a disease, cannot enjoy delicious dishes, because if he eats such foods, he may die.

Even dispassionate ascetics, who do not possess, even a single penny, get the necessities of life, according to their destiny. So, there is no need for a man to be worried, how he would earn his living. Saint Tulasī declares, "The Lord, first decided the destiny of a being, and then bestowed upon him, this human body. So he need not worry, he should adore Him." Similarly, another saying goes, that the Lord provides cloth, wood and fire, even for a dead body, so if a living man, worries about his livelihood, he is very unfortunate. Saint Rāmadāsa also declares, "An ascetic, has got neither grain nor any animal (for milk or butter etc.,) nor cash, but at meal-time, he receives everything." Those possessing a demoniac nature, do not understand this. They think, that they obtain things, because they worry and make effort and if they do not do so, they may die of starvation.

'Kāmopabhogaparamāḥ'—Those, who look upon the gratification of desires, as their highest aim, hanker after worldly luxuries and pleasures. They are steeped in, enjoying the objects of the senses and in earning money, to enjoy these.

'Etāvaditi niścītāḥ'—They believe, that the only aim of life is to enjoy worldly pleasures* and prosperity and that sensual enjoyment, is the supreme source of happiness. They have no belief, in the happiness of another world. According to them, this sort of belief is a deception. They do not believe in virtues, vices and rebirth etc. So they want to enjoy, as many pleasures here, as is possible.

Appendix—The man, who is steeped in pleasures and prosperity, becomes blind. He can know neither the world nor God. By regarding the unreal world as real, he can't at all cast a glance upon God. He regards the non-existent world as real.

The objects are perishable while he himself is imperishable; then how can the perishable gratify the imperishable?



आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ १२ ॥

āsāpāśasatairbaddhāḥ kāmakrodhaparāyaṇāḥ
ihante kāmabhogārthamanyāyenārthasañcayān

Bound by hundreds of ties of hope, given over to lust and anger, they strive to amass hoards of wealth, by unfair means, for sensual enjoyment. 12

Comment:—

'Āsāpāśasatairbaddhāḥ'—People endowed with demoniac nature, are bound by hundreds of ties, of hope i.e., they have to amass hoards of wealth, they will win name, fame and honour, and they have to be free from diseases and so on. Even having possessed millions of rupees, they hope to gain more and more

* Similarly the unwise people who perform actions in order to reap their fruit hold that there is nothing else beyond the heavenly enjoyments (Gītā 2/42). So they want to enjoy those pleasures which are more attractive than the mundane pleasures.

from the Lord, from saints and even from beasts, birds, trees and creepers etc. Their hopes, are never fulfilled (Gītā 9/12). Moreover, if the hopes are fulfilled, they will die, and even if they live, the things, which fulfil their hopes, will perish or both will perish.

Those who are bound by ties of hope and desire, cannot stay comfortably, at one place, but those who have become free from these ties can live at one place happily.

'Kāmakrodhaparāyaṇāḥ'—They, are given to lust and anger i.e., they harbour in their hearts, various desires for all kinds of sensual enjoyments. When their desires, are not gratified, they become angry and inflict pain, upon others. They think, that desires are inevitable in life, without these a man becomes lifeless, as a stone. Similarly, they think that they can control other beings, through anger and if they are not angry, other people, will get hold of all their possessions.

'Īhante kāmabhogārthamanyāyenārthasañcayān'—Their aim, is to accumulate wealth and enjoy sensual pleasures. In order to fulfil their aim, they adopt foul means, such as dishonesty, cheating, treachery and injustice etc. They do not hesitate even in usurping charity funds and properties of children and widows. They believe that foul means, are indispensable in the world of today. According to them, honesty and justice are merely theoretical assumptions, which cannot be applicable, in real life. If they are honest and just, they will have to suffer, and they will not be able to live, from hand to mouth—such are the beliefs of people of demoniac nature.

Those people, who hanker after heavenly pleasure and prosperity by just means, cannot have a determinate intellect, that they have to realize God (Gītā 2/44). Then, how can those people possessing a demoniac nature, who earn money by foul and unjust means, have a determinate intellect to realize God? But even those people are free, if they so desire through

determination, can follow the spiritual path and realize God, because this human life has been bestowed upon them by God, only to realize Him.

Appendix—‘Āśāpāśasatairbaddhāḥ’—Here the term ‘śataiḥ’ stands for infinite (endless). So long as a man is attached to the world, his desires don’t come to an end. In the forty-first verse of the second chapter the Lord declares “bahuśākhā hyanantāśca buddhayo’vyavasāyinām”. “The intellect of the undecided (infirm), is scattered in many directions, and is endlessly diverse”. The reason is that they, having turned away from the imperishable, have cognised the reality and attached value to the perishable and have been attached to it.

‘Kāmakrodhaparāyaṇāḥ’—The people endowed with demoniac nature think that desire and anger are inherent in human nature. They don’t perceive anything else beyond desire and anger. These two are their supreme resort.

They hold that they will control a person through anger. But how long will they keep control over the person, who has been under their control because of his helplessness? As soon as he gets a chance, he will take vengeance upon them and harm them. Therefore the result of anger is only bad.



Link:—In the next three verses the Lord gives a description of imagination of the people of demoniacal nature.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

idamadya mayā labdhamimam prāpsyē manoratham

idamastīdamapi me bhaviṣyati punardhanam

(Saying) "this has been gained by me today, further that desire I shall fulfil; this wealth is already mine and that wealth, also shall be mine." 13

Comment:—

'Idamadya mayā labdhamimam prāpsyē manoratham'— The demoniac people, imagine out of greed, that they have gained so much of money and much more will they gain, by other means, fair or foul. They remain engrossed in such thoughts, that the marriage of their educated son, could bring them so much money; so much money will be saved by evading taxes, and so much money, will be received, through rent and interest.

'Idamastīdamapi me bhaviṣyati punardhanam'—The more wealth, they hoard, the more greedy, they become. They always think, during their daily routine from early morning till late at night, only of means to amass hoards of wealth, and to lead a luxurious life.

But they forget, that they are growing old and one day, they will die a sad death, because they will die thinking of wealth, which they have accumulated and which they will have to leave behind and so wealth will cause, them grief. They, due to greed have to be afraid of their sons and daughters etc. They are also afraid of servants etc., lest the latter should go, on strike.

Question:—Strivers possessing a divine nature also think of earning money. Then, what is the difference between them and the people, who possess a demoniac nature?

Answer:—Though both of them seem to possess the same disposition, yet there is a vast difference, between the two. A striver's aim is God-realization, so he is not engrossed in hankering after pleasure and prosperity, while a person of demoniac nature, gets engrossed, because his aim is to enjoy worldly prosperity and sensual pleasure.

Appendix—Here the Lord explains the expression 'kāmapabhogaparamāḥ' (Those who are given up desire and sensuality) used in the eleventh verse.



असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १४ ॥

asau mayā hataḥ śatrurhaniṣye cāparānapi
īśvaro'hamahaṁ bhogī siddho'haṁ balavānsukhī

That foe has been slain by Me and others also I shall slay. I am the Lord, I am the enjoyer, I am perfect, mighty and happy. I possess supernatural powers. 14

Comment:—

People of demoniac nature, out of anger, imagine that they have killed a foe and they will kill other people, who are their enemy and act against them. They think, that none is equal to them, because they possess all the luxuries of life, and they are very powerful and happy. They hold, that they are endowed with a prophetic vision, and future events which they foretell, come true. They declare, that they possess accomplishments, such as 'Aṇimā and 'Garimā' etc., and can burn anyone to ashes, in a moment. They ridicule those, who are engaged in adoration, and meditation etc. They regard themselves, as lords of wealth, power and intellect etc., and think that they will always be successful, in their undertakings. They boast of their victory, because they are powerful, but they never talk, of their defeat.

Actually, such people, have an internal fiery sensation, but outwardly, they boast of their power, happiness and achievements.

Appendix—Here the Lord explains the expression 'kāmakrodha-parāyaṇāḥ' (who are given to desire and anger).

The people endowed with demoniac nature feel that they are happy but this is their only pride. In fact they are not happy. Happy are in fact those who are not swayed by favourable and unfavourable circumstances (Gītā 5/23).

The people endowed with demoniac nature, take pride in power of desire and anger. They regard them as powerful because

of their affinity with the perishable. Like Hiranyakaśipu etc., they regard themselves as the Supreme because other people appear wretched to them.



आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १५ ॥

āḍhyo'bhijanavānasmi ko'nyo'sti sadṛśo mayā
yakṣye dāsyāmi modīṣya ityajñānavimohitāḥ

"I am rich and I have a large family. Who else is equal to me? I shall perform sacrifice (yajña). I shall give in charity. I shall rejoice." Saying thus, they are deluded by ignorance. 15

Comment:—

People possessing pride and demoniac nature, think that they are very rich and hold very high ranks and positions. They boastfully declare, that they have so many kinsmen, friends and followers. They think, that there is none equal to them, in riches, rank and position. They declare, that they will perform such sacrifice and offer such charities, that none can equal to them. Thus they would enjoy their life. They hold, that through great charity and sacrifice they would win name and fame, through newspapers. Their names would be inscribed in hospices, in their memory.

Such people, actually imagine, but they do not translate their thoughts, into practice. If sometimes they do, practice, that is merely a show, in order to get name and fame, as described in the seventeenth verse of this chapter. They remain entangled in the snare of delusion, having vain imaginations, as described, in the thirteenth, the fourteenth and the fifteenth verses.



Link:—The Lord, in the next verse, describes the evil fate after death, of such people, who possess a demoniac nature.

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

anekacittavibhrāntā mohajālasamāvṛtāḥ
prasaktāḥ kāmabhogeṣu patanti narake'sucau

Bewildered by many a fancy, entangled in the snare of delusion, addicted to the gratification of desire, they fall into a deep and filthy hell. 16

Comment:—

'Anekacittavibhrāntā'—People of wicked nature, are fickle minded. They have innumerable desires, and in order to fulfil them, they make many endeavours and having many a fancy. They do not stick to one idea, and their mind remains confused.

'Mohajālasamāvṛtāḥ'—They remain entangled, in the snare of delusion, as described in the verses thirteenth to fifteenth i.e., they are enmeshed in vain imagination and given to lust, anger and pride, and never get rid of these. They are trapped like an ensnared fish. Entangled in the snare of delusion, they are bewildered, by many a fancy or a thought. They are afraid of harmful consequences, as a result of their various evil thoughts. These thoughts are attended by such fear, as, "We have black money. If somehow, officials come to know of it, or clerks etc., may complain against us, then what will happen? We will harm others, but it may cause harm to us also"—thus engrossed in such thoughts they cannot make any firm resolve. They have to suffer a lot of pain, when their desires, remain unfulfilled.

'Prasaktāḥ kāmabhogeṣu'—Accumulation of wealth and gratification of desires, such as enjoyment of sensual pleasure and winning honour, praise, name and fame etc., are the aim, of their existence.

'Patanti narake'sucau'—While living alive, they live in a hell of delusion, and after death, they are condemned to frightful hell, such as Kumbhīpāka and Mahāraurava, where they have

to suffer, the worst torture.*

Appendix—In fact the men of demoniac nature have already been condemned to hells because they have been given over to desire and anger and they are burning in the fire of the feeling of shortages. Consequently they are doomed to dreadful hells.

Attainment of the higher worlds or condemnation to hells depends on a man's thoughts rather than on his actions and objects. Thoughts have special value. Actions are reflections of the thoughts. Therefore the Lord has described the thoughts cherished by men possessed of demoniac nature.



Link:—After describing, the evil fate of the people of demoniac nature, the Lord, in the next four verses describes, the evil feelings born of evil conduct, and disastrous consequences, of those evil feelings.

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

ātmasambhāvītāḥ stabdhā dhanamānamadānvitāḥ
yajante nāmayajñāiste dambhenāvidhipūrvakam

Self-conceited, stubborn, filled with the pride and intoxication of wealth, such devils perform sacrifices (yajña) only in name, with ostentation, disregarding, scriptural ordinances. 17

Comment:—

'Ātmasambhāvītāḥ'—They are puffed up with unbounded pride, of their wealth, honour, praise, name and fame etc. They have a very high opinion, of their caste, social order, intellect, learning, rank and position etc. Regarding themselves as superior to others, they consider themselves worthy of their adoration.

* In the hells a being attains the body which has to suffer tortures. If that body is broken into pieces or boiled in oil or burnt in fire, it does not die so long as the being does not reap the fruit of his evil actions.

'**Stabdhā**'—They are too arrogant, to behave politely even with saints and an incarnation of God and to bow to these. If under unavoidable circumstances, they have to bow to their superiors, they bow to them haughtily.

'**Dhanamānamadānvitāḥ**'—They remain intoxicated with, the wine of wealth and pride. They are proud of their acquaintance, with people who hold high ranks and positions. They rely on riches and on their status. They think, that they have such resources, that they can acquire anything they desire, and they can destroy anyone, as they have an approach, with high officials and ministers.

'**Yajante nāmayaājñāiste dambhena**'—They perform ostentatious sacrifices, in order to, win honour, name and fame. They feed people of the priestly class, with meagre food, and show that they have fed them with rich and delicious dishes.

They perform sacrifices, and offer charity, without paying attention to scriptural ordinances, only to influence people. They decorate temples and conduct special religious celebrations, for pomp and show, and self advertisement, when some distinguished dignitaries visit a temple. This sort of worship, in temples is actually, not for adoration but for gaining name and fame, or for pleasing officers, for their own self-interest.

The operators of cowpens feed the healthy cows properly, but underfeed the crippled, disabled and dry cows. Moreover, they misuse funds, for their selfish motive. They make a lot of collections, but spend only little, to run religious institutions and use such funds for their own family expenses.

Even strivers, observe hypocrisy. They engage themselves in meditation, adoration and telling the beads of a rosary etc., when they see anyone coming, otherwise, they remain engaged in playing cards and worldly gossips etc. All this hypocrisy, is to win honour, name, praise and money.

When there is ostentation, even in strivers, what can be said,

about ostentation of people possessing demoniac nature?

'Avidhipūrvakam'—They act against scriptural ordinances. They perform sacrifices, without reverence and faith. Similarly, they offer charity to the, undeserving. They view, all things in a perverted way (Gītā 18/32).

Appendix—The people, endowed with the demoniac nature, are jealous of others and they perform sacrifices in order to show that they are in no way inferior to others, rather they are superior to them. They perform sacrifices in order to win name and fame, they don't believe in its reward. If anyone else performs a sacrifice, they think that he also does it in order to win name and fame. Having no faith in God and in the other world, they disregard scriptural ordinances. Only those people who believe in God and in the next world and also believe that a particular action will bring a particular result, care for the scriptural ordinance.

All the activities of the demoniac natured people are ostentatious. But they take the pride within, that their sacrifice will be far better than that of others. Being proud of their learning they consider themselves as learned and wise and regard others as foolish and ignorant. In fact they live in a fool's paradise.



अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ ca saṁśritāḥ
māmātmaparadeheṣu pradviṣanto'bhyasūyakāḥ

Overwhelmed by egoism, brute force, arrogance, lust and anger, these detractors despise Me, Who is seated in their own bodies, and in the bodies of others. 18

Comment:—

'Ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ ca saṁśritāḥ'—

People possessing wicked nature, are given to egoism, force, arrogance, lust and anger. They depend on these propensities, in the same way, as devotees depend on God. They believe, that a person without these propensities, is humiliated and crushed. So, they cultivate these and perpetuate them, so that they may win honour, praise, name and fame, and may keep other people under control.

'Māmātmaparadeheṣu pradviṣantaḥ'—The Lord says, that those people hate Him Who dwells in their own bodies, as well as, in the bodies of others. The ordinances of scriptures and jurisprudence (Smṛtis), are His own ordinances. Those thus disobey Him, and are malicious against Him, are thrown into hell. They despise the Lord, in two ways. First they do not obey the voice of their conscience, which tells them what is right and what is wrong. Secondly, they despise, insult and distress other people, who are none other than, the manifestations of the Lord.

'Abhyasūyakāḥ'—These malicious people, find fault with Him, as well as, with others. They say, that the Lord is partial, because He protects the devotees, and destroys the wicked. They are jealous of saints and ascetics, who are virtuous and they believe, that all saints, ascetics, devotees and strivers, also possess vile propensities, such as attachment, aversion, lust, anger, selfishness and ostentation etc. They oppose, adoration, meditation, fasts and pilgrimages etc., declaring these as futile pursuits, which bear no sweet fruit, because they themselves, have received nothing out of them. They have merely wasted, their time. Thus, those demoniac people, follow a path, contrary to the right one.

Appendix—The men endowed with demoniac nature are very obstinate and they adopt a stubborn attitude in what they believe to be true. This is the principle that only the man who is sad himself, causes sadness to others. The men of demoniac nature remain afflicted with sorrows, so they cause sufferings to others also. They don't perceive virtues in others but perceive evils in

them. They hold that all goodness is vested with them. There is no one else in the world who is good or virtuous.



तानहं द्विषतः क्रूरांसंसारेषु नराधमान्।
क्षिपाम्यजस्त्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥

tānaḥaṁ dviṣataḥ krūrānsamsāreṣu narādhamān
kṣipāmyajasramaśubhānāsuriṣveva yoniṣu

Those haters, cruel and worst among men, in the world. I constantly hurl such evil-doers, into the wombs of demons, only. 19

Comment:—

'Tānaḥaṁ dviṣataḥ krūrānsamsāreṣu narādhamān'—The demoniac nature, (described in the fifteenth verse of the seventh chapter and the twelfth verse of the ninth chapter) has been explained in detail, from the seventh verse to the eighteenth verse of this chapter. Now, (concluding this topic in the nineteenth and the twentieth verses of the chapter) the Lord declares, that such people who bear malice for other people, and are bent upon doing ill to them, and possessing a demoniac nature, are very cruel. They take delight in, committing violence. They are the worst of men, because the beings dwelling in hell, are becoming pure, after receiving the fruits of their evil deeds, while they by committing cruel deeds, are paving their way to hell. Therefore, in the Rāmacaritamānasa, it is mentioned, that it is better to reside in hell than to have the company of wicked or vile persons, because their company creates such seeds, which are not destroyed even after getting, their fruits in hell and eighty-four lac forms, of lives.

The Lord, has declared that desire is the root of all sins (3/37). When a man has a desire to earn more money, he adopts wrong means, such as falsehood, fraud and knavery and even commits sins, such as smuggling and robbery, and does not

even hesitate to commit murder. Thus, he becomes more and more cruel. So, he has to bear pain in the wombs of demons, and also in foul hell.

'Kṣipāmyajasramaśubhānāsuriṣveva yoniṣu'—To call these people, by their name, to see them and to remember them, is very unholy. Such people are called 'Aśubhān' (evil-doers). The Lord, hurls such cruel persons, according to their nature, into the wombs of demons i.e., He sends them, into the wombs of cruel beings such as dogs, tigers, lions, snakes and scorpions etc., not only once, but again and again so that they may be purged of their sins.

Actually every being is a fragment of God, and so man is His. The Lord is a disinterested friend, of all beings. So by regarding these as His own, He despatches them into the wombs of cruel beings, to purify them of all their sins. Thus, being purified they, may attain eternal bliss or salvation. He is different from other friends and kinsmen, who provide comfort and luxuries to a man whom they regard as their own and enable him to get entangled, in worldly pleasures.

As a good teacher, punishes a pupil, so that he may become learned, the most merciful Lord, throws even atheists into wombs of demons, so that they may be purified of their sins, and attain salvation, because He regards them, as His own.



आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

āsurīm yonimāpannā mūḍhā janmani janmani
māmaprāpyaiva kaunteya tato yāntyadhamāṁ gatim

Come into the wombs of demons, these deluded beings, move from birth to birth, and do not attain to Me, O son of Kuntī (Arjuna), but they sink down to the lowest state. 20

Comment:—

'Āsurīn yonimāpannā mūḍhā janmani janmani māmāprāpyaiva kaunteya'—In the preceding verse, the Lord declared, that He sends persons possessing demoniacal nature, into the lower class of wombs of beasts and birds. Here also, He declares, that in this human life they have got a rare opportunity of God-realization, yet instead of realizing Him, they go into the wombs of demons, and again and again, go on taking birth in demoniacal wombs.

By the term 'Māmāprāpyaiva', the Lord means that He regrets for His act of bestowing that human body, on a being. He had offered the human body, in order to enable him, to attain salvation. But, he had proved treacherous, because he, instead of attaining salvation, sank down, to a still lower plane.

A being, during this human life, even though of the most vile conduct, swiftly may become a soul of righteousness and attain, eternal peace (Gītā 9/30-31) and even at the time of death, may attain the Lord (Gītā 8/5). The reason is, that the Lord is the same for all beings, (Gītā 9/29) and so He has provided an opportunity to all beings, to attain Him. Birds and beasts, because of their undeveloped discrimination, cannot attain Him, but there is no restriction from the Lord, even for them. So the Lord is very sad, when He sees that human beings, instead of availing a golden opportunity to attain salvation, sink to lower planes.

'Tato yāntyadhamām gatim'—'Their sins, do not totally perish even during demoniac births. So, they have to go to still lower planes viz., hells.

Here, a doubt arises as to why the Lord has said, that these deluded beings do not attain Him, but sink down to a still lower plane, when there is no opportunity for them, to realize Him, in the demoniac birth. The clarification is, that the Lord has said so, because man was given an opportunity to realize Him, in the human life, before his demoniac birth, but he did not avail of that opportunity. Hence, he gets a demoniac birth. It means,

that human beings, instead of attaining Him, first fall into the wombs of demons, and then sink down to still lower planes of foul hells; such as 'Kumbhīpāka' etc.

An Important Fact

The Lord bestows this human body, upon a being, so that a man may attain salvation. But he being overpowered by desires, selfishness and pride, commits sins, such as robbery, knavery, treachery and violence, which result in outward fruit and inward influence. A person, has to suffer according to evil actions, of the past. But, those, who inflict pain on him, commit new sins, which will bear painful fruits. Moreover, the sins leave their impression on the ego. That is very disastrous, because that impression in the form of evil feelings, instigates him to commit sins, again and again. Therefore, unless and until, a man attains salvation viz., unless he dispels these evil feelings from his ego, these will induce him, to resort to evil actions here, and hereafter, and will lead him to demoniac wombs and foul hell, where he will have to suffer torture.

Among the demoniac beings, such as beasts, birds, ghosts, insects and moths etc., also, it is seen that some of them are more cruel, while others are milder, according to the nature of their previous birth. Even when the Lord by His grace bestows upon them a human body, desire (lust) and anger persist in their ego which are the impressions, of previous birth. The marks of those, who return from hell, are excessive anger, harsh or bitter speech, poverty, enmity towards kinsmen, company of the mean and service, for the mean. Similarly, those who perform virtuous actions, to attain heaven, go to heaven. There, they enjoy the vast heaven, as fruit of their virtuous actions, but their nature does not undergo, any change. The four marks of those returning from heaven, are—(1) inclination towards offering charity, (2) sweet speech, (3) adoration for the gods, and (4) efforts to

satisfy members of the priest class. A being, can change his nature, only during this human life.



Link:—The Lord, in the preceding verse, declared that people of demoniac nature, instead of attaining to Him, fall into the wombs of demons and then sink down to a still lower plane. The Lord, in the next verse, gives the reason why, first they fall into the demoniac wombs, and then sink down to a still lower plane.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्रयं त्यजेत् ॥ २१ ॥

**trividhaṁ narakasyedaṁ dvāraṁ nāśanamātmanah
kāmaḥ krodhastathā lobhastasmādetattrayaṁ tyajet**

Three are the gates of this hell, leading to the ruin of the soul—lust (desire), anger and greed. Therefore, one should avoid these. 21

Comment:—

'Kāmaḥ krodhastathā lobhaḥ trividhaṁ narakasyedaṁ dvāraṁ'—The Lord, in the fifth verse, declared that divine nature is conducive to liberation and the demoniacal, to bondage. Then what is the root of demoniac nature? Desire, for worldly pleasures, prosperity, honour, praise and comforts etc., is the root of demoniac nature, which leads human beings to hell. Desire, anger, greed, delusion, intoxication of wealth (arrogance), and jealousy have been regarded, as the six enemies. Out of these six enemies, in the Gītā, also there is mention of three—desire, anger and greed; while at some place, there is mention of two only attachment and aversion; while at some other place only desire, has been declared, as the enemy of strivers. All the six are practically of the same nature. Out of these, desire is the root which binds a man (Gītā 5/12).

In the thirty-sixth verse of the third chapter, Arjuna asked Lord Kṛṣṇa, "By what, is a man impelled to commit sin, as if by force, even against his will?" The Lord, replied that it is desire, which is later transformed into wrath, and is an all-devouring, sinful enemy. When desire, is not fulfilled, it gives birth to wrath. But, here in this verse desire (lust), anger and greed have been mentioned, as three enemies. It means, that an inclination towards pleasure is desire (lust), and inclination towards accumulation, is greed. Where, only the term 'Kāma' (desire), is given, it also includes desire for pleasure and accumulation of riches. But, when both the terms 'Kāma' (desire) and 'Lobha' (greed), are quoted independently, the term 'Kāma' stands for desire for pleasure, while 'Lobha' stands for desire for accumulation. When, there is any obstruction, in the fulfilment of these inclinations, anger springs. When there is an excess of desire, anger and greed, delusion is born.

From desire, arises anger and from anger delusion (Gītā 2/62-63). If desire is fulfilled, it gives birth to greed, and from greed comes delusion. In fact, it is desire which is transformed into anger and greed. Delusion, leads to the mode of ignorance and then perfect demoniac nature, prevails.

'Nāśanamātmanah'—Desire, anger and greed, degrade a man. Those, who hanker after worldly pleasure and prosperity, regard these three evil propensities, as conducive to their welfare. But, actually a man who falls a prey to these faces degradation or ruination.

'Tasmādetattrayaṁ tyajet'—When a person, comes to know that desire, anger and greed, are three gates to hell, he should renounce, these. How to renounce them? The Lord, in the thirty-fourth verse of the third chapter, has declared that attachment (desire) and aversion (anger) through the feeling of agreeableness and disagreeableness abide, in the objects of senses but a striver should not come under their sway i.e., he should not perform any action, against the ordinance of scriptures, being overpowered by desire, anger and greed. If a man comes under their sway, he is ruined.

Appendix—The sense of enjoying pleasures is 'lust' and the sense of accumulation is 'greed'. If anyone causes an obstruction in the fulfilment of lust and greed, then anger ensues. These three are the root causes of the demoniac nature and they cause all sins.

At the time of death, persons and objects are left behind but the demoniac nature of a man paves his way to hells.



Link:—In the next verse, the Lord explains the glory of a man, who is liberated from these three gates, of hell.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

etaivimuktaḥ kaunteya tamodvāraistribhirnaraḥ
ācaratyātmanah śreyastato yāti parāṁ gatim

The man freed from the three gates to hell, pursues his salvation and then attains the Supreme Goal, O son of Kuntī (Arjuna). 22

Comment:—

'Etaivimuktaḥ kaunteya tamodvāraistribhirnaraḥ ācaratyātmanah śreyastato yāti parāṁ gatim'—Desire, anger and greed, which were termed the gates of hell in the preceding verse, have been called the gates to darkness, in this verse. Darkness is born of ignorance (Gītā 14/8). A man, swayed by the gates of hell, never thinks "These riches, wife, family and friends, were neither with me, nor will remain in future, and at present also they are separating from me. If I have a sense of mine, with them, I may be damned." It means, that desire for prosperity, pleasure and other worldly things, which are transitory and perishable, leads, a man to darkness. He does not think of the consequences, of his attachment for them. But, he who having been free from desire etc., practises what is good for him, attains the Supreme Goal. So a striver, should be cautious, against desire, anger and greed.

A striver, practises spiritual discipline, to purify himself of

evil feelings, and evil conduct, but he does not pay attention to evil propensities, such as desire (lust) and greed etc., which he possesses. So a striver, should be on guard against these. Moreover, he should think of the Lord with form or without form from early morning, till late at night, and from the day he has realized His importance, to the time of death.

The term, 'Etairvimuktaḥ' (liberated from these), does not mean, that a striver after being free from evil conduct, should follow spiritual discipline. But it means, that a striver having the aim of God-realization, should try to be free from desire, anger, greed and other evil propensities. It is because of these propensities, that a striver, commits sins and does not progress spiritually. In fact, a man (soul) being a fragment of God, is sentient, pure and naturally, a store of bliss, but his inclination towards the world, has resulted in impurity in him, so if he develops a disinclination, towards the world, he would naturally, make spiritual progress.

The expression 'Śreyāḥ ācarati' (practises what is good) means, that a striver should perform only prescribed actions, and not prohibited ones. He should not translate, the evil propensities (such as desire or lust and anger), into practice. He should try his best to be free, from them. If he finds that his efforts are going in vain, he should invoke the Lord, and pray to Him to liberate him from these evils. Gosvāmī Tulasīdāsa prays, to God, "O Lord, my heart is Your residence, but several thieves (evils), have settled there. I request them to leave it. But they want to reside there, forcibly" (Vinaya Patrikā 125/2-3). It means, that he is unable to be free, from these evils. So he seeks refuge in Him, so that He may protect him, from these.

Appendix—'Etairvimuktaḥ'—To be free from desire, anger and greed means—to have the aim to renounce them and not to be swayed by them. Even the virtuous action performed out of desire, anger or greed, is not conducive to salvation. So a striver should be very careful to renounce them. Even the virtuous

conduct, such as chanting the Lord's holy names and meditating on Him, does not lead to salvation, unless the striver renounces them, because they are the root causes of sins (Gītā 3/37).

It is because of desire, anger and greed that righteousness and ethical propriety of the society are lost; which is very harmful for the world. The men of demoniac nature are steeped in desires, anger and greed. They perform virtuous actions such as religious sacrifice and offer charity for mere ostentation, not for salvation. But the strivers of divine nature, instead of being overpowered by desire, anger and greed, perform virtuous actions for their salvation, which naturally involves the welfare of the world. The men of demoniac nature are envious of such strivers and they think them to be senseless (foolish); but these strivers take pity on those men of demoniac disposition and pray to God to provide them with good sense (moral sense).



Link:—Those, who practise what is good for them, attain the Supreme Goal. But, what happens to those, who act according to their own sweet will, and cast aside the ordinance of scriptures. The Lord, answers in the next verse.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

yaḥ śāstravidhimutsrjya vartate kāmakārataḥ
na sa siddhimavāpnoti na sukhaṁ na parāṁ gatim*

He, who having cast aside the ordinances of scriptures, acts in an arbitrary way, according to his sweet will, attains, neither perfection, (purity of inner sense) nor happiness, nor achieve the Supreme Goal. 23

Comment:—

'Yaḥ śāstravidhimutsrjya vartate'—Those people, perform

* The theme of the twenty-eighth verse of the seventeenth chapter is almost the same.

actions, such as sacrifice, offer charity and do good to others in an arbitrary way, according to their sweet will* disobeying the ordinances of scriptures. The reason, is that they attach importance only to the seemingly good activities. They do not bother to get rid of their evil feelings.

Though they have evil feelings, yet they are proud of their outward good actions. It is because, of their pride, that their virtues are transformed into evil, their glory into blame, and their renunciation into attachment, and pleasure, which lead them to their downfall and ruin. It is because of their internal evil feelings, that they act in an arbitrary way, according to their own sweet will.

A patient, intends to discard unwholesome diet, and plans to take wholesome food. But out of attachment, takes unwholesome diet, which worsens his disease, similarly, people from their own view-point, make an attempt to perform good actions. But evils—desire, anger and greed take them under their sway and they act in an arbitrary way, disregarding the ordinance of scriptures and are thus, damned.

'Na sa siddhimavāpnōti'—Those, possessing demoniac nature, perform supposedly good actions, such as religious sacrifice etc., casting aside the ordinances of scriptures. Thus they may attain benefits, like wealth, and honour etc., but they do not attain perfection, in the form of purity of heart.

'Na sukham'—They do not attain Sāttvika happiness because

* (A) Here in the verse the expression 'Kāmakārataḥ' denotes one's own unrestrained self-will while in the expression 'Kāmakāreṇa' used in the twelfth verse of the fifth chapter there is desire for pleasures. The former looks at the actions while the latter looks at the fruit of the action. But 'Kāma' (Desire) is the root in both of them.

(B) Here a point needs attention that in this chapter from the seventh verse to the twenty-third verse the term 'Kāma' (Desire) has been used nine times in the context of the demoniac nature (16/8, 16/10, 11, 12, 12, 16, 18, 21, 23) (in 12 verse two times each). It means that desire is the root of the demoniac nature.

in their hearts the burning feeling of desire and anger, etc., persists. They may derive pleasure, born of contact with objects, which are only sources of sorrow (Gītā 5/22).

'Na parām gatiṁ'—They do not attain the Supreme Goal, because firstly they do not believe in it. Moreover, their actions, performed out of desire, anger and greed, are not conducive to attainment, of the Supreme Goal.

Their acts are good. So they can attain perfection, happiness and the Supreme Goal. But they do not attain these, because they possess evil propensities, such as desire (lust), anger, greed and pride, which are stumbling blocks, in their attainment. It is because of these evil propensities, that their good actions, generally convert into evil and vice. Therefore, they do not get all these things. Had their activities been evil, by nature, then there would have not been any question of their attaining, perfection, happiness and the Supreme Goal.

Appendix—People of demoniac nature, because of their pride, regard themselves as perfect and happy—'siddho'haṁ balavānsukhī' (Gītā 16/14) but actually they are never perfect and happy—'na sa siddhimavāpnoti na sukhaṁ'. Their hearts burn with the fire of pride and malice.



Link:—Those, who cast aside the ordinances of scriptures, attain neither perfection nor happiness, nor the Supreme Goal. So what should a man do? The Lord, answers the question, in the next verse.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

tasmācchāstraṁ pramāṇaṁ te kāryākāryavyavasthitau
jñātvā śāstravidhānoktaṁ karma kartumihārhasi

Therefore, let the scripture be the authority in determining,

what ought to be done and what ought not to be. Having known what is prescribed in the ordinance of scriptures, thou shouldst act accordingly in this world. 24

Comment:—

'Tasmācchāstraṁ pramāṇaṁ te kāryākāryavyavasthitau'— Those, who are attached to their life-breath, do not know what should be done, and what should be refrained from. So, they are specially inclined towards demoniac nature. Therefore, Lord Kṛṣṇa, advises Arjuna to act according to the ordinance of scripture.

The conduct and words, of saints and great souls, are also based on scripture. So obedience to these, is also obedience to the ordinances of the scripture, because they have become saints and great souls, by following the ordinances of scripture. In fact, the ordinances of scriptures are the ideas, precepts, and principles, and acts of God-realized souls.

The expression 'Śāstraṁ pramāṇaṁ', means that a person, who wants to attain eternal bliss, should readily renounce whatever is prohibited by the scripture, and accept what is ordained by it.

'Jñātvā śāstravidhānoktaṁ karma kartumihārhasi'* — People of demoniac nature, do not know, what to do and what to refrain from (Gītā 16/7). So, they do not attain perfection. Lord Kṛṣṇa says to Arjuna, that he should act, according to ordinances of the scripture, because he possesses the divine nature.

First, Arjuna thought, that sin alone would accrue to him, by killing his kinsmen in the battle. So the Lord declared, "Happy are the Kṣatriyas (members of the warrior class), who are called upon to fight, in such a battle that comes of itself, as an open door to heaven" (Gītā 2/32). Here, the Lord says that he should discharge his duty, according to the ordinance of the scripture, because it cannot lead him to bondage. An act, which

* The term 'Iha' here means that a man should avail of the human life which has been bestowed upon him in order to realize God by performing noble actions.

is performed with selfishness and pride, leads to bondage while the action which is performed in an arbitrary way against the ordinance of scriptures, leads to ruin.

One's own duty of fighting in the battle, seems one of cruelty and violence, but actually a Kṣatriya doing his duty incurs no sin (Gītā 18/47). It means, that a person who discharges his duty in accordance with the ordinance of scriptures, incurs no sin. He incurs sin, only when he performs actions, with selfishness and pride, in order to harm others.

Human life, is successful only, when a person without being attached to the body and life-breath, performs actions according to ordinances of scriptures, for God-realization.

Appendix—The Lord in the seventh verse declared that the people of demoniac nature don't know what to do and what to refrain from. Here the Lord declares that their demoniac nature will be wiped out by acting according to the ordinance of the scripture.

Here a doubt may arise how will the people, who have not studied the scripture, know what to do? The clarification is that if they aim at salvation, they themselves will know what to do, because necessity is the mother of invention. But if they don't aim at salvation, even having studied the scripture, they will not know what to do; on the contrary their ignorance will thrive on the assumption that they have a very good knowledge of scriptures.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे दैवासुरसम्पद्विभागयोगो नाम षोडशोऽध्यायः ॥ १६ ॥
om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde daivāsurasampadvibhāgayogo
nāma ṣoḍaśo'dhyāyah

Thus with the words, Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the supreme, the scripture of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this the sixteenth discourse is designated:

"The Yoga of Division, between the Divine and the Demoniacal."

This chapter is designated 'Daivāsurasampadvibhāgayoga' (The Yoga of Division between the Divine and the Demoniacal), because in this chapter, there is a description of the two contrary natures—the divine and the demoniac. The former nature, leads to salvation, while the latter leads to bondage, low wombs and hell. A striver, who knows the two, in the right perspective, renounces demoniac nature. As soon as, he renounces demoniac traits, divine nature is automatically revealed, in him; and with the revelation of the divine nature, he realizes that he has connection, only with God.

Words, letters and Uvāca (said) in the Sixteenth Chapter—

(1) In this chapter in 'Atha ṣoḍaśo'dhyāyaḥ' there are three words, in 'Śrībhagavānuvāca', there are two words, in verses, there are two hundred and eighty-seven words and there are thirteen concluding words. Thus the total number of words is three hundred and five only.

(2) In this chapter in 'Atha ṣoḍaśodhyāyaḥ' there are seven letters, in 'Śrībhagavānuvāca' there are seven letters, in verses, there are seven hundred and sixty-eight letters and there are fifty-two concluding letters. Thus, the total number of letters, is eight hundred and thirty-four only.

(3) In this chapter, the term 'Uvāca' (said) has been used once and that is 'Śrībhagavānuvāca'.

Metres Used in the Sixteenth Chapter—

Out of the twenty-four verses, of this chapter in the first quarter of the sixth verse, in the third quarter of the tenth verse, and in the first quarter of the twenty-second verse, 'ma-gaṇa' being used there, is 'ma-vipulā' metre; in the third quarter of the eleventh, thirteenth and nineteenth verses, 'na-gaṇa' being used there is 'na-vipulā' metre. The remaining eighteen verses have the characteristics of right 'pathyāvakra' Anuṣṭup metre.



Seventeenth Chapter

INTRODUCTION

The Lord, in the twenty-third verse of the sixteenth chapter, declared that he, who having cast aside the ordinances of scriptures, acts in an arbitrary way, according to his sweet will, attains neither perfection nor happiness, nor the Supreme Goal. Listening to the Lord's statement, Arjuna thinks that only a few people know those ordinances. A majority of people do not know these ordinances, but they worship the gods according to their caste, social order (āśrama), family tradition and innate faith. Due to their disregard for the ordinances of the scriptures, they should be regarded as demoniac, but due to their faith, they could be considered men of divine traits. So Arjuna wants to know, where such people stand. Therefore, he puts a question to Lord Kṛṣṇa, in the first verse.*

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥†

* To treat this (seventeenth) chapter as an explanation of the twenty-seventh verse of the ninth chapter (Whatever you do and whatever you offer, do that as an offering to Me) is not reasonable because the twenty-seventh verse of the ninth chapter is included in the topic 'offerings to God' which begins from the twenty-sixth verse and is concluded in the twenty-eighth verse with the result of these offerings. But here is the topic of faith.

† Here the topic is based on the twenty-third verse of the sixteenth chapter because in both the verses there is the mention of 'having cast aside the ordinances of the scriptures'. Instead of 'under the impulse of desire' here the expression 'endowed with faith' has been used; similarly instead of 'acts' the expression 'performs sacrifice' and instead of 'attains neither perfection, nor happiness nor the Supreme Goal' the sentence 'What is their position—Sattva, Rajas or Tamas have been used.

arjuna uvāca

**ye śāstravidhimutsrjya yajante śraddhayānvitāḥ
teṣāṁ niṣṭhā tu kā kṛṣṇa sattvamāho rajastamaḥ**

Arjuna said:

Those who not caring for the ordinances of scriptures, perform sacrifice (yajña) in good faith—what is their position, O Kṛṣṇa! Is it sattvic (goodness), rajasic (passion) or tamasic (ignorance)? 1

Comment:—

'Ye śāstravidhimutsrjya....sattvamāho rajastamaḥ'—The gospel of the Gītā, in the form of the dialogue, between Lord Kṛṣṇa and Arjuna, is for the welfare of all beings. Both of them, had people of the Kali age in view, because the Dvāpara age, was coming to an end. So Arjuna thinking of the people of Kali age, asks Lord Kṛṣṇa, the position of those who have good feelings and are also endowed with faith, but they have not acquired accurate and elaborate knowledge of scriptures.* So, they disregard the ordinances of scriptures, through ignorance. People in general, will have little knowledge, of the scriptures. Moreover, it will be difficult for them to get company of saints and great souls, as they will be rare in Kali age. In spite of their being rare, if anyone wants to get their company, he can have it. But the trouble is, that in Kali age several hypocrites, disguise themselves as saints. Thus, it becomes difficult to recognize them. So it becomes very difficult to have company of real saints, and to derive benefit from them. Therefore, such people neither know the ordinance of scriptures nor have the association of saints and great souls. But, they worship gods and perform austerities, with innate faith. So Arjuna asks, about their position. Is it, of goodness, passion or of ignorance?

'Sattvamāho rajastamaḥ'—The mode of Sattva (goodness),

*The ordinances of the scriptures are neglected by (1) ignorance (2) indifference (3) opposition.

is included in divine nature, while the modes of *raja* (passion) and *tama* (ignorance) are included in demoniac nature. The mode of passion, resembles the mode of ignorance, in certain respects.* In the sixty-second and sixty-third verses of the second chapter in the *Gītā*, it is mentioned, that anger springs from desire, which is a mode of passion, while from anger arises delusion, the mode of ignorance. Similarly, in the twenty-seventh verse of the eighteenth chapter, a doer, who is swayed by sorrow and who is given to violence, is said to be passionate, while in the twenty-fifth verse of the same chapter, violence has been called, a mark of the mode of ignorance, and in the thirty-fifth verse, sorrow, a mark of firmness of the mode of ignorance. Thus several signs of the mode of ignorance and of passion, are similar.

Sāttvika feelings, thoughts and conduct, are included in divine nature, while the *rājasika* and *tāmasika*, are included in demoniac nature. A man's position, is decided in accordance with, his nature. Here, by the term 'position', Arjuna wants to know what is the fate of such a man, as he also asked, in the thirty-seventh verse of the sixth chapter.

Here, Arjuna addresses the Lord as *Kṛṣṇa* (One who attracts). He wants to ask, of what status, He will consider such a man i.e., what is his status and what is his end.

Now a question arises, whether the Lord attracts persons, or whether they are attracted, according to the fruit of their actions. The answer is, that a man receives the fruit of his actions, but the controller of those fruits, is the Lord. He awards the fruits, according to their action. But, being a disinterested friend of all, He throws them into hell, to purify them, of their sins, and then

* *Sattvaguṇa* (the mode of goodness) is ten times superior to the *Rajoguṇa* (the mode of passion) while the mode of passion is ten times superior to the *Tamoguṇa* (the mode of ignorance). It means that the mode of goodness is a hundred times superior to the mode of ignorance.

he attracts all of them, towards Him. So the Lord says, for the people of demoniac nature, that those deluded beings, instead of attaining Him, go down to lower planes (16/20). It means, that the Lord is sad, when he sees that human beings, instead of attaining Him, go down to lower states.



Link:—A man, who does not know the ordinance of the scripture, is endowed with faith, of one type or the other. The three kinds of that innate faith, are described in the next verse.

श्रीभगवानुवाच

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

śrībhagavānurvāca

trividhā bhavati śraddhā dehinām sā svabhāvajā
sāttvikī rājasī caiva tāmasī ceti tām śṛṇu

The Blessed Lord said:

The faith of human beings, born of their own nature, is of three kinds—sāttvika (good), rājasika (passionate) and tāmasika (ignorant). Now hear about this. 2

Comment:—

[Arjuna put the question to know, where they stand, while the Lord answers his question, according to their faith, because they stand, as is their faith.]

'Trividhā bhavati śraddhā dehinām sā svabhāvajā'— Faith is of three kinds. Now the question arises, whether that faith is born of company, learning of scriptures, or of innate nature. The answer is, that it is born of their nature. By having this faith, people worship the gods etc.

'Sāttvikī rājasī caiva tāmasī ceti tām śṛṇu'— The faith born

of nature, is of three kinds—sāttvika (good), rājasa (passionate) and tāmasa (ignorant). Lord Kṛṣṇa, asks Arjuna to hear about these three, from Him.

In the preceding verse, in the expression 'Sattvamāho rajastamaḥ,' the conjunction 'Āho' (Or), has been used, which denotes that according to Arjuna 'sattvam' (good), stands for divine nature, while rajastamaḥ' (passionate-ignorant) stand, for demoniac nature. It means, that according to him, there are only two divisions. As far as bondage is concerned, the Lord also includes both the rajas and the tamas, in demoniac nature, when he declares that demoniac nature is conducive to bondage (Gītā 16/5). But, there is a difference between the two—the rajas and the tamas. The rājasa (passionate) people, perform actions, according to ordinance of scriptures to get their fruit. So having enjoyed, in heaven the heavenly pleasure, they enter (return to) the world of mortals, when their merit is exhausted (Gītā 9/21). But the tāmasa (ignorant) people do not perform actions, according to ordinances of the scripture. So they sink deep (Gītā 14/18). Thus the Lord, divides the faith of people, possessing a demoniac nature, into two parts, the rajas and the tamas, and asks Arjuna to hear from him, of the three kinds of faith— sāttvika, rājasa and tāmasa, separately.



Link:—The Lord, in the preceding verse, explains three kinds of faith. In the next verse, He explains, why it is of three kinds.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

sattvānurūpā sarvasya śraddhā bhavati bhārata
śraddhāmayo'yaṁ puruṣo yo yacchraddhaḥ sa eva saḥ

The faith of each, O Bhārata (Arjuna), is in accordance with

his inner sense. Man is of the nature of his faith; as a man's faith, so is he. 3

Comment:—

'Sattvānurūpā sarvasya śraddhā bhavati bhārata'—Here, the expression 'Sattvānurūpā' stands for 'Svabhāvajā', which was used in the preceding verse. The term 'Sattva', stands for inner sense. So the faith of a man is in accordance with his inner sense. As a man's inner sense is sātvika, rājasa or tāmasa, so is his faith.

The term 'Sarvasya', denotes 'dehinām' (the embodied), used in the preceding verse. It means, that the faith of each person, whether he knows the ordinances of the scriptures or not, believes in them or not, acts, according to them or not and he may belong to any caste, creed, country, social order, of any tradition but, faith of each and all is of three kinds.

'Śraddhāmayo'yaṁ puruṣaḥ'— A man's character is judged, by his faith. As a man's faith is, so is his character.

'Yo yacchraddhaḥ sa eva saḥ'— As a man's faith, is so is his 'Niṣṭhā', (state of being, conviction) and according to his conviction is his fate. His feelings and actions, are according to his faith. So long as, he maintains affinity with the world, he is the same as is his nature or his inner sense.

A Vital Fact

A man is inclined towards the world by regarding it, as true, while he is inclined towards God, by having faith in Him. Without faith a man, cannot progress in the spiritual sphere, whether he follows the discipline of action, of knowledge or of devotion.

Faith, occupies an important place in a man's life. As a man's faith is, so is he (17/3). He may not be so today, but in the course of time, he will become so.

Today, it is difficult for a striver, to recognize his natural faith, because there are innumerable sects and religions. Having

read and heard, different opinions and principles, he finds himself in a fix. He cannot decide, what his aim is, and what he should do. In such circumstances, he should give a serious thought, to his internal feelings which are untainted by any external influences, of association, of a preceptor or scriptures. Thus he comes to know, of his natural inclination or faith.

Every being, has an inclination to be free from all sorrows, and to attain eternal bliss. This inclination, is aroused in human beings, because of their past influences, present education, environment and heredity. They make their decisions, according to their inclination or nature. This resolution, decides their faith. Sāttvika faith, leads to spirituality, while the tāmasa and rājasa ones lead to the mundane world. So, the sāttvika faith is spiritual, while the tāmasa and the rājasa faiths, are mundane i.e., the sāttvika faith is divine nature, while the tāmasa and the rājasa faiths, imply demoniac nature. The seventeenth chapter, has been started in order to enable people to renounce demoniac nature, and to reveal divine nature. The reason, is that those who want to attain salvation, should renounce the demoniac nature and should acquire divine one.

The faith of the people, who want to attain salvation is sāttvika, of those who want mundane pleasures, prosperity and also heaven etc., is rājasa and of those who believe in 'eat, drink and be merry' as well as in indolence, heedlessness and excessive sleep etc., is tāmasa. Faith consists, in the acceptance of the existence of God and in His realization. Where there is faith, love reveals itself naturally, because the soul is a fragment of God. So, as soon as, one develops faith, he is attracted towards Him. When having a disinclination, for the Lord, he remains absorbed in worldly pleasures and prosperity, believing in the mundane. This sort of faith or belief, is not real, it is a misuse of faith. This mundane faith, leads to a downfall. The faith, that he belongs to a particular caste(varṇa) and a particular social

order (āśrama), is a higher sort of faith, than mundane faith. But, the best and the real faith, is the faith in God, saints, liberated souls and scriptures. Such faith leads to salvation.*

Those, who have neither knowledge of scriptures, nor company of the great souls, can also have faith in spirituality or God, because of the impressions saṁskāra of the past. Such people naturally believe in God, and are engaged in virtuous actions, such as religious sacrifice, charity, austerity, pilgrimage, fast, good company and study of scriptures etc. Even if they do not perform such virtuous acts, their faith can be recognized, by the sāttvika food, they eat.

All beings, such as human beings, birds, beasts, plants and creepers etc., whether moving or not assumed someone as superior to them and depend upon him or it. When adversity visits them, all take shelter in someone, who is superior to them. He, who has deemed anyone superior to him, and taken shelter in him, he may believe in God or not, he has, in fact accepted God, in principle. He, who goes on viewing superiority of one, over another, in respect of age, learning, quality, wisdom, ability, power and status etc., he will have to accept, finally the most superior One of whom, there is no superior. All superiority, ends in Him and He is God.

'Pūrveṣāmapī guruḥ kālenānavacchedāt'

(Yogadarśana 1/26)

"He is the preceptor of the most ancient ancestors, because He is above, a time limit."

Everybody concedes, someone or the other, as superior to him, from his view-point. This faith in superiority, is according to feelings of his inner sense. These feelings constitute his faith. These feelings, remain different in different persons. So their

* In the mundane faith there is predominance of pleasures, in the religious faith there is predominance of feeling and in the spiritual faith there is predominance of the truth.

faith is also, distinct.

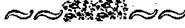
A man's faith is *sāttvika*, *rājasa* or *tāmasa*, according to his nature. All beings, are endowed with the three modes of nature—*sāttvika*, *rājasika* or *tāmasika* (Gītā 18/40). One of them may predominate the other two (Gītā 14/10), in every being. As nature always undergoes changes, so its modes also change. So a striver, whose aim is God-realization, without assuming any affinity, with modes of nature, should remain unperturbed, by them.

The soul is a fragment of God. So when a man, finds predominance of a mode either of passion or of ignorance, he should not regard himself, as mean or low. Being a fragment of God, he (soul), is pure. It is his company or environment, by which one mode of nature predominates, by suppressing the other two. As the nature of a man is, so is his faith—*sāttvika*, *rājasa* or *tāmasa*. So a striver, should keep good (*sāttvika*) company, should live in good environment, and should study the scriptures. By doing so, his nature and faith, will be *sāttvika* (good) and these will lead him, to salvation. On the other hand, by bad company, environment and literature, his faith will be *rājasika* or *tāmasika*, which will degrade him.

Appendix—Faith is a 'bhāva' (sentiment). As is a man's sentiment, so is his self. The *bhāva* (sentiment) is of two kinds—'*sadbhāva*' and '*asadbhāva*'. The one which leads to God, is '*sadbhāva*' and the one which leads to the world is '*asadbhāva*'. In the divine nature there is predominance of '*sadbhāva*' while in demoniac nature, there is predominance of '*asadbhāva*'.

'I am a striver'—In it if there is the predominance of '*asadbhāva*', it causes pride (false pride) and if there is predominance of '*sadbhāva*', it causes '*svābhīmāna*' (Self-respect). Pride causes demoniac nature but Self-respect causes divine nature. If a man thinks that he is superior to others, he becomes proud of his superiority; and if a striver thinks of his

duty, he is full of Self-respect that he can't perform any action which is an obstacle to his spiritual progress. Being proud a man can perform an action contrary to his spiritual practice; but if the striver has Self-respect, he will feel shy in performing any action which is contrary to his spiritual discipline. 'Svābhimāna' will lead him to the 'Sāttvika' faith while 'Abhimāna' (pride) will lead him to the 'Rājasika' and 'Tāmasika' faiths.



Link:—The Lord, in the next verse, explains the means of ascertaining the conviction (state of being), of a person by his worship.

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

yajante sāttvikā devānyakṣarakṣāṁsi rājasāḥ
pretānbhūtagaṇāṁścānye yajante tāmasā janāḥ

Good (sāttvika) men worship the gods; the passionate (rājasika) worship the gnomes (yakṣa) and the demons; the ignorant (tāmasika) offer sacrifices to the spirits and ghosts. 4

Comment:—

'Yajante sāttvikā devān'—The sāttvika (good) people, possessing divine nature, worship the gods. Here, the term 'Devān' denotes the five chief deities—Viṣṇu (the preserver), (Rāma or Kṛṣṇa etc.), Śiva (the destroyer), Gaṇeśa, Durgā (Power) and the Sun, because the term 'Deva', stands for God (Divinity) and His nature viz., divine nature, which is conducive to liberation (16/5). Thus, strivers possessing the sāttvika (good) faith worship, anyone of five chief deities, according to their natural faith. The worship of twelve Ādityas, eight Vasus, eleven Rūdras, and two Aśvinī Kumāras, without any selfish motive, is also regarded as sāttvika worship.

'Yakṣarakṣāṁsi rājasāḥ'—The passionate, worship the gnomes

and the demons. They are included among the gods. The gnomes, hanker after the accumulation of wealth, and then guard it, while the demons are bent upon the destruction, of others. The passionate, worship them, to satisfy their own desires and to destroy others.

'Pretānbhūtagaṇāṁścānye yajante tāmasā janāḥ'—The ignorant people, worship spirits and ghosts. Those, who are dead are called 'Preta', while those who are in the forms of the life of ghosts, are 'Bhūta'.

Here, the manes should not be included in the term 'Preta' (spirit), because those, who worship the manes as a part of their duty without any desire for the fruit of their actions (worship), are sāttvika (good). The Lord in the Gītā, has not prohibited the worship of manes (Gītā 9/25). Those who worship the manes, having a desire for fruits, such as their own safety and reward etc., go, to the manes. Such worshippers, regard their manes as their favourite deities, who hold the highest positions. So, they go to the abode of the manes, they cannot go to higher regions, which are beyond the abode of the manes. But, those who worship the manes as a part of their duty, without having any desire for fruits, are sāttvika (good or pure), they are not rājasa (passionate).

Those, who feed dogs and crows selflessly, obeying the ordinance of scriptures, do not attain these. Similar, is the case with those, who worship the manes, without any desire for fruits. Their worship, leads them to salvation. Similarly obsequies, such as Nārāyaṇabali and Gayā-Śrāddha (offering of water, food etc., to the Brāhmaṇas in honour of the manes), which are sanctioned by scriptures, are indispensable. These must be performed, so that the soul of the dead persons, may attain higher states, such as salvation etc. Such actions, are sāttvika.

Those, who while performing (yajña) sacrifice, worship Lord Gaṇeśa and Navagraha (nine planets) etc., according to

ordinance of scriptures, without any desire for fruit, actually worship the scripture, in the same way, as a chaste wife of even a demon, attains salvation, not because, she has served her demon-husband but because, she has obeyed the Lord, the saints and the scriptures. In the twenty-fifth verse of the ninth chapter, the worship of gods, has been mentioned to outline the fate of worshippers, while in this verse the worship of gods, has been mentioned to judge, the faith of a worshipper. So the term 'Yajante', has been used here. Thus the Lord, explained that a man worships, a deity according to his conviction, or faith.

Appendix—The 'Sāttvika' persons who worship the gods, go to the gods after death, the Rājasa persons who worship demigods (gnomes) and demons, go to them and the 'Tāmasa' persons who worship ghosts and evil spirits, join the ghosts and evil spirits (Gītā 9/25).

In the Gītā, the term 'Yajña' has a wide range, within which religious sacrifice, charity, austerity, vow and performance of duty etc.,—all are included (Gītā 4/24-25). Therefore here also within the term 'Yajante'—performance of all duties and actions should be included, out of which, Yajña (religious sacrifice) is important. 'Pretānbhūtagaṇāṁścānye'—Our manes are ghosts for others and the manes of others are ghosts for us. Worship to manes is not 'Tāmasika', but worship to ghosts is 'Tāmasika'.



Link:—The Lord in the preceding verses, described those people, who casting aside ordinances of the scriptures, offer worship with faith. They neglect the ordinances because they do not know them. Now He, in the next two verses, describes those who intentionally neglect the ordinances of scriptures, and are also lacking, in faith.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥

aśāstravihitam ghoram tapyante ye tapo janāḥ
dambhāhaṅkārasaṁyuktāḥ kāmārāgabalanvitāḥ
karśayantaḥ śarīrastham bhūtagrāmamacetasah
mām caivāntaḥ śarīrastham tānviddhyāsuraṇīścayān

Those men who perform stern austerities, not enjoined by the scripture, due to hypocrisy and egoism, impelled by desire (lust) and attachment, who torment the elements, in their body, and Me, Who dwell in the body, know these senseless (ignorant) people, to be of demoniacal resolves. 5-6

Comment:—

'Aśāstravihitam ghoram tapyante ye tapo janāḥ'—Those men perform dire austerities which are not sanctioned by the scriptures rather forbidden. It is because of their tāmasika intellect (intellect enveloped in darkness) (Gītā 18/32) that they themselves do not know the ordinance of scriptures. Moreover, they are not prepared to accept those ordinances, and act upon these, even if, those ordinances, are explained to them by some person.

'Dambhāhaṅkārasaṁyuktāḥ'—They, are full of hypocrisy and egoism. They believe, that people who are engaged in adoration, meditation and study of scriptures, are hypocrites. So they also pretend to be, what they are not, and are puffed up with pride, because of their false intelligence, wisdom and knowledge etc. They think that they can bring other people round, to their view-point; and they need not listen to the scriptures, because they possess, enough knowledge.

'Kāmārāgabalanvitāḥ'—The term 'Kāma', stands for lust, for worldly pleasure. They remain engrossed in those pleasures i.e., they remain attached to them. Impelled by the force of desire, they have a thirst for these and so they want to secure and maintain them. Thus, they hanker after worldly pleasure and

prosperity and remain engrossed in them, by regarding these, as the only goal of human life. They have the feelings, that if having obtained this human life, they have not enjoyed worldly pleasure, they are just like beasts. If they have not acquired those materials, for enjoyment, what have they gained? Without those enjoyments, their life has gone in vain. They are always given, to sense-enjoyments. They perform austerities, obstinately with a view to acquire material for worldly enjoyment.

'Karsāyantaḥ śarīrasthaṁ bhūtagrāmam'—They believe, that austerities consist in tormenting the group of five elements (earth, water, fire, air and ether), in their bodies. According to them, austerity means bodily torture.

In the fourteenth, fifteenth and sixteenth verses of this chapter, there is a description of the austerities of the body, speech and mind. There is no mention of physical torture. Austerity is performed very calmly, without tormenting the body. But the austerities, referred to in this verse, are performed by tormenting the body, against the ordinances of scriptures. So these are called violent austerities.

'Mām caivāntaḥśarīrasthaṁ'—They, also torment the Lord, 'Who is lodged in their hearts. As God is seated in their hearts as their very self, so when they torment the self, they torment God. Moreover, they torment Him, by disobeying His teachings.

'Tānviddhyāsuraniścayān'—The Lord, declares that such people should be known to be of demoniacal resolves. Here, the expression 'Āsuraniścayān', does not denote people of ordinary demoniac nature; but those who are extremely demoniac, mean and atheistic.

An Important Fact

In the fourth verse, the term 'Yajante' (worship), has been used, for those people who neglecting the ordinances of scriptures due to their ignorance perform worship, with faith. But here

the term, 'tapyante' (practise), has been used for people, who intentionally neglect the ordinances of scriptures and are also lacking in faith. The reason is, that people of demoniac resolve, attach great importance to violent austerities, according to their own fancy and whims. The mark, of their austerity is tormentation of body. They instead of believing in God, and the scriptures, believe in austerities. They perform, violent austerities against ordinances of the scriptures. They remain hungry, for a long time, lie on thorns or nails bare bodied, stand on one leg only, sit facing fire and perform other violent austerities, of such type, to torment their bodies.

In the twenty-third verse of the sixteenth chapter, it is mentioned that those, who having cast aside, ordinances of scriptures, act under the impulse of desire, attain neither perfection, nor happiness nor achieve the Supreme Goal. It means, that they do not secure the full fruit of their actions, because they attach importance to external activities, instead of internal feelings. But, here people of demoniac resolves, go to the lower wombs and hell, because they are given to hypocrisy and egoism, etc. Moreover, they neither have faith, nor want to listen to ordinances of the scriptures and not act upon these.

In the twenty-third verse of the sixteenth chapter, there is reference to disobedience of the ordinance of scriptures through indifference, in the first verse of this chapter, there is disobedience, through lack of knowledge while, here it is, intentional and wilful disobedience. Here the performance of austerities is made having opposition to faith, the ordinances of scriptures and God, and welfare of the people. Such opposition, is not found among the people of the rājasa and tāmasa dispositions, described at places.



Link:—How to know the faith of a man, who does not offer, any sort of worship! The Lord, explains that it can be judged by the food, which is dear to him.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥७॥

āhārastvapi sarvasya trividho bhavati priyaḥ
yajñastapastathā dānaṁ teṣāṁ bhedamimaṁ śṛṇu

The food, which is dear to all, is also of three kinds. Even so are the sacrifices, austerities and charities. Hear thou, the distinction between these. 7

Comment:—

'Āhārastvapi sarvasya trividho bhavati priyaḥ'—In the fourth verse, the Lord, explained the means of ascertaining the conviction of a person by his sāttvika, rājasa and tāmasa worship. But how to know the conviction of a person who has no faith, and interest, in worship? The answer is, that every person, whether he is a believer or a non-believer, belonging to any sect or religion, has to eat food. So a man's conviction or faith can be known by the food, which is dear to him. By what dishes is a man naturally tempted viz., on hearing, seeing and tasting the food articles, by which the mind is attracted, that will determine, his sāttvika, rājasa or tāmasa, faith.

Some may think that this is a description of three kinds of food. If it is viewed from a gross point of view, the approach may appear correct. But if we ponder over it deeply, it is not correct. This is not description of three kinds of food. But actually it indicates a person's taste for food in order to judge his faith.

The terms 'Sarvasya' (all) and 'Priyaḥ' (dear), have been used to indicate, that each person out of all human beings, wants to eat a particular kind of food—sāttvika, rājasa or tāmasa, which is dear to him. Thus, his nature is inferred from the nature of food he likes and eats. Similarly 'Yajñastapastathā dānam' (sacrifice, austerity and charity)* are also of three kinds. It makes out

* Here the term 'Yajña' stands only for sacrifice, not for all duties or actions that are to be performed because besides the 'Yajña' (sacrifice), austerity

that a person studies books, keeps company, visits places and is engaged in different sorts of activities, according to his sāttvika, rājasa or tāmasa, temperament.

'Teṣāṁ bhedamimam śṛṇu'—Lord Kṛṣṇa asks Arjuna, to note the distinction of sacrifice, austerity and charity, according to a man's temperament. A man, offers charity to a Brāhmaṇa (member of the priest class), while another person offers charity, to a common man. Some keep company with virtuous persons, whose food and conduct etc., are pure, while others keep company with evil persons.*

It means, that people of sāttvika temperament like sāttvika (good) food, company, environment and actions, etc., while people of rājasika (passionate) temperament, have rājasika tastes, and those of tāmasika (ignorant) temperament, like food, company, environment and actions, which are not sanctioned by scriptures.

Appendix—Two kinds of actions are performed by a man according to his temperament—secular and scriptural. Therefore here within 'food', the secular actions (eating, drinking and the way of living etc.,) and within 'austerity, sacrifice and charity' the scriptural actions should be taken (understood).



आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ ८ ॥

āyusattvabalārogyasukhaprītivivardhanāḥ

rasyāḥ snigdḥāḥ sthīrā hr̥dyā āhārāḥ sāt̥tvikapriyāḥ

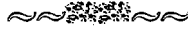
and charity are given. Pilgrimage and fast etc., can also be included in them and they may occupy secondary positions.

* As among animals deer accompany deer, cows accompany cows and horses accompany horses, similarly fools keep company with fools and the learned have friendship with the learned because friendship is maintained among persons of the same temperament and conduct.

The foods which promote life, vitality, strength, health, joy and cheerfulness, which are juicy, bland, nourishing and agreeable are dear to the sāttvika type of people. 8

Comment:—

The foods, which promote life, vitality, strength, purity, health, happiness* and peace, which are sweet and juicy (fruit, milk etc.,) which provide strength to the heart and lungs, and which are oily such as butter, ghee, almonds, cashewnut and raisins etc., are dear to the sāttvika type of men. These can be of four kinds—those which are eaten, are drunk, licked, and those which are sucked. A person, who likes such foods is of sāttvika temperament.



कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

kaṭvamlalavaṇātyuṣṇatīkṣṇarūkṣavidāhinaḥ

āhārā rājasasyeṣṭā duḥkhaśokāmayapradāḥ

Foods which are bitter, sour, saltish, very hot, pungent, dry, scorching and producing pain, grief and disease, are liked, by the rājasika type of persons. 9

Comment:—

Foods which are bitter, such as 'Karelā' and aloe plant, sour, such as tamarind and lemon, saltish, having excessive alkaline and salts, and which are very hot viz., steaming, pungent such as chilies, and dry such as, parched grains (lacking butter, milk etc.,) and which cause burning such as mustard etc.

'Āhārā rājasasyeṣṭā'—Such foods (which are eaten, drunk, licked and sucked), are liked by the rājasika type of persons.

* Though the favourable foods are dear even to the passionate but their love for them will change into poison (18/38). Similarly the ignorant also like them but their liking for them will conduce them to sleep, indolence and heedlessness (entertainment, ill talk and evil habits etc.) (18/39).

Thus a man's faith, is known by the food he takes.

'Duḥkhaśokāmayapradāh'—Such foods, produce pain, grief and disease. When a person eats such food, he experiences pain and a burning sensation, in the throat, tongue and palate etc. He is not pleased, but is rather grieved after eating such foods and these cause sickness, in the body.



यातयामं गतरसं पूति पर्युषितं च यत्।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

yātayāmaṁ gatarasaṁ pūti paryuṣitaṁ ca yat
ucchiṣṭamapi cāmedhyaṁ bhojanaṁ tāmasapriyaṁ

That which is, half-cooked or half-ripe, insipid, putrid, stale, polluted and impure, is the food, dear to the tāmasa. 10

Comment:—

'Yātayāmaṁ'—It means half-cooked, half-ripe, overcooked and overripe food and off-season fruit and vegetables etc., kept usable through refrigeration etc.

'Gatarasaṁ'—The fruits etc., which lose their juice due to exposure etc., of which the essence has been taken out through machinery are 'Gatarasaṁ'.

'Pūti'—Putrid foods, are those of which the smell is offensive, these are onion and garlic etc. Moreover wine etc.,* which are

* In the scriptures a drunkard has been called a great sinner—He who steals gold, he who drinks wine, he who has sexual intercourse with his preceptor's wife and he who murders a Brāhmaṇa—these four are great sinners and the fifth great sinner is he who keeps their company. It means that drinking is one of the worst evils, worse than even the non-vegetarian diet.

The holy water of the Ganges purifies everything. But the goblet is not purified even with it. So how much impure a drunkard is—one can't imagine.

Its preparation involves a lot of violence. It kills the germs of righteousness i.e., the feelings and impressions of righteousness are destroyed by drinking wine and a man has a downfall.

rendered foul, through fermentation, are also putrid.

'Paryuṣitam'—Cooked food, such as vegetables and 'Capātīs', prepared by mixing water and salt, in them which has been kept overnight, is stale. But sweets, prepared from milk, butter, ghee and sugar do not get stale, as they do not get spoiled, when allowed to stay overnight.

'Ucchiṣtam'—Food left over on a plate after a meal or food which is either seen, or smelt or partly eaten, by a cow, a cat, a dog or a crow is called polluted (Ucchiṣtam).

'Amedhyam'—Meat and eggs etc., are impure food, so impure that a man has to take a bath, even if he touches them. The Lord, does not want, even to name articles, of impure food.

'Api ca'—This expression, conveys that besides the above-mentioned foods, all other articles of food forbidden, by the scriptures—such as turnip and carrots etc., are prohibited according to one's stage of life or social order etc., are also included in the tāmāsika food.

'Bhojanam tāmāsapriyam'— Such food is dear to a tāmāsika person. Thus a man's faith is known, by the food, which is dear to him.

Even if sāttvika food, is eaten having attachment for it, becomes rājasika. If it is eaten in excess, it becomes tāmāsika. Similarly, dry or stale food offered to a beggar, is rājasika or tāmāsika. But if the same food is offered to God, with devotion and it is eaten, less than the appetite* by chanting the name of the Lord, it becomes sāttvika.

An Important Fact Pertaining to the Topic

In this context, it seems as if there is a description of three types of food. But actually, it is a description of a person's inclination, which can be judged by the nature of food, which

*The quantity of the food should be moderate, neither more nor less.

is dear to him. The following points, clarify it.

(1) In the seventh verse of this chapter, the Lord uses the term 'Sarvasya', to indicate that all human beings, like three kinds of food, according to their inclination. That inclination, decides a man's conviction. The term 'priyaḥ' (dear), has also been used in the eighth and tenth verses, and 'Iṣṭa' (dear) in the ninth verse, which indicate a man's inclination, or taste. Had there been a context of food, the Lord, instead of using the term 'priyaḥ' (dear) or 'Iṣṭa', would have said, that these are Sāttvika foods, or the tāmasika ones etc.

(2) The second argument, is that while mentioning the sātṭvika food, the Lord first explained the result of taking sātṭvika food, and then sātṭvika food. It is so, because a sātṭvika person, thinks of the consequences of eating a particular food or performing an action, before he eats food, or performs an act.

A rājasika person, first eats food and then thinks, of its adverse effect. So in rājasika food, first there is a description of food and then its result, in the form, the pain, grief and sickness.

As far as the effect of the tāmasika food, is concerned, the Lord has not even mentioned it. It is so, because a tāmasika person, out of delusion does not think of the adverse effect, of the food eaten. He does not think—whether it is earned by fair means or foul, whether it is pure or impure, whether it is sanctioned by scriptures or not. He eats the food, like an animal. It means that he, who eats sātṭvika food, possesses a divine nature, while he, who eats either rājasika or tāmasika food, possesses, a demoniac nature.

(3) Had the Lord described the food, He would have described the food in more details, such as that livelihood, should be earned by honest means; the food should be cooked by wearing clean clothes in a well cleaned and pure kitchen; it should first be offered to God, and then eaten by thinking of Him, and chanting His name. This sort of food, is sātṭvika.

Similarly, He would have described the rājasa food. Livelihood should be earned by fair means or foul, having predominance of pride and selfishness. The food should be eaten for taste and fashion, and it should be eaten by having attachment, to it. This food is rājasika.

In the same way, food is earned by foul means, such as falsehood, fraud, theft and robbery etc., without any sense of purity and cleanliness, in an impure atmosphere, the food items, may be meat and egg etc., no attention is paid to how the food is cooked. One who takes food, does not wash his hands and feet and takes it with his shoes on. No cleanliness is maintained and it is eaten, in an impure atmosphere. Such food is tāmasika.

But here the Lord, has described the foods, which are dear to the sāttvika (good), the rājasika (passionate) and the tāmasika (ignorant), so that their inclinations, or faith could be known.

(4) Besides this, in the Gītā where there is description of food, there is reference only to the eaters, as 'others restrict their food', (4/30), 'Yoga is not for him, who eats too much, but for him who is temperate, in food' (6/16-17), 'Whatever thou eatest' (9/27) and 'He who eats, but little' (18/52).

Similarly, in the seventh verse of this chapter, the term 'tathā (also), denotes that a man performs sacrifice and austerity, and offers charity according to his sāttvika, rājasika or tāmasika, temperament. Similarly, in this chapter from the eleventh verse to the twenty-second verse, also there is description of the nature of those, who perform sacrifice and austerity, and offer charity.

An Important Thought Over Food

In the Upaniṣads, (Parts of different branches of Vedas) it is mentioned 'As is the food, so is the mind'. As the food, a man eats, so is his mind. So a man should eat pure food, because it purifies his mind. The place, seat, scene and atmosphere where he eats, the food should be pure and holy, as these also effect

the mind. Moreover, feelings and thought of a cook should be pure, and good.

Before, having a meal, a person should wash both the hands, both the feet and the mouth. He should sit on a clean and pure seat, with his face towards the east or the north. Then he should offer food to the Lord, by reciting verses—"Whosoever offers to Me with devotion a leaf, a flower, a fruit or water, that offering of love, of the pure of heart I accept" (Gītā 9/26). After this, he should take a little water, on his palm and reciting a verse, "The act of offering is God, the oblation is God. By God, it is offered into the fire of God. God is verily to be attained by him who always sees God in action" (Gītā 4/24), one should drink it. Then, he should put the first morsel of food into his mouth by chanting the name of the Lord. While chewing a morsel, he should recite the sacred mantra (hymn), of sixteen words 'Hare Rāma Hare Rāma, Rāma Rāma Hare Hare, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Hare Hare' (or chant the name of his favourite deity), two times. Thus he chews a morsel thirty-two times, because there are sixteen words in the sacred hymn (formula). Thus, the food becomes digestible and nourishing and one remains absorbed, in the adoration of the Lord by chanting His names, which purify, the food.

If a person, while having a meal has evil propensities, such as hatred, envy, jealousy, fear and greed, his food is not digested well, and he suffers from indigestion. So, while eating food, he should be free from all these evil propensities, and should remain calm and pleased. It is heard, that a dog is allowed to run after a calf before a cow is milked. The cow grows angry, after seeing the dog. That milk is offered to soldiers, so that they may become cruel.

An experiment was made on some horses. Some of them were fed with milk of cows, while others were fed with the milk of buffaloes. The former could cross a stream, while the latter

could not. Similarly, if there is a fight between a bullock and a buffalo, the buffalo defeats the bullock. But if both of them draw a cart in the heat of the sun, the bullock is more active. The reason is that milk of the cow contains sāttvika nourishment.

As good and evil feelings, have their effect on food, so have looks. If an evil person or a hungry dog, has a look at food, it becomes impure. So what to do? He who wants to eat that food, should think that Lord Himself in that form has come to eat the food. So, first he should offer a part of it to Him, and then eat the remaining food himself. By doing so, the food is purified.

Secondly, those who take a share of the calf from the milk of a cow, make the milk impure. If they milk the cow, after the calf has been well-fed, the milk is pure.

The feelings of a person, who eats, and of the person, who offers food, have also their effect, on food. (i) Food which is offered with great pleasure, is of superior quality. (ii) The food offered with pleasure, but the eater thinks that he has saved some money, by receiving free food—it is considered of medium quality. (iii) Food offered with a feeling of compulsion, that he has been forced to offer the food, because someone has arrived, and the eater eats the food having the feeling of selfishness—that food is, of an inferior quality.

In the Gītā it is mentioned, that good persons are devoted to the welfare of all beings (5/25, 12/4). It means that the things and actions of persons, who are devoted to the welfare of other beings, are pure and holy.

The following verses, should be recited when a meal is over—

"All beings come forth from food, food is produced from rain, rain ensues from sacrifice and sacrifice, is born of action. Action has its origin in Brahma (Vedas), and the Vedas spring from the Imperishable (God); therefore the all-pervading (Brahma), ever rests in sacrifice" (Gītā 3/14-15).

Then, in order to digest food he should recite "Becoming the

fire which dwells in the bodies of living beings, and mingling with the upward and downward breaths, I digest the four kinds of food" (Gītā 15/14), and move the navel, with the middle finger slowly.



Link:—Having explained, that the faith of a person can be known by his worship or by the food, which is dear to him, the Lord now explains, the three kinds of sacrifice, by which a man's faith or inclination, is known.

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

aphalākāṅkṣibhīryajño vidhidṛṣṭo ya ijjate
yaṣṭavyameveti manaḥ samādhāya sa sāttvikaḥ

Sacrifice (yajña) which is performed, according to scriptural law, by those, who expect no reward and believe firmly, that it is their duty to offer the sacrifice, is sāttvika (good). 11

Comment:—

'Yaṣṭavyameveti'—Being blessed with human body a man, becomes eligible to perform the sacrifice according to his caste and social order, with a firm belief, that it is his duty to do so, and he should not expect any reward, either here or hereafter. The terms 'eva' (only), and 'Iti' (thus), have been used, to emphasize the fact, that it is his duty and it must be done. He should, have no other consideration, except performance of duty, for duty's sake.

'Aphalākāṅkṣibhiḥ'—A man, expects no reward, either here or hereafter, for sacrifice, which he offers.

'Yajño vidhidṛṣṭo ya ijjate'—The sacrifice, should be offered, according to the ordinance of scriptures.

If he expects no reward, then why should he perform a sacrifice? The Lord, answers 'Manah samādhāya (mind having

reconciled), i.e., it is his duty, to perform it.

What is Sāttvika Sacrifice?

The term 'yaṣṭavyam*', denotes that sacrifices should be offered, as a duty. When a man offers sacrifice having desire of gaining honour, praise and riches here, and heaven and luxuries, in the next birth, he is attached to the sacrifice. But if he performs it, without any kind of reward, his affinity with it is renounced and (in absence of selfishness and pride), his ego is purified.

In it there is a vital point, that when a doer performs an action, he gets affinity with it. An action, is in the image of a doer viz., as is the doer, so is his action. The Lord, in the third verse of this chapter, declares, "As is a man's faith, so is he" and he acts according to his faith. It means, that as affinity of a doer with an action remains, there is every possibility of his getting into bondage. But if he performs an act, as a matter of duty without having any attachment for it, his affinity is renounced and he gets liberated. How is an action to be performed, only for duty's sake? A person, has to do nothing for himself. He should have no affinity, with any object, time and place etc. He should perform his duty, according to the need of the hour. Thus, he will not desire to reap the fruit of action, and will not be bound.

On the other hand, attachment leads him, to bondage. It is declared in the Gītā—"The Yogīs (men of action) perform actions, only with their senses, mind, intellect and body, abandoning attachment" (5/11). It means, that a Karmayogī, should not have any affinity with body, senses and mind. It also implies, that he should not have any affinity, with the ladle, the place and materials for oblation.

Sacrifice, and its fruit, both have a beginning and an end, they appear and disappear, while the soul is imperishable and

* Duty is the action which should be performed, which is according to one's capacity and by which the aim is achieved.

eternal. But, he (the soul) assumes his affinity with actions, and their fruits. Until he renounces this affinity, he gets entangled, in the cycle of birth and death (Gītā 5/12).

Sattvaguna, enables a man to renounce his affinity with the world, and leads him to God-realization, therefore, it is called as 'Sat' or transcendental.* All the qualities of the divine nature are Sāttvika. But a person possessing divine nature realizes God, only when he transcends the three guṇas (modes of nature).



अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

abhisandhāya tu phalaṁ dambhārthamapi caiva yat
ijyate bharataśreṣṭha taṁ yajñaṁ viddhi rājasam

Sacrifice, which is offered in expectation of reward or for the

* In the Śrīmadbhāgavata in the twenty-fifth chapter of the eleventh section besides the three Guṇas there is also the description of the state which transcends the three Guṇas while in the Gītā there is the description of the three Guṇas only. Why is it so when Lord Kṛṣṇa is the speaker in both of them? The answer is that when the sacrifice is performed as a duty (17/11), gifts are made as a duty (17/20) and an action is performed as a duty (18/9), the person has no affinity with actions and their fruits, and so the Sāttvika actions turn into transcendental ones.

At the end of the seventeenth chapter also the Lord while describing the Lord's name 'Sat' out of the three names 'Om', 'Tat', 'Sat', declares that all the actions which are performed for the sake of the Lord become 'Sat' viz., real (transcendental) (17/27). It means that the actions of a Karmayogī become transcendental when he renounces attachment to the actions and their fruits, while the actions of a Bhaktiyogī become transcendental when they are performed for the sake of the Lord. So there is no description of the state which transcends the three Guṇas.

In the Gītā it is also mentioned the Sattvaguna (The mode of goodness) binds (14/6) and those established in Sattvaguna rise to the higher regions (14/18). Why? The answer is that it is not Sattvaguna which binds but it is attachment to it which binds (14/6, 13/21). Similarly the assumption that one is established in Sattvaguna also leads him to bondage (14/18).

sake of ostentation, know, O best of the Bharatas (Arjuna), that such sacrifice is rājasika (passionate). 12

Comment:—

'Abhisandhāya tu phalam'—Sacrifice, which is performed to acquire the desirable and to avert the undesirable, is 'rājasa sacrifice'. If anyone performs a sacrifice, in order to obtain riches, name and fame, honour, obedient servants, sons, family and heaven etc., this is desire, to acquire the desirable. Our enemies should be destroyed; we should never be dishonoured, disrespected and slighted; we should never face unfavourable circumstances—this is desire, to avert the undesirable.

'Dambhārthamapi caiva yat'—Sacrifice which is offered by a man, showing himself off, as a virtuous, good, charitable, righteous and great person for ostentation and for self glorification, is rājasika. It includes sacrifice, offered by people of demoniacal nature, as described in 16/15 and 16/17.

'Ijyate bhārataśreṣṭha taṁ yajñam viddhi rājasam'—Sacrifice offered, in expectation of reward or for ostentation, is rājasika.

Such sacrifice is offered, strictly according to the ordinance of scriptures. The reason, is that if it is not performed according to the ordinance of scriptures, it will not bear full fruit. Similarly, if either the method or the action, happens to be contrary, to the sanctioned one, it will bear a contrary fruit i.e., it may be harmful for the performer. But the person who offers a sacrifice only for ostentation does not care much, about the ordinance of scriptures.

By using the term 'Viddhi', Lord Kṛṣṇa, wants to emphasize the fact that mundane attachment (desire), is the root cause of the cycle of birth and death. So, Arjuna should beware of it.

Appendix—The term 'yat' used in this verse expresses the idea that whatever sacrifice or charity or austerity is done in expectation of reward or for the sake of ostentation is 'Rājasa'.



विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

vidhihīnamasṛṣṭānnam mantrahīnamadakṣiṇam
śraddhāvirahitaṁ yajñaṁ tāmasaṁ paricakṣate

Sacrifice, which is not in conformity with, the ordinances of scriptures, in which no food is offered, no 'mantras' are chanted, no donation is made and which is without faith—that sacrifice, is of the nature of ignorance viz., tāmasika. 13

Comment:—

'Vidhihīnam'—There are different methods, for different kinds of sacrifice, in which there is guidance for the altar, utensils for oblation, direction and seating etc. Similarly, different materials are used, in the sacrifice for different gods and goddesses etc., as in the sacrifice for the Goddess Durgā, the cloth and material of red colour are used. In tāmasa sacrifice, the ordinances are not followed, but are renounced, due to indifference.

'Asṛṣṭānnam'—Tāmasika people, who offer wealth as sacrifice, do not offer food, as charity to Brāhmaṇas, because they think that Brāhmaṇas will become idle, if they get free food and they could not work.

'Mantrahīnam'—In tāmasika sacrifice, sacred hymns are not chanted, as tāmasika people think, that a sacrifice is performed by offering oblation, because it kills germs, and fragrance, spreads. But there is no need for the chanting of sacred hymns.

'Adakṣiṇam'—No sacrificial donations are paid to a priest or Brāhmaṇas, in tāmasika sacrifice, because people of tāmasika temperament, think that they have offered food to them already. If they offer fees to them, they will become idle and lazy, and will create a problem of unemployment, and so on. According to them, such Brāhmaṇas are a burden on the earth. But they do not think that if they do not offer fees or food to the Brāhmaṇas, the Brāhmaṇas may or may not become idle and lazy, but they

themselves will become heedless, by renouncing their duty.

'Śraddhāvīrahitaṁ yajñaṁ tāmasaṁ paricakṣate'—As far as, offering an oblation into the fire, (yajña) is concerned, the tāmasika people think that it is very foolish*, that food articles, such as grain, churned butter, barley, rice, coconut, date, palm etc., which are useful to maintain the body, should be burnt in a fire. If they perform sacrifice, that is only to gain name, fame, honour and praise, without obeying scriptural ordinances, without distributing food, without chanting hymns, and without paying any donations.

They have no faith, either in scripture, or sacred hymns, or sacrifice or its fruit, out of delusion. They act, contrary to ordinance of scriptures. They are just like, the people of the Kali age, who do not believe in caste and social order, and who are engrossed in activities, contrary to ordinances of the scriptures.

In tāmasa sacrifice, a man having cast aside the ordinance of scriptures, acts according to his own sweet will (Gītā 16/23) and it is offered without faith (Gītā 17/28). These two feelings are involved in it. So, he attains, neither the occult power, nor the highest goal, nor even happiness, here or hereafter. He rather descends into the womb of an insect, a bird or a beast or into infernal regions (14/18). Absence of faith, is the cause of their damnation. As they perform forbidden actions, without faith, they must get punishment for it.

* When a farmer mixes the seed in the earth, its production is thousands of times more than the seed sown when the crop is ripe. Similarly the oblation offered by chanting scriptural hymns will certainly bear fruit. So far as the seed mixed in the earth is concerned, it is material as the earth is insentient while the oblation offered into the fire is divine because gods are sentient; and that oblation results in rain which is very useful. Manujī has declared:

"The oblation offered into fire strengthens the rays of the sun and those strengthened rays result in rain (Even the modern scientists accept this fact)."

All beings come forth from food, from rain food is produced (Gītā 3/14) and rain ensues from sacrifice (Gītā 3/14).

In a sacrifice, if the doer, his knowledge, actions, fortitude, intellect, company, the scripture and eatables, are sātṭvika, it is sātṭvika sacrifice, if they are rājasika, it is rājasika sacrifice, and if they are tāmasika, it is tāmasika sacrifice.



Link:—Having explained the three kinds of sacrifice, in the preceding three verses, the Lord, in the next three verses, explains three kinds of penance of the body, of speech and of mind, their differentiation as Sātṭvika, Rājasika and Tāmasika will be explained at a later stage.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥ १४ ॥

devadvijaguruprājñapūjanam śaucamārjavam
brahmacaryamahimsā ca śārīraṁ tapa ucyate

Worship of the gods, of the Brāhmaṇas, teachers, elders and the wise (liberated soul) with purity, uprightness, celibacy and non-violence—this is said to be, the penance (tapa) of the body. 14

Comment:—

'Devadvijaguruprājñapūjanam'—Here the term 'Deva', particularly stands for Lord Viṣṇu, Lord Śiva, Gaṇeśa, Goddess Durgā and the Sun-god, the five chief deities of the category of the Lord. So a devotee, should worship his favourite deity, out of the five, without having any desire for fruit.*

Twelve Āditya, eight Vasus, eleven Rudras and two Aśvinīkumāras—these thirty-three gods, are also included in the term 'Deva'. The gods, who are worshipped in sacrifices, pilgrimages, fasts (vows) on special festivals and occasions, such as sacred-thread ceremony and marriages etc., are also included, in the term 'Deva'. Their worship is sanctioned by scriptures.

* The devotees worship their favourite Deity by regarding Him or Her as the Supreme while the others are regarded as gods by them.

So, they should be worshipped, in accordance with ordinance of the scriptures.

Though the term 'Dvija' (twice-born), denotes Brāhmaṇas, Kṣatriyas and Vaiśyas, but here in the context of worship, it stands only for, the Brāhmaṇas.

Here the term 'Guru' (teachers) stand for parents, elders, preceptors and those, who are senior in age, and superior, learning and social order etc. Obedience and service to them, offering flowers, incense, light and food, to them and steps to please them—all these are included in their worship.

Here the term 'Prājña' (the wise), stands for liberated souls. Their worship, consists in carrying out their orders, following their principles and treating them, with reverence from the heart. In fact, Brāhmaṇas and preceptors are venerable, from a worldly point of view. But a liberated soul, is adorable and venerable, from a spiritual point of view. We should respect them from the core of our heart, rather than externally. Respect which comes from one's heart, is real respect.

Śaucam'—Here the term 'Śaucam' (purity) stands for external purity i.e., purity of the body, with water and earth. External purity, causes internal purity. Through purity, a man realizes that filth in the form of excrement, urine, perspiration, phlegm and spit etc., continuously comes out of the body, though it is purified again and again. Moreover, this body consists of impure bones, flesh and marrow etc. This body is nothing but a factory to produce filth and urine. Being conscious of the impurity and filthiness of the body, a man rises above the body. Having done so, he has no sense of superiority in him, in respect of social order, stage of life, status and position etc. In order to, inculcate these feelings, purity is observed.

These days, some people complain that those who maintain purity, hate others. It is wrong. Maintenance of purity, does not mean hate for others. It merely means, that this body can never

remain pure, though it may be made pure again and again, with water and earth etc.

Learned people regard the body as impure, because it is born of the parent's semen and menstrual discharge, it is nourished by the food eaten, it is full of excrement, urine, spit, saliva and sweat etc., it is mortal, and it is made clean, with water and earth.

'Ārjavam'—It consists, in the absence of crookedness i.e., there should not be any stiffness and twist, in a body. Man who has pride, becomes crooked. So a striver, who wants to attain salvation should renounce pride, by doing so, he develops uprightness.

'Brahmacaryam'—It consists in abstaining from sex. One who observes celibacy, should take the following precautions.

- (i) He should not remember past sexual intercourse.
- (ii) He should not talk to women, with attachment. (iii) He should not joke, with them. (iv) He should not gaze at them.
- (v) He should not talk to them, in loneliness. (vi) He should not think of sexual intercourse. (vii) He should be determined not to indulge in sexual intercourse. (viii) He should not indulge in sexual intercourse.

A person, in the state of celibacy and in retired order (Vānaprastha), and renounced order (Sannyāsa), must preserve his seminal fluid, in action and thought. A householder, can have sexual intercourse with his wife, after the period of the mense every month, according to ordinance of the scriptures. Such a person, who observes this rule, is considered a celibate, even during his family life. A widow, who controls her sex desire, attains the same goal as a celibate does.

In fact, a celibate is he, who is firm in the vow of celibacy (Gītā 6/14). But if there is seminal emission during sleep or because of a disease etc., when a person does not want discharge of semen, it means that he is, firm in celibacy. So a celibate, should have pure feelings and never allow his mind to be diverted, towards a woman. Even if, by chance it is diverted he should

have a firm determination, to observe celibacy.

'Ahimsā'—Total lack of violence is Ahimsā. A man, commits violence out of selfishness, anger, greed and delusion. Usurpation of others property, is violence out of selfishness, hurting or murdering others is violence out of anger, killing an animal, for meat and leather, or murdering a person in order to get money, is violence out of greed, and striking a dog or plucking a branch of a tree or kicking anyone, is violence out of delusion.

'Sārīram tapa ucyate'—Worship of the gods etc., purity, uprightness, celibacy and non-violence—this is penance (tapa) of the body. Pilgrimage, vows and self-control, should also be included in the penance of body. Penance, in which a body is tortured, is not a noble type of penance, because such a person, who performs violent penance, is known to be, demoniac in his resolve (17/6). Noble penance, consists in following the path of self-discipline, according to ordinance of scriptures and family traditions etc., and also in tolerating the unfavourable circumstances happily. It involves, control over the body, senses and mind.

In Yoga, where there is description of its eight parts, there is description of 'Yama', first of all. Yama (self-restraint), consists of harmlessness, veracity (truthfulness), continence, non-stealing and non-acquisition of property (Yogadarśana 2/30). These are also five Niyamas (religious vows). They are purity, contentment, askesis, study of Vedas and self-surrender to God (Yogadarśana 2/32). Out of these two, more importance is attached to Yama, because in it there is control over body, mind and senses etc., while in Niyama, a man has to follow religious vows.*

A layman may regard, bodily torture as bodily penance. But actually having been detached, from the mundane, one who practises self-restraint or renunciation, is superior to him, who

*The demons such as Hiranyakaśipu, Hiranyākṣa and Rāvaṇa etc., possessed Niyamas i.e., they practised religious vows but they had no Yamas viz., self-restraint.

tortures his body, because, peace immediately follows renunciation (Gītā 12/12). External penance, does not lead to God-realization, but it can be conducive to God-realization, through internal purity. So a striver, besides practising Yamas (self-restraint), should also practise Niyamas (religious vow), as and when, required.

Appendix—In the penance of the body, renunciation is important; as in worship there is renunciation of one's superiority complex, in maintenance of purity there is renunciation of indolence and heedlessness, in uprightness there is renunciation of pride, in celibacy there is renunciation of sex, in non-violence there is renunciation of one's own comforts. Thus renunciation involves the penance of the body.



अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्।

स्वाध्यायाभ्यासनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

anudvegakaram vākyaṁ satyaṁ priyahitaṁ ca yat
svādhyāyābhyasanam caiva vāṅmayam tapa ucyate

The spoken words which give no offence, which are truthful, pleasant and beneficial, and the regular study of Vedas—these are said to be, the (tapa) penance of speech. 15

Comment:—

'Anudvegakaram vākyaṁ'—Utterances, which do not cause annoyance and pain, to others, either at present or in future, are called 'Anudvegakaram'.

'Satyaṁ priyahitaṁ ca yat'—Truthful utterance, is that which states the bare facts, in order to, convey to others, the correct idea of what one has actually read, heard, seen or experienced, without having any feelings of selfishness and pride.*

*A man should utter true and pleasant words. He should neither utter unpleasant true words nor pleasant false words—this is eternal Dharma (righteousness) (Manusmṛti 4/138).

Loving, sweet, artless and gentle words, which are free from cruelty, pungency, sarcasm, slander and insult etc., are 'Priya'.

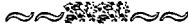
The words, which are altogether free from violence, envy, jealousy and enmity etc., which are full of love, compassion, forgiveness, generosity and good wishes and which do harm to none, at present or in the future, are 'Hita', viz., beneficial.

'Svādhyāyābhyasanam caiva'—A study of the sacred books, such as the Gītā, Rāmāyaṇa and Bhāgavata etc., and explaining these to others, and describing the glories of the characters of the Lord, and His devotees, and narrating these to others, is 'Svādhyāya'.

Recitation of sacred books, such as the Gītā etc., again and again, learning these by heart, and speaking of the names, glories and praises of the Lord again and again, is 'Abhyasana' (practice).

'Caiva'—These two terms, denote the other aspect of penance of speech, such as, not slandering others, not narrating the faults of others, not to indulge in idle talk, and not to study such books, which conduce desire (lust), anger and greed etc.

'Vāñmayam tapa ucyate'—Speech (words), which has all the above-mentioned indication, is a penance of speech.*



मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

manahprasādaḥ saumyatvaṁ maunamātmavinigrahaḥ
bhāvasaṁśuddhirityetattapo mānasamucyate

Cheerfulness of mind, gentleness, calmness and contemplation, self-control, purity of thought—are called, the penance of mind.¹⁶

Comment:—

'Manahprasādaḥ'—Cheerfulness of mind is called 'Manahprasādaḥ'. Cheerfulness, which is caused by contact of

* Sweet (pleasant) words please human beings, beasts and birds. So a man should utter only pleasant words. Why should one show miserliness in speech?

persons, things and circumstances etc., is not permanent, but short-lived. Cheerfulness, which is revealed by giving up evils, remains permanent, and the mind, then becomes serene.

A man's peace of mind is disturbed, when he depends on the perishable worldly persons, such as his wife, sons and other members of the family, as well as, property and riches etc. If, instead of depending on the perishable, he depends only on the Lord, Who is eternal and imperishable, he can never lose, peace of mind.

The methods to remain cheerful—

(i) One should be free, from attachment and aversion, to persons and circumstances etc.

(ii) One should not be partial, out of selfishness and pride.

(iii) One should be full of divine traits, such as compassion, forgiveness and generosity etc.

(iv) One should have feelings for the welfare, of all beings.

(v) One, whose diet is balanced and regular, whose nature favours living in loneliness, who is reserved, who is temperate in sleep and recreation, according to ordinance of scriptures, such a striver, gains cheerfulness of mind, very quickly.

'Saumyatvam'—A person, who remains free from feelings of violence, cruelty, ruthlessness, ferocity, jealousy etc., and who has faith in the Lord's virtues, such as compassion etc., and His omnipresence, possesses gentleness or placidity. His placidity, is not disturbed, even if anyone uses harsh words for him, insults him, accuses him or there is loss in business etc.

'Maunam'—Here, the term 'Maunam', stands for mental penance. Real silence, consists in remaining equanimous in the pairs of opposites, such as favourable and unfavourable circumstances, union and disunion, attachment and aversion, pleasure and pain etc.*

* Here the term 'Maunam' does not stand for absence of speech. Had it been so, it would have been included in the penance of speech.

Constant application of the mind, to the words of saints, to the thought of virtues, glories and character, of the Lord as described in the sacred texts, such as the Gītā, Rāmāyaṇa and Bhāgavata as also to the thought of the welfare and salvation of living beings, is also included in the term 'Maunam'.

'Ātmavinigrahaḥ'—When mind becomes thoroughly disciplined and steady, it is called 'Ātmavinigrahaḥ'. Moreover, real self-control, consists in concentrating the mind and diverting it, as and when a person so desires. It means, that he should not be controlled by the mind, rather he should control it.

'Bhāvasaṁsuddhiḥ'—A pure state of mind, free from selfishness and pride, having the thought of welfare of others, is purity of nature. A man's nature, becomes pure when he thinks of the Lord and depends only on Him, and nature becomes impure, when he depends on the perishable world.

'Ityettatapo mānasamucyate'—Thus penance, which has predominance of mind, is called the penance of mind.

Appendix—A man should remain cheerful even in unfavourable circumstances. He should remain unaffected by circumstances. He should remain placid (gentle), even after hearing the undesirable utterances of others. He should not let the mind be free but make it contemplative because by leaving it free, there is enjoyment of pleasure and it does not become contemplative. He should renounce the 'mūḍha' (deluded), 'kṣipta' (volatile) and 'vikṣipta' (sometimes constant, sometimes volatile) inclinations of the mind. He should never think ill of anyone. All this is penance of the mind.



Link:—Now the Lord, in the next three verses, describes

In the Gītā it is seen that Arjuna puts questions attaching importance to actions while Lord Kṛṣṇa answers attaching importance to feelings. In the fifty-fourth verse of the second chapter Arjuna asked "How does the man of stable mind speak?" The Lord replied that he who is neither happy in favourable circumstances nor unhappy in unfavourable ones, is a sage of stable mind.

while the rājasika and the tāmasika, should be discarded. The reason, is that the former one, is conducive to liberation, while the latter ones, lead to bondage. Therefore, the Lord, has used the term 'trividham' (threefold), in order to explain, that the sāttvika penance, includes the threefold-penance, of the body, mind and speech.

'Sāttvikam paricakṣate'—Penance performed with supreme faith, without expectation of reward, is called sāttvika.



सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

satkāramānapūjārtham tapo dambhena caiva yat
kriyate tadiha proktaṁ rājasam calamadhravam

Penance performed, in order to gain respect, honour and reverence and for the sake of ostentation and which yields an uncertain and perishable fruit, is said to be rājasa (passionate). 18

Comment:—

'Satkāramānapūjārtham tapaḥ kriyate'—People of rājasa temperament, perform sacrifice, in order to win respect, honour and reverence, in society. They expect others to respect them, as men of penance, possessing self-control, truth and non-violence. They perform it, so that people may bow to them, wash their feet, offer flowers and garlands to them, wave lights before them, and touch their forehead with the dust of their feet. During their life, and after death, they may have a funeral procession with grandeur, make monument, and offer flowers, sandalwood paste, water and clothes etc., to monuments.

'Dambhena caiva yat'—Though they have no faith in penances, yet they perform these, for the sake of show. They sit cross-legged, start counting the beads of a rosary and worshipping God, by way of ostentation.

'Tadiha proktam rājasam calamadhruvam'—The fruit of rājasa penance, is said to be uncertain and perishable. It means, that a penance which is performed in order to win respect, honour and reverence bears perishable fruit, while penance which is performed for ostentation, may bear fruit or not, and the ostentation may be, a success or not.

The expression 'Iha proktam,' means that a person gets the reward of the rājasika penance, here in the world. Sāttvika people, go to higher regions—heaven etc., the tāmasika, descend to lower regions—hell etc., while the rājasika, remain in the middle regions (Gītā 14/18). Therefore, rājasika penance, bears fruit here, in the form of respect, honour and praise.

Can a rājasika person perform penance of the body, mind and speech? He can worship the gods, by expecting a reward. He can be gentle and can study scriptures. But he cannot observe celibacy and non-violence. He cannot be placid and cheerful, because projection and distraction of the mind, disturb him, because of his desire. Moreover, how can his nature be pure, when he performs penance, in order to win respect, honour and reverence? So a rājasika person, cannot perform, the threefold penance fully.



मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

mūḍhagrāheṇātmano yatpīḍayā kriyate tapaḥ
parasyotsādanārtham vā tattāmasamudāhṛtam

Penance, performed with foolish obstinacy, with self-torture or causing injury to others, is said to be tāmasika (of the mode of ignorance). 19

Comment:—

'Mūḍhagrāheṇātmano yatpīḍayā kriyate tapaḥ'—In a tāmasika

person, delusion predominates. Such a person performs tāmasika sacrifice, out of delusion and obstinacy, by torturing his own self i.e., body and mind etc.

'Parasyotsādanārtham vā'—Such a person, performs penance in order to cause injury to others, and to destroy them, even if he himself has to suffer. Such a person, can perform penance by tolerating excessive heat and cold and observing fasts also, by his own sweet will.

'Tattāmasamudāhṛtam'—Such penance, which is performed, in order to cause injury to others, is called tāmasika.

[A sātṭvika person, who performs penance with utmost faith, having no desire for its fruit, deserves to be called, a man. A rājasika person, who performs penance in order to win respect, honour and reverence, does not deserve to be called a man, because even birds and beasts, like respect and honour etc., and they have no show or ostentation. The tāmasika people, are inferior, even to birds and beasts, because they cause injury to others even by self-torture while the birds and beasts, do not cause injury to others, suffering self mortification.]

Appendix—In 'mūḍhagrāheṇa' there is unalloyed 'tamoguṇa' (the mode of ignorance), but in 'parasyotsādanārtham', 'rajoguṇa' (the mode of passion) is also mixed. Delusion is 'tamoguṇa' and selfishness and anger etc., are 'rājasa'. Anger evolves from 'rajoguṇa' and then is transformed into 'tamoguṇa'—'krodhād-bhavati sammohaḥ' (Gītā 2/63).



Link:—Now the Lord in the next three verses, mentions the threefold division of charity (gift).

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥

dātavyamiti yaddānam dīyate'nupakāriṇe

deśe kāle ca pātre ca taddānam sātṭvikam smṛtam

A gift, charity which is made, to one from whom no return is expected, with the feeling, that it is one's duty to give, and which is given at a proper place and time and to a worthy person, that gift is held to be Sāttvika (good). 20

Comment:—

Here in this verse, there are two kinds of gifts: (i) A gift is made to one, from whom no return is expected, and regarding it as a duty. (ii) It is made at a proper place and time and to a worthy person.

'Dātavyamiti yaddānam diyate'nupakāriṇe deśe kāle ca pātre ca'—A person, should offer a gift while regarding it, as his duty. He has to give things in charity to others, because he has wrongly claimed these, as his own. One, who has got possession over some things, has responsibility to give these to others. So, he should make a gift without expecting any return, at all, here or hereafter.

Whom should it be given? The answer is, that it should be given to those, who have neither done good to him, nor there is any possibility of getting return in future. It does not mean, that he should not give to those, who have done him good. But it means, that by doing so he should not regard it, as a gift. He cannot repay the debt of persons, who have done good to him, by merely making a gift. So he must help them, without regarding it as a gift (charity). A gift, which is made with expectation of some return, is called rājasika.

The expression 'Deśe kāle ca pātre ca', has a double meaning and both of these should be taken here in this context.

(i) A gift should be made, at a place, where it is needed i.e., it should be made, in the place which is affected (e.g.,) by drought, flood and famine etc. It should be made at a time, when it is needed. It should be made to a needy person.

(ii) It should be made at a place of pilgrimage, such as the Ganges, the Yamunā, the Godāvarī rivers or Kurukṣetra, Prayāga

and Kāśī etc., and on sacred occasions, such as the full moon and the last day of the dark fortnight Śaṅkrānti, (the passage of the sun from one zodiacal sign to another) etc., to a learned person, who is well-versed in the scripture, or to a pious and virtuous, hermit or beggar, or to any other deserving candidate.

'Taddānam sātṭvikam smṛtam'—Such a gift, is held to be sātṭvika. Actually, all things in the universe, are not anyone's personal property, they belong to all the beings. So, a thing should be given to a person who needs it, because he has a claim on it. It should be given to him, because it actually belongs to him. It means that we have assumed, the things which are not ours, as ours. So, we should give these to him, who needs them, with the conviction that actually such things do not belong to us, but they belong to him, who needs them.

Thus a gift, by making which, any connection with the thing gifted, and with its reward, and with the act of making the gift, is totally renounced, is called 'sātṭvika'.

Appendix—This 'Sātṭvika charity' is in fact renunciation. This is not the charity about which it has been said "If you offer charity, it bears its fruit a thousand times", because in it there is affinity with 'the reward of a thousand'. But in renunciation affinity is cut asunder. The charity which is made with the hope of a return becomes 'rājasa'—'yattu pratyupakārārtham' (Gītā 17/21). In order to negate this 'rājasa' notion, here the term 'anupakāriṇe' has been used.

The mode of goodness in the Gītā has been described 'anāmaya' (flawless) (Gītā 14/6) because it is conducive to renunciation. In 'Sattvaguṇa' (the mode of goodness) affinity is renounced; in 'Rajoguṇa' affinity is established; in 'Tamoguṇa' delusion is caused.

* supātrādānācca bhaveddhanāḍhyo dhanaprabhāveṇa karoti puṇyam,
puṇyaprabhāvāt suralokavāsī punardhanāḍhyaḥ punareva bhogī.
kupātrādānācca bhaveddaridro dāridradoṣeṇa karoti pāpam,
pāpaprabhāvānnarakam prayāti punardaridraḥ punareva pāpī.

According to the Gītā, performance of action for the welfare of others is 'Yajña'; to remain cheerful everytime is 'Tapa' and to offer the thing to a person with the conviction that 'it belongs to him', is 'dāna'. The performance of sacrifice; penance and charity with a selfish motive is the demoniac or devilish nature.



यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

yattu pratyupakārārtham phalamuddiśya vā punaḥ
diyate ca parikliṣṭam taddānam rājasam smṛtam

A gift, which is made with the hope of a return or in expectation of a reward, or in a grudging spirit is said to be, rājasika (passionate). 21

Comment:—

'Yattu pratyupakārārtham'—A rājasika gift, is made with the hope of return. Rājasika people, think that if they make a gift to the family priest, of their relatives, the relatives will also give gifts to the former's family priest. Thus, their family priest will get money. Similarly they want to offer a gift to the priest, who is an astrologer, so that he may tell them the lucky moment of the marriage of their sons and daughters, and also of their journey, and business etc. Moreover, they want to make the gift to a priest, who is a physician, so that he may give them valuable medicines. Thus the gift, which is made to expect a return, is called 'Pratyupakārārtha'.

'Phalamuddiśya vā punaḥ'—This gift, is made with a view, that it will bring some unseen reward or heavenly pleasure. Rājasika people, make a gift at places of pilgrimage, (the Ganges, the Yamunā, Kurukṣetra etc., and on sacred occasions, such as the last day of a dark fortnight (Amāvāsyā), the full moon (Purnimā) and eclipses etc., and to deserving learned

priests, who have studied the Vedas. But, because of the desire for reward, it has been called rājasika. So Lord Kṛṣṇa, has not mentioned, that it should be made, at a proper place and time and to a worthy person.

Here, the term 'punah' (then or again), has been used to denote, that such a person first thinks of the man, to whom he is indebted or from whom he expects a reward, and then he makes a gift.

'Dīyate ca parikliṣṭam'—A rājasika gift, is made in a grudging and helpless mood, under compulsion or force. Whatever they give, is given, in a miserly manner, by being grieved, at heart. They believe, that by giving more, the habits of a donee will get spoiled, while they could suffer loss. So, it will be difficult for them, to run their lives smoothly. Thus they make petty gifts, in a higgling way.

'Taddānam rājasam smṛtam'—Such a gift, is said to be rājasika (passionate).



अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

adeśakāle yaddānamapātrebhyaśca dīyate
asatkṛtamavajñātaṁ tattāmasamudāhṛtam

A gift, which is made at a wrong place and time, to an unworthy person, without respect or with contempt, is held to be, tāmasika (of the mode of ignorance). 22

Comment:—

'Asatkṛtamavajñātam'—A tāmasika gift, is made without respect, in a disdainful spirit. When a priest, comes to receive the gift, to the house of tāmasika people, they treat him with contempt and say that he did not come to their house, when his presence was required. Another member of the family says, that

they should not be ensnared by such priests, they should instead give to the poor and the needy. They regard them as a dog, who should be given a morsel of food, otherwise it will bark. Such a gift is called *tāmasa*, because by it ordinance of scriptures and the *Brāhmaṇas* (members of the priest class), are dishonoured.

'*Adeśakāle yaddānam*'—Out of delusion, the *tāmasika* people, do not attach any importance to proper place and time. They say, that they have to make a gift, so it could be made, at any place and time. Thus they offer the gift, by dishonouring the ordinance of scriptures, because they instead of attaching importance to the ordinance of scriptures attach importance to the money.'

'*Apātrebhyaśca diyate*'—The *tāmasika* people, give charity (gift), to an unworthy person, arguing that food given as a gift, will satisfy the hunger of that person also, and so it is, also a virtuous action. Moreover, they assume that the people of the priestly class, have made such rules, to earn their livelihood.

'*Tattāmasamudāhṛtam*'—Such a gift is declared to be *tāmasika*.

Question:—In the *Gītā* it is mentioned, that the *tāmasika* people, go downwards (i.e., into the wombs, of insects, birds and beasts or into infernal regions) (14/18), while in the *Rāmacaritamānasa* it is mentioned, that charity (gift) given in anyway leads to the good. Thus, the two statements seem to be contradictory.

Answer:—*Tāmasika* people go downwards, but this rule is not applicable for gifts, because when a person makes a gift, he has to renounce his affinity for the gift. It is because of this renunciation, that even *tāmasika* charity, is not conducive to hurl one to downward regions. So, a gift has been eulogized, in *Śrīmadbhāgavata* (12/3/18), in *Manusmṛti* (1/86) and also in *Rāmacaritamānasa* (7/103 b). The reason, is that a person who has even little renunciation, cannot have a downfall.

Secondly, in this *Kali* age, when the hearts of people have become very impure, a concession has been granted by the Lord, that charity (gift) given in any form, leads a man to the good.

By making gifts, a man develops this trait, in his nature and that trait, will lead him to the good. So a gift should be made even without respect. So a saint has interpreted the expression 'Śraddhayā deyamaśraddhayādeyam,' that a gift should be offered with reverence, but it should be offered even, if there is no reverence.

An Important Fact In Connection With Gifts

A gift of food, water, clothes and medicines should be made to a needy recipient, without much thinking, whether he is worthy or unworthy, and whether the place and time, are auspicious or not. Offer food, to a hungry man, water, to a thirsty person, clothes to the naked and medicines to the sick. Similarly, the act of freeing a man from fear and torture etc., is a gift of fearlessness, which should be made. These gifts, are to be made, according to the need of the moment.

One point is to be kept in mind, that an unworthy person, should be given only so much of food and water, that he may not die of starvation or thirst. If he is given more, he may again indulge in sins, such as violence etc.

A devotee, beholds His Lord in all beings. So he worships his Lord, by performing his duty, instead of giving charity (gift), to a person (Gītā 18/46). It means, that a devotee's activities, are connected with God.

Gifts and Their Fruits

In this chapter from the eleventh to the twenty-second verses, the sāttvika sacrifice, penance and gift, are included in divine nature, while the rājasika and tāmasika, are included in demoniac nature.

The fruit of rājasika sacrifice, penance and gift, can be divided into two parts—seen and unseen. The seen fruit, can further be divided into two parts—immediate and future. The

immediate fruit of rājasika food, is that it satisfies hunger, while its remote fruit, is that it causes diseases. Similarly, the unseen fruit can also be divided into two parts—here and hereafter. As sacrifice, which is performed for the sake of ostentation (17/12), the penance which is performed, in order to win respect, honour and reverence (17/18) and a gift which is made with the hope of a return (17/21), bear fruit here.* But, if these are performed, in order to attain heaven, they bear fruit, hereafter. Rājasika sacrifice, which is performed for its fruit (17/12), and the gift made for a reward (17/21) can bear fruit, here as well as, hereafter. Out of those, who perform sacrifice, in order to attain heaven (2/42-43; 9/20-21) and those who perform sacrifice, penance and make a gift, for ostentation, respect, honour, reverence and reward, follow the cycle of birth and death.† But the tāmasika people who perform tāmasika sacrifice and penance (17/13, 19) have a fall (14/18), into the foulest hell (16/16), into demoniacal wombs (16/19) and go down, to the lowest state (16/20).

Those, who go to heaven, as the fruit of their sacrifice, suffer from envy, jealousy and vanity there‡. Śatakratu, the king of

* The future fruit of the seen and the fruit here of the unseen of the rājasika mode though seem similar yet are different. As the food will bear fruit in the form of diseases, that is future fruit of the seen. But the sacrifice which is performed so that a son may be born bears fruit here in the form of the birth of a son by turning itself into fate. So it is the fruit here of the unseen.

† If the rājasika people's ostentation is excessive (17/12, 18), it may be conducive to hells.

‡ In heaven also there are three categories—high, middle and low. Those who belong to the high category have vanity, because they are superior to the other two types and they are envious of those who are of the same category.

Similarly those of middle class are proud as they consider them superior to those of the low class and have a burning sensation having seen the superior heavenly luxuries of those of the high class.

In the same way those of the low class are envious and jealous of the other two classes as well as of their own class and they are proud when they think of those who have not attained heaven.

gods, is pained, because of atrocities of demons. Moreover, he has a burning sensation, in his heart when he beholds anyone performing penance, because he thinks that the person is doing so, in order to usurp his throne. Now, the question arises, why has he to suffer this burning sensation, when he is purged of those sins, which are obstacles to heavenly enjoyment (9/20). The answer is, that it is the fruit of his violence of animals, which he commits, while performing sacrifice.

Secondly, all actions performed with an interested motive, are tainted with some blemish, as fire is clouded by smoke (18/48). When all action are clouded by defects, there should be many more defects, in the actions which are performed for their fruits. So, in the scriptures, it is mentioned that after performing a sacrifice, the person should express penitence. But through penitence, all the sins do not perish; their signs are left, in the same way, as dirt remains in the threads, even when a cloth is washed with soap. So, even the gods such as Indra, has to suffer, by facing unfavourable circumstances.

Actually, all defects perish, only when a person discharges his duty, without expecting any fruit and surrenders those actions, to God. When he realizes that he is only God's, all his sins of millions of ages immediately disappear.* Lord Rāma in the Rāmācaritamānasa declares, "As soon as, a being has an inclination for Me, his sins of millions of ages, disappear."

Thirdly, Arjuna asked Lord Kṛṣṇa, "By what is a man,

Their residence (of the three categories) in heaven is not permanent because they have to return to the world of mortals when their merits are exhausted (Gītā 9/21) and they remain worried after thinking of it.

*The evils such as envy and jealousy etc., are not the fruit of actions of the past but they develop because of the impurity of heart. When a man performs actions prescribed by the scriptures in order to reap their fruit, his heart is partially purified which leads him to the heaven and heavenly pleasures. But when a man has the only aim of God-realization, his heart is thoroughly purified.

impelled to commit sin, as if by force, against his will?" Lord Kṛṣṇa replied, "It is desire (craving), it is wrath, born of the mode of passion" (3/37). It means, that it is desire born of the mode of passion, which forces a man, to commit, sins. So rājasika sacrifice, which is performed with a desire for its fruit, may involve sins.

Persons, who perform rājasika and tāmasika sacrifice, are of demoniac nature, while persons who perform sāttvika sacrifice have divine nature. But if a person, is attached to traits of divine nature, this attachment too binds him (Gītā 14/6).

Appendix—In the scripture it is related that in Kali age, offering charity is the only 'Dharma' (righteousness), therefore charity given in any way, leads to salvation. It means that in Kali age, performance of virtuous actions such as sacrifice, charity penance and vow (fast) etc., according to the ordinance of the scripture, is difficult; therefore a person should inculcate the habit of giving gifts to others without hoarding them for himself. So charity should be certainly made somehow or the other.



Link:—In the fifth verse of the sixteenth chapter, divine virtues, have been said, to be conducive to liberation, and the demoniac to bondage. Now, the Lord starts the next topic. Those sāttvika persons, who having possessed divine nature, perform sacrifice, penance and offer charity, may commit an error (by feelings, method and action). So what should be done, to rectify that error?

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

om tatsaditi nirdeśo brahmaṇastrividhaḥ smṛtaḥ
brāhmaṇāstena vedāśca yajñāśca vihitāḥ purā

"Aum (Om), Tat and Sat"—This has been declared to be the

triple designation of Brahma. By that, were created at the cosmic dawn, the Brāhmaṇas, the Vedas and the sacrifices (yajñas). 23

Comment:—

'Om tatsaditi nirdeśo brahmaṇastrividhaḥ smṛtaḥ'—Om, Tat and Sat—these are the three names of God, (These three names will be explained in the next four verses).

'Brāhmaṇāstena vedāśca yajñāśca vihitāḥ purā'—God at the beginning of the creation, created the Vedas, the Brāhmaṇas (persons of the priest class) and the sacrifices. The methods of performing sacrifices (which also include penance and charity), are explained in the Vedas; those who perform those sacrifices are Brāhmaṇas, and the acts that are performed, are sacrifices.

If there be any defect in the performance of sacrifice and penance or offering of charity, how to rectify the flaw and render it perfect? Utter the name of God (Om or Tat or Sat) the flaw will be rectified, and defect will be rendered perfect. As a cook, while kneading finds more water in the flour, he adds some more flour to it and thus he sets it right. Similarly a person, who performs virtuous actions, such as sacrifice and penance, etc., but finds any defect in those rites, he chants these names of the Lord and that recitation of Names corrects the defect.

Appendix—In 'Mahānirvāṇa tantra' it is mentioned—

om tatsaditi mantreṇa yo yatkarma samācaret,
grhastho vāpyudāsīnastasyābhiṣṭāya tad bhavet.
japo'homāḥ pratiṣṭhā ca saṃskārādyakhilāḥ kriyāḥ,
om tatsanmantranīṣpannāḥ sampūrṇāḥ syurna saṃśayaḥ.

(14/154-155)

'om tat sat'—By uttering this sacred text whatever action a householder or a sage begins, with it he gets the desired fruit. All the actions such as utterance of the Lord's holy names, sacrifice, Pratiṣṭhā ceremony and rites etc., become successful by uttering the sacred text—om, tat, sat, there is no doubt about it.



तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

tasmādomityudāhṛtya yajñadānatapaḥkriyāḥ
pravartante vidhānoktāḥ satataṁ brahmavādinām

Therefore, starting with the word 'Om', initiating acts of sacrifice, gift and penance, as enjoined in the scriptures, is always undertaken by followers of the Vedas. 24

Comment:—

'Tasmādomityudāhṛtya yajñadānatapaḥkriyāḥ pravartante-vidhānoktāḥ satataṁ brahmavādinām'—The believers, who specially have faith in the Vedas, attach the greatest importance to the holy name, Om. They perform sacred acts, such as sacrifice, penance etc., which are sanctioned, by scriptures, by uttering this name Om. As a cow cannot become pregnant, without a bull, the recitation of Vedic chants cannot bear fruit, without uttering the holy name, Om.

Why is the holy name Om uttered first of all? The reason is that Om, the Praṇava was revealed first of all. From Praṇava Gāyatrī (the Vedic metre), was revealed. From Gāyatrī, the three Vedas Ṛk, Sāma and Yajur were revealed. So 'Om' is the root of Gāyatrī, and the Vedas. Therefore, all the Vedic rites are performed, by uttering the holy name Om first.



तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥

tadityanabhisandhāya phalaṁ yajñatapaḥkriyāḥ
dānakriyāśca vividhāḥ kriyante mokṣakāṅkṣibhiḥ

With the initial use of the word 'Tat,' the acts of sacrifice, penance and the various acts of charity are performed by the seekers of salvation, without aiming at the rewards. 25

Comment:—

'Tadityanabhisandhāya phalaṁ yajñatapahkriyāḥ dānakriyāśca vividhāḥ kriyante mokṣakāṅkṣibhiḥ'—All actions, such as sacrifice, penance and gifts etc., should be performed, in order to please God, without expecting any reward whatsoever. Every action, has a beginning and an end. Similarly, there is union and disunion, of its fruit. But the Lord ever remains the same, without undergoing any kind of change. So, the expression 'Tat' denotes, that the Lord ever remains, the same while the expression 'Anabhisandhāya phalaṁ', denotes that all actions, and their fruits, are perishable. So a striver, should ever remember the everlasting Lord, and he should never aim, at the perishable rewards.

We cannot behold the Lord, Who ever pervades everywhere, because we assume the kaleidoscopic and perishable world, as real. So a striver, by having the aim of God-realization, and renouncing the feelings of 'Tness and 'Mineness', should perform, the acts of sacrifice, penance and gift, by regarding them as His own, with the power given by Him, for His sake only. This is the real achievement of human life. So a striver, has to realize God, Who is known as 'Tat', and he has to renounce affinity, for the world which seems real.

Devotees of the Lord, uttering other names of the Lord such as Rāma, Kṛṣṇa, Govinda, Nārāyaṇa, Vāsudeva and Śiva etc., begin their acts. All these names also denote the term, 'Tat'.

Seekers of salvation, perform various acts of sacrifice, penance, gift, pilgrimage, meditation, trance, chanting and study of scriptures etc., for the Lord's sake by obeying Him, to please Him. The reason is, that all bodies, organs, minds, hearts, souls etc., and also we belong, to the Lord. Thus our so-called, property and riches, also belong to Him. So we belong to God and God is ours and with this conviction, all actions, should be performed, to please Him, only.

Appendix—The Lord by the term 'tat' (that) referring to

distance and invisibility means that the Supreme Person is 'alaukika' (unearthly)—'uttamaḥ puruṣastvanyaḥ' (Gītā 15/17). The Supreme Person (God) is not an object to be reflected upon, but is an object of faith and belief.



Link:—Having explained the two names, 'Aum' (Om) and 'Tat' of the Lord, in the twenty-fourth verse and the twenty-fifth verse respectively, now He explains, the third name of God 'Sat', in the next two verses, in five different senses.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

sadbhāve sādhubhāve ca sadityetatprayujyate
praśaste karmaṇi tathā sacchabdaḥ pārtha yujyate

The word 'Sat' is used in the sense of Existence Absolute and saintliness; and so also, O Pārtha (Arjuna), the word 'Sat' is used, in the sense of a praise-worthy, act. 26

Comment:—

'Sadbhāve'—The existence of God, is known as 'Sadbhāva'. The Lord, Who is without attribute and endowed with attributes, Who is formless and also with form, and His incarnations such as Viṣṇu, Rāma, Kṛṣṇa, Śiva, Śakti (Durgā), Gaṇeśa and Sun-god—all are included with in, 'Sadbhāva'. Thus the Lord, Who ever exists everywhere, and Whose names, forms and sports, are innumerable, is 'Sadbhāva', (reality).

'Sādhubhāve'—The noble dispositions, of the mind, such as compassion and forgiveness etc., which have been described in various spiritual disciplines of different sects and which are conducive to God-realization are included in 'Sādhubhāve', (goodness).

'Sadityetatprayujyate'—The term, 'Sat', is used in the sense of Existence Absolute and goodness. It means that the term 'Sat',

is used for the Lord, Who is permanent and unchanging and for, the divine traits such as truth, forgiveness, generosity and renunciation etc., which are helpful in God-realization.

'**Praśaste karmaṇi tathā sacchabdaḥ pārtha yujyate**'—All noble deeds, which are conducive to God-realization, are said to be praiseworthy. Similarly, all other rites, such as initiation of sacred thread, marriage etc., as well as, charity and construction of wells, temples, hospitals etc., which are sanctioned by scripture, are included in 'Praśaste karmaṇi' (praiseworthy acts). The word 'Sat', is used, in the sense of all these praiseworthy acts.

Appendix—Existence of God is called 'sadbhāva' which never ceases to be—'nābhāvo vidyate sataḥ' (Gītā 2/16). Generally all believers accept that there has always been a singular power which is above all, is the controller Supreme and is also immutable. How can the universe, which is kaleidoscopic and which disappears, be said to be 'is (existent)' or permanent? The reason is that the world, which is perceived and known by senses and intellect etc., neither existed in the past nor will exist in future and at present is also perishing—this is everyone's experience. The senses and intellect etc., by which the world is perceived and known also belong to the same class to which the world belongs. Even then it is surprising that the world in spite of being non-existent ('not') appears to be existent ('is') and permanent (constant). Had the universe really existed, it would have not changed; and when it changes, it means that it is non-existent. Therefore in fact this existence, instead of being of the world and of the body, is of God, in Whose light the non-existent world appears to be existent ('is').

The noble dispositions of the mind are called 'sādhu bhāva'. The term 'sat' has been used for noble dispositions because they are conducive to God-realization. The noble dispositions viz., virtues and good conduct are divine traits (divine nature). The divine nature is 'sat' (real) while the demoniac nature is 'asat' (unreal). All the means which lead to salvation are 'sat'

and all the actions which are conducive to bondage are 'asat'. All evils and misconduct are 'asat' while their renunciation is 'sat'. Renunciation of the 'asat' (unreal) is 'sat' and acceptance of the 'sat' is also 'sat'. In fact as much need as there is of the renunciation of the unreal, so much need is not there of owning (adopting) the real. Without renouncing the unreal, the real tacked from outside does not subsist. But by renouncing the unreal, the real is revealed. Therefore by renouncing the unreal, the real is realized.

All the virtuous actions ordained by the scriptures such as sacrifice, penance, charity, pilgrimage, vow or fast, worship and marriage etc., being praise-worthy are 'Satkarma'. But if these praise-worthy actions have no affinity with God, they instead of being called 'sat' (the real), remain merely actions ordained by the scriptures. Though devils and demons also perform virtuous actions such as penance etc. Yet they lead to bondage and become 'asat' actions because they are performed with a selfish motive and are meant to harm others (Gītā 17/19). By those actions even if the Abode of Brahmā is attained, they have to return there from (Gītā 8/16). Men, who work for God-realization, don't meet with an evil end (Gītā 6/40) because its fruit is 'sat' (real). The actions which are performed for the welfare of all beings, by renouncing selfishness and pride, are indeed praise-worthy 'Satkarma'.



यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

yajñe tapasi dāne ca sthitiḥ saditi cocyate
karma caiva tadarthīyaṁ sadityevābhidhīyate

Steadfastness in sacrifice (yajña), penance and charity are also called 'Sat', as also, any action for the sake of the Supreme, is called, 'Sat'. 27

Comment:—

'Yajñe tapasi dāne ca sthitiḥ saditi cocyate'—Steadfastness (faith), in praiseworthy action, such as sacrifice, penance and gift etc., is called 'Sat'. So steadfastness in sāttvika sacrifice, sāttvika penance and sāttvika gifts, alongwith, promptness in their performance, is called 'Sat Niṣṭhā' (Real faith).

The term 'Ca' (and), denotes that besides steadfastness, as mentioned above, faith in selfless service, hospitality, obedience, truth, chastity, pilgrimage and performance of one's duty, according to one's caste, creed and social order etc., is known as, real faith.

'Karma caiva tadarthīyaṁ sadityevābhīdhīyate'—Besides these noble deeds, there are two kinds of acts—the mundane and the spiritual.

(1) All the acts of earning one's livelihood according to one's caste and social order, such as teaching, business and farming etc., and also eating, drinking, sitting, standing, walking, awaking and sleeping etc., are mundane.

(2) Meditation, adoration, utterance of the Lord's name, loud chanting and listening to the glories of the Lord, and the saints, etc., are spiritual acts.

If both these activities, are performed with reverence and faith, without expecting any reward by giving up one's comfort, only for the Lord's sake, they become 'Sat'. Such acts having affinity with God, Who is Real, are included, in divine nature, which leads to salvation.

If a piece of a pot is put into fire, the fire converts it into its own form. It is the speciality of fire, that the shred takes the form of fire. Similarly action, which is performed for God, becomes Godly i.e., that action leads to God-realization. In fact, an action by itself is insignificant, but because of its performance for God, it has gained significance.

The Lord, by the term 'Tadarthīyam' means to say that all spiritual practice of a striver, who wants only God-realization or salvation, without having any craving even for the highest heavenly enjoyments, becomes 'Sat'. In this connection, the Lord mentions that that none, who works for self-redemption or God-realization meets with an evil destiny (Gītā 6/40). Not only this, but He also declares—the seeker of Yoga of equanimity, also transcends the fruit of actions performed with some motive, as laid down in the Vedas (Gītā 6/44). The reason is, that actions perish by bearing fruit, but the spiritual practice (act) done, for the sake of the Lord, does not perish, rather it becomes 'Sat' (Real).

Appendix—In the twenty-fifth verse of this chapter, there is mention of the performance of actions without aiming at the rewards—'anabhisandhāya phalam'. Now here is mention of the performance of actions for the sake of the Supreme. Those who want to attain salvation, act without aiming at the reward—'moksakāṅkṣibhiḥ' (Gītā 17/25) and those who want to attain devotion, perform all actions for the sake of God (Gītā 9/26—28).

The action which is connected with God becomes, 'sat' viz., bears 'sat' fruit and also the action by renouncing affinity with the 'asat' becomes 'sat'.



Link:—In the preceding verse, the Lord declared that acts performed for the Lord's sake, become 'Sat' (Real). Now, the question arises, what is the result of acts which are not performed, for the Lord's sake (i.e., which are performed without faith in Him).

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

asraddhayā hutam dattam tapastaptam kṛtam ca yat
asadityucyate pārtha na ca tatpretya no iha

Whatever oblation is offered, whatever charity (gift), is given, whatever penance is performed and whatsoever, is done, without faith, is called 'Asat', O Arjuna, it is of no avail here or hereafter. 28

Comment:—

'Āsraddhayā hutam dattam tapastaptam kṛtam ca yat'—If acts of sacrifice, penance and charity, which are sanctioned by scriptures, are performed without faith, these are called 'Asat'. Demonic people, do not believe, in the next world (hereafter), rebirth, righteousness and God. They act against scriptures. Sacrifice and penance, performed by them, are against the ordinance of scriptures.

Now the question arises as to why they perform sacrifices and penance, when they have no faith in them. The answer is, that they perform these to win praise, regard and honour.

'Asadityucyate pārtha na ca tatpretya no iha'—An action, such as sacrifice etc., which is performed without faith, is called 'Asat'. It is useless in this life, as well as, in the next. If actions are performed, expecting a reward, with faith, according to the ordinance of scriptures, they bear fruit here, in the form of riches, prosperity, obedient sons and chaste wife etc., and hereafter, in the form of the attainment of heaven etc. If they are performed, without expecting any reward, with faith and in accordance with scriptures, these having purified the heart and lead to God-realization. But if these are performed without faith, they are of no avail, either in this world, or in the next world.

Now, a question arises, that sinful acts such as injustice, tyranny, fraud, falsehood and forgery etc., should not bear any fruit, because these are performed, without faith and the person, does not expect any reward. The answer is, that they bear fruit, because whatever action is performed with attachment, bears fruit, even though the doer (agent) does not want it. So, people

of demoniac nature, go to demoniac wombs, and to hell.

Any simple and insignificant act, if it is performed, without expecting any reward, for the Lord's sake, becomes 'Sat', and leads to God-realization. But, if an important act, such as sacrifice and penance, is performed with faith, and according to the ordinance of the scriptures in expectation of reward, it perishes, by bearing fruit and does not lead to God-realization. If an act is performed without faith, it becomes 'Asat' i.e., it does not bear any fruit, here or hereafter. It means, that in God-realization it is faith (feelings), not an act, which has predominance.

Sadbhāva (existence of God), Sādhubhāva (noble dispositions of the mind), noble deeds, steadfastness in 'Sat', and actions for the sake of the Supreme—these five are called 'Sat', as these are conducive to God-realization.

Why do acts without faith become 'Asat'? The Lord, by His grace has described virtuous actions, in the scriptures, so that a man by performing these, may attain God-realization. But those actions turn to be 'Asat', when these are performed without faith. Their faithlessness should induce the people to hell etc., but because actions performed by them, are good (virtuous), so their actions are of no avail, i.e., they do not bear any fruit, and this is punishment, for such people.

It is proper, on the part of a man, that he should perform acts of sacrifice, penance, gift and pilgrimage etc., which are sanctioned by scriptures, with faith, having no expectation for fruit. The Lord, by His special grace, has bestowed upon us this human body, so that we may perform virtuous actions, with faith for the Lord's sake. Those actions, will prove to be useful for the welfare of all beings, here as well as, hereafter. So, such noble actions should be performed with faith, in order to please God.

Appendix—In the expression 'kṛtaṁ ca yat', chanting and loud

chanting the holy names of God will not be included because in them there is affinity with God, so they are not actions, but they are worship to 'God'.



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥ १७ ॥
Om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ
yogaśāstre śrīkṛṣṇārjunasaṁvāde śraddhātrayavibhāgayogo
nāma saptadaśo'dhyāyaḥ

Thus with Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the supreme, the science of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this the seventeenth discourse is designated:—

"The Yoga of Division of the Threefold faith.,"

In this chapter, faith has been divided into three kinds—sāttvika (good), rājasika (passionate) and tāmasika (ignorant or dull). One, who knows the threefold faith, in the right perspective, will possess good faith and renounce, the passionate and the dull ones. As soon as, he renounces the two (because of his good faith), he realizes his real and eternal affinity, with God, which is natural. So the discourse has been designated: "The Yoga of Division of the Threefold faith."

Words, letters and Uvāca (said) in the Seventeenth Chapter

(1) In this chapter in 'Atha saptadaśo'dhyāyaḥ' there are three words, in 'Arjuna Uvāca' etc., there are four words, in verses there are three hundred and thirty-eight words and there are thirteen concluding words. Thus the total number of words, is three hundred and fifty-eight.

(2) In this chapter in 'Atha saptadaśo'dhyāyaḥ' there are eight letters, in 'Arjuna Uvāca' etc., thirteen letters, in the verses there are eight hundred and ninety-six letters and there are fifty-one concluding letters. Thus the total number of letters, is nine hundred and sixty-eight.

Each of the verses, in the chapter consists of thirty-two letters.

(3) In this chapter the term 'Uvāca' (said) has been used two times—'Arjuna Uvāca' and 'Śrībhagavānuvāca'.

Metres Used in the Seventeenth Chapter

Out of the twenty-eight verses of this chapter, in the first quarter of the third verse 'ma-gaṇa' and in its third quarter 'bha-gaṇa' being used there is 'saṁkīrṇa-vipulā' metre, in the first quarters of the tenth and twelfth verses and in the third quarters of the twenty-fifth and twenty-sixth verses, 'na-gaṇa' being used there is 'na-vipulā' metre; in the first quarters of sixteenth and seventeenth verses, 'ma-gaṇa' being used there is 'ma-vipulā' metre; in the third quarter of the eleventh verse, 'bha-gaṇa' being used there is 'bha-vipulā' metre; and in the first quarter of the nineteenth verse 'ra-gaṇa' being used there is 'ra-vipulā' metre. The remaining nineteen verses, have the characteristics of right, 'pathyāvaktra' Anuṣṭup metre.



Eighteenth Chapter

INTRODUCTION

The Lord, in the thirty-ninth verse of the second chapter referred to Sāṅkhyayoga (the Discipline of Knowledge) and Karmayoga (the Discipline of Action). These two very disciplines were mentioned in the third verse of the third chapter as Sāṅkhya Niṣṭhā and Yoga Niṣṭhā. Arjuna wanted to know these two paths (Disciplines). But, as Lord Kṛṣṇa could not get an opportunity to explain divine nature and demoniac nature, from the seventh chapter to the fifteenth chapter, so Arjuna could not express his curiosity, from the third chapter to the seventeenth chapter.

Having mentioned the two paths, in the third verse of the third chapter, Lord Kṛṣṇa in the first verse of the fourth chapter, explained that He taught the imperishable Yoga, to the sun-god. Arjuna asked Him, how he could believe, that He taught the Yoga to the sun-god because His birth, came later, while the birth of the sun-god was earlier. The Lord in response to his question talked of His divine births (incarnations) and the Tattva of Karmayoga. In the thirty-fourth verse of the fourth chapter, He directed him to gain, that knowledge from men of wisdom, by obeisance, by questions and by service to them. Again, in the forty-second verse of the fourth chapter, He commanded him to establish himself in Yoga viz., Karmayoga (in the form of even-mindedness). So Arjuna, at the beginning of the fifth chapter, asked Lord Kṛṣṇa which of the two, the path of knowledge or the path of action (Karmayoga), was decidedly better, for him. The Lord, answered his question, in the fifth chapter and started the sixth chapter on his own.

In the thirty-third and the thirty-fourth verses of the sixth chapter, Arjuna put a question on restlessness (fickleness) of

mind. The Lord, answered his question in brief. Arjuna, from the thirty-seventh to the thirty-ninth verses, put the question, "What fate does a striver, whose mind wanders away from Yoga (at the time of death), failing to attain perfection in Yoga, meet with?" The Lord, answered the question in the sixth chapter. In the last verse of the sixth chapter, the Lord declared his devotee the best Yogī among all the Yogīs. The Lord, started the same topic in the seventh chapter, where he described devotion, in particular.

Lord Kṛṣṇa, at the end of the seventh chapter, while describing His entire form, used the terms Brahma and Adhyātma etc. So at the beginning of the eighth chapter, Arjuna put seven questions for the clarification, of those terms. The Lord, answered the first six questions in brief, while He explained the seventh question—how He is to be realized at the time of death, in detail. Then He described the topic, which was left, in the seventh chapter, in the ninth chapter and upto the eleventh verse of the tenth chapter. Arjuna, was very much pleased, when he heard in the ninth, tenth and eleventh verses of the tenth chapter, of the devotees and the Lord's compassion to them. So Arjuna, from the twelfth to the eighteenth verses, praised Him and prayed to Him to tell him in detail about His power of Yoga and His glories. Having described His important glories, at the end of the tenth chapter, He declares, "What need is there, O Arjuna, for the detailed knowledge ? I stand, supporting the whole universe, with a single fragment of Myself." Hearing these words Arjuna, prayed to Him to reveal to him His cosmic form. Having revealed His cosmic form, the Lord declared, that by unswerving devotion He can be seen and known and even merged into.

At the end of the eleventh chapter the Lord explained the merits of devotion and before that also He explained the merits of the worship of His absolute aspect (4/34—37; 5/13—26; 6/24—28 and 8/11—13). So Arjuna at the beginning of the twelfth chapter asked, "The devotees who with their minds constantly fixed in You adore You and again those who worship the Imperishable

and the Unmanifested—of these two, who are better versed in Yoga?" In response to his question Lord Kṛṣṇa, explained devotion and devotees, in the twelfth chapter, while worship of the Imperishable and the Unmanifested, in the thirteenth and the fourteenth chapters. In the twenty-first verse of the fourteenth chapter, Arjuna asked, "What are the marks of him, who has transcended the three modes of nature? What is his conduct and how does he get, beyond the three modes?" So the Lord explained the marks and conduct of such a transcendental person, and also explained, exclusive devotion, as the means to attain that state. The Lord, started the fifteenth chapter, in connection with His exclusive devotion. At the end of the chapter, He declared that a person who knows Him, as the Supreme Person worships Him, with his whole being (heart or spirit). He means that persons of divine nature, worship Him. It connotes, that persons of demoniac nature, do not worship Him. Before this chapter also, in the fifteenth verse of the seventh chapter and in the twelfth verse of the ninth chapter, demoniac nature, while in the thirteenth verse of the ninth chapter, divine nature have been described, in brief. So the Lord, started the sixteenth chapter, to explain divine nature and demoniac nature in detail and explicitly.

Arjuna, put the question, at the beginning of the seventeenth chapter, on faith which was in connection with the Lord's declaration, which he made, in the last but one verse, of the sixteenth chapter. The Lord, answered his question by describing the faith, of three kinds in the seventeenth chapter. Now Arjuna, expresses his desire to know severally, the truth about the two paths of knowledge and of action, which were mentioned by Him, in the third verse of the third chapter.

अर्जुन उवाच

सन्न्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १ ॥

arjuna uvāca

**sannyāsasya mahābāho tattvamicchāmi veditum
tyāgasya ca hr̥ṣīkeśa pṛthakkeśiniṣūdana***

Arjuna said:

O Mighty-armed, O Inner-controller of all, O Slayer of Keśi, I

*On the basis of what Lord Kṛṣṇa has answered to Arjuna's curiosity, his other curiosities can be guessed. They are as follows—

(a) Sannyāsasya mahābāho tattvamicchāmi veditum:—

(1) What is Sannyāsa?

Freedom from egoistic notion (notion of doership), and untaintedness of reason (18/17).

(2) What are the characteristics (marks), of a Sannyāsī?

He should be free from attachment, non-egoistic, full of resolution and zeal, and unaffected by success or failure (18/26).

(3) What (spiritual) discipline, should a Sannyāsī follow?

He should be endowed with a pure intellect, he should resort to dispassion, dwell in solitude, restrain senses, body, speech and mind and so on (18/51—53).

(4) How should he conduct himself?

He should perform action, without a sense of doership, and being free from attachment, and aversion (18/23).

(5) How does he see beings?

He sees, the one imperishable Being (God) in all beings, undivided in the divided (18/20).

(6) What is its fruit?

To enter into the Supreme (18/55).

(b) Tyāgasya ca hr̥ṣīkeśa pṛthakkeśiniṣūdana—

(i) What is relinquishment?

Performance of duty by relinquishing attachment to actions and their fruit (18/6).

(ii) What should a relinquisher relinquish i.e., his characteristic?

He should relinquish, the fruit of action (18/11).

(iii) How should he perform his duty or what discipline should he follow?

He should perform his duty, by renouncing attachment and fruit (18/9).

(iv) How should he conduct himself?

Neither aversion to disagreeable action, nor attachment for agreeable action (18/10 first half).

(v) How should he perform his duty?

He should perform it merely, because it should be performed (18/9).

(vi) What is its fruit?

To get established in God (18/10 2nd half).

desire to know severally, the true nature of Sannyāsa (Sāṅkhya yoga) and of Tyāga (Karmayoga). 1

Comment:—

'Sannyāsasya mahābāho tattvamicchāmi veditum tyāgasya ca hr̥ṣīkeśa pr̥thakkeśiniṣūdana'—While addressing Lord Kṛṣṇa as 'Mahābāho', Arjuna means to convey that being omniscient, He is able to explain all the topics. So He should satisfy his curiosity in such a manner, that he may understand the topic easily.

By addressing Him as 'Hr̥ṣīkeśa,' Arjuna means that He is the Lord of senses, and inner-controller, of all beings. So He should explain to him everything in connection with the nature of 'Sannyāsa', and 'Tyāga', even if he does not demand.

By using the term 'Keśiniṣūdana' he means, that as He frees His devotees, from all troubles and problems, He should also remove his doubts.

Generally, a curiosity is expressed with two purposes, (i) to translate it into practice, (ii) to understand the principle. Those, who want to understand the principle, can become learned by possessing bookish knowledge, and can even write books, but they cannot attain salvation. But those, who after understanding principle, translate it into practice, can attain salvation.*

Arjuna also expressed the curiosity, so that, having known the principle, he may translate it into practice.

The term 'Sāṅkhya' used in the expression 'Eṣā te'bhihitā sāṅkhye' (Gītā 2/39) has been termed 'Sannyāsa', here. The Lord, regards the terms 'Sāṅkhya' and 'Sannyāsa' as synonyms—as in the second verse of the fifth chapter, He uses the term 'Sannyāsaḥ', in the fourth and the fifth verses the term 'Sāṅkhya', while in the sixth verse again 'Sannyāsa'. Therefore here also 'Sāṅkhya', has been termed 'Sannyāsa'.

Similarly the term, 'Yoga' used in the expression 'Buddhiryoge

* Having known the unreal as unreal a man cannot attain the real, so long as he does not fix 'Realization of the real' as the topmost aim of his life.

tvimārṇ śṛṇu' (Gītā 2/39) stands for the term 'Tyāga', used here. The Lord regards the terms 'Yoga' and 'Tyāga', as synonyms as—'Saṅgaṁ tyaktvā', in the forty-eighth verse of the second chapter and in the fifty-first verse of the same chapter 'Phalaṁ tyaktvā', in the third verse, of the third chapter 'Karmayogena yoginām', in the twentieth verse of the fourth chapter 'Tyaktvā karmaphalāsaṅgaṁ', in the fourth verse of the fifth chapter 'Yogau', in the fifth verse, 'Tadyogairapi gamyate,' in the eleventh verse, 'Saṅgaṁ tyaktvā', and in the twelfth verse 'Karmaphalaṁ tyaktvā', and in the twelfth verse of the twelfth chapter 'Tyāgāt'. All these expressions have been used for 'Karmayoga'. Therefore, Arjuna has used the term, 'Tyāga' for 'Yoga' i.e., the Discipline of Action, here.

In fact, Sannyāsa, consists in renouncing one's affinity completely with matter through discrimination, while 'Tyāga', consists in giving up attachment for actions and their fruits. He, who does not get attached to actions and their fruits, is said to have attained to Yoga (6/4).

Appendix—At the beginning of the third chapter, Arjuna in a complaining mood told Lord Kṛṣṇa his confusion between Karmayoga and Jñānayoga; at the beginning of the fifth chapter he wanted to know which of the two Yogas was better and here he wants to know the true nature of the two.



Link:—In response to Arjuna's curiosity, the Lord, in the next two verses, cites four different views of other thinkers, on the subject of Sannyāsa and Tyāga.

श्रीभगवानुवाच

काम्यानां कर्मणां न्यासं सन्न्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥

śrībhagavānuvāca

**kāmyānām karmanām nyāsaṁ sannyāsaṁ kavayo viduḥ
sarvakarmaphalatyāgaṁ prāhustyāgaṁ vicakṣaṇāḥ
tyājyaṁ doṣavadītyeke karma prāhurmanīṣiṇaḥ
yajñadānatapaḥkarma na tyājyamiti cāpare**

The Blessed Lord said:

The wise, understand by Sannyāsa, the giving up of all actions, prompted by desire; the learned, declare the abandonment of the fruits of all actions as Tyāga. Some philosophers declare, that actions should be given up as an evil, while others say, that acts of sacrifice, charity and penance, are not to be given up. 2-3

Comment:—

These are the four views of the men of wisdom—

(1) 'Kāmyānām karmanām nyāsaṁ sannyāsaṁ kavayo viduḥ'—Some men of wisdom, declare that Sannyāsa means, the giving up of all actions prompted by desire, to gain, the favourable and to get rid of, the unfavourable.

(2) 'Sarvakarmaphalatyāgaṁ prāhustyāgaṁ vicakṣaṇāḥ'—Some learned people, declare that abandonment of fruits of all actions, is relinquishment i.e., 'Tyāga' (relinquishment), consists in performing actions, without desire for fruits.

(3) 'Tyājyaṁ doṣavadītyeke karma prāhurmanīṣiṇaḥ'—Some men of wisdom, declare that all actions, should be given up, as an evil.*

(4) 'Yajñadānatapaḥkarma na tyājyamiti cāpare'—Some philosophers declare, that other actions may be given up, but sacrifice, gift and penance, are not to be given up.

The above-mentioned, four views can be divided into two parts—the first and the third divisions are in connection with 'Sannyāsa' (Sāṅkhyayoga), while the second and the fourth

* According to the Samskrta grammar, the term 'Doṣavat' has a double meaning—all actions should be given up as an evil and evil actions should be given up. But here according to the men of wisdom, the former meaning is appropriate.

divisions, are in connection with 'Tyāga' (Karmayoga). But in these two similar divisions also, there is a little difference. In the first division, actions prompted by desire, are to be given up, while in the third division all the actions are to be given up. Similarly, according to second opinion, there is abandonment of the fruit of actions, while according to the fourth one, other actions except sacrifice, gift and penance, are to be abandoned.

How is the Lord's view superior to those of other thinkers is discussed as follows:—

(1) '**Kāmyānām karmaṇām nyāsam sannyāsam**'—Here, all actions prompted by desire are given up,* yet there remain obligatory actions, of daily routine and also those that are performed on special occasions or at places of pilgrimage etc. Therefore this view is not perfect, because in it, neither the renunciation of doership, has been mentioned nor has it been mentioned, that one gets established, in the self. But in the Lord's view, both these factors are involved. In the seventeenth verse of this chapter, there is mention of the renouncement of doership, when the Lord declares, "He, who is free from egoistic notion

* Actions are divided into five kinds—

(1) '**Nityakarma**'—The daily activities as enjoined by the scriptures such as prayer in the morning, noon and evening known as 'Sandhyā' and recitation of 'Gāyatrī mantra' (the sacred Vedic hymn) etc.

(2) '**Naimittikakarma**'—The actions which are performed, on account of some place of pilgrimage or special occasions etc., are called 'Naimittikakarma'. Actions sanctioned by scriptures, at the places of pilgrimage such as Prayāga, Naimiṣāranya and Puṣkara etc., and on occasions, such as on the days of eclipses, full moon and dark fortnight (Amāvāsyā) and the eleventh day of every fortnight (Ekādaśī), as well as on the birthday and day of marriage etc., are included in this category.

(3) '**Kāmyakarma**'—The religious rites, performed in order to gain praise, honour, son, riches, fame etc., and to get rid of diseases, poverty and other undesirable circumstances etc., are known as 'Kāmyakarma'.

(4) '**Prāyaścittakarma**'—Actions which are performed, in order to get rid of the sins of present or the past, are called actions of repentance i.e., 'Prāyaścittakarma'.

(5) Necessary (obligatory) actions—The profession, such as farming, business, service etc., as well as actions as eating, drinking, sleeping, awaking etc., are regarded as necessary (obligatory) actions, of daily routine.

and whose intelligence is not tainted." Similarly, he remains established in the self, has been explained, when he declares, "He may kill all these people, he does not kill, nor is he bound."

(2) 'Tyājyaṁ doṣavadityeke'—In this view of the men of wisdom, it is said that all actions should be given up, as an evil. But all actions cannot be renounced (Gītā 3/5), and even the body cannot be maintained, without action (Gītā 3/8). So the Lord, has called this sort of renunciation of one's duty, as rājasika and tāmasika (18/7-8).

(3) 'Sarvakarmaphalatyaṅgam'—In this first view of relinquishment, there is relinquishment of fruit i.e., relinquishment of desire.* Relinquishment of attachment cannot be included in it, because by doing so, the view of the men of wisdom and the view of the Lord become one. The Lord declares, "Duties must be performed, relinquishing attachment to action and to its fruit" (Gītā 18/6).

(4) 'Yajñādānatapaḥkarma na tyājyaṁ'—Sacrifice, charity and penance, are not to be given up. But besides these three, there is no mention of other actions, which one performs according to one's caste and social order etc., whether they should be performed or not. So this view is imperfect. According to view of the Lord, all duties and pious acts such as pilgrimage etc., must be performed relinquishing, attachment and fruit (18/5-6).



Link:—Having cited the four views of the men of wisdom, on the subject of Sannyāsa and Tyāga, in the preceding two verses,

* Where there is mention of relinquishment of fruit, there it should be regarded as the relinquishment of the desire for fruit, because the fruit cannot be relinquished. Every action, bears some fruit or the other. When a farmer farms a field, it will bear fruit, either desirable or undesirable. Similarly a businessman, may gain or lose, as fruit of business. Thus success or failure, is the fruit of action. But when a man relinquishes desire, his affinity for fruit, is automatically renounced (Gītā 18/12). Therefore, the Lord, has advised to remain even-minded in success, and failure, and this even-mindedness is called 'Yoga' (Gītā 2/48). This even-mindedness, means that the person should not be attached, to fruits of actions.

the Lord now, in the next three verses declares, the final truth on relinquishment (Tyāga).

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ ४ ॥

niścayaṁ śṛṇu me tatra tyāge bharatasattama
tyāgo hi puruṣavyāghra trividhaḥ samprakīrtitaḥ

Hear from Me the conclusion or the final truth about relinquishment, O best of the Bharatas (Arjuna); 'Tyāga', O best of men, has been declared, as threefold.* 4

Comment:—

'Niścayaṁ śṛṇu me tatra tyāge bharatasattama'—Lord Kṛṣṇa asks Arjuna to hear from Him, His view on relinquishment, first.

'Tyāgo hi puruṣavyāghra trividhaḥ samprakīrtitaḥ'—The Lord addressing Arjuna, as the best of men, says that relinquishment has been declared to be of three kinds—sāttvika (good), rājasika (passionate) and tāmasika (ignorant). According to the Lord, the sāttvika relinquishment, is real relinquishment. But, in order to show the superiority of sāttvika relinquishment, He has mentioned the passionate and the ignorant forms, of relinquishment, also.

In discussing the threefold relinquishment He wants to convey, that a striver should adopt only sāttvika, relinquishment, by giving up the rājasika and the tāmasika, ones.



यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

* The Lord has explained the final truth about relinquishment in the fifth and the sixth verses while the threefold relinquishment has been explained from the seventh to the ninth verses.

As the Lord discriminates between the soul (the real) and the body (the unreal) first of all (2/11—30) because the discrimination is very necessary for a Yogī, similarly here he begins the topic of relinquishment of the desire of fruit and attachment to action regarding it as indispensable for Yogīs.

**yajñadānatapaḥkarma na tyājyaṁ kāryameva tat
yajño dānaṁ tapaścaiva pāvanāni manīṣiṇām**

Acts of sacrifice, charity and penance are not to be given up, but should be performed; for these, (sacrifice, charity and penance) are purifiers of the wise. 5

Comment:—

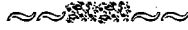
'Yajñadānatapaḥkarma na tyājyaṁ kāryameva tat'—Here, the Lord has supported the view of the men of wisdom, (18/3). He does not criticize any opinion, in harsh words. He takes the right view of other thinkers, and adds his own belief to it. Here He supports the view of other thinkers, that sacrifice, gift and penance should not be abandoned. He adds His own opinion that these should be performed, because they are purifiers of the wise.

'Yajño dānaṁ tapaścaiva pāvanāni manīṣiṇām'—Here the term 'Caiva', denotes that besides acts of sacrifice, gift and penance, other acts of daily routine, in connection with body and occupation etc., should also, be performed as they are purifiers of the wise. Men, who endowed with equanimity, renounce the fruit of action, are wise (Gītā 2/51). Even such men of wisdom, are purified by acts of sacrifice, gift and penance etc. But the same acts, lead those to bondage, whose senses are not under control, and who perform acts, in order to enjoy pleasure.

In this verse the Lord, in the first half has used the compound expression 'Yajñadānatapaḥkarma', while in the second half, He has given these as separate terms 'Yajño dānaṁ tapaḥ.' Why? He wants to convey in the first half, that acts of sacrifice, gift and penance should not be abandoned but surely performed, while in the second half He means to say, that each of these acts is purifier of the wise.

Appendix—The term 'manīṣi' means thoughtful. The actions which are performed, for the welfare of others, without having any selfish desire, are purifiers viz., they having removed evils, bad conduct and sins etc., are conducive to great Bliss. But if those actions are performed in order to satisfy one's own desire and to do ill of others, they cause impurity viz., cause horrid

suffering here as well as hereafter.



एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

etānyapi tu karmāṇi saṅgaṁ tyaktvā phalāni ca
kartavyānīti me pārtha niścitaṁ matamuttamam

But, even these actions also as other duties should be performed, giving up attachment and desire, for fruits. This, O Pārtha (Arjuna), is My decisive and firm belief. 6

Comment:—

'Etānyapi tu karmāṇi saṅgaṁ tyaktvā phalāni ca kartavyānīti me pārtha niścitaṁ matamuttamam'—Here the term 'Etāni', denotes acts of sacrifice, gift and penance, mentioned in the preceding verse, while the term 'Api', denotes other acts in connection with, one's occupation such as business and farming etc., bodily acts, such as eating, drinking, walking, sitting and sleeping-waking etc., in accordance with, scriptural injunctions and other necessary acts, of daily routine. If actions are performed, without having any desire and attachment, for the welfare of others, the flow of actions is towards the world viz., actions are not for one's own self-interest at all, these are totally for the good of others. Thus we get united with God. But if they are performed with attachment and desire, for fruit etc., these lead to bondage and not allow the individuality to vanish.

In the Gītā, in certain contexts, there is mention of relinquishment of attachment, while in others, the Lord talks of relinquishment, of fruit of actions. Here, in this verse, both are mentioned together. It means, that where there is a mention of the one, the other should also be presumed. So a striver, should neither be attached to action, nor to the fruit, of actions. By doing so his attachment for the mind, intellect, senses, body and other possessions, is shaken off (Gītā 5/11).

Attachment is subtle, while desire for fruit of action, is gross.

The attachment of sentient soul, to insentient and perishable world, leads the soul to its birth, in good and evil wombs (Gītā 13/21). As soon as this attachment is relinquished, a striver, realizes his natural detachment.

Philosophers differ, in their views about the universe. Some of them regard it as unreal, like a dream, others hold it, as kaleidoscopic like a body, while still some others believe, in its existence, like water, which always remains in the form of snow, cloud, vapour etc., but never perishes. Thus they hold different views. But they all agree, that perishable matter has no affinity, with the imperishable self. Sō a striver, instead of being entangled in discussions and arguments, whether matter is real or unreal, or beyond the real and the unreal etc., should give up affinity, with the universe, an evolute of Matter. In fact, the universe including, this body is ever undergoing a change, while the soul ever remains the same, without any modifications. A striver, has to realize this fact.

Whatever circumstances, we are placed in, are the fruits of actions performed, in the past; and actions we are performing now, will bear fruit, in future. So a striver, should neither be attached to persons and things he possesses, nor have a desire for what he expects to receive, in future. He should not have any desire, for fruits.*

Why should, the desire for fruits of actions be given up? The reason is, that actions have a beginning and an end and so has their fruit. So desire and attachment, for the fruit should be given up. Actually, there is no attachment, in the self, it is merely assumed.

In reality we cannot give up, what is ours and also cannot give up, what is not ours. We cannot give up the self, as fire cannot give up heat, and light. We also cannot give up the things belonging to others in this world. We can give up things, which

*The term 'Phalāni' has been used in plural number because such people expect the fruit in the form of comforts, luxuries, praise, honour and fame etc., here and in heaven hereafter. According to the opinion of the Lord, desire for all these fruits should be renounced.

are not ours but we have only assumed these as ours. We have assumed matter and its evolute, and the body as ours. So we have to give up this assumption.

A man, should discharge his duty, very carefully and promptly, by giving up attachment and desire, for fruits, according to the ordinance of scriptures, whether it is significant or insignificant. The reason is, that when we are not concerned with its fruit, no question arises, whether the action is trivial or significant, and whether it bears meagre or rich fruit. An action, appears to be superior or inferior, due to desire for fruit, while in Karmayoga, the desire for fruit, is to be renounced. A follower of the Discipline of Action, performs action to get rid of attachment. In the Gītā, it is mentioned, "Action is said to be the means of the sage, who wishes to attain to Yoga (in the form of equanimity)" (Gītā 6/3), "Not by non-performance of actions does a man, attain freedom from action" (Gītā 3/4). When he performs action for himself, he gets attached to it. So a striver, following the path of action, performs actions for the welfare of others. With his physical body, he does good to others, with his subtle body he thinks, of the welfare of others, and with the causal body his trance, is also meant for the welfare of others. By doing so, his attachment for action, is easily wiped out. Attachment is the only obstacle to God-realization. As soon as a Karmayogī, gets rid of this attachment, he realizes God automatically (Gītā 4/38).

The term 'Kartavya', stands for action which we can perform, which must be performed and which is conducive to perfection. The aim of this human life, is to attain perfection, not to enjoy pleasure or suffer pain. Even other beings, such as birds, beasts, creepers, moths, trees and plants etc., come across favourable and unfavourable circumstances, in the form of pleasure and pain. But they do not know what actions, they must perform. Moreover, they have got no right, to attain perfection. The Lord, declares that this is His decided view, in which there is no room for doubt, and also this is His best view, which is perfect, according to scriptures and which is conducive to perfection.

Appendix—In this verse there is mention of relinquishment of

attachment to actions as well as to their fruit—both. Attachment to action and to its fruit is the main bondage, having relinquished which a man attains Yoga viz., becomes Yogārūḍha—‘yadā hi nendriyārtheṣu na karmasvanuṣajjate’ (Gītā 6/4).

Virtuous actions performed in only a disinterested way lead to salvation. But if virtuous actions are performed with an interested motive, they are conducive to bondage—‘ābrahma-bhuvanāllokāḥ punarāvartino’rjuna’ (Gītā 8/16).



Link:—The Lord, in the fourth verse of this chapter, declared relinquishment, to be threefold. So, in the next three verses, He describes them.

नियतस्य तु सन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

niyatasya tu sannyāsaḥ karmaṇo nopapadyate
mohāttasya parityāgastāmasaḥ parikīrtitaḥ

Verily, the renunciation of any duty that be prescribed, is not proper. Its abandonment (tyāga) through delusion (ignorance), is declared to be tāmasika (of the mode of ignorance). 7

Comment:—

[The Lord, describes the threefold relinquishment, because Arjuna wanted to abandon his duty (Gītā 2/5). So Lord Kṛṣṇa, by explaining the threefold relinquishment wanted to warn Arjuna and other human beings, that one should not abandon one's duty, but should abandon attachment to it and also, it's fruit. This abandonment, is called sāttvika abandonment, which leads a man, to freedom from worldly bondage.

Also, the Lord, in the seventeenth chapter described faith and food etc., of three kinds. So here also, He describes abandonment of three kinds.]

'Niyatasya tu sannyāsaḥ karmaṇo nopapadyate'—The Lord in the preceding verse, explained His decisive and firm belief.

But this *tāmasika* abandonment, is quite contrary and inferior, to that. So the term 'tu' (verily), is used here.

Duty that ought to be discharged, must be discharged. One's profession, according to one's caste and social order, hospitality, sacrifice, prayer and recitation of *Gāyatrī* mantra (the sacred Vedic hymn) and such other acts, should not be abandoned. Such abandonment if resorted to, is *Tāmasika* and, is the abandonment of ordained duty (*Niyata Karma*).

'*Mohāttasya parityāgastāmasaḥ parikirtitaḥ*'— Abandonment of any such act, out of delusion (ignorance), is declared to be *tāmasika*. Not to attend, an urgent meeting or divine discourse, not to attend to sick parents; not to attend the court, at the right time and such other negligence, out of heedlessness, idleness and laziness, are examples of *tāmasika* abandonment.

What is the difference between '*Vihita Karma*' and '*Niyata Karma*'? All actions, which are sanctioned by scriptures, are called '*Vihita Karma*'. All those actions sanctioned by scriptures cannot be performed, by a person because there is mention of several fasts, on all dates and days. If a man observes all those fasts, when will he have meals? But, out of those action sanctioned by the scripture, the duty that ought to be done, according to one's caste, (social order), stage of life and circumstances, is called '*Niyata Karma*'. All the occupations of the four castes (*Varṇas*)—*Brāhmaṇa*, *Kṣatriya*, *Vaiśya* and *Śūdra*, are included in the '*Niyata Karma*'.

If one's duty is abandoned, out of delusion, it is *tāmasika* abandonment, and if it is abandoned, in order to gain pleasure and rest, it is *rājasika* abandonment. But if the duty is discharged by abandoning the desire for fruit and also attachment to it, it is *sāttvika* abandonment. It means, that a *tāmasika* person gets entangled in delusion, a *rājasika* in comforts and luxuries, while a *sāttvika* person, discharges his duty carefully, without expecting any reward. A person abandons his affinity, with actions and their fruits, because of this *sāttvika* nature or *sāttvika* abandonment,

not the rājasika and the tāmasika ones. In fact, the latter two, are not abandonment, in the true sense of the word.

A layman regards abandonment of actions, as real abandonment. But according to Lord Kṛṣṇa, real abandonment consists in abandoning attachment, and desire, which lead to bondage (Gītā 13/21).

If external abandonment, is regarded as the real abandonment, every dead person should attain salvation, because he abandons all the worldly possessions, as well as his body and he does not even remember, them. Therefore internal abandonment of attachment and desire etc., is real abandonment, which frees a man, from bondage.

Appendix—A man is more responsible to discharge his prescribed duty than to perform actions sanctioned by the scriptures. As the act of ‘watching’ by a watchman and ‘the supply of water’ by a water-hut-man are their duties—‘niyata karma’ for which they are specially responsible. If a person abandons his duty, he is considered very much guilty for it. Renunciation of one’s duty leads to commotion. Therefore a person should not abandon his duty whether he is paid more or less for it or whether it provides him more comfort or less comfort. In these days there is disorder in the society because people don’t discharge their duty. If a person does not discharge the duty allotted to him, what will be its consequences for him? If the duty is abandoned, out of delusion, it is Tāmasa abandonment and such a person sinks downwards to lower births and lower regions—‘adho gacchanti tāmasāḥ’ (Gītā 14/18).



दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

duḥkhamityeva yatkarma kāyakleśabhayātyajet
sa kṛtvā rājasam tyāgaṁ naiva tyāgaphalaṁ labhet

He, who abandons action, because it is painful or from fear

of physical suffering, does not gain the reward of relinquishment by practising such rājasika abandonment. 8

Comment:—

'Duhkhamityeva yatkarma'—Rājasika people, think that all the acts of sacrifice, penance and charity etc., sanctioned by the scriptures, are painful because in performing these, there are so many restrictions. Moreover, a lot of money has to be spent. They hold this opinion, because they have no faith in the scriptures, the next world, and the actions prescribed by scriptures.

'Kāyakleśabhayāttyajet'—Rājasika people, think that in the performance of actions sanctioned by scriptures, and the social decorum, they have to suffer hardships, by foregoing bodily comfort.* They feel dependent and sad, while discharging their duty, according to their caste (social order), and stage of life, and in obeying their parents, teachers and masters. But, they feel independent and happy, while they work according to their own will. They do not want to be governed, by scriptural ordinances. They want to lead a lazy, idle and carefree life of a Sādhu, or a pensioner, by abandoning household affairs, which involve physical and mental effort.

Here, a doubt arises, that in gaining true knowledge, there is mention of perception, of evil and pain (Gītā 13/8) while, here it is mentioned, that action which is abandoned, because it is painful or from fear of physical suffering, is rājasika relinquishment, and here, relinquishment of action is forbidden. These two statements seem contrary. The clarification is, that these are not contrary, but the topics are different. There, it is mentioned, that one should perceive evil and pain, in pleasure and so should abandon, pleasure. But here, it refers to performing, one's duty. So duty must not be relinquished, rather it must be performed. Perception of evil and pain, in pleasure develops dispassion, which leads to God-realization, while relinquishment of one's duty, because

* A man feels physical suffering because of his attachment to the body and the sense of mine with it.

it is painful or full of physical suffering, leads to bondage (Gītā 3/9). Fruit of both the rājasika and tāmasika relinquishment, is tāmasika, which leads people to sink deeply (Gītā 14/18).

Now a question arises, that a devotee, who attends divine discourses and listens to glories of the Lord, develops dispassions and so he renounces daily duties and is absorbed in devotion, and adoration, should his relinquishment not be regarded as rājasika? No, actually it is not so, because God-realization, is the aim of human life. So if a striver, renounces other action, and is engaged in devotion and adoration etc., he performs his real duty. He cannot indulge in heedlessness, and indolence. But, those who practise rājasika or tāmasika relinquishment, will indulge in evil propensities, such as heedlessness and indolence etc., because they are interested in pleasure.

'Sa kṛtvā rājasam tyāgam naiva tyāgaphalam labhet'—Peace, immediately follows, renunciation. But a rājasika person, does not attain peace, as fruit of his relinquishment, because, his relinquishment is meant to gain rest, comfort and luxuries etc., as this can be seen, even in animals. So, such a person instead of attaining peace, has to receive punishment, as a fruit of neglect, of his duties.

Appendix—Renunciation leads to 'Supreme Peace'—'tyāgācchāntiranantaram' (Gītā 12/12) and the fruit of attachment is 'pain'—'rajasastu phalam duḥkham' (Gītā 14/16). A person possessing the mode of passion does not attain peace, the fruit of renunciation; but certainly suffers pain, the fruit of attachment.



कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

kāryamityeva yatkarma niyataṁ kriyate'rjuna
saṅgaṁ tyaktvā phalaṁ caiva sa tyāgaḥ sāttviko mataḥ

But, he who performs a prescribed duty (obligatory action),
O Arjuna, because it ought to be done, abandoning attachment

and also the desire for fruit, that relinquishment, is regarded as *sāttvika* (good). 9

Comment:—

'*Kāryamityeva yatkarma niyatam kriyate'rjuna*'—Here, the particles 'Iti', and 'Eva', have been added to the term '*Kāryam*', which denote that the prescribed duty is only to be performed, without any selfish motive, or desire for its fruit. By doing so, the doer's affinity with action, is renounced. So action (duty), does not lead him, to bondage. He is bound, only if he is attached, to action and its fruit, (*Gītā* 5/12).

All duties, which have been prescribed by the scriptures, according to a person's caste, social order, position and circumstances etc., are included in the '*Niyata Karma*'. He should discharge those duties, very promptly and enthusiastically, abandoning idleness, laziness and heedlessness. So the Lord, in the context of the Discipline of Action, has used the term '*Samācara*' (perform efficiently), (*Gītā* 3/9, 19).

'*Saṅgam tyaktvā phalaṁ caiva*'—He should not be attached to actions, or the means (instruments) of actions, nor should he have desire, for the fruit.

'*Sa tyāgaḥ sāttviko mataḥ*'*—*Sāttvika Tyāga*, consists in relinquishing attachment for action, its fruit and also the desire, for its fruit. In *rājasika* relinquishment, actions are abandoned, because these are painful, and they cause physical suffering; in *tāmasika* relinquishment, actions are abandoned, out of delusion,

* In the *Gītā* where there is description of the three modes of nature (7/12; 14/5—18, 22; 17/1-2, 8—13, 17—22 and 18/20—28, 30—35, 37—39) the order is *Sattva*, *Raja* and *Tama*, while here the order is reversed. The reason is—(i) If the Lord after the sixth verse (in the seventh verse) had described *Sāttvika* relinquishment, there would have been the repetition of the Lord's decided view and *Sāttvika* relinquishment. (ii) Something is proved superior if the inferior things have already been described. Therefore the Lord in order to prove superiority of the *Sāttvika* relinquishment first describes the *Rājasika* and the *Tāmasika* ones. (iii) In the verses tenth to twelfth there is description of the *Sāttvika* renouncer. So the *Sāttvika* relinquishment is given in the ninth verse so that they may be connected.

while in sāttvika relinquishment, actions are not abandoned, but are performed carefully and promptly, according to rules and regulations, without expecting any reward. By sāttvika relinquishment, our affinity with actions and their fruit, is renounced, while in rājasika and tāmasika relinquishment, it seems that we are not at all concerned with actions, but actually internal affinity, is not renounced. The reason is, that in rājasika relinquishment, a man abandons actions, because these are painful and they cause physical suffering. So one remains attached to his comforts. Similarly, in tāmasika relinquishment, when a man abandons action out of delusion, he remains attached, to delusion. Thus even abandonment (relinquishment), leads to bondage, while performance of actions promptly, in accordance with the scriptural injunctions, leads to emancipation.

Appendix—In the mode of ignorance there is delusion (ignorance), in the mode of passion there is selfishness; but in the mode of goodness, there is neither delusion nor selfishness but there is renunciation of affinity. A Sāttvika person performs the obligatory actions (prescribed duty) because they ought to be done. There is a vital point which needs attention, and that is, that when an action is performed as a matter of duty, the affinity with it, is renounced. In the worldly disciplines (Karmayoga and Jñānayoga) the breach of affinity with the body and the world is important. Therefore a striver should perform every action by regarding it as his duty. External abandonment of actions is conducive to bondage but the performance of actions as a matter of duty, without having affinity with them, leads to salvation.*

* In the unworldly discipline (discipline of devotion), affinity with God is important. Therefore a devotee should not practise spiritual discipline such as chanting or loud chanting the Lord's holy names and meditation etc., with the mere sense of duty but should practise it, in a loving manner by regarding it as service or worship to his dearest beloved, in order to please Him. God's everything (His name and Form etc.) should be loving to him. He should feel delighted while performing actions for God's sake. As a medicine is taken by a patient with the sense of duty but food is not taken with the sense of duty but it is taken in order to satisfy hunger; similarly

Here a doubt may arise that in this verse there is mention of the performance of action rather than Tyāga (relinquishment), then how is it 'Sāttvika tyāga'? The clarification is that in a Sāttvika doer, there is neither delusion, nor selfishness, nor attachment nor desire for fruit; but he performs actions with the sense of duty; therefore as the doer has no affinity with the action, it is 'Tyāga' (relinquishment). Duty remains in the insentient division, in it there is no affinity with the sentient. When a man (the Self) assumes his affinity with the body, then he is connected with the actions performed with the body. If he does not assume his affinity with the body but only discharges his duty, he will not be connected with actions. It is named 'Tyāga' because in it there is renunciation of affinity with the body and the world. In it there is renunciation of affinity with both—the action and its fruit.



Link:—With what sense, should the prescribed acts such as sacrifice, gift and penance be performed, and the prohibited acts and other acts for desire of fruits be relinquished? The answer comes.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

na dveṣṭyakūśalaṁ karma kuśale nānuṣajjate

tyāgī sattvasamāviṣṭo medhāvī chinnaśaṁśayaḥ

The man, who has no aversion to disagreeable action, and no attachment to an agreeable one, is a man of true renunciation, is intelligent, he who has all his doubts resolved and established in the self. 10

Comment:—

'Na dveṣṭyakūśalaṁ karma'—Pious actions, sanctioned by

a devotee should not chant the Lord's holy names and meditate on Him with the sense of duty and with a view to get rid of them but he should do it in order to arouse his ownship with Him. If he chants the Lord's holy names and meditates on Him with the mere sense of duty, his ownness with God will not be aroused and his love (devotion) to Him will not be revealed.

scriptures, which are performed, with the desire of fruit, and which lead to rebirth (2/42—44; 9/20-21) and the prohibited evil actions, which lead to demoniacal wombs, and hell (16/7—20)—all these actions, are disagreeable. A striver, abandons such disagreeable actions, but has no aversion for them. If he abandons these by having an aversion to them, he gets attached to aversion, and that attachment is worse than action performed with a desire, and also the prohibited evil actions.

'Kuśale nānuṣajjate'—All actions, which are performed according to the ordinance of scriptures, suited to one's caste, social order and circumstances etc., by relinquishing attachment, and fruit and which lead to salvation, are called 'Kuśala', (agreeable). A striver, while performing such actions, has no attachment for them.

'Tyāgi'—The real abandoner (renouncer), is he, who has neither aversion to a disagreeable action, nor attachment to an agreeable one.* His relinquishment, attains perfection, when he is not, in the least, affected by action or inaction (Gītā 3/18; 4/18). Such a man, is said to have attained to Yoga (Gītā 6/4).

'Medhāvī'—He whose actions are performed thoroughly, and are free from desire, and thoughts of the world, and are burnt by the fire of wisdom, him even the sages call, wise (Gītā 4/19). It is great wisdom, if a man is not attached to actions, while performing these. Such a person, has been called wise, among men (4/18).

'Chinnasaṁśayaḥ'—The doubts of such a person, are dispelled, because he remains established in the self, where there is perfection. So, there is no question of any doubt. A doubt, subsists only where knowledge is imperfect i.e., we know something, and we

*The person, who rises above the pairs of opposites in the form of favourable and unfavourable ones, renounces the prohibited actions without aversion; he performs the prescribed actions without attachment. As a crawling baby is engaged in an action and refrains from it without attachment and aversion, a transcendental man also performs actions without attachment and aversion (a child does so out of ignorance while he does so because of his discrimination) (wisdom).

do not know something else.

'Sattvasamāviṣṭaḥ'—When a man, relinquishes attachment etc., he automatically gets situated, in the self. In the nineteenth verse of the fifth chapter, also it is mentioned, that such a person, gets established in the Eternal.

Appendix—This verse means that a striver should renounce attachment and aversion. It is a man's nature that he takes up (performs) the agreeable activities by being attached to them and he renounces the disagreeable ones by having aversion to them. A man gets connected with the world by both—attachment and aversion. The Lord declares that only that man is noble who takes up (performs) the virtuous action but is not attached to it and renounces the evil action but has no aversion to it.



Link:—Why should a man, bother to have no aversion for a disagreeable action, and no attachment for an agreeable action? Why should, he not relinquish actions, altogether? The Lord, clarifies the doubt, in the next verse.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

na hi dehabhṛtā śakyaṁ tyaktuṁ karmāṇyaśeṣataḥ
yastu karmaphalatyāgī sa tyāgītyabhidhīyate

It is, indeed, impossible for any embodied being to abandon actions entirely. But, he who relinquishes the fruit of action, is verily, called a relinquisher (tyāgī). 11

Comment:—

'Na hi dehabhṛtā* Śakyaṁ tyaktuṁ karmāṇyaśeṣataḥ'—Embodied beings, cannot abandon actions, because the body is an evolute of prakṛti (matter) and prakṛti is ever-active. So how

* Here the term 'Dehabhṛtā' stands for the embodied beings i.e., those who have identified themselves with the body.

can, an embodied being, abstain from actions? He may relinquish acts of sacrifice, gift, penance and pilgrimage etc., but how could he abandon eating, drinking, walking, sitting, standing, sleeping and waking etc.?

Again, internal relinquishment (relinquishment from the heart), is real relinquishment. External relinquishment, is unreal and temporary. A man, relinquishes external actions, in a trance. But this trance, is also an action, because in trance, affinity with causal body, persists. So there is deviation in trance, also.

No one can remain inactive, even for a moment (Gītā 3/5). Man, does not attain freedom from action, by non-performance of action, nor does he attain to perfection, by mere renunciation of action (Gītā 3/4).

A Vital Fact

A man being sentient, ever remains, uniform and immutable, while Prakṛti is mutable and kaleidoscopic. So long as, a man is attached to prakṛti and its evolute, the body, and identifies himself with it, he cannot abandon actions entirely, because he regards actions of the body, as his own.

Further a man has assumed his affinity with prakṛti, by neglecting discrimination. He has assumed the self, as the body and the body, as his own. It is because of the assumption of egoism, and mineness, that the embodied being cannot abandon actions, entirely.

'Yastu* karmaphalatyāgī sa tyāgītyabhidhīyate'—He, who relinquishes his affinity for action and its fruit, is a relinquisher. So long as he has his affinity with agreeable or disagreeable, good or bad action, he is not a relinquisher. When a man assumes things and actions, as his own, he gets attached to them. Moreover, he is also attached to fruits, of those actions. But, as soon as,

* Here the term 'Tu' denotes that the person who relinquishes the fruit of actions is superior to common mundane people because his aim is God-realization or salvation.

his aim is to relinquish the fruit of action, all his actions are directed, towards the welfare of the world. The reason is, that he realizes, that he has received everything from the world, and so everything belongs to the world. Besides, actions and their fruits, appear and disappear, while he ever remains, uniform and immutable. Having this sort of discrimination, he gives up the fruit of actions, very easily. Such a person, who relinquishes the fruit of action, is called a relinquisher.

There neither was nor is, nor can be, nor is there any possibility, of affinity of the immutable self, with the mutable fruit of action. It is out of ignorance, that man has assumed this affinity. As soon as, this assumed affinity, is renounced, he is called a renouncer. This can be explained by an illustration.

When a person renounces his kinsmen and becomes an ascetic (saint), from his heart, prosperity, adversity or ruin of the family, makes no difference to him. The reason is, that he gives up his assumed affinity, with his family. This was a two-way affinity—from his side, as well as, from the side of the family. But, as far as his affinity with prakṛti is concerned, it is only he, who has assumed this affinity, prakṛti has not assumed it. So, if he wants to relinquish this affinity, he can relinquish it easily, without any doubt.

Appendix—This verse has been uttered from the viewpoint of Karmayoga. In Karmayoga there is renunciation of the desire for fruit while in Jñānayoga—there is renunciation of the sense of doership.

‘Relinquishment for the fruit of action’ means to relinquish the desire for the fruit of action. The reason is that the fruit for action can’t be renounced, as the body is the fruit of action, how will it be renounced? Having eaten food, hunger is satisfied, how will this satisfaction be renounced? Having farmed the land, how will corn be renounced? Therefore in the Gītā, renunciation of the desire for the fruit (of action) has been mentioned as relinquishment for the fruit of action.

In fact the external relinquishment is not real relinquishment but the internal relinquishment is the real relinquishment. If a person, having renounced the world, externally, goes to a solitary place, the body which is the seed of the universe, still remains with him. When a person dies, all things including his body desert him but death does not lead him to salvation. Therefore our desires, the sense of mine and attachment bind us, the universe does not bind us. When we do nothing for ourselves, our affinity with actions is renounced—‘yajñāyācarataḥ karma samagraṁ pravilīyate’ (Gītā 4/23).



Link:—In the preceding verse, the Lord declared that he who relinquishes the fruit of action, is verily, called a relinquisher. What happens if he does not relinquish fruit of action? The Lord, answers the question, in the next verse.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु सन्न्यासिनां क्वचित् ॥ १२ ॥

**aniṣṭamiṣṭaṁ miśraṁ ca trividhaṁ karmaṇaḥ phalam
bhavatyatyāgināṁ pretya na tu sannyāsināṁ kvacit**

Pleasant, unpleasant and mixed of three kinds, is the fruit of action, accruing even after death, to those who have not relinquished the fruit, but there is no, here or hereafter, for those who have relinquished the fruit. 12

Comment:—

'Aniṣṭamiṣṭaṁ miśraṁ ca trividhaṁ karmaṇaḥ phalam'—An action, bears three kinds of fruit—pleasant (good), unpleasant (evil) and mixed. In the world generally, a person reaps mixed fruit for his actions. For example, when a man earns money, by working hard, he gets the necessities of life, this is pleasant fruit. But he has to pay income tax, or again, there is loss of money, this is unpleasant fruit. It means, that his pleasure is partial, and in unpleasantness there is a part of pleasantness,

because there is no creature, in the world, that is not bound by the three modes of nature (Gītā 18/40). This world, is a place of sorrow or suffering (8/15, 9/33). But no circumstances, are totally pleasant or totally unpleasant. There is predominance of one or the other. In fact, the fruit of actions is mixed, because all actions are clouded by defects (18/48).

'Bhavatyatyāginām pretya'—Common folk, not renouncers, reap these three kinds of fruit. Actually the actions and their fruits, are connected with prakṛti, not with the self, because the body, senses, mind and intellect etc., are evolutes of prakṛti. When a man (self), performs actions, being attached to them, he has to reap pleasant, unpleasant and mixed fruits, in the form of favourable and unfavourable circumstances. These circumstances, make him happy and sad which feelings bind him.

He who feels happy, in favourable circumstances, cannot escape sadness, in unfavourable circumstances. So long as, he enjoys pleasure, he will have to suffer pain. He cannot be free, from worry, sorrow, fear and agitation etc.

By the expression 'Pretya bhavati', the Lord means that those who, do not relinquish the fruit of actions, have to reap pleasant, unpleasant and mixed fruits, after death. But by the expression 'Na tu sannyāsinām kvacit' He wants to convey, that those, who have relinquished the fruit of actions, have not to reap the fruit, here or after death. It means, that the non-relinquishers do reap the fruit after death, but they may also reap it here.

'Na tu sannyāsinām kvacit'—Renouncers (relinquishers), have not to reap the fruit of their actions, here or hereafter. The favourable and unfavourable circumstances, as the fruit of actions, appear, but they are not affected by them, because they remain neutral. Moreover, they realize the reality, that the self needs, neither action nor anything. They perform all the actions, for the welfare of others. Actions performed, with their physical body, the thoughts possessed, with their subtle body and the trance with their causal body—all are for the welfare of others.

The reason is, that whatever they possess is of the world, and so it is to be utilized for the welfare of the world. They commit an error when they think of their own welfare, only. This is to keep his individuality intact.

Here, in the term 'Sannyāsinām' there is identity between the relinquisher (Karmayogī) and renouncer Sannyāsī (Sāṅkhyayogī). A Karmayogī, remains detached from actions, while a Sāṅkhyayogī, remains totally unconnected with, actions. A Karmayogī, has no desire for the fruit of action i.e., he has no feeling of mineness with it, while a Sāṅkhyayogī, relinquishes his egoism. If the feeling of mineness is renounced, the feeling of egoism, is automatically renounced. Similarly, the feeling of mineness, is renounced, with the renouncement of egoism. So, in the context of Karmayoga, the Lord has first mentioned the abandonment of, the sense of mineness, and then of egoism (2/71) while in Sāṅkhyayoga, he has reversed the order (18/53). In both, there is relinquishment of affinity with prakṛti and its evolutes.

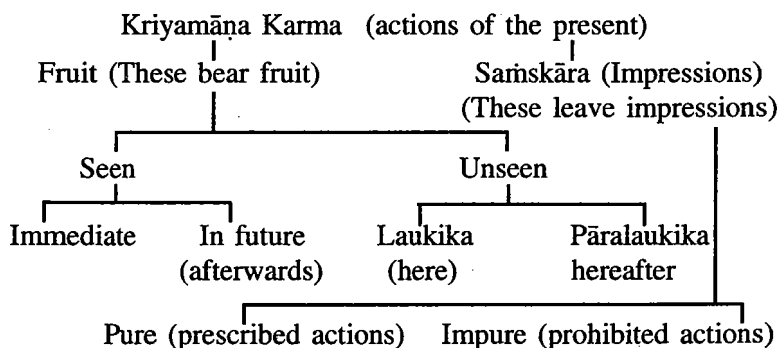
Arjuna asked Lord Kṛṣṇa, that he desired to know severally, the nature of renunciation, (Sannyāsa) and of relinquishment (Tyāga). Therefore, the Lord by using the term 'Sannyāsinām'; wants to convey that a Karmayogī, thinks that nothing is his, nothing is wanted by him and nothing is to be done for him. Similarly, a Sāṅkhyayogī thinks that nothing is his and nothing is wanted by him. A Sāṅkhyayogī does not assume his affinity with prakṛti and its evolute, and so there is no need to say, that nothing is to be done, for him.

Here, the Lord instead of, using the term 'Tyāginām', uses the term 'Sannyāsinām', in order to convey, that state of neutrality which is obtained by men of renunciation, (Sāṅkhyayogī) is also reached, by men of action (Karmayogī) (Gītā 5/4-5). Secondly, till now the Lord explained, that a Karmayogī, remains detached and neutral. Now, by using the term 'Sannyāsinām', He means to convey that, He will explain how to attain that state of detachment, or neutrality by Sāṅkhyayoga.

An Important Fact in Connection with Actions

'Puruṣa' and 'Prakṛti', are two distinct entities. 'Puruṣa' is never subject to change while 'Prakṛti', always undergoes change. When a man, identifies himself with prakṛti, or in other words he identifies himself with the body then the actions done by his body become his actions. Further he develops, a sense of mine, with the objects acquired. In this mineness, the desire for things unacquired, springs. Till these evils, such as desire, mineness, and identification subsist, an activity is called an action. When one renounces this identification, his actions do not bear fruit for him, and turn into inaction. When a liberated soul, realizes the self, actions performed by his body are neutralized actions, (Gītā 4/18). Actually, all actions are performed, by the modes of nature. But, a man by identifying himself with prakṛti (body) thinks, "I am the doer" (Gītā 3/27; 13/29).

Actions are of three kinds—Kriyamāṇa* (actions of the present), Sañcita (accumulated action of the several past human lives, and also of this life till now) and Prārabdha (some of the actions, whose fruit man has to reap, during this life, in the form of favourable and unfavourable circumstances).



*New actions can be performed only in human life and so are their impressions (Gītā 4/12; 15/2). Other lives such as of birds and beasts etc., are only to reap the fruit of the past actions.

Kriyamāṇa actions are of two kinds— Good and evil. Actions which are performed, in accordance with ordinance of scriptures, are called good, while actions performed against ordinance of scriptures, out of desire, anger, greed and attachment, are evil.

These bear fruits, in two forms—direct fruit, and fruit in the form of impression (influence). Direct fruit is divided into two kinds—seen and unseen. The seen fruit, can further be divided into two—immediate and remote. As the immediate fruit of tasteful food, is that it satisfies hunger and its fruit in future, is that it gives strength. Similarly, he who eats chilli in excess, with food, has a burning sensation, in the tongue, mouth, throat, ears and eyes. That is immediate fruit. It causes disease, in future, and is future fruit.

Similarly, unseen fruit, can either be reaped here, or hereafter. Acts of sacrifice, gifts, penance, pilgrimage and chanting etc., can bear fruit here, in the form of riches, sons, praise and honour etc.,* and hereafter, in the attainment of heaven. Similarly, fruit of evil actions such as theft, robbery and murder in the form of fine, imprisonment and execution is unseen fruit, which is reaped here, while birth as birds, beasts, insects and creepers, and residence in hell is fruit, which is reaped hereafter.

In this connection, a point needs attention. If the fruit of evil actions, is reaped here, in the form of fine, imprisonment, insult and reproach etc., it will not have to be reaped hereafter. The Lord is omniscient. He maintains a record of all the sins, committed by a person, and the fruit, reaped by him. So, whatever punishment is given, to a man is always just, because the Lord is a disinterested friend, of every being. He being omniscient, knows how much punishment he has suffered, as fruit of his evil actions, and how much more he has to suffer. So pain or

*Here the future fruit of the seen and the mundane fruit of the unseen seem similar yet are different. The future fruit of the seen is reaped direct without becoming 'Prārabdha' while the mundane fruit of the unseen is reaped by becoming 'Prārabdha'.

punishment, that is inflicted upon a person, is the fruit, of his sinful action.*

* In this connection I heard an anecdote. There was an honest gentleman in a village. In front of his house there was house of a goldsmith. One day some customers gave a lot of gold to the goldsmith, to prepare ornaments. The constable on night duty, came to know about it. So at night he murdered the goldsmith and wanted to run away with the box full of gold. The honest gentleman, saw him going away. He caught him red handed, and challenged him. The constable wanted to pacify him, by offering him a share of the gold. But he did not agree, because he was honest. The constable whistled and having heard the whistle several other constables, came there. They caught the honest man. He was charged with murder and theft. A case was filed against him. When he was presented before a magistrate, he tried to argue, that it was not he, but the constable who was a criminal. But other constables also confirmed, that he had been caught red handed by them, committing a theft, having committed the murder.

The magistrate after listening to the statements of all of them finally gave a judgement, that the gentleman would be hanged to death. The honest gentleman muttered, "In the domain of the Lord there is no justice. I am going to be condemned to death, while the real culprit, is set free."

The magistrate heard his words. He was somehow convinced, that he was speaking the truth. So he made a plan to testify the truth of his words.

Next morning, a person came crying, that his brother had been murdered. So the culprit should be traced. The magistrate, ordered those two men, to bring the dead body. The dead body was lying on a cot, his body was stained with blood and he was covered with a long piece of cloth. When they were carrying the cot, the constable said to the prisoner, "If you had agreed to my proposal, you would have received a share of the gold, and also escaped death." The prisoner said, "There is no justice in the domain of God, because an honest man has to suffer and a criminal, is set free."

The man lying on the cot was listening to their conversation. When the cot was put down the person removing the stained clothes stood up and he narrated the conversation, between the constable and the prisoner, to the magistrate. The magistrate was wonder-struck. He sentenced the constable to imprisonment. The magistrate, was also very honest. He never took a bribe. So he called the gentleman, in loneliness and said, "In this case you are innocent, but tell me frankly whether you have committed any murder, during the life." He replied, "There was a man of immoral conduct, who had illicit relations with my wife. I requested him not to come to my wife, in my absence. One day when I came back home, I found him with my wife. I lost self-control, murdered him and threw his dead body, into the river. No one knew this incident." The magistrate said, "I was perplexed, how I could give the wrong judgement when I always perform my duty, very honestly and sincerely." So the magistrate sentenced him to death, for his past crime and the constable was also condemned to death.

Similarly, if a man reaps the fruit of his virtuous actions here, in the form of riches, honour, praise and freedom from sickness etc., he does not reap it, in the next world. The present actions, leave two kinds of impressions, pure and impure. Prescribed actions leave pure and holy impressions, while prohibited actions, give impure and unholy impressions. These impressions, form a man's nature (habit). When impure impressions are rooted out, a man's nature, becomes pure and holy. But because of past actions, even liberated souls, are found different in their nature, though their actions, are pure and are conducive to salvation, for the entire world.

The nature (habit), which is formed by impressions of the past actions, is very strong and this cannot be easily rooted out.* Similarly, people of different castes perform actions according to nature of their castes, (Varṇa). So Lord Kṛṣṇa says to Arjuna, "That which, through delusion, you don't wish to do, bound by your own acts born of your nature, you will helplessly perform" (Gītā 18/60).

A serious thought, is to be given to this pertinent remark. It is said that the personal nature of a man, sways him and he cannot overpower it. On the other hand, it is said that every human being, is free to do any action, and so he can get, through his efforts, what he likes. The question is, which of the two is more powerful personal nature, or freedom of action. The answer is, that the two are two different matters. They have their own importance and power, in their own context. Nature, described in the sixtieth verse of the eighteenth chapter, is personal nature, pertaining to caste. A human being's nature, is formed according

Thus, if a person suffers punishment, for his crimes here, he has not to suffer it, in the next world. Here, in the world the punishment is generally mild, while in the next world, it is more severe (it is with interest). But a person, has to suffer punishment either here or hereafter.

* A tiger remains satisfied, in a dense forest, a lion likes a dense cave; a swan, likes a blooming lotus; an eagle likes a cremation ground, a gentleman wants to live with other gentlemen and a mean fellow, wants to accompany mean persons. It is true that a man does not give up his nature.

to the caste he is born in, and the sperm and ovum his body is constituted with. That nature cannot be changed, and need not be changed. Even scriptures do not advise to change it. A man, is to work under nature's sway. But in personal nature, there is impure part of attachment and aversion. God has given a man, power to wipe out his impure part. He is free to make his nature pure, by wiping out attachment and aversion. Either through the practice of 'Karmayoga', as enunciated in 3/34 or through practice of devotion, by surrendering himself to God, he can make his nature, quite pure (18/62). Thus both the forcefulness of personal nature and independence of a man to act, are proved. It means, that a man is free to purify his nature, while personal (pure) nature, is effective in engaging a man in actions, according to his caste.

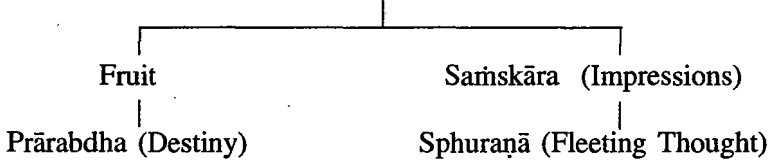
The sharp edge of a sword made of steel, turns to gold, if it is touched with the philosopher's stone (Pārāśara), but its sharpness, edge and shape do not undergo any change. Similarly, when a man's nature is purified, his actions, are also pure. But he may perform actions, according to his caste (social order), stage of life, religion and beliefs etc., and so his actions, may be different from, others. If a man of the priest class attains salvation, he will maintain more purity, than a man of the labour class, who has also attained salvation. It is so, because of their nature. But this nature, is not defective. So, it need not be wiped out.

A man has to follow a cycle of birth and death, and he is born in good and evil wombs, because of his nature, of assuming affinity with the matter. A man, is free in purifying his nature, by rooting out desire, attachment and identification, with matter. When a man, having renounced his egoism, takes refuge in the Lord, his nature is purified, in the same way, as iron is purified and turns into gold, when it is touched with a philosopher's stone. When a man's nature, is purified, he does not incur sins, by performing actions, ordained by his own nature (Gītā 18/47). When a devotee takes refuge in the Lord, he has no affinity with prakṛti (matter) and the Lord's nature, descends on him. As the Lord is a disinterested friend, of all beings (Gītā 5/29) he also becomes

disinterested friend, of all beings (Śrīmadbhāgavata 3/25/21).

Similarly, when a Karmayogī renounces attachment and aversion, his nature is purified. Then, actions by him, are performed for the welfare of the world, automatically. When his actions are performed for the welfare of the world, he gets identified with the power of God, because the Lord, is ever engrossed in the welfare of all beings. Actually, this power of the Lord is open to all human beings. But egoism, attachment and aversion, become the stumbling blocks, in approaching it. As soon as, these are renounced, the Lord's power, starts operating.

Sañcita Karma (Collected actions or accumulated actions)



Actions performed, during past lives and till now, are called 'Accumulated actions' (Sañcita Karma). They consist of two portions—fruit and impressions. These are stored in the inner sense. The fruit-portion, forms 'Prārabdha', and from the impression-portion (Saṁskāra) these are mere fleeting thoughts, (Sphuraṇā). Accumulated actions performed, in the present life are more responsible for inspiration to action. Rarely accumulated actions of past lives, also cause such inspiration.* For example, if in a pot we store onions and then place wheat, gram and barley in it, while taking out these commodities from the pot, what was placed last, comes out first. But sometimes pungency of onions, is also experienced. This example is not fully applicable, as these commodities are manifest, while accumulated actions

* A thought comes to the mind according to the Sañcita Karma as well as the Prārabdha. The thought of the Sañcita Karma can't force a man to perform an action. But if there are attachment and aversion in it, it by becoming a Saṅkalpa (Projection or Pursuit of the mind) can force him to act. The Sphuraṇā of Prārabdha forces a man to act in order to enable him to get the fruit of past actions. But by applying his discrimination he should check himself from performing prohibited actions and he is free in doing so.

are unmanifest. This illustration, is to bring home the point, that generally there are inspirations to actions, through accumulated actions of the present life, and these are rarely through accumulated actions, of past lives.

In dream (sleep), also the unfulfilled thoughts (ambition) of Sañcīta are revealed.* In a dream there is no order and system. You may have a dream and see the city of Delhi in which there is a market of Mumbai and the shops of Kolkata. Similarly, you talk to a man, who is either dead or alive.

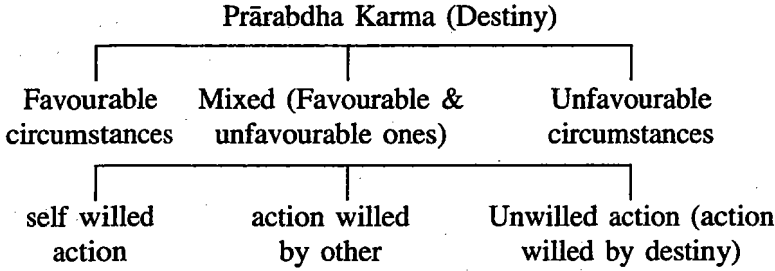
In the state of wakefulness, different thoughts come to mind. When one's intellect, loses control over his body, mind and senses etc., his utterances, are non-sensical. In that state, he cannot discriminate, between the right and wrong. In absence of proper functioning of his discriminative faculty, he is called a plain madman. But, when his body, senses and mind are under control, he speaks a sensible language. He is like a wise, madman.

So long as, a man does not realize God, sphuraṇā come to his mind. But when he realizes God, evil thoughts are altogether rooted out. So evil thoughts, never come to the mind of a liberated soul. He never speaks and acts, against the ordinance of scriptures, even in a state of unconsciousness or insanity, because his inner sense, is purified.

* In the state of wakefulness also there are three states—wakefulness, sleep and sound-sleep. When a man acts being alert, that is the state of wakefulness. But if any other thought, comes to his mind, that is sleep in wakefulness. But sometimes he is in such a state where he has no inclination to act, that is the state of sound-sleep in wakefulness.

It is because of the momentum to act that in the state of wakefulness, the state of sound-sleep is rarely seen. But if a striver can adopt and maintain this state of sound-sleep in wakefulness, he will quickly progress in the spiritual path because in that state he is identified with God or the self. Though in sound-sleep also his connection with the world is renounced, yet he can't realize the self because his intellect merges in ignorance. But when a man is in the state of sound-sleep in wakefulness, he realizes the self because his intellect remains awake.

This state is superior even to trance because it happens naturally while in trance the mind has to be concentrated through practice and his egoism also persists.



Out of accumulated actions, actions which are inclined to bear fruit, are called 'Prārabdha' (destiny). Destiny bears fruit, in the form of favourable and unfavourable circumstances, through (i) self-will, (ii) the will of destiny and (iii) will of others. Examples:—

(i) A man buys some goods and makes a profit or sustains loss, as fruit of his 'Prārabdha'. But he buys the goods, by his own will. (ii) A person finds a purse full of gold coins, all of a sudden or he injures his arm when the branch of a tree falls on him. It is the fruit of his destiny, through the will of destiny. (iii) A boy is adopted by a rich man, and the boy, becomes an owner of the rich man's property. Similarly, a man's wealth is stolen by thieves. It is the fruit of one's, destiny by the will of others.

Destiny results, in the form of favourable and unfavourable circumstances, but it does not force a man to perform forbidden actions. If a person is forced to perform prohibited actions, as the fruit of his 'Prārabdha,' the ordinance of scriptures, for the prescribed and prohibited actions, will be of no avail. Secondly, if he goes on performing prohibited actions, according to his destiny, there will be no end to his prohibited actions.

The 'Prārabdha Karma', results in two sorts of fruits—acquired and unacquired. The favourable or unfavourable circumstances, which a person has got now, are called 'acquired fruit'; while during this life, such circumstances which he is going to get, in future, is called 'unacquired fruit'.

Destiny can bear fruit, in the form of favourable and unfavourable circumstances, either at present, or in future. Actions which are performed at present are added to accumulated actions. So long as, there are accumulated actions, there is destiny, which acts in favourable or unfavourable circumstances. These circumstances cannot force a man, to be happy or sad. It is his affinity, with the circumstances, which makes him happy or sad. If by applying his discrimination, he does not assume his affinity, he can remain equanimous.

Whether favourable or unfavourable circumstances, which a man faces in his life, are the result of 'Prārabdha' (Destiny) or of 'Puruṣārtha' (Present efforts). In this connection, there are many doubts. Before getting a satisfactory answer to this question, it is necessary to understand, what is 'Prārabdha' (Destiny) and what is 'Puruṣārtha' (Effort or labour).

A man has desire of four kinds—for 'Artha' (Wealth), 'Dharma' (Righteousness), 'Kāma' (Passion) and 'Mokṣa' (Salvation).

(1) Artha (wealth)—Wealth is of two kinds, unmoving and moving. Gold, silver, money and property etc., belong to the former kind, while cows, buffaloes, horses, camels, sheep and goats etc., belong to the latter.

(2) Dharma (Righteousness)—Acts of sacrifice, penance, charity, fasts and pilgrimages etc., which are performed with or without desire for their fruits, are included in, 'Dharma.'

(3) Kāma (Passion)—Mundane pleasures, are known as 'Kāma'. They are of eight kinds—Word (sound), touch, form, taste, smell, honour, praise and comfort.

(a) Word (Sound)—Word is of two kinds—form of alphabets (descriptive) and form of sound. Grammar, dictionary, literature, novel, drama and story etc., are all alphabetical,* while musical

* There are ten kinds of sentiments in a descriptive word. These are of conjugal love, humour, pity, wrath, bravery, dread, disgust, wonder, serenity and affection. In all these sentiments, the heart melts. If these sentiments are inclined towards the Lord, these lead to salvation. But, if pleasure is derived out of these, they are degrading.

instruments relate to sound.* A person derives pleasure out of these alphabetical words and sound.

(b) Touch—Pleasure which is born of contact with wife, son and friend etc., and with skin, is pleasure by touch.

(c) Form—Pleasure derived by seeing movies, and other beautiful objects., is pleasure in form.

(d) Taste—Pleasure that a man derives by tasting sweet, salty and sour dishes etc., is pleasure through taste.

(e) Smell— Pleasure derived from the smell of oil, scents and flowers etc., is, pleasure, through smell.

(f) Honour—A man derives pleasure when his so-called body is honoured.

(g) Praise—One derives pleasure, when he is praised.

(h) Comfort— He gets pleasure or comfort out of idleness, laziness and comfort.

(4) Mokṣa (salvation)—Self-realization, benediction, salvation and God-realization, are names, given to Mokṣa.

Out of these four, the two— wealth and righteousness, enhance each other. But, if both of them are utilized to satisfy desire, after satisfying desire both of these perish. Desire devours both these. So in the Gītā, the Lord declares, that desire is insatiable and He asks Arjuna, to kill this enemy viz., desire (3/37—43).

If righteous actions, are performed by renouncing desire, these after having purified the inner sense, lead to salvation. Similarly, if wealth is spent for the welfare of others, abandoning the desire for its reward, it also after having purified inner sense, leads to salvation.

Out of these four in 'Artha' (Wealth), and 'Kāma' (Desire or Passion) there is predominance of destiny. Puruṣārtha is secondary while in righteousness and salvation, there is predominance of

*Drums, tambourines and timbrels etc., made of skin, guitar and mandolin made of wires, harmonium and flute etc., which are blown, and cymbal etc., which are clapped—these are musical instruments.

'Puruṣārtha' destiny is secondary (effort or labour). Their spheres are separate and each has its own predominance in its own sphere. Therefore, it has been declared—

A man should be satisfied with his wife, son, family, food and wealth, but he should never be satisfied with the study of sacred books, adoration, chanting of Lord's name and charity. It means, that a man gains wealth and pleasure, as is destined and so he should be satisfied with them. But he should never be satisfied with, spiritual progress. He should go on labouring, for salvation for which this human body, has been bestowed upon him.

Actions are of two kinds—good (virtuous) and bad (evil). Virtuous actions result, in favourable circumstances, while evil actions result, in unfavourable circumstances. But these cannot make a man happy and sad. It is out of folly, that a man feels, happy and sad. If he gives up his folly, by believing in God* or in destiny† he feels happy, even in the most unfavourable circumstances, as he gets rid of sins by facing painful circumstances. Moreover, he becomes alert, and does not commit sins, in future; and his inner sense is purified when he gets rid of his sins.

A striver, should make the right use of favourable and unfavourable circumstances. In favourable circumstances, he should spend his money and material, for the welfare of others, he should not enjoy these. In unfavourable circumstances, he should abandon the desire for favourable circumstances. He should think, that he is getting rid of his sins, and the Lord by His grace, has caused such circumstances, so that he may be careful not to commit sins, in future, and may progress in the spiritual field. Thus, he should feel happy. This is the proper use

* As a mother remains ever compassionate never otherwise while fondling and scolding her baby, similarly the Lord Who controls the virtues and vices of beings, ever remains compassionate to everyone of them.

† Whatever is to happen must happen and whatever is not to happen, will not happen. A man having such a determinate intellect is never worried.

of unfavourable circumstances, and if he feels sad, in unfavourable circumstances, this is their misuse.

The Lord, has not bestowed upon us this human life, to enable us to enjoy pleasure and to suffer pain. Heaven is the abode for enjoyment and pleasure while hell and eighty-four lac forms, of lives are for suffering pain. But the aim of human life, is to attain salvation by transcending pleasures and pains. Those who remain negligent during human life, follow a cycle of birth and death.

A man, is free in abandoning favourable circumstances but he is not free in abandoning unfavourable circumstances. This can be clarified, by an illustration.

Rāmalāla borrowed a hundred rupees from Śyāmalāla and promised that he would return the amount with interest, in a month. But he could not return it. Śyāmalāla, went to Rāmalāla's house, several times to demand payment as Rāmalāla had promised. But he did not pay the amount. One day Śyāmalāla lost self-control and beat Rāmalāla with his shoes. Rāmalāla filed a case in the criminal court, against Śyāmalāla. A summons, was issued to Śyāmalāla. He presented himself in the court. The magistrate asked him, "Did you beat him with shoes?" Śyāmalāla said, "Yes, your honour. In spite of several promises he did not pay my money. So he compelled me to beat him. I gave him five blows with shoes. Kindly order him to return my money, by deducting five rupees as a fine for five blows (with shoes)."

The magistrate smiled and said, "This is a criminal court. You will have to suffer imprisonment, or fine for your crime. File a law-suit in the civil court if you want to get back your money. The two courts, are different."

Thus, the fruits of evil actions lead to unpleasant circumstances. It is a case of criminal court and a man cannot escape it. But as far as, the fruit of virtuous actions, in the form of pleasant circumstances are concerned, that is a case for a civil court. The two are different. They cannot nullify, each other. Thus

sins cannot be counter acted by virtuous actions. The two, are accumulated separately. But if one performs any good act, in order to repent, his sins perish.

Some people complain, that there is no justice in the domain of the Lord*, because in this world, virtuous and good men are suffering, while sinners are enjoying themselves. The answer is, that virtuous persons are suffering, because they are reaping the fruit of their past evil actions; their present virtuous actions, will bear fruit later. Similarly, sinners are reaping the sweet fruits of their past virtuous actions, not of present sins.

Moreover, there is one more point, which needs attention. In favourable circumstances, a man is proud of himself, he hates those whom he regards as inferior to him, and is envious of other persons', better fortune. Thus externally, he seems happy but actually he is not. On the other hand, an ascetic who is dispassionate and a man of renunciation, and who possesses neither wealth nor property, may seem sad, without possessions to worldly people. But, actually his life is very serene and happy. So possessions and riches, do not make a man happy, and their absence does not make him, sad. Real happiness, consists in serenity and happiness of heart, while sadness, consists in burning sensation and sadness of heart.

A man can be free from virtues, by surrendering them to God, without any desire for fruit, but he cannot get rid of sins, by surrendering these to Him. One will have to suffer, the fruit of those sins because actions against the ordinance of the Lord, cannot be surrendered, to Him. This can be made clear by an illustration.

*In the Vana section of the Mahābhārata there is an anecdote. One day Draupadī asked Yudhiṣṭhira, "You are suffering in exile following righteousness while Duryodhana is leading a luxurious life by enjoying the kingdom in spite of his unrighteousness and selfishness. Why?" Yudhiṣṭhira replied, "Those who follow the path of righteousness in order to get pleasures, actually don't know righteousness in the true sense of the term. They are just like animals who hanker after pleasures without knowing righteousness. Therefore humanity consists in following righteousness according to the ordinance of the scriptures without caring either for the favourable or the unfavourable circumstances."

Once a king with many other people, went to Haridwāra. Among the people, there was a wise businessman and a cobbler. The cobbler, thought that he would also act in the same way, as the wise businessman would do. When the priest started the vowtaking-ceremony, the businessman said, "I offer the charity of a hundred rupees, which I lent to that Brāhmaṇa, to Lord Kṛṣṇa." The cobbler, saw that the businessman gained fame, without paying even a single pice. So he wanted to do the same. He said, "I offer to Lord Kṛṣṇa, the gift of a hundred rupees which I borrowed from the trader." By doing so he was very much pleased.

After a few days at the time of harvest, the Brāhmaṇa came to the businessman and requested him to take grain for a hundred rupees and its interest. The businessman said that he had offered that amount to Lord Kṛṣṇa, as charity, so he would not take it back. When the Brāhmaṇa insisted, the businessman asked him to offer it, as a gift to his own sister or daughter. So the Brāhmaṇa had to go home, without making any payment.

The trader, who had lent a hundred rupees to the cobbler, went to him and demanded his hundred rupees. The cobbler said, "I offered those hundred rupees, to Lord Kṛṣṇa as the businessman did." The trader said, "You can't get rid of this debt in this way, you will have to pay me back, the amount with interest." Thus he got grain from the cobbler.

It means that we cannot get rid of our sins and evil actions, by surrendering these to God, we shall have to suffer for them. But, if we surrender ourselves to God and take refuge in Him alone, He liberates us from all sins" (Gītā 18/66).

A second doubt, arises that gaining of wealth does not depend on destiny, because a man saves money, by foul means, such as non-payment of income tax and sales tax etc. But, if he pays full tax, the money is spent. So how does it depend on destiny? The answer is, that if he is destined to gain wealth, he will gain it, by anyother means. But if he is destined to lose it,

he will sustain a loss in every case, such as in disease, theft, and litigation etc. Moreover, the impressions of foul means, such as theft of income tax etc., live for so many lives and they instigate one to commit thefts, and for which he has to suffer punishment. Similarly, enjoyment of pleasure is also pre-destined. A man may possess a lot of money, but he may not enjoy pleasure due to illness. He may have to eat very meagre meals as prescribed by a physician. On the other hand, even a man who does not possess much money, may relish tasteful dishes in the company of generous friends, and kinsmen or by anyother means.*

If a man is destined to gain wealth, he may be adopted by a rich man, or he may find it buried in the earth, while digging the earth or by anyother way†. But a man, neither believes in destiny, nor depends on his hard work. So he is inclined to commit sins, such as theft etc., which result in a burning sensation of the heart. Moreover, he is likely to be punished. But, if a man remains satisfied and has faith in destiny etc., his heart remains full of great serenity and bliss, and he also receives the necessities of life. As unfavourable circumstances, such as loss, death, dishonour and insult etc., cannot be avoided, they appear though no one, has a desire for these. Similarly, favourable circumstances, are also inevitable. In the Bhāgavata, it is mentioned—

"O King, as beings receive pain, as is destined to them, having no desire for it, so are pleasures born of sense-contacts, received in heaven and hell. Therefore, a wise man, should have no desire for those pleasures."

As a man, is destined to receive either wealth or pleasures,

* It is seen that even to a saint, who renounces the world, people offer so many gifts. Renunciation, has a singularity that a person, who renounces wealth and does not attach any importance to it, develops a new destiny to gain wealth. Saint Rāmadāsa declares, "A saint does not possess either food or animals or cash but when he takes his seat to have meal, he receives all the articles of food."

† A man will receive whatever wealth he is destined to receive, no one can be an obstacle to it. So I am neither grieved nor surprised, because whatever is ours cannot be of others, (Pañcatantra, Mitrasamprāpti 112).

similarly one labours either for righteousness (dharma) or for salvation (mokṣa). In righteousness, importance is attached to things, such as body and wealth etc., while, in attainment of salvation, there is predominance, of feelings and thoughts.

A man, should perform his duty in accordance with, the ordinance of scriptures and social decorum, but he should be satisfied with its fruit. Lord Kṛṣṇa declares in the Gītā, "You have a right to action alone, and never at all, to its fruit" (2/47). He is free in performing actions, but he will receive the fruit, which is destined. How to get rid of fruits, of all the three kinds of actions—kriyamāṇa (of the present), sañcita (accumulated) and prārabdha (destiny).

There are two entities—Prakṛti (matter or Nature) and puruṣa (Spirit or soul). Prakṛti is ever active, while Puruṣa never undergoes any change, in the form of activity. When man (soul), assumes his affinity with matter, he becomes a doer, and an enjoyer. But, when he renounces his affinity with matter, he gets established in the self, and actions do not affect him, in anyway.

Other points in connection with destiny—(i) A man, is destined to come across pleasant and unpleasant circumstances. But they cannot force him to be sad or happy. He becomes sad or happy, out of ignorance. A liberated soul remains equanimous, he does not become, either sad or happy as his ignorance is completely gone. Therefore it is said that no Prārabdha remains for a God-realised soul. (ii) A man's intellect, is guided by his destiny. Being guided by his intellect, a businessman gains, by buying a commodity, while another, loses by selling it. Thus gain or loss, is decided by destiny. But, a man is free to having honest or dishonest dealings, because it is 'Kriyamāṇa' or new action. (iii) A glass, falls down from a hand and breaks into pieces. Does it happen out of negligence or by destiny?

A man should be careful in handling it, but he should consider it as destined, when it is broken. He should learn a lesson, in being more careful, in future. Be cautious while

doing and remain always cheerful in happening. (iv) What is the difference in a disease, caused by destiny and disease caused, by harmful diet?

The disease caused by harmful diet, can be cured by taking medicines, but the disease caused by destiny cannot be cured, by medicines. But religious rites such as chanting of Mahāmṛtyuñjaya etc., could cure diseases, caused by destiny.

Diseases are of two kinds—Ādhi (mental) and Vyādhi (physical). Mental diseases can again, be divided into two groups (a) of sadness and worry etc. (b) lunacy. Sadness and worry, are caused by ignorance, while lunacy is caused by destiny. Worry and sadness etc., are given up through wisdom, while lunacy is not abandoned but even during lunacy, a God-realised man cannot perform any improper action, which is forbidden by scriptures. (v) What is the difference between sudden death, and untimely death?

If a man dies of snake-bite, or by falling from a roof or by drowning, heart failure or by an accident, this is sudden death, which is pre-destined. Such a man, dies after completing the duration of his life.

If a man commits suicide, by hanging himself or by jumping into a well or fire or by lying under a moving train or by poisoning himself, this is untimely death. A man commits suicide, without completing his span of life. He who commits suicide, incurs the sin of murder, and this is a new sin. God has bestowed upon us, this human body so that we may realize Him, so it is a deadly sin, if we destroy it by committing suicide.

Sometimes a person, who makes an effort to commit suicide, does not die. The reason is, that his destiny is connected with, the destiny of others. As birth of a would-be-son or good which is likely to be done by him, to the people or any unfavourable or favourable fruit, which is going to be reaped by him, because of his past actions, may save him from dying. (vi) The person who is murdered, dies as a fruit of his past actions, while the

uses the term 'Śṛṇu' (Hear) (18/4,19,29,36,45,64). It means that a striver, should learn or understand the Sāṅkhya doctrine well. If he understands it well, he realizes the self, immediately.

'Sāṅkhye kṛtānte proktāni siddhaye sarvakarmaṇām'—These five factors are contributory to the performance of all actions, whether prescribed or prohibited, physical or mental or oral, and whether these are gross, or subtle. When a person regards himself as a doer of actions, he performs actions, and those actions being accumulated, bear fruit for him. But when he renounces doership, those actions are performed, but they do not bear fruit for him i.e., they do not lead him, to sin, virtue or bondage. Then only four factors remain, by which, all actions are accomplished. These are—1. the seat of action (body), 2. the organs (senses), 3. efforts and 4. destiny (Gītā 18/14).

In the Sāṅkhya doctrine, there is predominance of knowledge or discrimination. Then, why has the Lord started the topic of accomplishment of actions? The reason is, that Arjuna belongs to the warrior class and it is his duty to fight. So Lord Kṛṣṇa, exhorts Arjuna to fight, being unattached to it, either through Sāṅkhyayoga or Karmayoga. Arjuna, wants to know the true nature of Sāṅkhyayoga. So Lord Kṛṣṇa, begins the topic of action through Sāṅkhya doctrine.

Arjuna, wanted to abandon actions. So Lord Kṛṣṇa clarifies that neither performance of action, nor abandonment, leads to salvation. But, when a man (the soul), renounces his affinity with the perishable Prakṛti, he attains salvation. That can be renounced, either through Karmayoga (the Discipline of Action), or through Sāṅkhyayoga (the Discipline of Knowledge). In Karmayoga, there is predominance of renouncement of fruit viz., mineness and attachment, while in the Sāṅkhyayoga, there is predominance of renouncement of egoism. But, if a man renounces attachment, his egoism is naturally renounced* and if he renounces egoism,

* A man (the soul) being a fragment of God has identity with Him. But having disinclinations for Him he has the sense of egoism as "I am worldly, I am intelligent, I am learned" etc. He is attached to this egoism. But if he

his attachment and mineness is naturally renounced as mineness depends upon only egoism.

Appendix—The Lord describes the five factors contributory to the accomplishment of all actions in order to explain that the Self is not the doer. Out of these five, when the sense of doership is renounced, then actions totally come to an end viz., affinity with them is renounced.



Link:—The Lord now enumerates these five factors.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

adhiṣṭhānaṁ tathā kartā karaṇaṁ ca prthagvidham
vividhāśca prthakceṣṭā daivaṁ caivātra pañcamam

The original base of action (body), the doer (agent), the instruments of various sorts (senses), many kinds of efforts and Daiva, impression being the fifth. 14

Comment:—

'Adhiṣṭhānam'—This term stands for both the body and the country (earth's surface), in which this body stays.

'Kartā'—All actions, are performed by prakṛti, not by the self. But, when a man by ignorance, regards actions as his own,

performs all actions by thinking, "Nothing is mine, I need nothing and I have to do nothing for me," his attachment is renounced. As soon as his attachment is renounced, his egoism will also be renounced.

A Karmayogi performs all the actions with his physical, subtle and causal bodies for the welfare of others. With his physical body he works for the welfare of other, with his subtle body he thinks for the welfare of others and with his causal body, his trance is for the welfare of others. By doing so his egoism and attachment are renounced and he attains peace.

The peace which is attained after renouncing the world is a means (Gītā 6/3) while the peace which one attains by God-realization is the supreme (Gītā 6/15). So if a striver does not enjoy the peace which is a means, he attains to the supreme peace.

he becomes a doer or an agent.* Such a doer, is contributory to the accomplishment of actions.

'**Karaṇam ca prthagvidham**'—There are thirteen instruments (senses)—the hand, the foot, the mouth (organ of voice), anus and genital organ—these five organs of actions and ear, eye, skin, tongue and nose—these five sense-organs—these ten are external instruments or senses, while mind, intellect and egoism, are internal instruments.

'**Vividhāśca prthakeṣṭā**'—Various kinds of efforts, are made by above-mentioned, thirteen senses, as hands are used for exchange of things, feet for moving, the organ of voice for speaking, anus for discharging excrement, genital organ for discharging urine, ear for hearing, eye for seeing, skin for touch, tongue for taste, nose for smell, mind for thought, intellect for determination and egoism, for pride.

'**Daivam caivātra pañcamam**'—The fifth factor, for the accomplishment of all actions, is 'Daiva'. Here the term 'Daiva' stands for saṁskāra (Impressions). If a person performs, good actions, they leave good impressions, but if he performs bad or evil actions, their impression is bad. Those impressions instigate him to act. Good impressions, inspire him to perform good actions while evil impressions instigate him to perform, evil actions.

These five factors—body, the doer, instrument, efforts and Daiva or impressions, are contributory to the accomplishment

* All the actions are performed by Prakṛti, it has been described in the Gītā in several ways—

- (1) All actions are performed by the modes of nature (3/27; 13/29).
- (2) The modes are acting on the modes (3/28) and when the seer perceives no agent other than the modes (14/19).
- (3) The senses act on sense-objects (5/9).
- (4) Here in 18/14 five factors are contributory to the accomplishment of actions.

All these statements mean that actions are performed by nature only and not by the self, but a man by identifying himself with nature assumes that he is a doer (3/27). But a wise man realizes that all actions are performed by nature, so he does nothing at all (5/8).

of all actions. No action can be performed, without the body, which is the base. Without a doer, who will perform actions? Actions can be performed by a doer, with the help of senses, only. There cannot be accomplishment of actions, without efforts. The doer will act, according to the impressions imprinted, on his mind and heart.

Thus, these five factors contribute to the accomplishment of all actions.

Appendix—‘Kartā’—Ego is ‘aparā prakṛti’ and the Self is ‘parā prakṛti’. The Soul’s affinity is with God but it being identified with ego thinks itself as the doer.

‘Daivam’—Good and bad latencies of the past abide in the hearts of all persons—‘sumati kumati saba kem ura rahahim’ (Mānasa, Sundara. 40/3). The company, the scripture and thoughts—these three intensify the good or bad latencies which give inspiration for new actions.



शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

śarīravāṅmanobhiryatkarma prārabhate naraḥ
nyāyyaṁ vā viparītaṁ vā pañcaite tasya hetavaḥ

Whatever action right or wrong a man initiates with his body, speech and mind, these five are its causes. 15

Comment:—

‘Śarīravāṅmanobhiryatkarma prārabhate naraḥ nyāyyaṁ vā viparītaṁ vā pañcaite tasya hetavaḥ’—The five factors described in the preceding verse, have been included in this verse also—as the body stands for ‘Adhiṣṭhāna,’ speech for external instrument (sense), mind for internal instrument (sense), ‘Naraḥ’ (Man) for the doer and the term ‘Prārabhate’ (Performs), stands for efforts. As far as ‘Daiva’ (Impression), is concerned, it also abides in the internal sense, but it is not revealed. It is revealed, through

inclination and action, which are performed by inclinations.

Whatever actions a man performs, with the predominance of either, the body or the speech or the mind, whether it is prescribed or prohibited by the scriptures, these five (mentioned in the preceding verse), are its causal factors.

All actions are performed, with body, speech and mind. If they are prohibited, they lead to bondage. So, in the fourteenth, fifteenth and sixteenth verses of the seventeenth chapter, there is description of penances of body, speech and mind, respectively. It means, that if any action is not performed against the scriptures, with body or speech or mind, it becomes a penance. In the seventeenth verse of the seventeenth chapter, it is mentioned that penance which is practised, without expectation of reward, is called sāttvika. Sāttvika penance, leads to emancipation, while the rājasika and tāmasika penances, lead to bondage.

The body, speech and mind, become impure, when a man regards these, as his own. By regarding them as his own, he cannot realize, that he has no connection with actions. So if a striver, does not regard these as his own and does not perform any action for himself, these are quickly purified. Therefore, one should renounce his affinity, with them, either by purifying them, through the Discipline of Action or by applying discrimination, through the Discipline of Knowledge. As soon as, this assumed affinity is renounced, he realizes the self.

All the activities in the world are performed by universal divine power, so is the case with the activities of an individual. But he commits an error by disregarding his discriminating power that he regards himself as doer of actions, such as eating, drinking, sitting, standing, sleeping and waking etc. So these actions bind him. But if he does not assume, that he is a doer, those actions do not bear fruit for him, and he is not bound by them. As actions, such as growth from childhood to youth, breathing, digestion etc., are performed, by prakṛti and if he does not consider himself as doer, they do not bear virtuous or sinful

fruits, for him. Similarly, when he has no sense of doership, he realizes that all actions are performed by nature, alone.

Appendix—Presence of attachment and aversion, joy and sorrow etc., in the mind is mental action.

‘Nyāyām’—This term means—‘Sāttvika karma’, (actions of the nature of goodness), actions ordained by the scripture and virtuous actions. ‘viparītam’—this term means—Rājasa-Tāmasa Karma (actions), actions prohibited by scriptures or evil (bad) actions. The expression ‘nyāyām vā viparītam vā’ means—all actions.



Link:—Having explained the five factors, which are contributory to the accomplishment of all actions, according to the Sāṅkhya doctrine, the Lord, now criticizes, those, who recognize the self as doer.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

tatraivam sati kartāramātmānam kevalam tu yaḥ
paśyatyakṛtabuddhitvānna sa paśyati durmatih

Such being the case, a man of perverse understanding, who, on account of impure (untrained) mind, looks upon his pure self alone, as the doer, does not see right. 16

Comment:—

‘Tatraivam sati kartāramātmānam kevalam tu yaḥ paśyatyakṛtabuddhitvānna sa paśyati durmatih’—All actions are performed by body, the doer, the instrument, efforts and Daiva, not by the self. But, he who looks upon his self, as doer, his understanding is untrained i.e., he has not attached importance, to discrimination by which he can realize, that the sentient self is different, from the insentient nature. He is of a perverse mind, because he has not developed his understanding. If he awakens his discrimination, he cannot remain, of perverse mind.

The two terms 'Akṛtabuddhitvāt', and 'Durmatih', seemingly having the same meaning, have some difference. The former term, denotes the cause, why a doer is 'Durmati'. (of perverse understanding), while the term 'Durmatih', is adjective for the doer. The doer, is of perverse understanding, because he has not developed and refined his discriminative faculty. Had he developed it, he could not have been called, a man of perverse understanding.

The self, does nothing (Gītā 13/31). But when man identifies himself, with body, because of his perverse mind, he does not realize, that he is not a doer.

The term 'Kevalam', (merely or only), has been used, both in the Disciplines of Action, as well as of Knowledge. In the Discipline of Action, all actions are performed, merely with body, senses, mind and intellect, and the striver, is not attached to those actions (Gītā 5/11). So, he realizes that all of them have their identity with the world. By realizing this fact he realizes, that he is established, in the self.

In the Sāṅkhya doctrine (Discipline of Knowledge), there is predominance of knowledge or discrimination. Such a striver, realizes that all actions are accomplished by these five factors, not by the self. But, a person whose mind is deluded by egoism, considers himself to be a doer. When his delusion is renounced, he realizes, that he (the self) is not the doer, at all. So the term 'alone', has been used with the self.

Here, a point needs special attention. In the Discipline of Action, the term 'Kevalam', has been used with the body, mind and intellect, to denote that all of these including ego, will be used for service of the universe, and then the self, will remain as it is. But in the Discipline of Knowledge the term 'Kevalam', has been used with the self, which denotes that it is absolutely pure, immutable, enlightened and unattached. But, in this case there remains egoism, in its subtle form, and after sometime, it melts and merges in nature.

Appendix—Of all the ‘cases’ the nominative case is important. In ‘kartā’ (nominative) a glimpse of the sentient is perceived which is not perceived in other ‘cases’. In fact ‘kartā’ (the doer) is not the name of the sentient. It is merely assumed one ‘ahankāra vimudhātmā kartāhamiti manyate’ (Gītā 3/27). Therefore the Lord has condemned the person, who looks upon the pure Self as the doer by stating, that his mind is not pure and he is a man of perverse understanding. The reason is that the Self is neither a doer nor an experiencer viz., the Self neither acts nor is tainted—‘śarīrastho’pi kaunteya na karoti na lipyate’ (Gītā 13/31). In fact senses of doership and enjoyership have no existence, so they can be renounced. ‘I am a doer’ and ‘I am an experiencer’—these assumptions are neither God-made nor nature-made but they are Self-made.

In fact no one is a doer, neither the sentient (the Self) is a doer nor the insentient (non-Self) is a doer. However if we have to assume a doer, only the non-Self is a doer. This fact has been pointed out in the Gītā in different ways—All actions are performed by ‘prakṛti’ viz., ‘prakṛti’ is the doer (Gītā 13/29); all actions are performed by the modes; it is the modes which are acting on the modes viz., modes are the doer (Gītā 3/27-28, 14/23); senses are moving among the sense-objects viz., senses are the doer (Gītā 5/9). It means that the doership is in ‘prakṛti’ rather than in the Self. Therefore an enlightened exalted soul, who remains established in the Self, realizes that he does nothing—‘naiva kiñcit karomīti yukto manyeta tattvavit’ (Gītā 5/8). The Lord also declares “When a man beholds no other doer than the modes viz., he realizes this fact in all actions there is no doer other than the modes, and knows the Self to be totally disconnected with the modes, which is the reality, then he attains to My Being” (Gītā 14/9).

A striver on reflection and reasoning can easily accept the worldly actions such as eating, drinking, sleeping and waking etc., to be done by ‘prakṛti’; but he thinks that chanting the Lord’s holy names, meditation, trance and such other spiritual activities

are done by himself—this in fact is the stumbling block to a striver. The reason is that from the viewpoint of Jñānayoga, an action may be of the highest standard or of the lowest standard, it is of the same class and is done by 'prakṛti' only. 'Brandishing a lāṭhī' (a long stick) and 'counting the beads of a rosary' are two different activities yet they are in 'prakṛti' only. It means that all worldly actions such as eating, drinking, sleeping, waking and also the spiritual actions such as chanting the Lord's holy name, meditation and trance etc., take place in 'prakṛti' only the performance of an action is not possible without being connected with 'prakṛti'. Therefore a striver should not renounce the spiritual actions but he should not have the sense of doership viz., he should not regard them to be done by himself and for himself. If importance is attached to an action whether mundane or spiritual, it means that importance has been attached to matter (non-Self). If spiritual actions, sanctioned by the scriptures, are given importance, it means that the non-Self is valued which is an obstacle to a striver's spiritual progress.* Spiritual actions aim at God-realization, so they lead to salvation. The more an action is given the secondary importance, the more predominant importance will be attached to the affinity with God, and the more benefit a striver will derive. If there is predominance of a mundane action, then in spite of practising the spiritual discipline for years together, a striver will not get much spiritual benefit. Therefore a striver instead of attaching importance to action, should love God. Love, rather than action, is the real worship to God.

He whose intellect is devoid of discrimination viz., who has not attached importance to his discriminative faculty is 'durmātī' (of perverse understanding). For Self-realization, discrimination, rather

*In the worship to God there is predominance of God's grace; therefore a striver has no sense of doership. A Kriyā (which occurs), an action, the worship and the discrimination—these four are different from each other. In 'Kriyā' there is no connection with anyone. In action a person is connected with favourable and unfavourable circumstances (fruit). In worship he is connected with God. In discrimination there is breach of affinity of the Self with the non-Self.

than intellect, is the factor. Intellect is purified by discrimination. In the purification of intellect, virtuous actions are also helpful to some extent, but it is not purified with virtuous actions as much as it is purified by the discriminative faculty. Sins, volatility of mind and ignorance in a striver are not to be blamed so much as the striver is to be blamed, if he does not attach importance to discrimination. Discrimination is beginningless and eternal. Therefore in spite of the persistence of sin, volatility of mind and ignorance, discrimination can be aroused. Discrimination is not destroyed by sin but it is not aroused. A striver does not attach importance to discrimination because he attaches importance to actions and objects. He who attaches importance to actions and objects is a man of perverse understanding.



Link:—In the preceding verse, it has been mentioned that he who looks upon his pure self as the doer, does not see at all. Now the Lord, in the next verse, explains who really sees.

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १७ ॥

yasya nāhaṅkṛto bhāvo buddhiryasya na lipyate
hatvāpi sa imāḷlokānna hanti na nibadhyate

He, who is free from egoism, whose intellect is not tainted, though he may slay other creatures, he slays not, nor is he bound (by actions). 17

Comment:—

'Yasya nāhaṅkṛto bhāvo buddhiryasya na lipyate'—He is free from the egoistic notion that 'I am a doer and his intellect is not tainted, by the selfishness that I shall reap the fruit. As all actions, are performed in light but light is not the doer, similarly the self, is merely a silent witness, of all activities. Thus a striver, realizes that he is not a doer. Similarly, he has no desire of his own i.e., he is free from the pairs of opposites, that it should so

happen and it should not so happen, it means, that his intellect is not tainted. Such a striver, remains neither a doer, nor an enjoyer, and he realizes, this fact.

Nature does everything and it always undergoes modifications, while the self, is its illuminator. By knowing this fact, a striver, remains established, in the self. He does not regard himself, as a doer. When he is free from this egoistic notion, his intellect is not tainted, to acquire the fruit of actions.

Egoism is an assumption, and this assumption, is made by an embodied soul, himself. It is he (himself), who assumes a sense of doership or denies, this sense.

'Hatvāpi sa imālokaṇna hanti na nibadhyate'—Though, he may slay all beings at once, yet he does not really kill, because he has no egoistic notion; and he is not bound, because he has no notion of enjoyership. It means, that he is attached neither to action nor to their fruit. Action and fruits, are within the sphere of Nature. But, due to not realizing this fact, an embodied soul, assumes doership and enjoyership, in himself. When action is performed with a sense of doership, then the three factors, namely, the doer, the organ and the activity, are contributory to the accomplishment of an action. In the absence of doership, all actions are converted into inaction. But, with a sense of doership, any activity, converts into an action. When the sense of doership is extinct, then the cosmic soul (God), Who is the essence and illuminator of all, remains. So, he can neither kill, nor be bound (Gītā 2/19).

He slays all beings—what does it mean? It means that a man who performs his duty, according to his caste (social order) and stage of life, being free from egoistic notion, with his untainted intellect, incurs no sin. For example, a liberated soul belonging to warrior class, while slaying warriors on the battlefield, neither slays nor is he bound, because he is free from egoism, and selfishness.

Here, the context is of war. So, by using the term

'Hatvāpi' (even having slain), the Lord inspires Arjuna, to wage the war. The term 'Api' (even) denotes—"Such a man, does nothing at all, though he may be ever-engaged in action" (Gītā 4/20), "Being engaged in all forms of activities, he dwells in the Lord" (Gītā 6/31), "The Supreme self, though dwells in the body, it neither acts nor is tainted" (Gītā 13/31). It means, that the Self, remains uniform and fixed, whether a man is engaged in actions, or he does not act. The reason is, that it is nature, which performs all actions.

A man (soul), has his identity with God, but it is because of his egoistic notion, that he becomes separate, from the Lord. Actually, he is neither a doer nor an enjoyer, but by identifying himself with a body he accepts an egoistic notion, and thus becomes a doer and an enjoyer.

This egoism is of two kinds. 'Ahaṁsphūrti', and 'Ahaṅkṛti'. A man, awakes from sound sleep and he realizes that he exists. This is one kind of egoism, which is called 'Ahaṁsphūrti'. But then by identifying himself with the body, he assumes that he belongs to a particular caste, creed and social order etc., this is his affinity with, the unreal. With such affinity (identification), with the unreal (body), he regards actions done by the body, as actions done, by the self. This is another kind of egoism, called 'Ahaṅkṛti'.

There is limitedness, in the self due to ego. Even in 'Ahaṁsphūrti', as mentioned above, individualism remains. But it does not bind. When one accepts 'Ahaṅkṛti', viz., he assumes relationship with someone or something or some action, then dualism of virtue and vice arises in the embodied soul, which induces him to perform good and bad actions. On Self-realization, the limitedness in 'Ahaṁsphūrti', is destroyed. In such a state, actions are done by that liberated soul, in an impersonal state. These do not bind him.

"Na hanti na nibadhyate"—He neither slays, nor is he bound—What does it mean? There are two states of trance temporary and permanent. The temporary state is called 'Nirvikalpa-Avasthā', while the permanent one, is called 'Nirvikalpa-Bodha'. The former

does not remain uniform, it undergoes change. It can be attained through practice. By remaining detached, from the 'Nirvikalpa-Avasthā', the self-evident 'Nirvikalpa-Bodha, is realized. The latter remains ever uniform without undergoing any change, and it cannot be attained, through practice. In this state, while slaying all beings, a man neither slays, nor is bound by such killing.

How should a man be free, from the egoistic notion and how should his intellect not be tainted?

A man, by applying his discrimination, should realize the fact, that all actions are performed by nature alone, which always undergoes modifications. Moreover, all actions, as well as their fruit, appear and disappear, while the self, as illuminator of all of them, ever remains uniform. By realizing this fact, he can be free from egoistic notion, and his intellect, is not tainted.

Appendix—The expressions—'nāhaṅkṛta bhāva' means to be free from egoism and 'buddhiḥ na lipyate' means to be free from desire, the sense of mine and selfishness.

Arjuna said, "Sin will accrue to us by slaying these desperadoes—'pāpamevāśrayedasmānhatvaitānātātāyinaḥ' (Gītā 1/36) and 'We'll accrue sin by slaying these reverend preceptors and elders—'gurūnahatvā hi mahānubhāvān.....' (Gītā 2/5). Therefore here the Lord declares that Arjuna will accrue no sin even though he slays not only his reverend preceptors and elders but also all other creatures because sin will accrue only, if he has the egoistic notion, and if his intellect is tainted. The intellect is tainted by having desire, the sense of mine and selfishness. If a man is drowned in the Ganges, the Ganges accrues no sin; and if anyone drinks its water, bathes in it and irrigates his land and makes it fertile, the Ganges does not earn any virtue. When it rains heavily, several creatures are killed and the life of several other creatures is saved but rain neither accrues sin nor virtue. The reason is that they have neither the egoistic notion nor their intellect is tainted. If a Surgeon performs a surgical operation, being free from desire, the sense of mine and selfishness, in

spite of cutting the organs, he incurs no sin. If he is also free from the egoistic notion also, then no question arises at all of his accruing sin.

By Jñānayoga, the egoistic notion is destroyed; and by Karmayoga, the taintedness of the intellect is wiped out. If one of the two is destroyed, the other is also destroyed. It is because of the egoistic notion that in a man (self), the desire for pleasure and salvation evolves. When the egoistic notion is wiped out, then the desire for pleasure is also wiped out—‘buddhiryasya na lipyate’. With the destruction of the desire for pleasure, the yearning for salvation is automatically fulfilled because salvation is axiomatic (Self-evident).



Link:—Knowledge and actions in themselves, are not evils. It is the sense of doership, which is an evil. A sense of doership, causes actions—this is explained in the verse, that follows:—

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ १८ ॥

jñānaṁ jñeyaṁ pariñātā trividhā karmacodanā
karaṇaṁ karma karteti trividhaḥ karmasaṅgrahaḥ

Knowledge, the knowable and the knower, these three motivate action; and the instrument, the action and the agent (doer) are the three constituents (bases) of action. 18

Comment:—

[In the fourteenth verse of this chapter, the Lord explained the body, doer, instruments, efforts and daiva (impressions), these five factors, as responsible for the accomplishment of all actions. Out of these, the most important one, is the doer. So the Lord vehemently criticized, a man, who looks upon his self, as doer, in the sixteenth verse, while He praised one who is free from egoistic notion, in the seventeenth verse. The Lord in the eighteenth verse, clarifies that it is the notion of egoism

(doership), which binds a man. The main purpose of this verse is a man should get rid of the notion of doership.]

'Jñānaṃ jñeyaṃ pariṣṭātrividhā karmacodanā'— Knowledge, the knowable, and the knower, are the threefold incitement to action. Knowledge has been mentioned first of all, because it is knowledge, which motivates a man to action. As a man first knows, that he is thirsty—this is knowledge; and then how he should quench it. It is water, which can quench the thirst. So water is 'knowable', He who knows, is the knower. But all the three—knowledge, the knowable and the knower, together motivate a man to action. If there is absence of anyone of the three, the remaining two cannot contribute, to action.

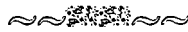
He who knows the motivation of action, is called 'Pariṣṭātr' (knower only). In this 'Pariṣṭātr' a sense of doership and sense of getting anything for himself, are quite absent. He knows only inspiration (sphuraṇā), of actions. There can be motivation to do an act, only in a particular individual. In respect of different activities, such as eating, drinking, sleeping, hearing etc., the doer of these different activities, can be designated as eater, drinker, sleeper, hearer etc. But the knower of all of these, will be designated by the term 'Pariṣṭātr.'

'Karaṇaṃ karma karteti trividhaḥ karmasaṅgrahaḥ'—The instrument, activity and the agent, are the triple constituents of action. It is the conjunction of these three, which produces action. The means, such as mind, intellect and senses etc., by which he performs actions, are known 'Karaṇa' (Instruments). The acts of eating, drinking, sitting, walking, coming and going etc., are 'Karma' (activities). A person, who having affinity with instruments and activities, performs actions, is called a 'Kartā' (doer). These three, are the constituents of action. Here, the Lord wants to emphasize the fact, that it is a sense of doership, which binds a man. Out of the three constituents of action, the organ (instrument) does not contribute to the accomplishment of action, as it is subservient to a doer. Only that activity, which

a doer wants to do, is performed by him. Therefore, an activity is also not, an important contributory factor. According to the branch of learning, known by the name 'Sāṅkhya', it is a sense of doership, which is the chief contributory factor, to action. In the absence of a sense of doership, no action is accomplished. The terms 'Karaṇa', and 'Karma', have been used before, while the term 'Kartā' has been used close to the term 'Karma saṅgrahaḥ', by the Lord, in order to bring home the fact, that it is a sense of doership which gets a man into bondage. If he performs action without a notion of doership, he is not bound because no action is at all accomplished in the absence of the sense of doership. So the Lord has used the term 'Kartā' (doer), close to expression 'Karma-saṅgrahaḥ' (constituents of action).

Appendix—Arjuna expressed his desire to know the truth about the path of knowledge and the path of action (Gītā 18/1), therefore the Lord described the path of action upto the twelfth verse. Then the Lord from the viewpoint of the path of knowledge, while describing actions, mentioned five factors which are contributory to the accomplishment of all actions (Gītā 18/13—15). The same fact in a different manner is described here in the form of 'Karmapreraṇā' (incitement to action) and 'Karmasaṅgrahaḥ' (constituents of action).

When a man has the egoistic notion and taintedness, then the knowledge, the knowable and the knower—these three motivate (incite) an action viz., he thinks that if he performs a particular action, it will bear a particular fruit. With the incitement of action, there is 'Karmasaṅgraha' viz., there is accomplishment of sinful and virtuous actions. How the sinful and virtuous actions are performed—this will be described in detail by the Lord ahead from the twentieth verse.



Link:—Now, the Lord from the next verse, classifies them into three kinds so that a striver, by knowing these, may transcend, the three modes of nature.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

jñānaṁ karma ca kartā ca tridhaiva guṇabhedataḥ
procyate guṇasaṅkhyāne yathāvacchṛṇu tānyapi

Knowledge (jñāna), action (karma) and the doer (kartā) are declared, in the science of guṇas (Sāṅkhya philosophy), to be of three kinds only, according to differences in the modes. Note these carefully also. 19

Comment:—

'Procyate guṇasaṅkhyāne'—The Lord explains to Arjuna, the three kinds of knowledge, action and agent, as declared in the science of modes (Sāṅkhya philosophy), according to differences in the modes.

'Jñānaṁ karma ca kartā ca tridhaiva guṇabhedataḥ'—In the preceding verse, the Lord explained the threefold incitement, to action and the threefold constituents, of action. Thus he explained six factors.* Out of these the Lord, first discusses three—knowledge from the threefold incitement, while action and agent, from the threefold constituents. Any person, begins an action after possessing knowledge, about it. So knowledge, has been taken first. In the performance of an action, an agent occupies an important place, but action has also been taken with it, because without action, he cannot accomplish (execute), an action. It means, that knowledge occupies an important place, as an incentive to action, while action and agent, are significant, so far as the execution of action is concerned. If these three, are Sāttvika (good), a man is not bound. If these are rājasika (passionate) or tāmasika (ignorant), a man is bound.

Now the question arises as to why the knowable and the knower, have not been taken from the threefold incitement. The

* Knowledge, the knowable and the knower—the threefold incitement is subtle material while the instrument, the action and the agent—the threefold constituents of action are gross materials.

reason is, that a knower becomes an agent, when he establishes his affinity, with an action. So, within the three kinds of agents, three kinds of knowers, are included. Moreover, a knower is of three kinds, only when he is attached to modes of nature. If he is not attached to them, he remains merely, a knower, without having a classification of three kinds.

The knowable or the object, to be known is 'Jñeya'. There are different objects to be known, but the aim of knowing these objects, is to derive happiness. So the Lord, has classified the knowable, by the name of happiness into three kinds, further (in 18/36—39).

Similarly the Lord, has not classified the instruments, such as senses and mind etc., into three kinds. Whatever actions, are performed with senses etc., a man performs these by applying his intellect. So the Lord, classifies the instruments by the name of intellect, further (in 18/30—32).

Firmness (steadiness) is necessary, with intellect, in the Discipline of Knowledge. So the Lord, in the Discipline of Knowledge, has used firmness with intellect (6/25, 18/51). He has also classified it into three kinds (18/33—35).

The term 'Tridhaiva', denotes that there are only three kinds, neither more nor less than the three, because the three modes of goodness (sattva), passion (rajas) and ignorance (tamas) are born of nature (Gītā 14/5). So because of connection with these three modes they are of three kinds.

'Yathāvat'—As it has been described in the branch of knowledge, dealing with Guṇas, He is telling him the same, without any addition or subtraction.

'Śrṇu'—Lord Kṛṣṇa asks Arjuna, to hear the topic attentively, because out of the three the sāttvika one, enables a man to realize God, by breaking up his affinity with actions, while the rājasika leads to the bondage of birth and death, and the tāmasika is conducive to degradation, viz., hell and eighty-four lac forms, of lives. So he should adopt the sāttvika mode and abandon the Rājasika and Tāmasika.

'Tāni'—The agent, action and knowledge, have no connection with the self. The self is ever-pure and detached.

'Api'—It is indispensable to know, these three kinds, because by knowing these in the right perspective, a man can realize the fact enumerated in (18/17). 'He who is free from egoistic notions, whose intellect is not tainted, though he slays the people, he really slays not, nor is he bound (by actions)' i.e., he realizes, the self.



Link:—The Lord now begins to describe the Sāttvika Knowledge (knowledge of goodness).

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

sarvabhūteṣu yenaikam bhāvamavyayamīkṣate
avibhaktaṁ vibhakteṣu tajjñānaṁ viddhi sāttvikam

The knowledge, by which one realises the Imperishable Being (Reality) in different beings, as undivided (not separate in separate beings), knows such knowledge to be sāttvika. 20

Comment:—

'Sarvabhūteṣu yenaikam bhāvamavyayamīkṣate avibhaktaṁ vibhakteṣu'—All beings and things etc., are kaleidoscopic, they have no existence of their own. But they seem to exist, in the light of the Imperishable Lord, Who pervades everywhere. A man, out of ignorance sees their existence. As soon as his ignorance is removed, and he gains knowledge, he realizes the existence of God, in all the perishable beings, and things etc.

Having gained knowledge a striver, sees the imperishable Supreme Lord, abiding equally in all perishable beings (Gītā 13/27). Though He is undivided, yet He seems to be divided among beings, things, circumstances and incidents etc., (Gītā 13/16). A striver, beholds only imperishable essence, in all the objects, whichever undergo changes. How to know that, he sees

only the Lord? He remains free, from attachment and aversion. This is the criterion.

'Tajjñānaṁ viddhi sāttvikam'—This knowledge, is known to be sāttvika. It is called Sāttvika, because of affinity with things and inclinations etc. If this affinity, is renounced, this knowledge is Self-realization, which ought to be known, as stated by Lord Kṛṣṇa. He declares, "I will describe, that which ought to be known and knowing which, one attains immortality" (Gītā 13/12).

A Vital Fact

The universe, is known by senses, the senses are known by intellect, and intellect is known by 'I'. The universe, the senses and the intellect, are known by 'I'. But there is one Illuminator, Who illuminates this 'I' also. That Illuminator is all-pervasive and infinite, while 'I' is limited and finite. 'You' (thou), 'this' and 'that', are also illumined in that light, as 'I' is illumined. That Illuminator, is not subject to illumination. That is Illumination-Incarnate. He is attributeless, the Absolute. He is undivided and He illuminates, everything. His illumination in a particular person, is called sāttvika knowledge.

In other words, Sāttvika knowledge, can be explained, in this way. All the beings, are included in 'I', 'you', 'this' and 'that'. They are diverse, but He who illumines them, is indivisible. They ever undergo changes and are not real, but He ever remains uniform. All the four, 'I', 'you', 'this', and 'that', are not really existent, in that Illuminator. But they get their seeming existence, by that Illuminator only. That Illuminator, illumines all and He Himself is an embodiment of illumination. They are separate (divided), while He as their illuminator, remains undivided. This is sāttvika knowledge. Being pure and illuminating, this knowledge, illumines all divisible, changeable and perishable beings, and objects (Gītā 14/6).

This sāttvika knowledge is said to be the illuminator from

the point of view of the illumined and indivisible from the point of view of the divisible. But when it has no connection with the illumined and divisible objects, it is in fact attributeless, absolute and real knowledge itself.

Appendix—As a common man holds that the Self pervades the entire body, similarly a striver holds that God pervades the entire universe. As the body and the world are one (identical), so are the Self and God one.

From the view-point of a striver, beings also, have their own existence, so his knowledge is 'Sāttvika'. If from his view-point there is no separate existence of beings but there is only one imperishable existence, then it is the transcendental entity viz., Self-realization (attainment of Brahma). That imperishable entity pervades equally everywhere. We have our natural identity with that entity.



Link:—The Lord, now describes, Rājasika knowledge (knowledge of the nature of passion).

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्प्रथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

pr̥thaktvena tu yajjñānam nānābhāvānpr̥thagvidhān
vetti sarveṣu bhūteṣu tajjñānam viddhi rājasam

The knowledge, by which one perceives the manifold entities of different kinds, as varying from one another, know that knowledge, to be rājasika (jñāna). 21

Comment:—

'Pr̥thaktvena tu* yajjñānam nānābhāvānpr̥thagvidhān'—There is predominance of passion, in rājasika knowledge. The Lord declares, "Know thou Rajas to be of the nature of passion" (Gītā 14/7). This passion, causes attachment and aversion.

*The term 'Tu' has been used to denote that the Rājasika knowledge is different from the Sāttvika one.

It is because of this passionate knowledge, that a man sees diversity in different persons, gods, devils, demons, birds, beasts, moths, insects, trees and plants etc., according to their shapes, nature, names, forms and attributes etc. He loses the perception of unity, and does not see the Imperishable Supreme Lord abiding equally, in all the perishable beings, in the form of an imperishable soul.

'Vetti sarveṣu bhūteṣu tajjñānaṁ viddhi rājasam'—The knowledge, by which one sees the manifold entities of different kinds, as varying from one another, according to their different bodies, senses, inner sense, temperaments and life-breaths etc., that knowledge, is rājasika. A man, possessing rājasika knowledge cannot discriminate between, the sentient and the insentient.

Appendix—A man cognises the existence of both—actions and objects and gets attached to them, so he perceives diversity in different beings.



Link:—Now, the Lord describes tāmasika knowledge (the knowledge of the mode of ignorance).

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥

yattu kṛtsnavadekasminkārye saktamahaitukam
atattvārthavadalpaṁ ca tattāmasamudāhṛtam

But, that knowledge which sticks to a single body as the whole, which is without reason, without basis in truth and is trivial, is declared to be tāmasika jñāna. 22

Comment:—

'Yattu* kṛtsnavadekasminkārye saktam'—A tāmasika person, regards a perishable body, consisting of five gross elements, as his own Self. He thinks, that first he was a child, now he is young

* The particle 'Tu' here conveys that the Tāmasika knowledge is different from the Rājasika knowledge.

and then he will grow old. He holds, that he is the enjoyer, he is successful, mighty and happy and there is none else like him. He is entangled, in the meshes of delusion (16/15).

'Ahaitukam'—His knowledge, is irrational and it is against the scriptures. He does not realize, that he (the soul), is imperishable and uniform, while a body is kaleidoscopic and perishable. He identifies the soul, with the body.

'Atattvārthavadalpaṁ ca'—Such a person, does not know the truth, that the soul is different from the body. His knowledge, is very poor and insignificant. So the Lord, has not used the term 'Knowledge', in this verse. A tāmasika person lacks knowledge, he is ignorant. So the Lord instead of using the term 'Knowledge' has used the terms 'Yat' (which) and 'Tat' (that) only.

'Tattāmasamudāhṛtam'—That understanding which is without reason, without foundation in truth, and is trivial, is declared to be tāmasika.

If Tāmasika knowledge, is not knowledge at all, and the Lord hesitates in calling it so, why has it been described? The reason is, that the Lord in the nineteenth verse of this chapter, asked Arjuna to hear three kinds of knowledge, action and agent. So after describing the sāttvika and rājasika knowledge, it was necessary for Him to describe it also as such.

Appendix—In Tāmasa knowledge, demoniac nature is predominant. In this verse the term 'Jñāna' has not been given which means that in fact it is no knowledge at all, it is mere ignorance. It is the intellect of Tāmasa people which has been called 'paśu buddhi' (beastly intellect)—

**tvaṁ tu rājan mariṣyeti paśubuddhimimāṁ jahi
na jātaḥ prāgabdhūto'dya dehavattvaṁ na naṅkṣyasi**

(Śrīmadbhā. 12/5/2)

Śrī Śukadevajī said—'O King! now you, give up this beastly intellect that you will die. The body had no existence in the past, it was born afterwards and then it will die but it is not the case

with you (the Self) that you did not exist in the past, you were born afterwards and then you will die.'



Link:—Now the Lord describes the Sāttvika action (action of goodness).

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

niyataṁ saṅgarahitamarāgadveṣataḥ kṛtaṁ
aphalaprepsunā karma yattatsāttvikamucyate

Action which is ordained by the scriptures, that is performed without a sense of doership and without attachment, or aversion by one, who seeks no reward, is said to be, sāttvika (karma) (of the nature of goodness). 23

Comment:—

'Niyataṁ saṅgarahitamarāgadveṣataḥ kṛtaṁ aphalaprepsunā karma yattatsāttvikamucyate'—Acts ordained by scriptures, according to a person's caste, (social order), stage of life (Āśrama) and circumstances, are 'Niyata'.

Here the term 'Niyataṁ' denotes, that the actions mentioned above, are to be performed, but actions that are prohibited by scriptures should not be performed.

Here, the expression 'Saṅgarahitaṁ', denotes freedom, from a sense of doership. As trees, have no sense of doership when new leaves sprout, and when they blossom, similarly in the bodies different activities, such as digestion, development and decay etc., take place, naturally. So by realizing this fact a striver, becomes free from doership. Here, the expression 'Saṅgarahitaṁ' denotes, freedom from doership, because freedom from attachment, has been mentioned by the term 'Arāgadveṣataḥ' in this verse. Moreover in Sāṅkhyayoga* it is absence of the sense of doership

*Here in 'Sāṅkhyayoga' the expression 'Saṅgarahitaṁ' denotes freedom from doership while in 'Karmayoga' the expression 'Saṅgaṁ tyaktvā phalaṁ caiva' (18/9) denotes freedom from attachments as well as from desire for

which is more important.

The expression 'Arāgadveṣataḥ kṛtam' means, that an action should be performed, being free from attachment and aversion viz., an action should neither be performed with attachment nor renounced, with aversion. Moreover, there should not be attachment or aversion for the instruments (body, senses and mind etc.,) in performing actions.

The expression 'Arāgadveṣataḥ' denotes, freedom from attachment at present, while the term 'Aphalaprepsunā' denotes, freedom of attachment, in future. It means, that an action should be performed, without any desire for fruit in future, and there should be detachment from action and objects. It has already been mentioned, that action should be performed, without having either attachment or aversion. Now He declares, that it is to be performed without attachment, in future i.e., without seeking any reward. Such action, is declared to be sāttvika. It is called Sāttvika, so long as, it is connected with prakṛti (nature), in a very subtle form. When its connection is completely renounced, this action becomes inaction or say it has no binding effect.



Link:—Now He describes the Rājasika action (action of the nature of passion).

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।

क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

yattu kāmepsunā karma sāhaṅkāreṇa vā punaḥ
kriyate bahulāyāsaṁ tadrājasamudāhṛtam

But action, which is performed with great effort by one who seeks to gratify his desires or is done by the egoistic feeling—that

fruit. It means that if a Sāṅkhyayogī has the sense of doership, his affinity with the body will continue which is an obstacle to the Self-realization. But if a Karmayogī has the sense of doership, it is not such an obstacle for him because he acts for others and he has the sense of doership only when he performs actions. When the action is accomplished, his doership merges in the action.

is considered to be rājasika (passionate). 24

Comment:—

'Yattu* kāmeṣunā karma'—A passionate person, performs action to seek comfort, pleasure, honour and praise etc.

'Sāhankāreṇa'—He feels boastful of his actions in public, when people praise him, and in privacy, by thinking that he is more prompt, sincere and honest in actions, than other people. Thus action performed with egoistic feeling, is called 'rajas'.

'Vā punaḥ'—The expression 'Vā punaḥ', (or again) has been used to denote, that action either performed for fruit (reward), or again by egoism, becomes rājasika. So, if it is performed both for fruit and impelled by egoism, it surely becomes rājasika.

'Kriyate bahuḷāyāsam'—While performing action, a man has to make effort and feel strain. But the man, who hankers after physical comforts, feels greater strain. On the other hand, a man who hankers after pleasure and prosperity, does not feel much strain, because he has a yearning for accumulating wealth and enjoying pleasure. So instead of physical rest, he has an eye on prosperity and pleasure.

A rājasika person, while performing action in public, does not feel great strain, because his sense of egoism, is satisfied. But when he performs action in loneliness, he feels much strain, because his sense of egoism is not satisfied, and he is ease loving.

'Tadrājasamudāhṛtam'—Action performed by a person, longing for fruit with egoism, and with much strain, is declared to be rājasika.

Appendix—A Rājasa man has so many demands and so he needs more things when he does any work, and he has to make more efforts in procuring more things. A Rājasa man extends his activities, therefore he has to make more effort. Being attached to

* The term 'Tu' has been used to denote that the Rājasika action is different from the Sāttvika one.

the body, a Rājasa man wants more physical comfort, therefore he feels more strain even while doing a little work.



Link:—Now the Lord, describes the tāmasika action (action of the mode of ignorance).

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम्।

मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

anubandham kṣayam hiṁsāmanavekṣya ca pauruṣam
mohādārabhyate karma yattattāmasamucyate

Action which is undertaken, from delusion, without regard to consequences, or to loss, one's capacity and injury to others is declared to be tāmasika. 25

Comment:—

'Anubandham'—The person who performs an action for its fruit, performs it well thoughtfully, in order to reap its fruit. But a tāmasika person, undertakes an action without foreseeing its consequences, for himself and for others.

'Kṣayam'—He does not think of the loss of health, wealth, time, honour, fame, praise and ruin, here or hereafter, resulting from the performance of such an action.

'Hiṁsām'—He does not foresee to what extent, it will cause injury to human beings and other creatures and also involve destruction. Moreover, it might pollute the mind, morals and feelings etc., of beings and degrade and ruin them.

'Anavekṣya ca pauruṣam'—He does not consider whether he possesses the requisite ability (or capacity), time, skill, knowledge, and resources etc., or not to perform an act.

'Mohādārabhyate karma yattattāmasamucyate'—A tāmasika person, performs action out of delusion, without thinking of its consequences or loss or injury or his own capacity. Such an action is declared to be tāmasika.

Appendix—A Tāmasa person undertakes action out of

delusion without thinking of his capacity and its consequences etc.* He naturally performs such actions which are obstacles to the affairs of others; as to go on talking on the way and to leave the cycle on the foot-path etc. He does not pay attention to the problems of others.

The Sāttvika nature naturally leads to progress. The Rājasa nature arrests progress and the Tāmāsa nature is naturally conducive to a downfall.



Link:—Now, the Lord enumerates the characteristics of a Sāttvika doer (agent).

**मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६ ॥**

**muktasaṅgo'naḥmivādī dhṛtyutsāhasamanvitah
siddhyasiddhyornirvikārah kartā sāttvika ucyate**

The doer, (Kartā) who is free from attachment, is non-egoistic, is endowed with firmness and zeal, and who is unaffected by success and failure, is called Sāttvika. 26

Comment:—

'Muktasaṅgaḥ'—As a Sāṅkhyayogī, is free from attachment, so is a Sāttvika doer, free from attachment, desire, lust, necessities and a sense of mine for objects, persons and incidents and circumstances etc. A Sāttvika doer, remains completely detached.

'Anahamivādī'—He is free, from the sense of doership and so he never boasts of his actions, like men possessing a demoniac disposition. He is not proud, even of his equanimity or freedom from attachment, to the world.

*binā bicāre jo karai, so pāche pachitāya
kāma bigarai āpano, jaga meṁ hota haṁsāya
jaga meṁ hota haṁsāya, citt meṁ caina na pāvai
khāna pāna sanamāna, rāga raṅga mana nahim bhāvai
kaha giradhara kavirāya, karamagati tarata na täre
khaṭakata hai jiya māhim, kiyau jo binā bicāre

'Dhṛtyutsāhasamanvitaḥ'—A Sāttvika doer, is endowed with firmness and enthusiasm. A man, possessing firmness performs his duty, without being disturbed by odds, difficulties, obstacles and blame etc., while a man endowed with enthusiasm, discharges his duty with zeal, equally in success and failure, honour and dishonour and in praise and blame etc. Thus a Sāttvika doer, remains endowed with firmness and zeal.

'Siddhyasiddhyornirvikāraḥ'—A Sāttvika doer, remains unaffected in success and failure. He neither feels elevated, when an action is accomplished easily, nor does he feel dejected if it is not accomplished in spite of best efforts. He remains equanimous, in success and failure.

'Kartā sāttvika ucyate'—Such an agent, who is free from attachment, is non-egoistic, endowed with firmness and zeal, and who is unswayed by success and failure, is called sāttvika.

In this verse, there are six characteristics—attachment, egoism, firmness, zeal, success and failure. A sāttvika doer, is free from the first two, he is endowed with the middle two and he remains equanimous, in the last two.

Appendix—In the Gītā equanimity or unaffectedness in success and failure has been mentioned in three verses—'siddhyasiddhyoḥ samo bhūtvā' (2/48), 'samaḥ siddhāvasiddhau ca' (4/22) and here 'siddhyasiddhyornirvikāraḥ'. It means that success or failure is not under the control of a man but it is within his power to remain unaffected by success and failure. Whatever is within his power, that is to be set right.

'Anaharṇvādī'—A Sāttvika man never boasts of himself outwardly that no person can do so well as he can, and does not regard himself to be superior to others inwardly.



Link:—Now, the Lord enumerates the characteristics of a Rājasika doer (passionate agent).

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

rāgī karmaphalaprepsurlubdhō himsātmako'śuciḥ
harṣaśokānvitaḥ kartā rājasah parikīrtitaḥ

The doer (Kartā) who is passionate, who eagerly seeks the fruit of action, who is greedy, oppressive by nature, impure, who is moved by joy and sorrow—such a doer is said to be, Rājasika (passionate). 27

Comment:—

'Rāgī'—The first characteristic of a passionate agent, is passion or attachment. A rājasika doer, remains attached to action and their fruits, as well as, to persons, things and objects etc.

'Karmaphalaprepsuh'—A rājasika person, performs actions to seek their fruit. He offers charity, to gain honour and praise here, and heavenly pleasures hereafter. Similarly, he takes medicines, to keep his body fit and healthy.

'Lubdhah'—A rājasika person, is not satisfied with his possessions. He goes on craving for honour, praise, fame, wealth, sons, and family etc. The more he receives, the more he yearns.

'Himsātmakah'—He possesses an oppressive nature. He inflicts suffering on others, for selfish motive. The more pleasure he enjoys, the more pain, he inflicts on those, who suffer want. Enjoyment of sense-objects, without caring for the miseries of others, is violence. Without violence, no enjoyment is possible.

When the Lord declared, that tāmasa action, (18/25) and tāmasa doer—both are oppressive, He meant to explain, that actions by a tāmasa agent, are not performed with discrimination, because of delusion. So he is oppressive, in his daily life. A rājasika person, enjoys mundane pleasure, then other people who suffer from want have a heart-burn to see them, enjoy such pleasures. It means, that a tāmasa person, does injury to others, through his actions, while a rājasika person, himself is oppressive.

'Aśuciḥ'—A passionate person, makes things and objects, which he amasses, for his enjoyment, impure. He pollutes, the environment. The clothes, which he wears become impure. So no one wants to use the clothes, of a person, who was attached to them, even after his death. One cannot concentrate his mind on God, at such a place, where the dead body of such a man, is cremated. If any person, sleeps there, he has bad and horrible dreams. This passion or attachment for the perishable, makes a body or even bones, impure.

'Harṣaśokānvitaḥ'—He is ever-entangled, in pleasure and pain, attachment and aversion etc., because of success and failure, and pleasant and unpleasant, desirable and undesirable incidents and circumstances etc., which do come across man during his daily life.

'Kartā rājasah parikīrtitaḥ'—The agent, who possesses the above-mentioned characteristics, is called passionate or 'Rajas' .

Appendix—'Himsātmakaḥ'—In the twenty-fifth verse of this chapter in Tāmasika actions also 'himsā' (the oppressive nature of causing injury or suffering to others) has been mentioned, because Rajoguṇa and Tamoguṇa are close to each other, while Sattvaguṇa is far from the two. Rajoguṇa is of the nature of passion while Tamoguṇa is of the nature of delusion. In Rajoguṇa a man remains conscious and careful but in Tamoguṇa he loses consciousness and carefulness. A selfish man having attachment inflicts more sufferings on others than does a deluded man inflict. Therefore in Rajoguṇa there is more violence (injury). A Rājasa man because of attachment and selfishness becomes oppressive (violent). He remains engrossed in violence.



Link:—Now the Lord enumerates the characteristics of a Tāmasika doer.

अयुक्तः प्राकृतः स्तब्धः शठोऽनैष्कृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

**ayuktaḥ prākṛtaḥ stabdhaḥ śaṭho'naiṣkṛtiko'lasaḥ
viṣādī dīrghasūtrī ca kartā tāmasa ucyate**

The doer, who is indiscriminate, vulgar, arrogant, obstinate, malicious, indolent, despondent and procrastinative, he is said to be Tāmasika (of the mode of ignorance). 28

Comment:—

'Ayuktaḥ'—Tāmasa (mode of ignorance), deludes, all embodied beings (Gītā 14/8). A Tāmasika person cannot discriminate, between the proper and the improper and between, what should be done and what should be refrained from.

'Prākṛtaḥ'—Prākṛtaḥ or vulgar, is he who has not improved his life through good education, scriptures and good company etc. He possesses a childish nature, having no sense of duty.

'Stabdhaḥ'—An (arrogant) man, remains unbending with his mind, speech and body. He does not bow down to elderly people, parents, teachers etc. He is hard-hearted by nature, having no element of gentleness and humility.

'Śaṭhaḥ'—A tāmasika person, out of obstinacy does not follow good advice and good ideas, of other people. He out of delusion, holds that his own ideas, are good and he sticks to them.

'Anaiṣkṛtikaḥ'—A tāmasika person, does not return good, for the good done to him. He rather returns evil for good. Therefore he is termed as Anaiṣkṛtikaḥ.

'Alasaḥ'—An indolent man, does not perform his duty. He wants to lie down or to sleep or to remain idle.

'Viṣādī'—Such a despondent man, grieves day and night and his worries, disquietude, and sadness, know no end. Therefore all are in him automatic because he has no sense of duty.

'Dīrghasūtrī'—A procrastinating person, does not think how to perform action promptly and thoroughly. He takes a lot of time, in completing the work, which should have been done in a short time. Moreover, he does not complete it, thoroughly.

'Kartā tāmasa ucyate'—An agent who possesses the above-

mentioned eight characteristics, is said to be tāmāsika.

An Important Fact

In the twenty-sixth, twenty-seventh and twenty-eighth verses, the Lord has enumerated the characteristics of agents. As is, an agent, so are his actions and so are the instruments to perform, those actions. So the sāttvika, rājasika and tāmāsika agents, perform actions according to their own nature.

A sāttvika agent, by making his actions and intellect etc., Sāttvika, by rejoicing in Sāttvika happiness, identifies himself with God i.e., reaches the end of sorrow (Gītā 18/36). The reason is, that the aim of a sāttvika agent is God-realization. So, being free from a sense of doership and enjoyership, he identifies himself, with God, because actually he had his identity, with Him. A rājasika or a tāmāsika doer, cannot identify himself with God, because he is engrossed in rājasika or tāmāsika pleasure and his aim is, not God-realization.

Now, a doubt arises, that an agent can be sāttvika. But how are actions Sāttvika? The explanation is, that when an agent performs action without having attachment for it, without a sense of doership and without expecting any reward, the action, becomes Sāttvika. Such Sāttvika action does good to the doer, as well as, to the entire universe. It makes persons, things, objects, environment to which it is connected, pure (Gītā 14/6) as the purity is the characteristic of the mode of Sattva.

Secondly Patañjali holds Rajoguṇa (the mode of passion) only to be of the nature of activity (Yogadarśana 2/18) while in the Gītā recognising Rajoguṇa as activity also it is predominantly declared to be of the nature of passion (14/7). In fact it is not activity but passion (attachment) which binds.

In the Gītā actions are declared to be of three kinds—Sāttvika, Rājasika and Tāmāsika (18/23—25) according to the feelings of the agent. The actions of Sāttvika, Rājasika and Tāmāsika agents are Sāttvika, Rājasika and Tāmāsika respectively. So the Lord

has not considered only an activity to be Rājasika.

Appendix—The term 'viṣādī' (gloomy or sad) should be included in Rajoguṇa but here it has been mentioned in Tamoguṇa. The reason is that the Tāmasa disposition is contrary to discrimination, therefore a Tāmasa person is more gloomy, more grieved than a Rājasa person.



Link:—All actions are accomplished by intellect and firmness. So the Lord now classifies them.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ २९ ॥

buddherbhedam dhṛteścaiva guṇatastrividham śṛṇu
procyamānamaśeṣeṇa pṛthaktvena dhanañjaya

Hear now, the three kinds of distinctions of Buddhi (intellect) and also of Dhṛti (firmness) O winner of wealth (Arjuna), according to the modes, as I explain these fully and clearly. 29

Comment:—

[In the eighteenth verse of this chapter, the instrument, action and agent have been declared, to be the threefold constituents of action. Out of the instruments, senses are not classified into three kinds. Intellect, predominates senses and it guides them. So the Lord, gives the threefold distinction of Buddhi as three kinds of instrument. It is Dhṛti which does not let a man deviate from his aim. When understanding remains firm to achieve the aim, it is achieved. So, besides intellect, Dhṛti has also been classified into three kinds.*

In the context of incitement and constituents of action, for a

* Intellect and firmness play an important role not only in Sāṅkhyayoga (the Discipline of Knowledge) but in other means of God-realization also. So in the Gītā intellect and firmness have been mentioned together such as 'Let him gain tranquillity little by little, by means of intellect controlled by firmness' (6/25) and 'Endowed with a pure intellect, controlling the self by firmness' (18/51).

striver, knowledge, action and agent, play a very important role. Similarly, in order to follow spiritual discipline and to transcend the three modes of nature, it is indispensable for one to know the three kinds of Buddhi and Dhṛti so that he may rise high, by cultivating the Sāttvika Buddhi and Dhṛti, and give up the rājasika and tāmasika ones.]

'Dhanañjaya'—When Pāṇḍavas performed a sacrifice (yajña) named Rājasūya, Arjuna, collected fabulous wealth, by gaining victory over several kings. So Arjuna is called, 'Dhanañjaya' (winner of wealth). Here Lord Kṛṣṇa explains to Arjuna, that real wealth, consists in transcending the three modes of nature, by cultivating sāttvika Buddhi and Dhṛti. So he should justify his name, by possessing this real wealth.

'Buddherbhedam dhṛteścaiva guṇatastrividham śṛṇu'— The Lord declares, that though Buddhi is one and Dhṛti is also separate, yet according to predominance of the modes of nature, they have been classified into three kinds—Sāttvika, Rājasika and Tāmasika. He asks Arjuna, to hear attentively, as He is going to explain these fully and distinctly to him.

By using the term 'Caiva', (and also) the Lord declares, that he will explain the three distinctions of Buddhi and also of Dhṛti. Though firmness, seems to be a characteristic of intellect, yet it is different, as well as important. It is because of firmness, that an agent, can make the right use of his understanding. If firmness is sāttvika, a striver's understanding, will remain firm. So in spiritual discipline, there is not so much need of steadiness of mind, as steadiness of understanding (intellect). Steadiness of mind, is required in accomplishments (Siddhis), such as Aṇimā etc. But, in spiritual progress, it is indispensable for understanding, to hold firm to aim.* When a striver's, intellect and firmness—both are sāttvika, he will follow spiritual discipline firmly. So, it is

*'By intellect a striver decides his aim and he holds firm to it through firmness. If even the vilest sinner firmly follows his aim that he has to realize God, all his sins perish and he becomes righteous (Gītā 9/30).

necessary for him, to know the threefold distinction.

'Pr̥thaktvena'—He will explain the distinction, of intellect and of firmness, clearly.

'Procyamānamaśeṣeṇa'—Lord Kṛṣṇa says to Arjuna, that He will explain all the important points about intellect and firmness fully, so that nothing else, may remain to be known.



Link:—The Lord defines, the Sāttvika intellect.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ ३० ॥

pravṛttiṁ ca nivṛttiṁ ca kāryākārye bhayābhaye
bandhaṁ mokṣaṁ ca yā veti buddhiḥ sā pārtha sāttvikī

The intellect, which knows the path of action and renunciation, of what ought to be done and what not, of fear and fearlessness, of bondage and liberation—that intellect, is sāttvika (of the nature of goodness), O Pārtha (Arjuna). 30

Comment:—

'Pravṛttiṁ ca nivṛttiṁ ca'—Sometimes, a striver is engaged in work, while at another time, he is engaged in adoration and meditation, by renouncing action. His performance of action and adoration or meditation with desire for fruit, is included in work.* But, if these are performed without a desire for fruit, both are included, in renunciation and lead to God-realization. So, while performing and renouncing an act, a striver, should expect no reward. If both these are performed, to derive pleasure or joy out of them, they are included in work, and lead to bondage. In other words, in both the cases individuality persists, it does not get lost. But, if these are performed, for the good of others,

* When a person devotes his time in adoration and meditation in solitude, he does not possess riches and objects there but he has a subtle desire that he will be honoured and praised by the people as they will regard him as wise because he meditates on God in solitude.

both are included in renunciation. In both cases individuality gets lost. So a striver, should follow a path of renunciation, for Self-realization or follow the path of work (Action), by serving all beings, in order to realize God, the illuminator of the two—on the path of work and that of renunciation.

'Kāryākārye'—Work, which is done according to ordinance of scriptures, consistent with one's caste (Varna) and social order (Āśrama), is what ought to be done, while work which is prohibited by scriptures, is that which ought not to be done.

Work which is obligatory and is within our power (capacity), and which leads beings to salvation, is called duty, and it ought to be done. But work which ought not to be done, and which leads to bondage, is not included in duty. We need not do the work, which is beyond our capacity.

'Bhayābhaye'—A man should think, of the root of fear and fearlessness. Action, which may cause harm to one's own self, as well as to others, gives birth to fear. But action which is performed, for the welfare of all beings, is likely to cause fearlessness. When a man performs action, which ought not to be done, he is full of fear, thinking of dishonour, blame and insult. But, when a man works according to ordinance of scriptures for the welfare of all beings, to please God, he remains, fearless. This fearlessness, leads him to God-realization.

'Bandham mokṣam ca yā veti'—He, who externally performs, virtuous action such as sacrifice, charity and pilgrimage etc., but internally, has a desire for the unreal and perishable objects, and heavenly pleasure etc., his actions lead him to bondage. But a striver, who has an exclusive devotion to God, attains liberation.

A man thinks that he is dependent, because he does not possess certain things, and he is independent, when those things are available to him. But in fact, he is dependent in both the cases. The difference is, that in the former case, the dependence is seen and felt, while in the latter case, it is not seen because at that time, a man loses his sight. But in fact, both mean dependence,

which leads to bondage. The former, is the revealed, bitter poison, while the latter is hidden, sweet poison. But both are poisons, which are fatal.

It means, that all worldly desires lead to bondage while desirelessness, leads to liberation. The need (necessity) for God, also leads to liberation.* If a man has a desire, it is a bondage, whether he possesses the things or not. But if he is free from desire, he is liberated, whether he possesses the things or not.

'**Buddhiḥ sā pārtha sāttvikī**'—Thus, intellect which knows reality about the path of work and renunciation, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation—that intellect is sāttvika. What is reality? Reality is that, we should know, that we have no affinity with the world, we have merely assumed our affinity with it, while our affinity with God, Who is the illuminator and base of the entire creation, is natural. This is reality, which should be known, by the sāttvika intellect.

Appendix—The purpose of knowing the truth of Pravṛtti and Nivṛtti, of what ought to be done and what ought not to be done, of fear and fearlessness, of bondage and liberation, is only to renounce affinity with the world. If affinity with the world is not renounced, that knowledge is not real knowledge but that is mere rote learning.

The Sāttvika intellect mentioned in the Gītā enables a striver to rise above the three guṇas and to renounce his affinity with the world. Therefore the striver possessing the Sāttvika intellect, reflects upon bondage and liberation—'bandham mokṣam ca yāvetti'. In Sāttvikī intellect there is discrimination which is transformed into Self-realization. The discriminative intellect knows that all 'upto the attainment of the abode of Brahmā' is bondage.



* There is a difference between 'desire' and 'need' (necessity). There is desire for the worldly things while there is need for God. A desire remains unfulfilled and is to be renounced while a need is fulfilled. If a person gives up worldly desires, God is automatically realized.

Link:—The Lord now defines Rājasika intellect.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

yayā dharmamadharman ca kāryam cākāryameva ca
ayathāvatprajānāti buddhiḥ sā pārtha rājasī

The intellect, by which one wrongly understands Dharma (righteousness) and Adharma (unrighteousness), what ought to be done and what not, is rājasika. 31

Comment:—

'Yayā dharmamadharman ca'—Noble pursuits, which are prescribed by scriptures and which lead a man to salvation, are covered by the term 'Dharma', while evil pursuits, which are prohibited by scriptures and which hurls a person into the dark abyss of hell are included in 'Adharma'. Service to parents and other elderly people, acts of benevolence, such as construction of wells, hospices, hospitals, offering charity to the poor, the needy, and spending money liberally for the society without expecting any reward—these acts are included in Dharma. But, inflicting pain on others for one's own selfish motive, is Adharma. In fact, that which leads to emancipation is Dharma, while what leads to bondage, is Adharma.

'Kāryam cākāryameva ca'—That which has been sanctioned by scriptures, according to one's caste, (social order) stage of life, at a particular time and place, is 'Kārya' (duty), while what is forbidden by scriptures and which ought not to be done, is 'Akārya' (prohibited action). Some acts, which are worth performing for a particular class, may be worth abstaining from, for people of another. To beg alms, officiating at sacrifices and marriages, and accepting charity and gifts etc., are worth performing, for a Brāhmaṇa (a member of the priest class), while such acts are forbidden for members of warrior class, trading and labouring classes.

A servant, should perform his duty honestly and whole-

heartedly, by devoting full time and energy. He should abstain from bribery, idleness and laziness. Similarly, government officers, should work for public welfare, by giving up their selfishness and pride.

The path of work and renunciation, fear and fearlessness, bondage and liberation mentioned in 'Sāttvika' intellect, should also be included in the expression, 'Eva ca' (Even and).

'Ayathāvatprajānāti buddhiḥ sā pārtha rājasī'—Because of passion (attachment), the Rājasika intellect possesses evil propensities, such as selfishness, partiality and inequanimity etc. So it cannot know what is right, and wrong; what is fear, and fearlessness; what ought to be done and what ought not; and what are bondage, and liberation.

Attachment to a person, thing, incident, action and circumstance, causes aversion for other persons, things, incidents, actions and circumstances etc. A man, gets entangled in the world, through attachment and aversion. When he gets attached to the world, he cannot know the reality of world. He can see the reality of world, if he remains indifferent to it. But he can know the Lord, by identifying himself with Him.

In sāttvika intellect, discrimination is aroused, while in rājasika intellect, it is veiled and becomes faint, because of passion. So the intellect, does not remain pure, as water does not remain pure, when earth is mixed in it. Therefore, a person of rājasika intellect, cannot discriminate, between right and wrong and between what ought to be done and what ought not to be. So, he cannot perform, what ought to be and cannot abstain, from what ought not to be done.

Appendix—He who does not even know Dharma (righteousness) and Adharma (unrighteousness), what ought to be done and what ought to be refrained from properly, how will he know bondage and liberation? He can't know. Because of his passionate intellect, he can't know them in reality as there is predominance of attachment in him, so he can not attach

significance to discrimination. Being swayed by the perishable objects, his discrimination disappears.



Link:—The Lord now defines Tāmasika intellect, (intellect of the nature of ignorance).

अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

adharmam dharmamiti yā manyate tamasāvṛtā
sarvāṛthānviparītāmśca buddhiḥ sā pārtha tāmasī

That, which enveloped in darkness, is conceived as right, when wrong, and sees all things perverted (contrary to truth), that intellect, O Pārtha (Arjuna), is tāmasika (of the nature of ignorance). 32

Comment:—

'Adharmam dharmamiti yā manyate tamasāvṛtā—Intellect which reproaches God that which acts against ordinance of scriptures, which violates the rules of caste (Varṇa) (social order) and stage of life (Āśrama), which shows disrespect towards parents, teachers and saints, and which regards sinful acts such as, falsehood, fraud, dishonesty, forgery, taking prohibited food and adultery etc., as acts of virtue, is said to mistake 'Adharma' as 'Dharma'.

Obedience and service to parents, study of the scriptures, following decorums of 'Varṇa' and 'Āśrama,' rendering service to others with body, mind and riches, translating saints' teachings into practice, taking pure meals and performance of virtuous actions, which are prescribed by scripture, are regarded, as improper by the people of tāmasika intellect. Thus, they regard 'Dharma' as 'Adharma'.

People of tāmasika intellect, believe that Brāhmaṇas (the people of the priest class), who are law makers, treated themselves as superior to other people, and bound others by different rules and laws. They believe, that India cannot progress, so long as

people follow the ordinance of scriptures and the sacred books. According to them, Dharma consists in going against scriptural injunctions, and social decorum.

'Sarvārthānviparītāmśca'—They regard the body, as the self, and the perishable world, as real. They are non-believers. They regard themselves, more learned than and superior, even to saints. Instead of eternal bliss, they hanker after mundane pleasures, considering these as real. They look upon vices, as virtues, and the wrong, as right. They view all things, in a perverted light.

'Buddhiḥ sā pārtha tāmāsī'—Intellect enveloped in darkness, conceives as right what is wrong, bad what is good, and sees all things perverted—such intellect is tāmāsika, which leads one to infernal regions (Gītā 14/18). So a person, who wants to attain salvation, should renounce, this tāmāsika intellect, totally.

Appendix—He, whose intellect is Tāmāsī, in his mundane dealings and in the spiritual field, sees all things perverted. The present time is its living example, as—'butchering animals' is said to be 'the production of meat'. The deadly sin of 'abortion' or the 'destruction of the productive power of a man' is called 'family welfare'. The 'licentious behaviour' of women and the 'destruction of their ethical propriety' is called 'freedom of women'. In the past a woman was the mistress of the house, now she is employed in offices and shops etc., and has to work under the control of males, which is known as 'freedom of women'. Thus 'dependence' is known as 'independence'. 'Moral degradation' is given the name 'progress'. 'Beastly behaviour' is regarded as a 'mark of civilization'. 'Righteousness' is called 'communalism' and what is contrary to Dharma viz., 'unrighteousness' is called 'secularism'. When the time for one's ruin is near, then such a perverted and Tāmāsī intellect evolves—'vināśakāle viparīta buddhiḥ', 'buddhināśāt praṇaśyati' (Gītā 2/63).



Link:—The Lord now defines Sāttvika firmness (steadiness).

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

dhṛtyā yayā dhārayate manahprāṇendriyakriyāḥ
yogenāvyabhicāriṇyā dhṛtiḥ sā pārtha sāttvikī

The unwavering firmness equipped with Yoga (equanimity) by which, one controls the activities of the mind, the life-breath and the senses, that is sāttvika firmness, (firmness of the nature of goodness). 33

Comment:—

'Dhṛtyā yayā dhārayate manahprāṇendriyakriyāḥ yogenāvyabhicāriṇyā'—Equanimity or even-mindedness in worldly profit and loss, victory and defeat, pleasure and pain, honour and dishonour, success and failure, is called, Yoga.

When a man besides having a goal of God-realization, has desire for success, fame, honour and mundane, as well as, heavenly pleasure etc., his firmness is wavering. But when his only aim is God-realization, his firmness is without swerve.

The faculty of resolutely maintaining one's beliefs, principles, aim, feelings, actions, inclinations and ideas etc., is called 'Dhṛti' (firmness). A man, by unwavering firmness, equipped with Yoga (equanimity) controls the activities of mind, the life-breath and senses.

When the mind becomes free, from different kinds of thoughts that come out of attachment or aversion, and when it gets fixed on one object, where it ought to be fixed, it means control over activities of the mind by unwavering firmness.

When, the process of exhalation and inhalation is regulated, and becomes even, activities of life-breaths, are said to be controlled by unwavering firmness.

When senses of sound, touch, form, taste and smell do not get attached, to the sense-objects but remain under control, the activities of senses are said to be, controlled by unwavering firmness.

'Dhṛtiḥ sā pārtha sāttvikī'—Unwavering firmness by which

one controls the activities of mind, the life-breaths and senses, that firmness, is Sāttvikī.

Appendix—The embodied soul is a fragment of God, therefore a man's (the Self's) inclination to anyone else besides God is 'vyabhicāra' (adultery); and to be inclined only to God is 'avyabhicāra' (to be unadulterated). The dhṛti (firmness) which has an inclination only to God is unadulterated (unwavering) firmness.



Link:—Now the Lord defines, Rājasika firmness.

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

yayā tu dharmakāmārthāndhṛtyā dhārayate'rjuna
prasāṅgena phalākāṅkṣī dhṛtiḥ sā pārtha rājasī

That, O Pārtha (Arjuna), by which, because of attachment and desire for reward, one holds fast to dharma (duty), pleasure and wealth—that firmness, is rājasika (of the nature of passion). 34

Comment:—

'Yayā tu dharmakāmārthāndhṛtyā dhārayate'rjuna'—A man, by passionate firmness performs virtuous acts, to reap their fruits, in the form of wealth and pleasure.

On special occasions, he offers charity, goes on a pilgrimage and arranges religious programmes, such as loud chanting etc., of divine names in order to get their reward. So he holds fast to Dharma (Duty) for reward.*

He wants to enjoy mundane pleasure, and believes that a man's life without pleasure, is meaningless. Thus, he holds fast to pleasure.

He believes, that wealth is part and parcel of a man's life.

* If one holds fast to Dharma (duty) for wealth and spends money for Dharma, both of them enhance each other. But if one holds fast to Dharma and spends wealth in order to reap its fruit, after bearing fruit both of them perish.

Without wealth, (money), no virtuous actions (Dharma), are possible. All functions are organised, by spending money. It is money, which gives status and position, to a man. It begets respect and honour. Without money, none is respected. So a man, should hoard as much wealth as he can. According to him, a man wins name, fame and honour because of wealth and nothing is possible, without it. Thus he holds fast to wealth.

'Prasaṅgena phalākāṅkṣī dhṛtiḥ sā pārtha rājasī'—Whatever virtuous actions, out of too much passion (attachment), a Rājasika man performs, according to ordinance of scriptures, he performs these with a desire for reward, in the form of pleasure, honour, name and praise etc., worldly and heavenly enjoyments, hereafter. The firmness of such people, who are too much attached to the world, and who have a desire for reward, is rājasika.



Link:—Now, the Lord defines Tāmasika firmness (Firmness of the mode of ignorance).

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥

yayā svapnaṁ bhayaṁ śokaṁ viṣādaṁ madameva ca
na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī

That, by which a fool does not give up sleep, fear, grief, depression (despair) and conceit (arrogance) that Dhṛti (firmness), O Arjuna, is tāmasika, (of the nature of ignorance). 35

Comment:—

'Yayā svapnaṁ bhayaṁ śokaṁ viṣādaṁ madameva ca na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī'—Because of Tāmasika Dhṛti (firmness), a man does not give up excessive sleep, external and internal fear, grief, depression and conceit, but he remains engrossed in these. He is sometimes, addicted to too much sleep, and indolence, he at times entertains fear, because of death, disease, dishonour, defame, insult, ill health

and loss of wealth etc., he is off and on grieved and depressed, while other times he is self-conceited, because of favourable circumstances.

Besides the above-mentioned evil propensities, other evils, such as indolence, pride, hypocrisy, aversion, jealousy, violence and usurpation etc., can be included in the expression 'eva ca' (and also).

The Dhṛti (firmness) which does not give up sleep, fear, grief etc., is tāmasika.

In the thirty-third and thirty-fourth verses, the Lord by the term 'Dhārayate' means, that sāttvika and rājasika persons, hold fast to the sāttvika and rājasika Dhṛti (firmness) respectively. But in the case of a tāmasika person, it is not mentioned, that he holds fast to tāmasika firmness, because a Tāmasika person out of ignorance, and delusion, is naturally so much engrossed in sleep fear, grief and despair etc., that he does not give these evils up.

Out of these three kinds of Dhṛti (firmness), in the Rājasika and Tāmasika firmness there is mention of a doer by the terms 'Phalākāṅkṣī' and 'Durmedhā', while the doer has not been mentioned, in the Sāttvika firmness, because in it the doer remains detached, and he has no sense of doership, while, in the rājasika and tāmasika firmness, the doer remains attached.

An Important Fact

This human life, has predominance of discrimination, which is clearly revealed in a Sāttvika person, and so the only aim of his life is to realize God. In a Rājasika person, because of dominance of attachment for mundane things and pleasure, this discrimination, is not clearly revealed, yet by his feeble discrimination, he wants to win pleasure, praise and honour etc., worldly and heavenly pleasure, hereafter, and he does not act, against decorum. But a tāmasika person's discrimination is completely veiled, and he remains engrossed in tāmasika propensities, such as sleep, fear and grief etc.

In spiritual discipline, actions do not play such an important role, as aim does. Actions, thoughts and trance performed, by physical, subtle and causal bodies respectively, are all activities of bodies. But the aim, that he has to realize God, is decided by the self. As is the aim, so are the actions. The aim, can be fixed by Sāttvika intellect, while a man holds firm to it, by Sāttvika firmness. So, from the thirty-third verse to the thirty-fifth verse, the Lord by addressing Arjuna as 'Pārtha' six times, warns him, regarding him as a representative of strivers, that without worrying about mundane persons and objects, he should hold fast, to his aim, by giving up rājasika and tāmasika propensities.

Appendix—The man, who is of the conviction that the evil propensities such as (excessive) sleep, fear, grief, depression and conceit etc., can't be removed, is evil minded. Such type of people don't pay any heed to give up evils, they don't have the courage to give them up but they own them naturally.

Excessive sleep is an obstacle to the progress of a striver. Necessary and moderate (regulated) sleep is not an obstacle (Gītā 6/16-17).



Link:—A man wants to perform actions, to gain happiness (joy). So the Lord, in the next four verses, classifies happiness under, three heads.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
 अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥
 यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
 तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

sukham tvidānīm trividham śṛṇu me bharatarṣabha
 abhyāsāDRAMate yatra duḥkhāntaṁ ca nigacchati
 yattadagre viṣamiva pariṇāme'mṛtopamam
 tatsukham sāttvikam proktamātmabuddhiprasādam

And now hear from Me, O Arjuna, of the three kinds of

happiness, in which one rejoices by practice and surely achieves, the end of pain. That happiness, which is like poison at first due to worldly attachment, but as nectar at the end. That which springs from the placidity of mind, brought about by meditation on God, is said to be, *sāttvika*. 36-37

Comment:—

'*Bharatarṣabha*'—The Lord addresses Arjuna as *Bharatarṣabha*, the best of all the persons in the Bharata family, to emphasize the fact, that it is easy for him to overcome the *rājasika* and *tāmasika* pleasures. He has overcome, the *rājasika* pleasure, because he rejected the offer of a beautiful heavenly damsel named, *Urvasī*. Similarly, he has overcome the *tāmasika* pleasure of sleep, and he is called '*Guḍākeśa*', the conqueror of sleep.

'*Sukhaṁ tu idānīm*'—Having classified knowledge, action, agent, intellect and firmness, under three heads, the Lord, by using the term '*Tu*', declares, that happiness is also of three kinds. A fact needs special attention here. The main stumbling block to spiritual progress or God-realization, is the desire for pleasure.

Even *sāttvika* happiness, if anyone is attached to it, leads to bondage. If a striver, is attached to happiness which he receives out of adoration, meditation and even trance, it leads him to bondage, by delaying him in God-realization (*Gītā* 14/6). Now, the question arises, whether eternal bliss of God-realization should also not be enjoyed. In fact, eternal bliss is not enjoyed, it is experienced or felt through self (*Gītā* 5/21; 6/21, 28). If a striver, does not enjoy happiness derived out of spiritual discipline, he experiences, that eternal bliss, naturally. The Lord has used the term '*Tu*', to divert the strivers' attention, to eternal bliss.

Here the Lord by using the term '*Idānīm*', means that Arjuna wanted to know the true nature of renunciation (*Sannyāsa*) and the Discipline of Action (*Tyāga*); so in response to his query, the Lord, classified abandonment, knowledge, action, agent and firmness each, under three heads. But the aim of all of them, is

to derive pleasure (happiness). So, the Lord classifies happiness under three heads.

'Trividham śṛṇu me'—People remain so much engrossed in rājasika and tāmasika pleasure, that they cannot imagine that sāttvika happiness, transcends them. So the Lord, asks Arjuna to choose Sāttvika joy (happiness), by rejecting rājasika and the tāmasika ones. Sāttvika joy is conducive to God-realization, while Rājasika and Tāmasika pleasure by entangling a man in the world, lead him to a fall.

'Abhyāsādramate yatra'—In Sāttvika happiness, one rejoices by practice. An ordinary man cannot rejoice in it, without practice. In rājasika and tāmasika pleasure, there is no need of any practice. Beings are naturally attracted to rājasika and tāmasika pleasure. The senses, are attracted towards sense-objects, mind and intellect are attracted towards pleasure and prosperity, and there is an inclination towards sleep, in the state of tiredness, naturally. All beings like pleasure, born of sense-contacts, pride, praise and sleep etc. Even dogs get pleased, when they are honoured, and displeased when they are dishonoured.

Now, the question arises, what sort of practice is required to gain sāttvika happiness. Hearing, thinking, study of scriptures and removal of the rājasika and tāmasika inclinations etc., are included in the term, 'practice'.

A striver, should practise adoration and meditation etc., but should not enjoy them. This is the meaning, which the Lord wants to convey, by the expression 'Abhyāsādramate'.

'Duḥkhāntam ca nigacchati'—By practice, as a man develops interest in and attraction for, Sāttvika happiness, his sorrow comes to an end and he gains happiness or joy (Gītā 2/65).

The Lord, by using the conjunction, 'Ca' (and) means to convey that a striver cannot get rid of pain or sorrow, so long as, he rejoices in Sāttvika happiness. The reason is, that even Sāttvika happiness is born of placidity of mind and whatever is born, is perishable. So, how can the perishable, bring sorrow to

an end? A striver, instead of being attached to sāttvika happiness, should transcend it. By doing so, his sorrows come to an end.

'Ātmabuddhiprasādam'—The mind, instead of attaching importance to honour, praise, pleasure and prosperity, thinks only of God. This thinking gives placidity of mind (Gītā 2/64). From placidity of mind accrues sāttvika happiness. It means that when a man being totally detached from mundane contact born pleasure, gets his mind, merged in meditation on God, the happiness experienced is said to be sāttvika.

'Yattadagre viṣamiva'—By the terms 'Yat' (which) and 'tat' (that), the Lord means to convey, that Sāttvika happiness, has not yet been experienced or felt. A striver, has the only aim, to gain it, but he experiences rājasika and tāmasika pleasures. So he faces difficulty in abandoning rājasika and tāmasika pleasure, because he has been enjoying these, since several births. But, he has not yet relished Sāttvika happiness. So having no real experience of Sāttvika happiness, he initially finds it most unpleasant, like poison.

In fact, Sāttvika happiness initially, is not like poison, but it is unpleasant like poison, to abandon rājasika and tāmasika pleasure. As a boy, takes more interest in play and recreation, than in studies in the beginning, because he does not know the importance of studies. But, when he goes on studying and gets success in examination, he becomes interested in studies, and then he attaches more importance to it. Similarly, people, who are attached to tāmasika and rājasika pleasure feel sāttvika happiness, like poison. But to those strivers, who are not attached to mundane pleasure, who have an inclination for the study of scriptures, for good company, loud chanting of divine name, meditation and adoration etc., and whose knowledge, actions, intellect and firmness, are sāttvika, this happiness is like nectar, to them from the very beginning. It is not unpleasant, taxing and irksome to them.

'Pariṇāme'mṛtopamam'—A striver, develops the modes of

goodness through spiritual discipline. When the mode of goodness is predominant, the light of wisdom shines in the mind and senses, and good virtues, such as peace and immutability etc., are revealed.* It is because of these virtues, that it is like nectar, at the end. If this happiness is not enjoyed, a striver, attains eternal bliss (Gītā 5/21). Sāttvika happiness is like nectar, at the end because by gaining it, a man transcends rājasika and tāmasika pleasure and his affinity with matter is renounced, which leads him to God-realization.

'Tatsukhaṁ sāttvikam proktam'—Happiness which is gained by good company, study of the scriptures, loud chanting, meditation and adoration etc., is neither like pleasure gained by honour, praise and prosperity etc., nor like the pleasure which one derives out of heedlessness, indolence and excessive sleep etc., but it is happiness gained by having affinity with God. So it has been said to be, Sāttvika (of the nature of goodness).

Appendix—In the fourteenth chapter, the Lord declared that Sāttvika happiness binds the Self—'sukhasaṅgena badhnāti' (14/6), but here He declares that by Sāttvika happiness, sorrows come to an end. It means that if a striver enjoys the Sāttvika happiness, it binds him (self) viz., does not let him rise above the three modes. But if he does not enjoy it, then by it, his sorrows end. By enjoying happiness, sorrows don't come to an end. Having renounced enjoyment (pleasure), Yoga is attained. He should remain unconcerned and detached from the Sāttvika happiness. The attachment leads the striver to Rajoguṇa which binds him. When Sattvaguṇa is mixed with Rajoguṇa, it is conducive to a downfall (ruin).

The Sāttvika happiness appears like poison initially because a striver does not attach importance to discrimination. A Rājasa person does not value discrimination. Therefore appearance of the Sāttvika happiness initially like poison is because of Rajoguṇa.

* The three modes—of goodness, of passion and of ignorance abide in the mind unrevealed. They are known by their distinctive characteristics as described from the eleventh to the thirteenth verses of the fourteenth chapter.

It means that Sāttvika happiness is not painful but because of the effect of Rajoguṇa in one's intellect, the Sāttvika happiness appears to be painful like poison. He aims at Sāttvika happiness but inwardly he is passionate (Rājasa).



Link:—The Lord now defines, Rājasika happiness.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

viṣayendriyasamyogādyattadagre'mṛtopamam

pariṇāme viṣamiva tatsukhaṁ rājasam smṛtam

Happiness, which is derived from the contact of senses with their objects and which is like nectar at first but as poison at the end—such happiness, is said to be rājasika. 38

Comment:—

'Viṣayendriyasamyogāt'—Happiness, which is derived from contact of senses, with their objects, does not need any practice. Every being, including a beast, a bird, an insect or a germ, derives this happiness, without doing any practice. A man, since his childhood has been pleased in favourable, and displeased in unfavourable, circumstances. So, in this passionate happiness, there is no need for practice.

'Yattadagre'mṛtopamam'—The Lord declares, that passionate happiness, is like nectar, at first. It means, that when a passionate man wishes to enjoy such happiness, and when he begins to enjoy it, he derives a lot of happiness, but when he goes on enjoying it, the joy is gradually reduced and then he develops disinclination, towards it. Even then, if he goes on enjoying it, he experiences, a burning sensation and pain. Therefore, it is said that happiness appears like nectar only in its initial stage.

Further, these sensual pleasures seem very pleasant, when people hear of these and when mind is attracted, towards them. But

when they are enjoyed, they are not, so pleasant. So in the Gītā, it is declared—When unwise people, hear of heavenly pleasure, they get deeply attached to these (Gītā 2/42) and hanker after them. But when they actually enjoy heavenly pleasure, they do not find these, much pleasant and attractive.

'Pariṇāme viṣamiva'—Sensual pleasures, seem very pleasant at first, but when a person goes on enjoying them, these have bitter and evil consequences, and so those pleasures turn into poison. These sensual pleasures, lead a man to eighty-four lac forms, of lives, prisons, hell and sorrow because the fruit of rājasika action, is sorrow (Gītā 14/16).

It is because of passion (attachment), that people have to suffer pain. A man, who was rich in the past, but has become poor now, has to undergo more suffering, than a person, who has always been poor. Similarly, a person who tasted different kinds of dishes, feels a shortage, when he gets a meagre meal. This feeling of shortage, causes pain.

A man, makes efforts to fulfil his desire. He may either succeed or fail in fulfilling it. If he succeeds, it gives birth to other desires but if he fails, he feels sad and dejected, and again tries to satisfy it. Thus a cycle of desire goes on, without an end their consequences like poison, are bitter.

Now, a question arises here that persons who enjoy passionate pleasure should die, like men who take poison. The answer is, that passionate happiness, does not kill a man, as poison does, but a person develops disinclination for it, as he has for poison. It means, that passionate happiness, is not poison, but is like poison.

Passionate happiness is like poison, because it goes on killing a man for several births, whereas poison, kills only once. A man, possessing passionate happiness cannot get peace, even in heaven, because there also he is jealous of his superiors and equals, and is proud of his achievement, after seeing those, who are inferior to him. Moreover, they have to return to the world of mortals, when their merit, is exhausted (Gītā 9/21). Again,

after coming to the mortal world, they perform virtuous actions and reap their fruits, in heaven. Thus, they follow, a cycle of birth and death (9/21). If, because of their attachment, they are engaged in sinful acts, they have to take birth, in eighty-four lac forms of lives and go to hell and then follow a cycle of birth and death, endlessly. So this happiness has been called, like poison, at the end.

'*Tatsukhaṁ rājasam smṛtam*'—In the thirty-seventh verse, the Lord used the term 'Proktam', for Sāttvika happiness, while he has used the verb 'Smṛtam' here. It means, that a man knows that the result of Rājasika happiness, is sorrow or pain, yet he hankers after it, because of his attachment to it. If he thinks of its consequences, he will not be entangled, in rājasika happiness. Moreover, in scripture and history, there are several examples, which remind that rājasika happiness, results in pain or sorrow. So the term 'smṛtam', has been used to remind him, of its evil consequences.

A man of sāttvika nature, instead of paying attention, to instantaneous happiness, thinks of its result, while a man of rājasika nature, instead of thinking of the result, is engaged in instantaneous happiness. So, he remains entangled, in the worldly snare. The Lord declares, "Pleasures which are born of sense-contacts, are verily, sources of pain, though these appear as enjoyable, to worldly minded people, at first" (Gītā 5/22). So a striver, instead of being entangled in the rājasika happiness, should develop dispassion, for the world.

Appendix—The happiness which is derived from sense-contacts is like nectar at the beginning but is like poison at the end. An indiscriminative person attaches importance to the beginning stage. The beginning does not persist forever but the desire for sensual pleasures ever remains which is the root of all sufferings. But a discriminative person instead of perceiving the beginning, perceives its result, therefore he does not get attached to those pleasures—'na teṣu ramate budhaḥ' (Gītā 5/22). Only a man has got the ability to perceive the result. The man who

does not see the result is of a beastly nature.

In fact the beginning (union) is not important but the end (disunion) is important. A man wants the happiness of the beginning but it does not stay because union changes into disunion—this is the rule. The beginning is transient but the end is eternal. The desire for the transient causes sufferings. The disunion of the entire universe is eternal. But because of the Rājasī disposition, union appears to be pleasant. If a man does not relish the pleasure at the beginning, he will ever be totally free from sorrows (sufferings). 'Having an eye on the beginning' is 'bhoga' and 'seeing the consequences' is 'Yoga'.

The pleasure, which appears by the union of the world, is mixed with pain. But by being disunited from the world, there is constant bliss which transcends both pleasure and pain (sorrows).



Link:—The Lord now defines, Tāmasika happiness.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

yadagre cānubandhe ca sukham mohanamātmanah
nidrālasypamādottham tattāmasamudāhṛtam

Happiness which deludes the self both at the beginning and at the end, and which arises from sleep, indolence and carelessness, is declared to be, tāmasika. 39

Comment:—

'Nidrālasypamādottham'—Excessive attachment, transforms itself into a mode of ignorance, which is called delusion. It is because of delusion, that a man wants to sleep for a long time, even though he does not get sound sleep. Without sound sleep, he remains lethargic and he goes on dreaming. His time is wasted. But a man, of tāmasika nature, derives happiness out of this sort of sleep.

A man of the mood of ignorance, remains indolent. He wastes

his time in idleness and goes on postponing, even obligatory duties. He derives pleasure, out of this indolence. Being idle his senses and mind etc., become inactive, and he only thinks of futile worldly affairs, which lead him to pain, sorrow, worry and disquietude.

He becomes careless, and the mode of ignorance, is enhanced. He does not perform his obligatory duties, but indulges in idle pursuits, such as smoking, drinking, displays etc., and evil, such as theft, robbery, falsehood, fraud, forgery and in the forbidden food etc.

Such a person, derives pleasures out of indolence, as well as heedlessness. It is because of this nature, labourers want to get full wages, without performing their duty honestly and sincerely, physicians charge fees from patients again and again, without giving them proper treatment, and milkmen, mix water in milk, though they charge the cost of the pure milk. This, sinful heedlessness, leads them to hell.

Heedlessness, veils discrimination, while sleep and indolence, covers the mode of goodness. When discrimination is veiled, heedlessness is revealed, and when light is covered, indolence and sleep are exposed. A tāmasika person, derives pleasure out of sleep, indolence and heedlessness. So tāmasika happiness is said to arise, from these three.

An Important Fact

Sleep is of two kinds—moderate and excessive.

(1) Moderate sleep—sleep provides rest, purity and freshness. It provides strength and zeal, for mundane, as well as, spiritual activities. Sleep is not a defect, it is essential (Gītā 6/17) and provides one freshness and energy to perform mundane and spiritual acts promptly.

Sleep is essential for a striver, for his invigoration. A striver, free from worldly pursuits gets sleep, very soon. He who is engrossed in worldly thoughts, cannot get sleep quickly. This

proves, that affinity with the world, does not allow a person to enjoy sleep. In sound sleep, connection with the world snaps, and one gets linked with God. Thus sound sleep, gives vitality and energy to be engaged, in spiritual practice.

Sleep is tāmasika. It contains two elements—unconsciousness and rest. The former, causes delusion which is to be shunned, while the latter, is moderate which is to be adopted. Good strivers, through spiritual discipline, can get much rest and happiness, even during wakefulness, because they remain fixed in God, without thinking of worldly affairs. If they do not get attached, even to rest, and happiness, they attain God-realization.

Strivers, should not go to bed, for rest but they should think that they are going to devote that time, in adoration and devotion, by lying down on a cot, as they adore the Lord, during a day, by performing various duties.

(2) Excessive sleep—Excessive sleep, makes a man indolent and he feels drowsy, all the time. In the eighth verse of the fourteenth chapter, the Lord used first heedlessness, then indolence and finally sleep, while He has reversed the order here. The reason is, that there is a link how they bind all embodied beings, but here the context is, how they degrade, a man. As far as binding force, is concerned, the first and foremost position, goes to heedlessness. It conduces a man to perform forbidden actions, which ruin him. Indolence hinders a man, from performing virtuous actions. So, it has been given, the second place. As far as sleep is concerned, it is only excessive sleep, not a moderate one, which binds a man. So, the third place has been allowed to sleep. But in this verse, the order is changed, because moderate sleep, does not cause harm and it is only excessive sleep, which is conducive to ruin. Indolence leads more to ruin than sleep, while heedlessness contributes the most. Excessive sleep will lead a man to lower births, while indolence and heedlessness, will lead him to hell*

*Heedlessness conduces a man to undertake idle pursuits for the sake of diversion. But when passion (attachment) joins heedlessness, both give

by depriving him, of his discrimination.

'Yadagre cānubandhe ca sukhaṁ mohanamātmanah'—Happiness, which arises, from sleep, indolence and heedlessness, deludes the self both at the beginning, and at the end. Beings lose their discrimination, under the influence of this happiness. So birds, beasts, moths and insects etc., do not think, what ought to be done, at the beginning and also do not think of consequences. Such happiness, is declared to be tāmasika.

An Important Fact

(1) Prakṛti (matter) and Puruṣa (Soul or Spirit), are two different entities, and both of them are without beginning. The knowledge, by which one knows their difference, is also beginningless. Knowledge (discrimination), is possessed by Puruṣa (Soul or Spirit or Self), not by Prakṛti. But, when Puruṣa disregarding this discrimination, assumes affinity with Prakṛti, because of this affinity, attachment arises.*

When attachment, remains in its subtle form, there is dominance of discrimination. But when attachment enhances, discrimination is covered. But if discrimination, is revealed properly, attachment perishes and then, a person is called, liberated. It is because of attachment, that a man runs after worldly pleasure, born of Prakṛti. If he wants to gain sāttvika happiness, he faces difficulty in renouncing rājasika, and tāmasika happiness. But when attachment perishes, the poison-like happiness, turns into nectarine happiness. It is because of attachment, that rājasika (passionate) happiness, seems like nectar at first, but like poison at the end. Attachment to passionate happiness, leads a man to endless pain and sorrow.

birth to desire. It is out of desire that a man commits several sins and crimes whose consequences are very horrible.

* Because of attachment several evils are born in Prakṛti, not in Puruṣa. A man (Self) by identifying himself with Prakṛti (Matter) assumes the evils of Prakṛti in him and so he has to be an enjoyer (Bhogī). But when he realizes that the evils appear and disappear while he remains the same without any modification, he becomes equanimous (a Yogī).

When this attachment is transformed into the mode of ignorance, a man, wastes his time in sleep, indolence, and he indulges in idle pursuits, by giving up his duty. But a tāmasika person, derives happiness out of it. So it deludes the self, both at the beginning and at end.

(2) Actually the kaleidoscopic world, does not exist, while God, Who is Truth, Knowledge and Bliss consolidated, and Who is the base and illuminator of the unreal, always exists. Man (soul or self), being a fragment of God, is also truth, knowledge and bliss consolidated. But, when he has desire for the unreal, his bliss, becomes veiled. But, as soon as, he abandons desire, his natural bliss is revealed.

When sāttvika intellect, merges in eternal bliss, it becomes pure. Natural bliss, which is experienced by pure intellect, is called sāttvika happiness. When man's affinity with this pure intellect, is renounced, there remains, natural bliss, only. Bliss is named sāttvika happiness, because of its affinity with sāttvika intellect, otherwise, it is nothing, besides eternal bliss.

When a man has a desire to gain something, the mind and the intellect get attached to it. But, as soon as, he gains it, his attachment or attraction is abandoned, and he becomes free from pain, which he suffered because of its deficit and he realizes the reflection of the eternal self-evident bliss, immediately. In fact, he does not gain happiness, by acquiring a thing, but by being free from attachment to it. But, a rājasika person, out of ignorance, thinks that it is so, because he has got the thing. Union, with the thing is external, while happiness is, something internal. So, how can external union cause, internal happiness? The fact is, that internal happiness is derived by renouncing internal affinity, with a thing. It means, that when the thing is secured, internal affinity with the thing, is renounced. As soon as, this affinity is renounced, eternal natural bliss, is experienced.

During sleep, when intellect merges with the mode of ignorance, a man forgets all things and objects, of his wakeful

state. Their memory, is cause of pain. So, by forgetting these he derives happiness, out of sleep. But, because of the impurity of intellect, he does not experience natural bliss. So, the happiness which arises from sleep, is called 'tāmasika', (of the mode of ignorance).*

It means, that a sāttvika person derives happiness, by having disinclination for the world, when his intellect merges in the self; a rājasika person, by abandonment of attachment to things, while a tāmasika person, by forgetting his duty and indulging in idle pursuits. Thus, natural bliss is veiled, by assumed affinity with, the unreal. But happiness experienced, by all the Sāttvika, Rājasika and Tāmasika people, is nothing, but a reflection of the eternal natural, bliss. So, if we renounce attachment to the three kinds of happinesses, we may progress, spiritually. So a striver should abandon, the three kinds of happinesses.

Appendix—A Tāmasa person is endowed with delusion—'tamastvajñānajaṁ viddhi mohanam sarvadehinām' (Gītā 14/8). Delusion is an obstacle in the use of discrimination. Because of the Tāmasī disposition, discrimination is not aroused. Therefore the discrimination of a Tāmasī person, because of delusion disappears, so he does not see the beginning or the end at all.



Link:—The Lord, classified knowledge, action and happiness, under three heads, characterized by the three modes of nature. In

* During sleep a man's intellect gets deluded i.e., it becomes unconscious. The man derives happiness, by forgetting the world. So this happiness is called Tāmasika. If intellect with senses is not deluded, it becomes a state of trance, which provides rest. A man can transcend the three modes of nature only, if he is not attached to this happiness derived out of trance.

Prakṛti is active and kaleidoscopic, while God is eternal, calm, immutable, flawless, steady and He does not undergo any modifications. During sleep, a man gets established in Him. But as his mind is attracted towards pleasure and prosperity, after waking, he hankers after prosperity and pleasure. Thus because of his attachment to prosperity and pleasure he cannot remain established either in God or the self. If one renounces this attachment, he can remain established, in the self naturally.

the next verse, He winds up the topic, by declaring that all the objects of this creation, are classified under these three heads, characterized by three modes of nature.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

**na tadasti pṛthivyām vā divi deveṣu vā punaḥ
sattvaṁ prakṛtijairmuktaṁ yadebhiḥ syātttribhirguṇaiḥ**

There is no being on earth nor even among the gods in heaven, that is free, from the three modes, born of nature (prakṛti). 40

Comment:—

[At the beginning of this chapter, Arjuna desired to know severally, the true nature of renunciation (Sannyāsa) and Tyāga (Karmayoga). So the Lord, first described Karmayoga. Winding up the topic the Lord declared, "Pleasant, unpleasant and mixed—threefold, is the fruit of action, accruing to those who have not relinquished the fruit. But there is none whatever, for those who have relinquished the fruit." Having declared so, in the thirteenth verse, by beginning the topic of Sāṅkhyayoga (Discipline of Knowledge), He explained five factors, which contribute to the accomplishment of action. In the sixteenth and seventeenth verses, He decried those, who look upon the self, as doer and praised those, who are free from egoistic notion. In the eighteenth verse, He mentioned the factors, which motivate action and also the constituents of actions, while the self is free, from incitement and constituents. Then, He classified knowledge, action, agent, intellect, dhṛti and happiness into three kinds. While describing the three kinds of happiness, He explained the superiority of sāttvika happiness to rājasika and tāmasika, though all the three are derived by having affinity with Prakṛti. But, the real joy which transcends, the three modes of nature, is unique and supreme (Gītā 6/21).

Even the sāttvika happiness, is not eternal, because the Lord

has declared, that it springs from placidity of mind and whatever is born, is not eternal. The Lord means that a striver, has to rise above this sāttvika happiness, also. By transcending the nature and its three modes, he has to realize the real bliss of God or the self. So the Lord declares—]

'Na tadasti pṛthivyām vā divi deveṣu vā punaḥ'—Here, the term 'Pṛthivyām', denotes mortal worlds, as well as, other lower worlds, than the earth. 'Divi' denotes heaven, 'Deveṣu', denotes all beings, such as men, gods, demons, devils, birds, beasts, insects, trees and plants etc., whether moving or non-moving, while the expression 'Vā punaḥ', denotes infinite universes. It means, that either in the celestial world, or in the middle region or in the terrestrial world, in infinite universes, there is no object or being, free from these three modes of nature. All of these are connected with the three modes of nature.

'Sattvaṁ prakṛtijairmuktaṁ yadebhiḥ syāttribhiraṅgaṇaiḥ'—Nature and its evolutes, are of three modes and are ever changing. A man, is bound by having connection with these and he is liberated, by renouncing a connection with them, because the self is pure and it undergoes no modifications. Connection with nature, gives birth to egoism, which makes one dependent, though he feels, that he is independent. An egoistic notion gives birth to attachment and desire etc. Therefore, in fact he becomes dependent on persons and things etc. So, one should be free from the modes, of nature.

A striver, first of all should enhance the mode of goodness by abandoning modes of passion and ignorance. In the mode of goodness also, a man should not be attached to happiness and knowledge, because attachment to them, binds him. So he should transcend the mode of goodness, by abandoning attachment. First, he should mould his life, by possessing sāttvika knowledge, action, intellect, dhṛti and happiness etc., because discrimination (wisdom), remains aroused in them. This discrimination induces him to be free from affinity, with 'Prakṛti'. But, finally he should transcend them also, by abandoning attachment for them.

Appendix—In the tenth chapter from the devotion (faith) point of view, the Lord declared that all things originate from Him—‘na tadasti vinā yatsyānmayā bhūtaṁ carācaram’ (10/39). Here from the view point of knowledge (discrimination), the Lord declares that all beings emanate from the modes born of nature. The reason is that from the view point of a discriminative person the real and the unreal—both exist; but from the viewpoint of a devotee only God exists—‘sadasaccāhamarjuna’ (Gītā 9/19). In the path of discrimination, the renunciation of the unreal viz., of the modes is important but in devotion relationship with God is important.

An ignorant person, rather than an enlightened soul, holds that there is no being in the universe that is free from the three modes. An enlightened soul has an eye on the Self which is by nature free from guṇas (modes) (Gītā 13/31).



Link:—While discussing the nature of 'Tyāga', the Lord declared, "Abandonment of any duty, that ought to be done, is not right. Its abandonment through ignorance, is declared to be, of the nature of ignorance" (18/7). "He who gives up duty for fear of physical suffering, performs 'Tyāga' of the 'Rājasika' kind (18/8), while he who performs a prescribed duty, as a thing that ought to be done, abandoning attachment and the fruit—his Tyāga is regarded as, Sāttvika" (18/9). "In the Sāṅkhyayoga, while explaining the five factors for accomplishment of actions, the Lord declared, "An action which is obligatory, is performed without attachment, or hate, by one who seeks no reward, is said to be sāttvika" (18/23). The Lord, resumes the topic of obligatory actions (duties), allotted to members of four Varnas (Castes)—Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, also of Bhaktiyoga.

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

**brāhmaṇakṣatriyaviśāṁ śūdrāṇāṁ ca parantapa
karmāṇi pravibhaktāni svabhāvaprabhavaigunaiḥ**

Of Brāhmaṇas; of Kṣatriyas and Vaiśyas, as also of Śūdras, O conqueror of foes (Arjuna), their respective duties are allocated, in accordance with the modes (guṇas) born of their nature (svabhāva). 41

Comment:—

'Brāhmaṇakṣatriyaviśām śūdrāṇām ca parantapa'—Here, the Brāhmaṇas, the Kṣatriyas and the Vaiśyas are included, in one category, while the Śūdras are put in a different category. The former three are 'Dvijas' (Twice born), as they are eligible for initiation, and so they wear a sacred thread, known as 'Yajñopavīta', while the fourth, is not eligible to wear the sacred thread. For the latter different duties have been allotted, according to their caste, as ordained by scriptures.

'Karmāṇi pravibhaktāni svabhāvaprabhavairguṇaiḥ'—Actions, which a man performs, leave their impressions in his mind, and these impressions, determine his nature. Thus nature which is formed by impressions of actions of innumerable life times, give birth to propensities, of the modes of goodness, of passion and of ignorance. The four castes—Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, and their obligatory duties, have been allocated according to the propensities of those modes (Gītā 4/13), because a man acts, according to propensities, of the mode he possesses.

An Important Fact

(1)

Actions are of two kinds (i) Those, that enable a being to be born, in high and low wombs (ii) Those, which create desirable and undesirable circumstances, and which have been called, good, evil and mixed, i.e., the threefold fruit, of action, in the Gītā (18/12).

A serious thought, reveals that all actions create desirable and undesirable circumstances. A man born in a high family, receives honour, while a man born in a low family, does not.

But, it is not necessary that the former is always honoured, while the latter always dishonoured. So far as the second type of actions, are concerned, they always create, either desirable or undesirable circumstances.

A man is free, in making proper use of both, the desirable and undesirable circumstances. Those who feel happy in desirable circumstances, and sad in undesirable ones, are ignorant, while those who use these as means for spiritual progress, are wise. The reason is, that this human life has been bestowed upon us, so that we may realize God. So, all the circumstances, are the means to realize Him.

Now the question arises as to how the desirable and undesirable circumstances, are conducive to spiritual progress. The answer is, that in desirable circumstances a striver, should serve others, while in undesirable circumstances, he should give up desire for desirable circumstances. Thus, both of these can serve, as means to progress, spiritually.

(2)

In the scriptures, it is mentioned that virtuous actions lead a being to heaven, evil actions to hell, while an equality of virtuous and evil actions, leads him to human life. It shows, that no man, can be either wholly virtuous or wholly evil. Out of those virtuous and evil actions also, in a certain field, virtues may be more, while in other spheres evils may be more.* Similar is the division of modes. Those who have predominance of the mode of goodness, go to higher regions, those, who have predominance of the mode of passion, go to the middle regions, viz., region of

* As in an examination an examinee may obtain poorer marks in a certain subject and better marks in other subjects. But the result is declared on the base of the aggregate marks. Similarly a man's virtuous actions may be more in one sphere while evil actions may be more in other sphere. It is the aggregate of the two which decides his birth. If the virtues and evils of different persons are equal in different spheres, they should receive happy and sad circumstances equally. But it does not generally happen. Similar is the case with the modes of nature as that of Sātvika etc.

men, while those having dominance of the mode of ignorance, go to the lower regions. Out of those going to a region, they are again divided into different categories, according to their qualities.

Those who have predominance of the mode of goodness, are born as Brāhmaṇas; those, who have predominance of the mode of passion and the mode of goodness, occupy the secondary place, are born as Kṣatriyas; those, who have predominance of the mode of passion, while the mode of ignorance is secondary, are born as Vaiśyas; and those, with the predominance of the mode of ignorance, are born as Śūdra. Out of these four Varṇas (castes) also, there are Brāhmaṇas of the low and high classes according to their birth. Moreover, favourable and the unfavourable circumstances are also different, in different cases. Similar, is the case in other Varṇas (castes) also. So in the Gītā, it has been declared, that there is no being, in the three worlds that is free from the three modes born, of nature (18/40).

Similar, is the case with animals and birds, etc., also. A cow is regarded as superior to a dog, a donkey or a pig. A pigeon, is regarded as superior to a crow, or a kite. All of these do not get, similar desirable and undesirable circumstances. It means, that among the beings of a region also, there is a lot of difference, in their circumstances etc.

Appendix—In the fourth chapter the Lord declared, ‘the four-fold caste (order) (varṇa) was created by Me, according to the modes of their nature and actions’—‘guṇakarmavibhāgaśaḥ’ (4/13); and here He declares that the respective duties of the four castes have been allocated according to the modes born of their nature—‘svabhāvaprabhavaigūṇaiḥ’. In the fourth chapter there is mention of the creation of the four ‘varṇas’; while here is mention of the duties of the four varṇas. It means that in the fourth chapter the Lord explained that people are born in different castes (Varṇas) according to the modes and actions of the previous birth; while here He explains the respective duties of the people of the four castes, according to the performance

of their duties they will meet their end (fate).



Link:—The Lord, now mentions the natural duties of a Brāhmaṇa (a member of the priest class).

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

**śamo damastapaḥ śaucam kṣāntirārjavameva ca
jñānam vijñānamāstikyam brahmakarma svabhāvajam**

Serenity, control of the senses, austerity, purity, forgiveness, uprightness, knowledge (wisdom), experience of the proper performance of sacrifice and belief in God and Vedas etc., these are the duties of a Brāhmaṇa, intrinsic to his nature. 42

Comment:—

'Śamaḥ'—'Śamaḥ' means, control of the mind, freeing it from distractions and concentrating it, on the point, where it should be concentrated.

'Damaḥ'—Control of the senses, withdrawing them from external objects and employing these, where they should be employed, is 'Damaḥ'.

'Tapaḥ'—Austerity of the body, mind and speech, has already been described in the Gītā (17/14—16). Here this term means enduring hardships happily, while discharging one's duties.

'Śaucam'—'Śaucam' means, purity of one's mind, intellect, senses and body, as well as of the activities and food etc.

'Kṣāntiḥ'—Total absence of the spirit of retaliation, even when one is insulted or hurt or pained, in spite of having power to take vengeance is called, forgiveness (Kṣānti).

'Ārjavam'—Simplicity, of the body and speech etc., without having any crookedness, fraud and knavery in the mind, is known uprightness (Ārjavam).

'Jñānam'—Study of Vedas, the scriptures and historical records, and fully grasping their teachings and meanings, as well

as, the awareness of what ought to be done and what ought to be refrained from, is 'Jñāna'.

'Vijñānam'—The proper method and observance of religious sacrifice (yajña), according to Vedas and scriptures, is known 'Vijñāna'.

'Āstikyam'—Firm belief in God, the Vedas, the scriptures and life after death, and translation of their teachings into practice, is 'Āstikyam'.

'Brahmakarma svabhāvajam'—A Brāhmaṇa's temperament, is naturally suited to the performance of these above-mentioned duties, such as serenity and self-control etc., he experiences no difficulty in performing them.

A Brāhmaṇa who has the predominance of mode of goodness, whose forefathers have been pure and whose actions of the previous birth, are pure, faces no difficulty in possessing the above-mentioned, nine qualities. In his life, the actions of earning livelihood occupy a secondary place. As far as, the people of other three Varnas (castes), are concerned, because of predominance of the modes of passion and ignorance, their actions, of earning their livelihood also, are included, in natural actions. Therefore, in the Gītā, in the duties of a Brāhmaṇa, only actions which involve these qualities, not those of livelihood, have been included.

Appendix—If the Varna tradition has been properly followed, a Brāhmaṇa naturally possesses these qualities. But if a hybrid is born viz., if there is an inter-mixture of castes, then the Brāhmaṇas don't naturally possess these qualities, there is deviation in those qualities.

In the preceding verse the expression 'svabhāva prabhavai-rguṇaiḥ' was used, therefore here the Lord mentions 'svabhāvaja karma'. In the formation of nature (temperament) the first importance goes to birth and then the company a person keeps, is important. By company, by the study of books (self-study) and by practice etc., the nature changes.



Link:—The Lord now mentions the natural duties of a Kṣatriya.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥

śauryam tejo dhṛtirdākṣyam yuddhe cāpyapalāyanam
dānamīśvarabhāvaśca kṣātram karma svabhāvajam

Heroism, radiance, firmness, resourcefulness (dexterity), not fleeing from battle, generosity, and authoritative, are the natural duties of a Kṣatriya, (a member of the warrior class), inherent in his nature. 43

Comment:—

'Śauryam'—Fighting heroically, and fearlessly, for a just and righteous cause,* on the battlefield, in the face of the most terrible calamity, is 'Śauryam'.

'Tejah'—Moral power of a person by which even sinners, hesitate to commit sins or follow the path against the ordinance of the scriptures and social decorum is, 'Tejah'.

'Dhṛtiḥ'—The unwavering firmness by which a man, does not get unnerved, nor deviates from righteousness, even under the most unfavourable or dangerous conditions is, 'Dhṛtiḥ'.

'Dākṣyam'—Resourcefulness (dexterity) by which one controls, conducts and rules over, the subjects properly and promptly, is 'Dākṣya'.

'Yuddhe cāpyapalāyanam'—A Kṣatriya, never turns his back to the battlefield, even in the face of gravest dangers, he never loses heart and never flees from a battlefield.

'Dānam'—Giving away, one's own possessions to deserving persons liberally, is a duty of Kṣatriyas. At present, this charitable nature is seen among the Vaiśyas, but they are not liberal in offering charity. Because of their greedy nature their charity is not sāttvika (Gītā 17/20). But the Kṣatriyas, offer charity,

*The battle which is fought as a duty without any selfish motive and without pre-decision, forced by circumstances, is righteous.

liberally. Therefore, 'Dānam' is mentioned as a natural quality of Kṣatriya.

'Īśvarabhāvaśca'—The Kṣatriyas, have a natural inclination to rule over their subjects. If they behold their subjects going against ethics and righteousness, they check them, from the unrighteous or wicked path, and turn them towards righteous and just path, in a loving manner having no pride.

'Kṣātram karma svabhāvajam'—A Kṣatriya, is he who protects all his subjects, from suffering. The above-mentioned are his natural duties.

Appendix—Kṣatriyas are very heroic and morally radiant. But because of envy, the king, who ruled over the state, tried to discourage other Kṣatriyas who were subordinate to him, he did not let them progress, lest they, being powerful, should usurp the state. It was because of such envy, discord and discouragement among Kṣatriyas that foreigners following other religions were successful in ruling over India.



Link:—The Lord now mentions the natural duties of a Vaiśya, (a member of the trading class) and a Śūdra (a member of the labour class).

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

**kr̥ṣigaurakṣyavāṇijyaṁ vaiśyakarma svabhāvajam
paricaryātmakaṁ karma śūdrasyāpi svabhāvajam**

Agriculture, cow-rearing and commerce are the duties of a Vaiśya, inherent to his nature, and actions consisting of service, are the duties of a śūdra, born of his nature. 44

Comment:—

'Kṛṣigaurakṣyavāṇijyaṁ vaiśyakarma svabhāvajam'—Agriculture, cattle-rearing and pure trade, are the duties of a Vaiśya born of his nature.

Pure trade consists, in supplying the needs of the, people by transporting the commodities, from one place to another, sincerely and honestly, so that no one may feel a shortage.

Lord Kṛṣṇa, (because of his relationship with Nanda-Bābā), regarded himself as a Vaiśya.* So he himself grazed cows and calves. In the Manusmṛti (the code of Manu) it is mentioned, that the duty of a Vaiśya is cow-rearing. So Lord Kṛṣṇa exhorts Vaiśyas, at least to rear cows, if they cannot raise all cattle. So, the Vaiśyas should bring up cows, by applying all their resources, body, mind, power and riches.

An Important Fact Concerning Cow-Rearing

A cow is to be reared from every point of view. Human beings can attain, four important aims of life, through cow-rearing—these are money (artha), righteousness (Dharma), desire (Kāma) and salvation (Mokṣa). In the materialistic world of today, a cow is very useful. Her milk, churned butter and dung, add to the wealth of a nation. Our country, is an agricultural country. So bullocks, are used to plough the land. The land, can also be ploughed by male-buffaloes, or camels. But bullocks, are superior to them. Buffaloes cannot work so efficiently, as bullocks because the latter have more sāttvika strength, than the former. The latter can work for a longer time, in the sun, than the former. Moreover, the number of the buffaloes is smaller than that of bullocks. As far as camels, are concerned, they cost more than bullocks. If cows are reared, they give birth to bullocks. So bullocks are not to be bought. Bullocks born of foreign cows cannot be used in farming, because ploughs cannot be put on their necks, as they have no withers.

The cow is a sacred animal. The air which touches her body becomes pure. Her dung and urine, check epidemics, such as plague and cholera etc. Houses plastered with dung, are not

*Agriculture, trade, cow-rearing and lending money for interest are the duties of a Vaiśya. But cow-rearing has been our profession since time immemorial (Śrīmadbhā. 10/24/21).

so much affected by bombs, as the cemented houses. Dung eliminates poison. In Banārāsa, a saint saved a man, who was supposed to be dead by snake-bite, by smearing his body with dung, two times. Urine of cow, is very useful in heart diseases. A little quantity of urine of a she-calf, as a dose everyday, cures stomach diseases. A saint, suffering from asthma had a lot of relief, by drinking a little urine of the she-calf. In these days, several medicines are prepared from the dung and urine of cows. Gas is also prepared from dung, for cooking purpose.

The grains produced by the dung and urine of the cows as manure, is pure. Dung and urine of cows, make the land more fertile than chemical fertilizers, as was once experimented, on a crop of grapes. Chemical fertilizers, destroy the fertility of land in a few years, and makes it barren, while the manure of cow dung and urine, maintains well its fertility. Cow-dung is being exported to foreign countries, so that the lost fertility of land there, may be restored.

Cows of our country are gentle and sātṭvika. So their sātṭvika milk sharpens intellect and makes their nature mild. Foreign cows give more quantity of milk, but as they are angry by nature, their milk makes us, cruel. A she-buffalo gives more milk than a cow, but her milk is not sātṭvika. Those who drink cows' milk, are more active than those who drink a she-buffalo's milk. Once, an experiment was made on military horses and it was found that horses fed on cow-milk, could cross a river, while the horses fed on buffalo-milk, could not, though the latter seemed stronger. The milk of she-camel, being tāmasika is not useful and its curd and butter, are not prepared. In the Jurisprudence, it is mentioned that camels, dogs and donkeys etc., are untouchable.

Cows occupy an important place in all religious rites. Her milk, churned butter (ghee) and dung etc., are used in rites of birth, tonsure and sacred thread etc. Cow-dung purifies, a place. Cow's milk is used in preparing sweet dishes which are offered to Brāhmaṇas, in honour of manes. A cow is offered as charity,

to a Brāhmaṇa, to escape hell. In religious ceremonies a mixture of dung, urine, milk, curd and churned butter (ghee), known as 'Pañcagavya' is used.

Her ghee, is used in religious sacrifices, which are performed to satisfy desires. In the Raghu family, cow had an important place. Her milk and ghee, are nourishing.

Service to the cow without expectation of any reward, leads to salvation and purifies the heart. Lord Kṛṣṇa is known as Gopāla, because He staged a human play, as a cowherd, with bare-feet. In ancient times sages reared cows and their milk and ghee, sharpened their intellect. So they could produce great and rare classics (literature). Cow's milk and butter, provided them longevity, so a synonym of ghee (butter), is 'Āyu'. Great emperors, went to those sages for consultation.

In historical records, there are names mentioned of innumerable persons, who sacrificed their lives, for the protection of cows. But how sad it is, that today thousands of cows are being slaughtered daily, out of greed! If this state of affairs continues, cows will totally disappear. Then cow-dung will not be available. Without cow-dung lands will grow barren, and there will be no production of corn and cotton (cloth). People will be deprived of the bare necessities of life, such as food, water and clothes and they will have to lead a miserable life. The nation, will become dependent and weak. Slaughter of cows, is the main cause of famines, droughts, volcanoes and strifes etc. So it is our first and foremost duty, to stop this slaughter, with might and main.

We should rear cows, use their milk and butter, use cow-dung-gas, for cooking, make cow-pens, in order to protect them, protect the existing pastures (grazing grounds) and press the government to leave more areas of land, free for pastures. The policy of cow-slaughter, should be opposed and government should be forced, through public opinion to enforce a law to stop cow-slaughter immediately, throughout the country, for the protection of the country.

'Paricaryātmakaṁ karma śūdrasyāpi svabhāvajam'—It is the duty of a Śūdra, to render service to the people of the four Varṇas (Castes), with all his resources.

Here, a doubt rises how can a Śūdra, who is born with predominance of the mode of ignorance, endowed with seven evil propensities, such as ignorance, heedlessness, indolence, sleep, unillumination, inactivity and delusion (Gītā 14/8,14,17), render service to others? The clarification is, that it is mentioned in the Gītā, that those possessing the mode of goodness go upwards to the higher regions, the passionate remain in the middle region (mortal world) while those steeped in ignorance, sink downwards (Gītā 14/18). If a being dies, when Rajas (the mode of passion) is predominant in him, he is born among men who are attached to action (Gītā 14/15). It means that all human beings, have predominance of the mode of passion. All these human beings have further been divided into fourfold caste (social order), according to the predominance of their modes—sāttvika, rājasa or tāmasa. So performance of action is important, for all human beings. Therefore, a human birth, has been called 'Karmayoni' (Birth for action). In the Gītā also, while mentioning the duties of the four social orders, the Lord mentions the expressions 'Svabhāvaja Karma' and 'Svabhāvanīyata Karma'. So all men, are inclined to perform actions. Thus, service is the duty of a śūdra, born of his nature and it involves no exertion for him.

The temperament of a Brāhmaṇa, a Kṣatriya or a Vaiśya, is dominated by discrimination and they also possess purity, while because of predominance of delusion, a Śūdra's discrimination, is veiled. It is because of his veiled discrimination, that he has predominance of obedience and service, he has a natural inclination, for service. So service to members of the four Varṇas, by obeying them and by affording them facilities, in carrying out their vocational and daily duties, is his natural duty.

What do natural duties mean?

The nature of the embodied soul which is sentient and

Prakṛti which is insentient, are different. The sentient, never undergoes any modifications, while Prakṛti being kaleidoscopic ever undergoes modifications. The self (soul or spirit), being a fragment of the Lord, is sentient. There is no connection between the sentient and the insentient. But its attachment to the insentient Prakṛti, becomes the cause of Its birth in good and evil wombs (Gītā 13/21). Thus men are born, according to their qualities (modes), because of their attachment with them as Brāhmaṇas, Kṣatriyas, Vaiśyas or Śūdras. All of them have a natural inclination to their duties, mentioned above. If a person performs these duties, having an egoistic notion for enjoyment, by having a selfish motive, he is bound. But if he performs these without expecting any reward, by giving up selfish motive and egoistic notion, it becomes "Karmayoga", and he is not bound. Through this Karmayoga (Discipline of Action), he worships the Lord, who has manifested Himself, as the entire universe. If one by surrendering himself to God, performs spiritual actions (utterance of His name, meditation, good company and study of the scriptures etc.,) his actions turn into Bhaktiyoga, (The Discipline of Devotion). Then his attachment (affinity to Prakṛti or Nature) is totally renounced, there remains nothing, but the Lord. Thus a striver realizes Him. Then all the actions with his body, senses, mind and intellect are performed, according to his Varṇa (Caste), and Āśrama (Stage of life), as sanctioned by scriptures and he is not attached to them. His actions are, models for others and his love for the Lord, Who is all-bliss, enhances every moment.

Should one's Varṇa (Caste), be decided by birth or actions? A being is born, as a man according to the qualities and actions of his previous birth. So his caste is decided by birth. Thus marriages etc., should be decided by caste. Secondly, for a person whose aim is to receive worldly pleasures, prosperity, luxuries, honour and praise etc., it is obligatory to discharge his duty, according to his caste. If he does not do so, he has a downfall. Even the Vedas, abandon such a demoralized person, at the time

of his death, even though he has studied, the six supplementary branches of sacred sciences, (the Vedas) viz., education (Śikṣā), ritual part of the Vedas (Kalpa), an exposition of the Vedāṅgas (Nirukta), metre (Chanda), grammar (Vyākaraṇa) and astrology, (Jyotiṣa). But, he whose aim is God-realization, practises chanting, meditation, adoration, study of scriptures and performs, other spiritual activities, in order to attain his aim. In the spiritual discipline, spiritual feelings and conduct, play a more important role, than Varna or Caste. Thirdly, a striver, having the aim of God-realization, attaching more importance to spiritual activities, performs his obligatory duty, according to his caste and stage of life, regarding it as worship to God.

Further, in the forty-sixth verse the Lord explains, that He from whom all beings emanate and by whom all this is pervaded—by worshipping Him through the performance of his own duty, does man attain perfection. Every person, has got the right to perform his duty. The gods, demons, beasts and birds do not possess this natural right, yet it is not forbidden to them, because being a fragment of God, they can attain Him. Every being, can lay full claim, over the Lord. It proves, that there is predominance of feelings, discrimination and action in God-realization, while birth predominates in dealings, such as livelihood and marriages etc. So, in the Bhāgavata it is mentioned, that if a man of a lower caste possesses the virtues of higher caste, he should be regarded noble, though he is born of a low womb. Similarly, in the Mahābhārata it is mentioned, in a dialogue between Yudhiṣṭhira and Nahuṣa, that a Śūdra, whose conduct is noble, should not be regarded, as a Śūdra and a Brāhmaṇa who does not perform the duty of a Brāhmaṇa, should not be regarded as, a Brāhmaṇa. It means, that there is predominance of action, rather than birth.

Scriptures reveal, that even a man of the lowest caste, can possess the virtues of the highest caste and progress spiritually. So he need not get discouraged. Scriptures encourage a man of high caste to perform his duty, if he does not perform it. In

Jurisprudence (Smṛti), it is mentioned that Brāhmaṇas, who eat forbidden food and who are immoral, should not be respected even, by words. But scriptures declare, that a devotee of the Lord in spite of belonging to the lowest caste, is superior to a learned Brāhmaṇa.* A Brāhmaṇa has been called, the voice of the Lord's cosmic form. It means, that he has to impart knowledge and teach and preach to the people of the four Varnas, with words of mouth because he possesses knowledge.

A Kṣatriya, has been called an arm or hand of the Lord's cosmic form, because it is he, who protects people of the four Varnas (Castes), from enemies. A hand protects the body from danger and serves it in sickness. Such is the duty of a Kṣatriya. In case of anarchy it becomes the duty of all four castes to protect their kith and kin, as well as their property.

A Vaiśya, has been called the stomach of the Lord's cosmic form. As the stomach, receives and digests food and nourishes all the limbs, similarly, it is the duty of a Vaiśya, to accumulate commodities and to supply these to people, by transporting these from one place to another, according to the need and demand of

* (1) The low caste who chants the name of the Lord is noble. The noble men who chant His name have performed penances, oblations, pilgrimages, deeds of virtuous conduct and have studied the scriptures (Śrīmadbhā. 3/33/7).

(2) I hold that a low caste who has surrendered himself to God with his mind, speech, actions, wealth and life-breath is superior to a Brāhmaṇa endowed with twelve qualities who has a disinclination for the lotus-feet of Lord Viṣṇu because the pariah sanctifies his family while the Brāhmaṇa having a disinclination for the Lord because of the pride of his superiority complex can't sanctify even himself (Śrīmadbhā. 7/9/10).

(3) The low caste who remains engrossed in devotion to God is superior to a sage, while a Brāhmaṇa devoid of devotion to Lord Viṣṇu is inferior to a pariah because such a pariah with his kith and kin attains liberation from the worldly bondage while that Brāhmaṇa is hurled into hells.

(4) A low caste who is a devotee of Lord Viṣṇu is superior to a Brāhmaṇa who is not a devotee of Lord Viṣṇu because such a pariah with his kith and kin attains liberation from the worldly bondage while such a Brāhmaṇa goes to hells (Brahmavaivarta, Brahma. 11/39).

(5) If a Śūdra is a devotee of God, he is not a Śūdra, he is the noblest Brāhmaṇa. In fact out of all the Varnas (Castes) a Śūdra is he who is devoid of devotion to God (Mahābhārata).

the people. It is he, who offers charity to Brāhmaṇas, pays tax to the Kṣatriyas, brings himself up and remunerates, the Śūdra for his labour. By agriculture, trade and cow-rearing he supplies, the need of the four Varnaṣ.

A Śūdra, has been called the foot of the cosmic form of the Lord. As feet carry the weight of the entire body, from one place to another, a Śūdra renders service, to the people of all four Varnaṣ (Castes).

These are the natural duties, of the persons of four castes, and involve no difficulty or exertion, for them. For duties, in more detail, refer to the books on Jurisprudence (Smṛti) and follow those duties (Gītā 16/24).

Though at present the four Varnaṣ (castes), are mixed, yet Brāhmaṇas possess virtues, such as serenity, self-control and austerity etc., more than people of the other three castes. Similarly, heroism, vigour and firmness are specially found in the Kṣatriyas, while Vaiśyas are more well-versed in agriculture, cattle-rearing and trade, than the other three castes. In the same way, a Śūdra has more inclination to render service, than people of other three castes. Thus the people of different castes, have a natural inclination, for their duties, which are born of their nature, even today.

Some ignorant people, who have not studied the scriptures seriously, blame the Brāhmaṇas (persons of the priest class) that they have established their superiority in writing the scriptures. They hold, that the second position or place went to the Kṣatriyas, because of the authority and the third to the Vaiśyas, as they supplied the needs of the people. The people of these three castes, trampled on the Śūdras, out of selfishness and pride and asked them to render service, to persons of the three castes.

The clarification is, that it is written nowhere that Brāhmaṇas are superior to the people of the other three castes, and so they should lead a luxurious life. Their life is full of renunciation, hardship and penance. Even in the household life, a Brāhmaṇa

should not accumulate wealth. He should not hoard grain more than a full jar and be not attached to mundane pleasures. He should accept charity, only after performing his religious sacrifices, oblations and other religious rites etc. If he accepts the gift of a cow, he should observe expiation.

When a Brāhmaṇa, is invited in order to offer water and food etc., (as a 'Śrāddha') in honour of manes, the Brāhmaṇa invokes the hosts' manes, by observing continence and self-control. He performs the rites of offering oblation, to the manes according to scriptural injunction. Then he takes a meal in the house of the host. Afterwards he recites a sacred formula of Gāyatrī (a mantra of the Ṛgveda, which is to be recited daily by the twice-born), to purify himself. It is not something creditable, for a Brāhmaṇa to take a meal on the occasion of 'Śrāddha', or to accept charity. The credit lies in his renunciation. He accepts the host's meal and gift, to enable the host's manes, to attain emancipation, rather than for his selfish motive.

A Brāhmaṇa, can earn his living, by five means according to Manusmṛti (Code of Manu)*—

(i) When crop is harvested, a few grains remain scattered here and there. A Brāhmaṇa picks these. Similarly, in the grain market, where grain is weighed, grains scattered on the earth, are picked by him. The former is known as 'Śiloṇchavṛtti', while, the latter as 'Kapotavṛtti'. This sort of livelihood, called 'Ṛta' is regarded as the best for him.

(ii) If a host offers him a gift, without his request, it is called 'Amṛtavṛtti' or 'Ayācitavṛtti'.

(iii) Getting a gift as a reward, by explaining people of auspicious time for marriage and other rites etc., is called Mṛtavṛtti.

(iv) Earning a living through, business is 'Satyānṛtavṛtti'

* Ṛta, Amṛta, Mṛta, Pramṛta and Satyānṛta—these are the five means of earning a Brāhmaṇa's livelihood. He should never earn his living by rendering service to others.

(v) If he is unable to earn his livelihood by anyone of the above-mentioned means, he can earn it, by agriculture by following the ordinance of scriptures, as he should not plough land with one bullock, nor in scorching heat of the sun and so on. It is called 'Pramṛtavṛtti'. He should eat food, after performing five daily ceremonies, (the study of the scriptures, offering sacrifice to gods, hospitality to guests, offering water to manes and casting of food, on ground for insects etc.).*

In the Gītā, there is mention of nine natural duties of a Brāhmaṇa, and none of these is, for earning his livelihood. In the case of a Kṣatriya, out of the seven natural duties, the two—war and lordliness, are partial means of earning his living. In the case of a Vaiśya, all the three natural duties—agriculture, cattle-rearing and trade, are the means of earning a living. Similarly, is the case of a Śūdra, whose only natural duty is service, which is a source of earning and for him there are not many restrictions, on his food and source of livelihood.

The Lord, in the Gītā, declares, "Devoted to his own duty, man attains perfection" (Gītā 18/45). It means that a śūdra can attain perfection, merely by service, a Vaiśya, by agriculture, cow-rearing and trade, a Kṣatriya, by seven duties, such as heroism and vigour etc., while a Brāhmaṇa, by performing nine duties, such as serenity and self-control etc.

Then He declares, "By worshipping Him through the performance of his own duty, man attains perfection" (Gītā 18/46). In fact, a man attains perfection by performing duty, as worship to Him, without expecting reward. As far as rendering service, is concerned, it is a sort of worship. So a śūdra worships God through service. Thus his worship is doubled. So he can attain perfection, more easily than a Brāhmaṇa. Secondly the responsibility fall on the eldest son, while the youngest receives

* It is forbidden for a Brāhmaṇa or a Kṣatriya to earn his livelihood by rendering service to others (Manusmṛti 4/4, 4/6). But it does not mean that he should not render service to others. He should serve others even the Śūdra. But he should not earn his living by service.

the greatest love, without having any responsibility. Here, the eldest son is a Brāhmaṇa, while the youngest one, is a Śūdra.

In fact, a man of a high caste, has to face difficulty in obeying scriptural injunctions thoroughly, and so he attains salvation with difficulty, while a man of lower caste attains Him easily. In this context, there is a story in the Viṣṇu Purāṇa. Once several sages went to Vedavyāsa, in order to know his decision about the relative superiority of castes (Varṇa). Vedavyāsa received them cordially and went to take a bath in the Ganges. While bathing he uttered three times "Kaliyuga (Kali age), you are lucky; Women, you are lucky; Śūdras, you are lucky." When he came back, the sages asked him how Kali age, women and śūdras were lucky. He answered, "In the Kali age, women and Śūdras by performing their duties, can attain salvation quickly, and easily."

One more point needs attention here. A man who works for his selfish motive, does not deserve respect either in the family, or society. So, is the case with Brāhmaṇas. They have not praised themselves in the scriptures, in order to prove their superiority. Noble men always praise and respect, other people. Brāhmaṇas are respected and praised, for their virtue of renunciation. So everyone, should give a serious thought to this topic, and should not accuse saints, sages and Brāhmaṇas, who wrote the scriptures.

The fourfold order, of society (viz., Brāhmaṇa, Kṣatriya, Vaiśya and the śūdra) was created, according to divisions of quality and work (Gītā 4/13). But even if a being, has to be born in either a high womb, because of a boon etc., or low womb, because of a curse etc., he acts according to the nature of the previous birth. It is because of this factor, that persons such as Dhundhukārī etc., in spite of being born in high wombs, perform evil actions while persons, such as Vidura, Kabīra and Raidāsa etc., in spite of being born, in low wombs perform virtuous deeds and become great men.

Today, we should try to get rid of personal and social evils,

which are against ordinances of scriptures, by discrimination, good company and study of scriptures. We should make our life pure and holy, so that we may attain, the aim of human life.



Link:—The Lord in the next two verses, explains why a man should perform, his natural duties.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥

**sve sve karmaṇyabhirataḥ saṁsiddhiṁ labhate naraḥ
svakarmanirataḥ siddhiṁ yathā vindati tacchṛṇu**

Devoted to his own inherent duty, man attains perfection (God-realization). How he, devoted to his own duty, attains perfection, that thou hear now. 45

Comment:—

'Sve sve karmaṇyabhirataḥ saṁsiddhiṁ labhate naraḥ'—A study of the Gītā reveals, that a man's nature, may lead him to salvation if he remains free from attachment and aversion, as well as fruit of action. If a man performs his natural duties scrupulously, without self-interest and attachment, the impetus to action calms down, and he becomes detached from objects and actions etc. So a striver, gets established in the self, which is natural. Then, he is naturally attracted towards the Lord. A man, should perform his duty promptly and enthusiastically, for the welfare of others. By doing so, he experiences a sort of pleasure, called, 'Abhirati', for action. But if an act is done with attachment, having an eye on its return—this is called 'Āsakti', for action. The former leads him to perfection (salvation), while the latter leads him to bondage.

In this context in 'Sve sve karmaṇi', 'Svakarmaṇā tamabhyarcya', 'Svabhāvanīyatam karma' and 'Sahajam karma' etc., the term 'Karma' (action) has been used, in singular number. It means that if a man performs an action or several actions

promptly and enthusiastically, in order to realize God, and all his actions merge, in that aim of God-realization. It means, that all of these are conducive to God-realization. The Ganges having risen in the Himālayas, flows to the Gaṅgā-Sāgara. On the way several streams, drains and small rivers, join it and they become the Ganges. Similarly, all the actions of a person, whose aim is to attain God, join that aim. But, he who is attached to action and who has a desire for several rewards, by performing action or several actions, instead of God-realization, the intellect of such an undecided person, is scattered in many directions, and is endlessly diffused (Gītā 2/41) and he cannot attain, perfection.

'Svakarmanirataḥ siddhim yathā vindati tacchrṇu'—The Lord, exhorts Arjuna to hear from Him and grasp properly, how a man, who is devoted to his duty, attains perfection (God-realization).

An Important Fact

Even a servant, who is paid wages, renders service to his master, even when his service is limited to actions and fixed hours. But it cannot be called, real service. When a man considers others venerable, either through birth, learning, caste or stage of life, capability, status or virtues, he has only one central idea, how they should get comfort, and how they should be pleased. To render service to them, according to their will and taste, for their pleasure is called, real service. The servant, in such service has no self-interest and ego. He looks, only at the interest of the people, he has to serve—this is real service. Real service involves the feelings, of a devotee. His only aim is to please the Lord, keeping in mind only His taste. The same service, if rendered with hearty devotion, becomes adoration. Smearing the forehead with sandalwood paste, offering flowers, garlanding and offering of prayers, and praises and such other activities of devotion, are included in adoration. When a devotee, either beholds his master, or the Lord, touches His feet, his body is thrilled, and

he feels much delighted. When he is thrilled, there may be a bit of slackness in his service to his master, (preceptor or the Lord), but it purifies his heart and enables him to behold the Lord or to realize Him. When, this devotion enhances, a devotee attains God-realization immediately. Such a devotee, always thinks how to provide happiness and comfort, to his master, preceptor or God, without thinking of his own happiness and comfort, at all. By doing so, he is highly delighted.

All the activities of such a devotee, whether these are performed, with his physical, subtle or causal body, become worship of the Lord. Even his daily routine, and his eating, drinking etc., becomes the material for his worship.

As a follower of the Discipline of Knowledge, always thinks, that he does nothing, similarly a staunch devotee worships, God by performing several duties, only for God's sake, and in that state, his egoistic notion, is renounced.

Appendix—Besides the inherent duty according to one's Varṇa (social order), whatever other duties have been accepted by a man, all of them should also be included within 'sve sve karmanī'. As a man adopts the profession of a lawyer, a servant, a teacher or a physician etc., the discharge of that duty justly in a loving, respectful and selfless manner is also 'svakarma' (own duty) for him.

When a man performs an action with the sense of selfishness, partiality and desire etc., it is called 'āśakti' (attachment). But if he performs an action in a loving manner, without the desire for fruit and for the welfare of others, it is called 'abhirati'. The Lord has negated 'attachment' in actions—'na karmasvanuṣajjate' (Gītā 6/4). If a man has neither the superiority complex nor the inferiority complex, on the basis of his caste, but performs his duty properly, just like the part of a machine (watch), and does not blame and humiliate others, and is not proud of himself, then it is 'abhirati'.

In fact an action (duty) is not important but it is the 'attitude'

which is predominant. If the doer of an action has the pure feeling, it will lead him to salvation, though he may belong to any 'varṇa'. In performing an action there is predominance of 'varṇa' while in 'feeling' there is predominance of the divine nature or the demoniac nature. Therefore all the people can be endowed with the divine or the demoniac nature without the distinction of 'varṇa'. Divine nature leads to salvation and the demoniac nature is conducive to bondage. Therefore even if a Brāhmaṇa is boastful of his high varṇa, he will be endowed with the demoniac nature viz., he will have a downfall—

**nīca nīca saba tara gaye, rāma bhajana lavalina
jāti ke abhimāna se, dūbe sabhī kulina**

(The people of low castes who remained engrossed in the worship to God attained salvation while all the people belonging to the high caste because of their pride were ruined).



**यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥**

**yataḥ pravṛttirbhūtānāṁ yena sarvamidaṁ tatam
svakarmanā tamabhyarcya siddhiṁ vindati mānavaḥ**

He from Whom all beings emanate and by Whom all this is pervaded—by worshipping Him, through the performance of one's own duty, man attains perfection. 46

Comment:—

'Yataḥ pravṛttirbhūtānāṁ yena sarvamidaṁ tatam'—The Lord, from Whom the entire universe emanates, Who conducts it, Who is the creator, base and illuminator of all beings, and objects, Who pervades all, Who existed, before the creation of infinite universes, and will exist, when all the universes perish and Who pervades infinite universes, should be worshipped, through the performance of one's own duty, according to one's Varṇa (Caste).

'Svakarmaṇā tamabhyarcya'—According to Manusmṛti (code of Manu), the six duties of a 'Brāhmaṇa, are—study, teaching, performance of religious sacrifice, performing it, for others as a priest, accepting charity and offering charity. Out of these, teaching, performing religious sacrifice for others as a priest, and accepting charity—these three are the means of his living, while study, performance of religious sacrifice and offering charity, are his duties. Through these six duties, as well as through the nine duties mentioned in the verse forty-two of this chapter, and also through other activities such as eating, drinking, going, sleeping etc., he should worship, the Lord Who pervades all beings. It means, that he should serve all beings, regarding them as the manifestation of the Lord, to please Him, without expecting any reward.

Similarly, protection of subjects, offering charity, performance of religious sacrifice, study and detachment from sensual pleasures—these five, are the duties of a Kṣatriya, mentioned in the code of Manu. A Kṣatriya, through these five duties, and seven duties, mentioned in the forty-third verse of this chapter, as well as through the activities of daily routine, such as eating, drinking etc., should worship the Lord, Who has manifested himself, as beings.

A Vaiśya, through religious sacrifice, study, offering charity, charging interest, agriculture, cattle-rearing and trade, and all other activities, should worship the all-pervading Lord. Similarly, a Śūdra through service and all other activities, should worship the all-pervading Lord, without expecting any reward.

All the duties of men, mentioned in the scriptures, according to their Varna (Caste or Social order) and āśrama (stage of life), are meant, to worship the cosmic form of the Lord. If a striver, while performing his activities, thinks that he is worshipping the Lord, with his activities, all those activities are included in the worship of the Lord. Grandfather Bhīṣma, on the battle-field worshipped Lord Kṛṣṇa, with arrows, through his duty of a warrior. With his arrows Lord Kṛṣṇa's armour was broken,

He was injured and it became difficult for Him, to hold the bridle of the horse of the chariot. At the last moment of his life, Bhīṣma thinks of the same Lord and concentrates his mind on Him—"Let my mind and intellect, concentrate on Lord Kṛṣṇa, Whose armour was broken, with my sharp arrows, Whose body is injured, Whose face is adorned with perspiration, because of exertion, and Whose beautiful curl, is stained with dust raised by the gallop of horses."

A striver, should worship the Lord, through mundane and spiritual activities, but he should not be attached, either to the activities or the instruments and means, by which they are performed because attachment (a sense of mineness) makes things impure and polluted, and so they cannot be offered to God; they can't be used for His worship. So a striver, should think that whatever he possesses, belongs to the omnipresent Lord, and he as His instrument, has to worship Him with the resources bestowed upon him, by Him. Thus all his activities, become worship to the Lord, otherwise not.

'Siddhim vindati mānavaḥ'—It means, that a person who worships the Lord, through the performance of his own duty, by being free from his connection with Prakṛti (Nature), gets established, in the self. Then because of past influence, of his surrender to the Lord, his exclusive devotion to the Lord, is aroused. In that case, nothing further remains to be achieved by him.

Here, the term 'Mānavaḥ' (man), stands not only for Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras, or for celibates, householders, people of retired order, and renounced order, but also for, all the people of different religions and sects etc., such as Hindus, Muslims, Christians, Bauddhas, Parsees and Jews etc. As a mother becomes pleased with the different activities, of her sons, similarly the Lord is pleased, with the activities of men, by regarding those activities as worship to Him.

Lord Kṛṣṇa, in the seventieth verse of this chapter declares, "He who studies this sacred dialogue of ours, by him, I shall

be worshipped through the sacrifice of knowledge (wisdom), so I hold." It shows that if a person studies the Gītā, the Lord considers it, as His worship. Similarly, when a person, by having a disinclination for the perishable world, has an inclination for the Lord, He accepts it as worship, to Him.

An Important Fact

Through Karmayoga (the Discipline of Action), a devotee is detached from matter, while through Bhaktiyoga (the Discipline of Devotion), he has an inclination for God. A Karmayogī, serves the world with his body, senses, mind and intellect by abandoning his selfishness, pride and desire. By doing so, the flow of his actions is towards the world and the impetus to act, calms down, his assumed attachment, to these things is renounced, and his natural detachment, is revealed.

A devotee, following the Discipline of Devotion, worships the Lord through the performance of his natural duties, as well as, the spiritual duties, such as chanting His name, meditation and adoration etc. Thus, he develops an inclination for God, having a disinclination for Matter, and his love for Him enhances.

A devotee, from the outset surrenders himself to God exclusively. So all his mundane and spiritual activities, are automatically surrendered to Him. Outwardly, mundane activities seem different, from the spiritual ones, but actually, there is no difference between the two.

At last, a Karmayogī and a Jñānayogī, also become one. As a Karmayogī, becomes detached by serving the world, having no selfishness, pride and desire, so does a Jñānayogī, through knowledge (wisdom), offer all his activities to prakṛti (nature) and become, detached.* Thus, both of them become

* It is inevitable for all the strivers whether they follow the Discipline of Action or that of Knowledge or of Devotion to get detached from the world. In the Gītā there is mention of this detachment for a Karmayogī in 5/11, for a Jñānayogī in 18/26 and for a Bhaktiyogī in 11/55.

free from the bondage of actions. The actions of a Karmayogī, are dissolved entirely (Gītā 4/23) while the fire of knowledge, reduces all actions of a Jñānayogī, to ashes (Gītā 4/37). Thus he gets freedom. If he does not enjoy this freedom, he becomes totally indifferent to this freedom. Then by God's grace, divine love can be revealed in him.

Appendix—Here the meaning of the term 'pravṛttiḥ' used in the expression 'yataḥ pravṛttirbhūtānām' should be taken as 'origination' (emanation) because all beings do originate from God but actions do not emanate from God. An action (activity) emanates from the mode of passion—'lobhaḥ pravṛttirārambhaḥ' (Gītā 14/12). The term 'pravṛtti' in the fourth verse of the fifteenth chapter also has been used in the sense of origination—'yataḥ pravṛttiḥ prasṛtā purāṇī'.

This universe is the first incarnation of God—'ādyo'vatāraḥ puruṣaḥ parasya' (Śrīmadbhā. 2/6/41). Therefore this world is an idol of God. As in an idol we worship God, we offer flowers, we apply sandalwood paste viz., we instead of worshipping the idol, worship God; similarly we have to worship God in the form of this world with each and every action of ours. The audience should worship the orator by listening to Him, the orator should worship the listener by his speech or by his spiritual discourse—thus all beings should worship one another through the performance of their duty. They should have an eye on God rather than on 'varṇa' such as Brāhmaṇa and Kṣatriya etc. The sages and saints did obeisance to Lord Rāma by regarding Him as God rather than a Kṣatriya when he was sent into exile. The important fact in worship is—all is God's and it is only for Him. As we worship the holy Ganges with the Ganges-water, similarly we have to worship God with the things bestowed upon us by Him. In fact performance of all actions is worship only to God, we have to rectify our error of regarding it for us. Having offered the God's things to Him, our selfishness, pleasure-seeking nature, and desire for fruit, will be wiped out; and having accepted our

power (strength) as only God's, our sense of doership will also be destroyed and we shall attain God.

The worship to the world by regarding it as the manifestation of God, is highly prized than the worship to an idol of God. The reason is that if an idol of God is worshipped, the idol does not appear to be pleased, but if service is rendered to beings, they clearly appear to be pleased.

If human beings are served by regarding them as the manifestation of God with actions and objects, the universe will disappear and only God will remain viz., 'All is God'—it will be realized, As in a rope when the illusion of a snake is wiped out, the snake ceases to be but the rope certainly remains; similarly when in God, the illusion of the existence of the world is wiped out, then the world in the form of the world disappears, and it remains as the manifestation of God. The reason is that the existence of the world is merely an assumption but 'God exists'—this is reality.

In Śrīmadbhāgavata, the Lord declares—

**na-reṣvabhīkṣṇaṁ madbhāvaṁ puṁso bhāva-yato'cirāt
spardhāsūyātiraskārāḥ sāhaṅkāra viyanti hi**

(Śrīmadbhā. 11/29/15)

“When a devotee regards all women and men as My manifestation and he beholds Me in them*, then very quickly evils such as envy, fault-finding, contempt etc., including egoism are removed.”

The Lord in the Gītā declares—‘aḥamātmā guḍākeśa sarvabhūtāśayasthitah’ (10/20)—“I am ‘the Self’ seated in the hearts of all beings.” Therefore if we serve any being, respect him, and greet him with pleasure and hospitality, by regarding him as the manifestation of God, it will be service to God.

*The reason of beholding God in men and women is that we mostly perceive virtues and vices in men and women, so we don't perceive that they are the manifestations of God. Therefore when we instead of perceiving virtues and vices in them, will behold only God in all beings and objects, we'll easily regard them as the manifestations of God.

Similarly if we disrespect and humiliate any being, it will be disrespect and humiliation to God only—‘karṣayantaḥ sārīrasthaṁ bhūtagrāmama cetaśaḥ’ (17/6).

As in the path of knowledge, the modes are acting on the modes (‘guṇā guṇeṣu vartante’), similarly in the path of devotion, God is being worshipped by God’s things. But there is a vast difference between the two. In ‘guṇā guṇeṣu vartante’ there is predominance of matter (non-Self) which a striver, following the path of knowledge, disowns but in ‘svakarmaṇā tamabhyarcya’, there is predominance of the sentient (the divinity) which the striver, following the path of devotion, owns. Therefore in the path of devotion, inertness is wiped out, the universe in the form of the universe is concealed, and it is revealed as God because in fact it is only God. If the universe appears as the universe to a striver, he should serve it, and if it appears as the manifestation of God, he should worship Him. He should do nothing for himself. Performance of action for one’s own sake, is ‘bondage’; for the sake of the world, is ‘service’ and for God’s sake, is ‘worship’.



Link:—The Lord, in the next two verses, explains that a striver, need not lose heart, while worshipping the Lord through the performance of his duty, even if there remains any defect, in his performance.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥

**śreyānsvadharṁo viguṇaḥ paradharmātsvanuṣṭhitāt
svabhāvaniyataṁ karma kurvannāpnoti kilbiṣam**

Better is one's own duty (dharma), though devoid of merit than the duty (dharma) of another even if well-performed. He who carries out the duty ordained, by his own nature, incurs no sin. 47

Comment:—

'Śreyānsvadharmo viguṇaḥ paradharmātsvanuṣṭhitāt'— Here, the term 'Svadharmā', denotes one's duty according to one's Varṇa (Caste):

A man, having an aim of God-realization, has to perform his duty, according to what he thinks, himself to be. If he thinks that he is a man, he has to perform his duty as a man. If he thinks that he is a teacher, or a student, he has to teach or study. Similarly if he holds, that he is a striver, a devotee, or a seeker of knowledge, he has to practise spiritual discipline, devotion or seek knowledge, whole-heartedly.

Similarly, a man has to perform his duty, according to his varṇa (caste) and āśrama (stage of life). A Brāhmaṇa's duties, are—performance of religious sacrifice accepting charity, and teaching etc., in order to earn his living. For a Kṣatriya, fighting and authority, for a Vaiśya agriculture, cow-rearing and trade, and for a Śūdra service, are the duties to earn their living. One's own duty, even though devoid of merit, is better than the duty of others. The duties prescribed by the scriptures, for persons of a particular Varṇa, is 'Svadharmā' (one's own duty), while the same duty for people of other Varṇas, castes is, Paradharma (Duties of others). Performing religious sacrifice, for others as a priest, and taking charity etc., are a Brāhmaṇa's own duties, as these are sanctioned by scriptures for him, but the same duties are Paradharma, for the Kṣatriyas, the Vaiśyas and the Śūdras, as these are forbidden by scriptures, for them. But, at the time of extreme distress, duties which are forbidden, by scriptures, become duties, for people, of all varṇas (castes). For example, a Brāhmaṇa can earn his living by agriculture, and trade etc., which are duties of a Vaiśya, at the time of extreme distress.*

*At the time of distress a Brāhmaṇa can earn his living through the profession of a Kṣatriya and at the time of extreme distress through the profession of a Vaiśya. But a Brāhmaṇa should plough the land with two bullocks instead of one and work in the field in the morning and evening when it is cool. Moreover, he should not deal in sugar, butter, oil and salt etc.

As far as the natural duties, such as serenity and self-control etc., of a Brāhmaṇa, are concerned, these are duties, for all members belonging to the four Vārṇas, because they are prescribed by scriptures, for all of them.

God-realization, is the only aim of human life. So every human being is a striver, therefore he has to cultivate all the divine traits, in him by renouncing demoniac ones. Everyone is free and strong, enough to abandon demoniac traits, and to develop divine ones. No one is dependent, weak and ineligible, in it. According to their temperaments, different persons may possess different divine traits. A person may have predominance of forgiveness, in his nature, in another, person there may be forgiveness only, on asking for it. In some other person, there may be predominance of compassion, while in another there may be compassion, on thought. Such differences may exist.

'Svabhāvānīyataṁ karma kurvannāpnoti kilbiṣam'—In scriptures, two kinds of actions, are mentioned—prescribed and prohibited. Out of the prescribed actions, those actions which are performed according to one's caste (Vārṇa), or stage of life (Āśrama) time, and circumstances etc., are called 'Niyata Karma'.

One's nature, is formed according to three modes of nature—of goodness (sattva), of passion (rajas) and of ignorance (tamasa). Actions which are performed according to that nature, are called 'Svabhāvānīyata Karma'. These are also known as natural duties—duties born of nature, one's own duties and innate duties etc.

A being is born, in a particular vārṇa (caste) according to qualities and actions, of his previous birth. Though actions perish, but their impression (saṁskāra) continues. So in life one is born with that nature, which he inherits. The Lord (in Gītā 18/48) declares, that though all undertakings are tainted with blemish, yet a person should perform his duty, according to his Vārṇa

Similarly a Kṣatriya can earn his living through the profession of a Vaiśya and a Vaiśya through the profession of a Śūdra.

(caste) as sanctioned in the scriptures, for the welfare of others, by giving up his selfishness and pride. By doing so, he incurs no sin. Similarly he, who performs actions, for the maintenance of the body alone, incurs no sin (Gītā 4/21).

An Important Fact

Now a doubt arises, whether a person born in the family of a butcher, should not abandon his duty of slaughtering animals? Does a butcher not incur, sin? Can he attain salvation, by performing such a forbidden action?

The explanation is, that natural duty is that which is not forbidden, and which is not harmful to anyone. The actions which are harmful or injurious to others, cannot be called, one's natural duties. These are performed out of attachment and desire. A forbidden action, is always evil and so it must be abandoned, because it is a demoniac trait, while virtuous actions, are divine traits. A man, may have a mere thought of committing evil, because of past impressions, but that thought cannot compel him, to perform evil actions. That inclination, can be rooted out, through discrimination, virtuous thoughts, good company and study of scriptures etc. Reasoning also reveals, that no one wants to be injured and slaughtered. So none has a right to injure and slaughter, others. If a person wants other persons to do good to him, he should also do good, to others. The scriptures also reveal, that any sin or unjust action, is not natural, it is born of an evil. In the third chapter, Arjuna asked Lord Kṛṣṇa, "Impelled by what does a man, commit sin, even involuntarily as though driven by force?" The Lord replied, "It is desire, it is anger, born of the mode of passion, which impels a man to commit sins" (3/36-37). Actions which are performed, out of desire, wrath, selfishness, and pride, are not pure, but are impure.

Actions, which are performed, in order to attain God, are not defective, even though they may be different, for people of different castes. Having realized God, a Brāhmaṇa will

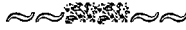
observe purity and sanctity in the preparation of food, and in having it. But a person of a low caste, having realized God, will not observe purity and sanctity, like a Brāhmaṇa. He will eat food which is left on the plate, after a meal while a Brāhmaṇa, will not eat it. So actions of the liberated souls, are faultless. Their nature is pure, because they are free, from either attachment or aversion.

A man, is born in the family of a butcher, in order to reap the fruit of his sinful actions. He is not born there, to commit sins. In the Yogadarśana (one of the six schools of Hindu philosophy), sinful action bears fruit, in the form of caste, age and suffering, but it does not force that man to perform new sinful actions, (2/13). He is free in performing actions. If his heart becomes pure, he cannot slaughter animals. A person, asked a saint, "What should a butcher, who considers slaughtering animals his profession, do?" The saint replied, "If he goes on chanting the name of the Lord, with sanctity, for three years, he will find himself unable to perform, his duty as a butcher. He will scorn his action and then, he will give it up." He will not be able to slaughter animals, if he wants to realize God, from his heart, because his heart will change and virtues, will be revealed in him.

In the Rāmacaritamānasa Lord Rāma says, to Śabarī, "Listen to the nine kinds of devotion which I am going to describe" (3/35/4). Afterwards He declared, "You very well possess, all kinds of devotion" (3/36/4). It means that Śabarī did not know the nine kinds, of devotion, though she possessed all of them. Through adoration, meditation and good company, we develop virtues, which we are not aware of. So a man, should make his nature pure, and he is capable, of making it pure. He finds himself incapable, because of his attachment to mundane pleasure and prosperity. Those who hold discourses to preach others, can't be virtuous, unless they themselves translate those preachings, into practice, by making their nature pure, having the aim of God-realization.

The Lord, has bestowed this human body, so that human beings may attain salvation, by purifying their nature. They can purify their nature, it is neither impossible nor difficult. This human body, has been called the gateway to salvation (Mānasa 7/43/4). Had it been impossible, to purify nature, how could this human body have been called, the gateway to salvation? There is no use of this human life, if a man cannot purify his nature.

Appendix—By performing one's own duty there can be sin but the striver cannot incur this sin—'kurvannāpnoti kilbiṣam'. In incurring sin the main cause is the 'feeling' rather than an 'action'. Therefore sin is incurred, not by actions but by selfishness and pride.



सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥

sahajaṁ karma kaunteya sadoṣamapi na tyajet
sarvārambhā hi doṣeṇa dhūmenāgnirivāvṛtāḥ

One should not abandon, O Arjuna, one's innate duty, even though it may have flaws, for all undertakings are clouded by defects, as fire is by smoke. 48

Comment:—

[In the preceding verse, the Lord declared, "He who performs his duty ordained by his own nature, incurs no sin." It means that duty ordained by one's own nature, also involves sin. Therefore, the Lord declares, "The natural duties, even though defective, should not be abandoned, because all of these are clouded by defects, as fire by smoke."]

'Sahajaṁ karma kaunteya sadoṣamapi na tyajet'—The duties ordained by one's own nature, are called innate duties. A Brāhmaṇa's innate duties, are serenity and self-control etc., a Kṣatriya's heroism and vigour etc., a Vaiśya's agriculture and cattle-rearing etc., and a Śūdra's, service.

Duties ordained by one's own nature, have the following defects:—

(1) God and the soul, His fragment, both are one's own (Sva), while Prakṛti (Matter) and its evolute, body etc., are different (Para). But the self, a fragment of God, being overpowered by Prakṛti, becomes a slave to it. In other words, all activities are taking place in nature. But, the self by assuming affinity with Nature holds, that they are taking place in him. Thus, he becomes a slave to it. To be such a slave, is a great mistake.

(2) Every action involves violence, in one way or the other.

(3) Action which is desirable to one, is undesirable to someone else. This undesirability, is a defect.

(4) An action may not be performed well, because of heedlessness or error.

A person, should not abandon his innate duty, even though it may be defective. For example, a Kṣatriya's or a Vaiśya's actions, are not to be as virtuous and polite, as those of a Brāhmaṇa. But the Kṣatriyas or the Vaiśyas are not held responsible for those defects and for violence, which their activities involve. They derive benefit by performing these, because these are sanctioned by scriptures and are easily performed, as they suit their temperament.

Alms, is the means of a Brāhmaṇa's livelihood. It may seem free from any defect but it is not. Suppose a beggar is standing at the door of a householder, and another comes there. He is a burden on the householder. There can be jealousy between the two beggars. If food materials are not ready, the householder feels sorry. Suppose, a householder does not want to offer anything, so he suffers pain, after seeing the beggar. If he offers something, he has to incur expenses. But, if the beggar or Brāhmaṇa, returns empty-handed, the householder incurs sin. So he gets entangled, in a dilemma. Thus, though alms involve a blot, yet a Brāhmaṇa, should not abandon it.

A Kṣatriya, has to kill warriors of the army of an enemy.

But he incurs no sin, because it is his innate duty, which is prescribed by scriptures. Similarly, in agriculture, the duty of a Vaiśya involves, violence of several insects and germs. But a Vaiśya, incurs no sin, as it is his innate duty, which is sanctioned by scriptures. So innate duties, should not be abandoned.

Though men, by performing innate duties, incur no sin, how will those duties, lead to salvation? In fact, these are evil propensities, such as desire, attachment, selfishness and pride, which bind a man and because of which, a man incurs sin. So if he performs duties for God's sake, by abandoning evil propensities, without expecting any reward, he will not be bound.

'Sarvārambhā hi doṣeṇa dhūmenāgnirivāvṛtāḥ'—As, there is smoke at the beginning, when fire is burnt, similarly, all undertakings are enveloped by defects, as their performance depends on incidents, circumstances and occasions etc., and these may be undesirable for others. So, a man who performs these duties without expecting any reward, incurs no sin. Therefore, the Lord is saying to Arjuna, "Brother! It is thy duty, to wage war, which you regard as dreadful, for there is nothing more welcome, for a man of the warrior class, than a righteous war" (Gītā 2/31).

Appendix—Because of the attachment to forbidden actions or because of the enjoyment of pleasure against the ordinance of the scripture, performance of actions, sanctioned by the scriptures, seems difficult. In fact actions sanctioned by the scriptures are innate and natural, they need no labour. From the forty-first verse upto this verse the terms 'svakarma', 'svadharma' and 'sahaja karma' have been used. It proves that the Gītā regards 'svakarma' (one's own duty), 'sahaja karma' (innate duty) as 'svadharma' (one's own duty).

Actions which are sanctioned by the scriptures, are certainly tainted with blemish; but if a striver has no desire, he does not hanker after pleasures, then he is not tainted with blemish. It means that whether the doer is tainted with blemish or not, depends on his intention; as—if a surgeon has good intention, wants to serve

the patient rather than to earn money, while performing a surgical operation, he cuts the part of the patient's body, yet he is not tainted with blemish, but his act is regarded as virtuous because he performs the operation selflessly for the good of the patient.



Link:—Now, the Lord while introducing the topic of Sāṅkhyayoga, describes a man who is qualified to practise, Sāṅkhyayoga.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति ॥ ४९ ॥

**asaktabuddhiḥ sarvatra jītātmā vigataspr̥haḥ
naiṣkarmyasiddhiṁ paramāṁ sannyāsenādhigacchati**

He, whose intellect is unattached alround, who has subdued his body, and from whom desire has fled—he, attains the supreme state of non-action, through Sāṅkhyayoga, (the Discipline of Knowledge). 49

Comment:—

Sannyāsa (Sāṅkhyayoga), is the means to attain, the supreme state. Now, the Lord describes the three factors in the first half of the verse which enable a man to practise Sāṅkhyayoga (the Discipline of Knowledge).

(1) 'Asaktabuddhiḥ sarvatra'—His intellect remains unattached, to incidents, circumstances, things, actions and persons etc.

(2) 'Jītātmā'—He has conquered his body i.e., he is not overpowered by heedlessness and indolence etc., rather he overpowers these. He performs prescribed duties promptly, and abstains from forbidden actions.

(3) 'Vigataspr̥haḥ'—He has no subtle desire, even to get the bare necessities of life, such as water, food, clothes and shelter. He is satisfied with, whatsoever, he gets.

It means that a striver, who wants to follow the Discipline of Knowledge (Sāṅkhyayoga), has to renounce his attachment

to matter and then he is endowed with, the above-mentioned, three qualities. If he is unattached, his body, senses and mind are subdued, and when these are subdued, he becomes free, from desire. Then, he becomes qualified to practise Sāṅkhyayoga, (The Discipline of Knowledge).

'Naiṣkarmyasiddhiṁ paramāṁ sannyāsenādhigacchati'—Such a man, whose intellect is unattached, everywhere, who has subdued his self, from whom desire has fled—he by Sāṅkhyayoga, attains the supreme state viz., God-realization. The reason is, that actions take place in prakṛti (matter), not in the self. When a striver (the self), has not the least attachment for that action, the action or its fruit, does not affect him at all. So the natural state of detachment, and actionlessness, is revealed.

Appendix—'Naiṣkarmyasiddhi' means that an action should become totally inaction, there should not remain the least affinity with action; while performing an action; the striver should remain untainted (detached)—'karmanyakarma yaḥ paśyedakarmāṇi ca karma yaḥ' (Gītā 4/18). Non-performance of actions is not 'naiṣkarmya' (actionlessness) (Gītā 3/4), but it is necessary for a striver to perform action (Gītā 6/3).

'Asaktabuddhiḥ sarvatra jītātmā vigatasprhaḥ'—This is attainment of perfection (peace) by Karmayoga (Gītā 2/71), having attained which a Karmayogī follows the path of knowledge (Gītā 5/6) and attains the state of actionlessness by this path. In this way by Karmayoga, only actionlessness (naiṣkarmyasiddhi) is attained (the striver becomes free from the bondage of action) (Gītā 3/4) but by devotion he attains the supreme state of actionlessness (parama naiṣkarmyasiddhi). Karmayoga and Jñānayoga are the paths (niṣṭhās)—'loke'smīndvividhā niṣṭhā' (3/3) but the supreme state (parā niṣṭhā) of Karmayoga-Jñānayoga will be attained only by devotion—'niṣṭhā jñānasya yā parā' (18/50). It means that both 'parama naiṣkarmyasiddhi' and 'parā niṣṭhā'—both are attained only by devotion.



Link:—Now, the Lord promises to discuss the process, through which man attains the supreme state of actionlessness.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥५०॥

**siddhiṁ prāpto yathā brahma tathāpnoti nibodha me
samāseṇaiva kaunteya niṣṭhā jñānasya yā parā**

Know from Me, in brief, O Arjuna, how he, who has attained perfection, (purification of the inner sense) attains Brahma (the Eternal or the Absolute), that supreme state of knowledge (jñāna). 50

Comment:—

'Siddhiṁ prāpto yathā brahma tathāpnoti nibodha me'—Here, the term 'Siddhiṁ' (perfection), denotes purification of the inner sense (viz., mind and heart), which was discussed in the preceding verse, by the expressions 'Asaktabuddhiḥ' (unattached intellect), 'Jitātmā' (subdued body) and 'vigataspṛhaḥ' (freedom from desires). Such a person, whose inner sense is purified, has no desire or attachment for anything, circumstance, or person. Nothing remains to be achieved by him. So it has been said, that he has attained perfection.

A worldly person, thinks that he has attained perfection, if his desires are satisfied, and he has attained accomplishments (Siddhis), such as aṇimā (that which makes a Yogī infinitely small and invisible) etc. But in fact, this is not perfection, because satisfaction (fulfilment), of one desire, gives birth to other desires. These desires prolong and they bind him. Real perfection, consists in total freedom, from desires.

A striver, who has attained perfection in the form of purification of the inner sense, attains Brahma. Lord Kṛṣṇa, exhorts Arjuna, to hear from Him of the important factors, in brief, because these are indispensable for a striver, who wants to practise, the Sāṅkhyayoga.

The term 'nibodha' (Know), denotes that in the Discipline of Knowledge, action and material, are not so important, as is knowledge. So the term 'Nibodha,' has been used here, as well as in the thirteenth verse of this chapter, in connection with a 'Sāṅkhyayogī'.

'Samāsenaiḥ kaunteya niṣṭhā jñānasya yā parā'— 'Parāniṣṭhā', is the final stage of Sāṅkhyayoga (the Discipline of Knowledge). Lord Kṛṣṇa asks Arjuna, to know after hearing from Him in brief, how a striver following the path of Knowledge, attains Brahma (the Eternal), that supreme state of knowledge.

Appendix—Here the term 'siddhim' means complete purification of the inner sense, having attained which a Karmayogī can follow either the Path of Knowledge or the Path of Devotion—

**tāvat karmāṇi kurvīta na nirvidyeta yāvataḥ
matkathā śravaṇādau vā śraddhā yāvanna jāyate**

(Śrīmadbhā. 11/20/9)

“Actions should be performed by the time, there is detachment (dispassion) from mundane pleasures or until there is faith in listening to My pastime and divine stories and in their loud chanting etc.”

If a striver does not insist on anyone of the three disciplines of Karma, Jñāna and Bhakti, then these are the 'means' as well as the 'end'. As means, these three are different but as an end all the three are one. Therefore in the Gītā, the Lord in certain references declared devotion as a means to achieve an end which is knowledge (Self-realization)—'mayi cānanyayogena bhaktīravayabhīcārīṇī' (13/10), 'mām ca yo'vyabhīcāreṇa..... brahma bhūyāya kalpate' (14/26); and in other references He declared Jñāna as a means to achieve Bhakti which is an end—'sanniyamyendriyagrāmāni sarvatra.....sarvabhūta hite ratāḥ' (12/4), 'brahmabhūtaḥ prasannātmā.....madbhaktiṁ labhate parām' (18/54).

The Lord by the expression 'svakarmaṇā tamabhyarcya siddhim

vindati mānavaḥ' (18/46) declared the attainment (perfection) of devotion by Karmayoga; and here He declares the perfection of Jñānayoga viz., Self-realization through Karmayoga by the expression 'siddhiṁ prāpto yathā brahma'. In the fifth chapter also by the means of Karmayoga, quick perfection of Jñānayoga viz., 'attainment of the Absolute' has been declared—'yoga yukto munirbrahma nacireṇādhiḡacchati' (5/6).



Link:—The Lord in the next three verses, describes the virtues with which a striver, should be endowed, in order to attain Brahma (the Eternal or the Absolute).

बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च ।

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

buddhyā viśuddhayā yukto dhṛtyātmānaṁ niyamya ca
śabdādīnviṣayāṁstyaktvā rāgadveṣau vyudasya ca
viviktasevī laghvāśī yataavākkāyamānasah
dhyānayogaparo nityaṁ vairāgyaṁ samupāśritaḥ
ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ parigrahaṁ
vimucya nirmamaḥ śānto brahmabhūyāya kalpate

Endowed with a pure intellect, firmly restraining the senses, turning away from sound and other objects of senses, casting aside attraction and aversion, dwelling in solitude, taking light diet, controlling speech, body and mind, ever engaged in meditation and concentration, resorting to dispassion, having abandoned egoism, violence, arrogance, desire, anger, covetousness (accumulation), devoid of the notion of mineness and tranquil in mind—such a

man, becomes qualified to attain Brahma. 51—53

Comment:—

'**Buddhyā viśuddhayā yuktaḥ**'—A striver of Sāṅkhyayoga, who wants to realize God, should be endowed with a pure or Sāttvikī intellect, (Gītā 18/30). There should be no doubt in this intellect. In the Discipline of 'Sāṅkhya', buddhi' (intellect), is given priority. Discrimination, which is very essential for a striver, is revealed in pure intellect. It is by this discrimination, that he severs his connection with matter.

'**Vairāgyam samupāśritaḥ**'—As worldly people depend, on objects and persons, out of attachment or passion, a striver, of Sāṅkhyayoga, remains detached. He has no attachment for worldly persons, and places etc., worldly and celestial pleasures, have no charm for him.

'**Viviktasevī**'—Such a striver, has a natural inclination to live in solitude. This inclination is, praiseworthy. But if a striver, does not get such an opportunity to live in solitude, he should not be perturbed. This perturbation, shows the importance of worldly things, in his mind. This importance, causes further perturbation of the mind, which is an obstacle to meditation. He should remain equanimous, both in solitude, and at a crowded place.

Solitude, is conducive to concentration, meditation and purification, of heart. But, it also provides a good opportunity to drowsiness and relaxation. Moreover, a striver derives pleasure, out of praise and honour, won through his residence in a lonely place. These are stumbling blocks, to the progress of a striver. So, he should be on guard, against them.

'**Laghvāśī**'—A striver, should take regulated diet. He should eat, those articles of food, which suits his body. Moreover, he should not take too much food, he should eat, as much as, is indispensable for the body. It should not be taken to nourish the body, but only to satisfy hunger, like medicine. He should take such food as is easily digestible and is suitable for spiritual practice. It should also be pure or Sāttvika.

'Dhṛtyātmānam niyama ca'—He should firmly restrain, the intellect from worldly temptations, and should not allow it to deviate from the aim of God-realization. By such unswerving or Sāttvika firmness, (Gītā 18/33) he should control his senses, and should not let them run after worldly enjoyments, any time.

'Yatavākkāyamānaṣaḥ'—He should control his body, speech and mind (Gītā 17/14—16). He should not indulge his body, in any futile pursuit, such as lottering here and there, and journey, for pleasure etc. His speech, should be truthful, agreeable and necessary, free from reproach and scandal etc. The mind, should be utilized, in the thought of the Lord, rather than of the world.

Śabdādīnviṣayāṁstyaktvā'—A striver, should withdraw the senses of sound, touch, form (sight), taste and smell from their respective objects, because a striver whose senses are not turned away from their objects, cannot practise meditation. If he enjoys sense-objects, in an attached spirit, he will dwell on sense-objects, during meditation, and he will not be able to meditate.

'Rāga dveṣau vyudasya ca'—A man, is attached to persons and things regarding these, as useful for him. If anyone creates an obstacle to the attainment of any worldly object, he automatically hates him. If he is attached to something desirable, he has an automatic aversion, to the undesirable one. A man, is bound both by attachment and aversion, because he goes on thinking of the two. So, he should cast aside attraction (attachment), and aversion.

'Dhyānayogaparo nityam'—A striver, should be ever engaged in meditation, and concentration. During fixed hour of meditation, he should practise meditation, while during the time he discharges his professional and other practical duties, he should believe that nothing else exists, besides, the Lord (Gītā 18/20).

'Ahaṅkāraṁ balaṁ darpaṁ kāmāṁ krodhaṁ parigrahaṁ vimucya'—A person, has egoistic notion, by regarding himself as superior to others, because of his virtues. It is called 'Ahaṅkāra'. The force to bring others under one's sway in a wrongful manner, is called 'bala' (power). Vain consciousness, of

one's property and riches etc., is known as 'Darpa' (arrogance). The desire for obtaining worldly pleasures, prosperity and favourable circumstances, is 'Kāma'. The feeling of excitement or provocation, (a kind of hot sensation) to do wrong to others, because these have been a stumbling block to our selfishness, and pride is 'Krodha' (anger). Covetousness and accumulation of things and objects, for enjoyment, is 'Parigraha'.* A striver, abandons the above-mentioned egoism, force, arrogance, desire, anger and covetousness.

'Nirmamaḥ'—'Nirmamaḥ', is he who renounces a notion of mineness, in things, body, mind and senses etc. In fact, things, persons and our so-called bodies, were not ours, a hundred years ago and will not remain ours, after a hundred years. We can assume the persons as ours, in order to serve them, and we can make the right use of the things, but it is wrong to regard these as ours, forever. If we do not regard these as ours, we become free, from the notion of mineness.

'Śāntaḥ'—Tranquillity of mind, is disturbed by assuming affinity with, the world. If this affinity is renounced, a striver, will remain tranquil in mind, because attachment or aversion, disturbs peace of mind.

'Brahmabhūyā kalpate'—A striver, who is devoid of the notion of mineness, and is tranquil in mind, becomes qualified to attain Brahma i.e., as soon as his affinity with the unreal, is renounced, he becomes worthy of attaining, Brahma. The reason is, that this affinity with the unreal, is an obstacle, to attainment of Brahma viz., God-realization.



Link:-The Lord in the next verse explains the marks of such a striver who becomes qualified to attain Brahma and also

* A celibate, a person of the retired order (Vānaprastha), and a man of the renounced order (Sannyāsī) must not accumulate objects and things. If a householder accumulates objects and money etc., to render service to others, that is also not 'Parigraha'.

points out what he attains further.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥५४॥

**brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu madbhaktim labhate parām**

Having become one with Brahma, and being tranquil (cheerful) in mind, he neither grieves nor desires, and regards all beings as alike, he acquires supreme devotion for Me. 54

Comment:—

'Brahmabhūtaḥ'—When, mind does not attach importance to the perishable, its evil propensities, such as egoism and pride, etc., are renounced. Then man has no feeling of 'mine', for them. Then, he does not accumulate or hoard things, for pleasure. When, he is not attached to pleasure and prosperity etc., naturally the mind becomes tranquil.

Thus, when a striver transcends the unreal, he becomes qualified to attain Brahma. Then from his point of view he becomes, one with Brahma and he realizes this fact, that he is Brahma. This state is called 'Brahmabhūtaḥ' here and in 5/24.

'Prasannātmā'—When mind attaches importance, to unreal things, man desires to obtain those things. This desire, disturbs peace of mind. But, when importance is not attached to unreal things, a striver's mind, remains calm and cheerful. The reason is, that in the eyes of such a Yogī, the world ceases to exist, only Brahma exists.

'Na śocati na kāṅkṣati'—Such a Yogī, who has attained oneness with Brahma, does not grieve at the heaviest loss, nor does he crave for favourable circumstances. It means, that he remains unruffled in perishable circumstances, because he does not behold anything, other than Brahma.

'Samaḥ sarveṣu bhūteṣu'—So long as, a striver does not become free, from the pairs of opposites, such as pleasure and

pain, attachment and aversion etc., he cannot realize his identity, with God. Without realizing his identity with Him, he cannot regard, all beings as alike. But, as soon as, he becomes free from the pairs of opposites, he realizes his oneness, with God. Then, he has no separate personality or existence of his own,* and he becomes one, with Him. Thus, he regards all beings as alike, in the same way, as the Lord is alike to all beings (Gītā 9/29). As in a dream, everything is created by the mind, there is nothing except mind. The mind exists in creation and creation exists, in the mind. Similarly, God as Self, abides in all beings, and all beings, exist in the Self (God) (Gītā 6/29). This is, what the Lord means, by 'Samah sarveṣu bhūteṣu'.

'Madbhaktim labhate parām'—When a Yogī having realized his identity with God, regards all beings alike, he has a unique attraction, towards God and it enhances every moment. That attraction has been called here 'Parābhakti', (Supreme devotion).

As, in the twenty-fourth verse of the fifth chapter, there is mention that a Sāṅkhyayogī, identified with Brahma, attains Brahma Who is all Peace, similarly, a Yogī having realized his identity with Brahma, attains supreme devotion, to Him.

Appendix—The striver, who follows the Path of Knowledge, has latencies of devotion, does not insist on his opinion, does not regard salvation the ultimate end, does not refute and censure devotion, he is not satisfied with the attainment of salvation. Therefore having attained salvation, he also attains devotion (love).

He who from his viewpoint holds that he is Brahma, though actually he has not attained Brahma, for him the term 'brahmabhūtāḥ' has been used. Being 'brahmabhūta' the Self becomes identical in attributes with Brahma viz., he enters into the Lord's Being—'mama sādharṁyamāgatāḥ' (Gītā 14/2). To be identical in attributes with Brahma is salvation. Then he merges (surrenders) himself in the all-pervading Lord of infinite universes, the Supreme Soul and becomes verily the Lord's own

* When a man accepts his separate existence, it leads him to bondage.

Self (inseparable with Him)—‘jñānī tvātmaiva me matam’ (Gītā 7/18). This intimate relationship in which the devotee becomes the Lord’s own self viz., inseparable with Him, is the attainment of ‘parā bhakti’ (love which increases every moment).

In the Path of Knowledge, renunciation of matter is important which is done by discrimination. When the matter is renounced in the light of discrimination, the objects renounced may leave their latent impression, which causes philosophical differences of opinions. But having attained love, there is no latent impression of the objects renounced, because a devotee renounces nothing but he regards all objects and beings etc., as the manifestation of God—‘sadasaccāham’ (Gītā 9/19). Love is not attained by the use of discrimination but is attained by faith. In faith there is dependence only on God’s grace. Therefore the striver who has the latent impression of devotion, the God’s grace, does not let him be satisfied with salvation, the relish of salvation (integral relish) becomes insipid for him and by God’s grace the relish of love (infinite relish) is bestowed upon him.

The affinity with the world causes disquietude; therefore by Karmayoga, with the breach of affinity with the world, ‘serene bliss’ is attained. By Jñānayoga a striver by getting established in the Self, attains Bliss of the Self. In Bhaktiyoga by becoming one with God, the devotee attains the Supreme Bliss viz., infinite Bliss (love which enhances every moment).



Link:—In the next verse, the Lord points out, the reward of supreme devotion.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

**bhaktyā māmabhijānāti yāvānyaścāsmi tattvataḥ
tato mām tattvato jñātvā viśate tadanantaram**

Through devotion he comes to know Me in essence (tattva),

what and who I am; then having known Me in reality, he forthwith merges unto Me. 55

Comment:—

'Bhaktiā māmabhijānāti'—When a striver, is attracted towards God, he surrenders himself to Him and becomes one with Him. He, has no separate existence of his own, his egoism, in its subtle form also disappears. He attains supreme devotion, and then he knows God, in truth.

When he realizes his identity with God, his affinity with the world is renounced, but he has egoistic thoughts, in its subtle form, by thinking, "I am Brahma, I am tranquil, I am free, from modifications." Because of this subtle egoistic notion, his individuality and dependence persist, because egoistic thought is an evolute of prakṛti (nature) and prakṛti is different, from the self. This egoism perishes after attaining supreme devotion. As soon as, this egoism completely perishes, he knows God, in truth.

'Yāvān'—At the beginning of the seventh chapter, the blessed Lord said to Arjuna, "Listen how, practising Yoga, with mind attached to Me, with complete dependence on Me, thou shalt know Me, in full, without any doubt." The same fact, was pointed out, at the end of the seventh chapter, when He declared, "Those who, having taken refuge in Me, strive for deliverance from old age and death, know Brahma (the Absolute), Adhyātma (the entire self), entire field of action (i.e., they know Him as attributeless) and also My integral being, comprising Adhibhūta (material field), Adhidaiva (Brahmā) and Adhiyajña (the unmanifest Divinity dwelling in the hearts of all beings as their witness) (i.e., they know Him endowed with attributes)."

Besides knowing Him, as attributeless and endowed with attributes, they also know Him in His other forms, such as Rāma, Kṛṣṇa, Śiva, Gaṇeśa and Sun etc. Thus he knows what He is.

'Yaścāsmi tattvataḥ'—A devotee, comes to know, that God is one, but He manifests Himself in different forms, again and

again, according to the feelings of devotees. Thus, though a devotee calls a particular form of the Lord, his favourite Deity, He is one and the same in all the different forms.

'Tato mām tattvato jñātvā viśate tadanantaram'—Having known the Lord in reality he immediately enters into Him i.e., attains Him and knows the truth, about Him. This is perfection, and this is, the fruitfulness of human life.

An Important Fact

A man (soul), is automatically attracted towards God. But, when he assumes his affinity with prakṛti (matter), he is disinclined from God, and is inclined to the world. Then this very attraction is called lust, desire, hope or ambition etc.

The thing that is desired, is perishable and kaleidoscopic, while the self is, eternal and unchanging. But he by identifying himself with prakṛti, is attracted towards the changeable. This attraction or attachment, leads him to the cycle of birth and death. But, if he practises anyone of the disciplines of Action, Knowledge or Devotion, he can be free, from this cycle of birth and death. If serious thought is given to these three disciplines, it is found, that in all the three, there is devotion for God. In the Discipline of Action, there is devotion to duty (18/45). (This devotion to duty, is at last changed into devotion to the self (2/55, 3/17) and in the case of a man, who has past impressions (saṁskāra) of devotion for God, his devotion to duty, is transformed, into his devotion for God.) In the Discipline of Knowledge, this devotion is to the self (5/24) and in the Discipline of Devotion, this devotion is for God (10/9).^{*} Though in all the three disciplines, there is devotion to duty or self or God but in Gītā devotion for God, has been specially glorified.

^{*}When a man regards a thing as his own, he is automatically attracted towards it. God has been ours, since time immemorial. If we realize this fact, we shall be automatically attracted, towards Him. That attraction will provide eternal and unique bliss to us. Then, we shall be free from all evil propensities, such as desire, anger, greed, pride and envy etc. All evils are born, because spiritual bliss, has not been attained.

A Yogī (who is equanimous), is superior to ascetics, men of knowledge and men of rituals (Gītā 6/46). It means, that a Yogī, who has links with prakṛti (matter), in spite of observing austerities, possessing knowledge of scriptures and performing Vedic rituals, such as holy sacrifice, offering charity and going on pilgrimages, etc., receives a perishable reward, while a Yogī, attains spiritual realization. Therefore, he is superior to the other three. The Lord, further points out, that even among Yogīs, the greatest is a devotee (bhakta), (Gītā 6/47). In this context, a Bhaktiyogī, knows Him fully. A Sāṅkhyayogī, through supreme devotion, knows Him, fully. The same description of His full form is represented by the term, 'Yāvān.'*

At the beginning of this topic, the Lord promised to explain, how a man endowed with pure intellect, attains Brahma. He explained, that a striver engaged in meditation and concentration, resorts to dispassion. Then, being free from egoism and mineness, he attains tranquillity. One, who is tranquil in mind, becomes qualified to attain Brahma. In that state, the pairs of opposites, such as attachment and aversion, pleasure and pain, born of his affinity with the world, totally perish. Then, he regards, all beings alike and afterwards that he attains, supreme devotion.

A man (the soul), has developed a disinclination for God, by having attachment for perishable things and persons etc. But, still he has an inclination for Him, as in distress and adversity, he invokes Him for help and protection.

*The term 'Yāvān' (what He is) has been explained, in 7/19 with the declaration 'All this is God.' The same eternal Lord has been explained by distinguishing the real from the unreal, higher and lower natures, spirit (soul) and nature (Prakṛti), the knower of the field and the field and also beyond the real and the unreal (11/37). The same eternal Lord, has been explained giving three forms—higher, lower natures and 'I' (7/5-6), the knower of the field, the field and 'Me' (13/1-2), the imperishable, the perishable and the Supreme Person (15/16-17). Again each of these three, has been divided into two—lower nature, into actions and things, higher nature into spirit and Brahmā (the creator) and 'I' into attributeless, and endowed with attributes.

It can be explained by an illustration. Water can have six different forms—atom as attributeless Brahma, vapour as God with attributes, cloud as Brahmā, drops as common embodied soul, rain as action of creation and ice as element (earth, air, water and fire etc.).

That supreme devotion, is true love. Through that supreme devotion or true love, he knows Brahma fully and forthwith enters into Him.

A striver, through exclusive devotion can know Him in essence, can see Him, and can even, enter into Him (Gītā 11/54) while a Sāṅkhyayogī, can know Brahma in essence, can enter into Him, but the Lord is not bound to reveal His vision before Him, because he has no desire to behold Him. But it does not mean that he is in anyway inferior to the striver who through exclusive devotion can behold Him.

Here, entrance into Him, is that attachment to love which is inexpressible and which is said to enhance, every moment.* This love, is the state of perfection, in which nothing remains to be known, nothing remains to be done, and nothing further to be achieved. So, such a Yogī, has neither attachment for action, nor curiosity to know, or hope to live, or fear to die, nor greed, to receive.

Until he attains supreme devotion even having become one with Brahma, he possesses, a subtle egoistic notion, that he is Brahma. But this notion does not lead him, to the cycle of birth and death, unless he is attached to modes of nature. Attachment to the modes, is the cause of his birth, in good and evil wombs (Gītā 13/21). For example, when a man awakes from sound sleep, first of all he thinks 'I am'. Through this thought he is attached to his name, form, caste, place and time etc. This egoistic notion, becomes the cause of his good and evil actions. Thus, he follows a cycle of birth and death. But, when he attains supreme devotion, this subtle egoistic notion, is renounced. A striver, of high rank, who has become one with Brahma, sees the one Imperishable Being, in all existence (18/20). But, so long as, he has affinity with the mode of goodness, after awaking from sleep, he thinks 'I am Brahma' or 'All is God'. It means, that

*This love is free from attributes and desires, it enhances every moment, it cannot be divided, it is the subtlest and it can only be experienced.

during sleep, he forgets this fact and he remembers it, when he awakes. When he transcends, the three modes of nature, he realizes, that he is free from the state of sleep and wakefulness, because both of these take place in nature, while he (the self) ever remains, the same. So, such a liberated soul, is neither attached to illumination (wakefulness) and delusion (sleep), nor has an aversion, for them (14/22).

Appendix—‘What (as much) I am and who I am’ (yāvān yaścāsmi)—this statement pertains only to God endowed with attributes because ‘yāvān-tāvān’ cannot be applicable to attributeless Brahma, it can be applicable only to God endowed with attributes. In ‘catuḥśloki’ (consisting of four verses) Bhāgavata also the Lord while using the term ‘yāvān’ said to Brahmā—

**yāvānaham yathābhāvo yadrūpaguṇakarmakaḥ
tathaiva tattva vijñānamastu te madanugrahāt**

(Śrīmadbhā. 2/9/31)

“As much I am, of what feeling I am, of what forms, attributes (qualities) and actions I am; by My grace you should exactly realize the reality of My entire form as it is.”

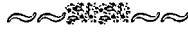
The expression ‘yāvān yaścāsmi’ has been described by the Lord in the thirtieth verse of the seventh chapter by the expression ‘sādhībhūtādhidaivam mām sādhiyajñam ca ye viduḥ’. It proves the speciality and significance of God endowed with attributes.

The striver following the Path of Knowledge, after Self-realization, attains devotion, then he knows Brahma in essence and also enters into Him, but he does not behold Him; nothing lacks in him but he has no desire for God’s vision while the striver who follows the path of devotion from the beginning, knows God in essence, enters into Him and also beholds Him (Gītā 11/54). Therefore when there is mention of the saints who followed the Path of Knowledge, it is said that they loved God viz., had devotion to Him but there is no mention that they beheld Him.

As people coming by different paths, having entered the

gate, meet together, so do the strivers following different spiritual paths, having entered into God, become one viz., without having even the subtle trace of ego, they become free from differences of opinions.

There are two states of love—(1) When a devotee is engrossed in love, then the lover and the beloved don't remain two but they become one. (2) Sometimes in a devotee there is an overflow of love, then the lover and the beloved in spite of being one, become two in order to stage the drama of human life. Here the term 'viśate' has been used to indicate the first state.



Link:—In the first verse of this chapter, Arjuna expressed his desire to Lord Kṛṣṇa, for explaining the true nature of renunciation (Sannyāsa), and the Discipline of Action (Tyāga). In response to his question Lord Kṛṣṇa, from the fourth to the twelfth verses, explained abandonment (Tyāga—Karmayoga) and from the forty-first to the forty-eight verses, again He explained Karmayoga, as well as in brief, Bhaktiyoga (Discipline of Devotion). From the thirteenth to the fortieth verses, He explained renunciation (Sannyāsa or Sāṅkhyayoga) while, from the forty-ninth to the fifty-fifth verses He explained Sāṅkhyayoga (Discipline of Knowledge), with the predominance of the tranquillity of mind and also in brief the supreme devotion. Now Lord Kṛṣṇa, exhorts Arjuna to perform actions, by taking refuge in Him.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥५६॥

**sarvakarmāṇyapi sadā kurvāṇo madvyapāśrayaḥ
matprasādādavāpnōti śāśvataṁ padamavyayam**

Performing continually all actions whatsoever, taking refuge in Me, by My grace, My devotee, attains the Eternal imperishable State. 56

Comment:—

'Madvyapāśrayaḥ'—Such a devotee, instead of depending

on actions, their fruits, incidents, things and persons etc., and surrendering himself to Him, depends only on Him. He does not regard anything or person, as his own. Such a devotee, has to make no effort to be free from the bondage, of cycle of birth and death. The Lord Himself, straightway rescues him, from the ocean of birth and death (Gītā 12/7). One has not to worry about his living or spiritual progress. The Lord, takes over full responsibility to attend to his needs (Gītā 9/22). According to His rule, even the vilest sinner by taking refuge in Him, not only satisfies the needs of life, but also attains the supreme goal (Gītā 9/30—32).

'Sarvakarmāṇyapi sadā kurvāṇaḥ'—The Lord, by using the term 'Sarva' with 'Karmāṇi', and the term 'Sadā', with 'Kurvāṇaḥ', means to say that the state which is attained, by a meditative Sāṅkhyayogī, through meditation by controlling his body, speech and mind, is attained by a Karmayogī devotee, while performing mundane, social, physical and spiritual actions, on having taken refuge, in Him by His grace.

Generally, people think that a devotee living in solitude and engaged in devotion, adoration and meditation, attains salvation. But how can a man, who is ever engaged in activities, like a machine, attain salvation? The Lord, clarifies the doubt, by announcing "Matprasādāt (by My grace)". It means, that he who has taken refuge in Him, attains salvation by His grace. Who can check Him from blessing His devotee with beatitude?

The Lord, regards every human being, as His own and so the Divine grace is axiomatic, and is always showered. But, so long as, a man depends on the world, having a disinclination for God, His grace, does not bear fruit, for him. But, as soon as, he starts giving up his dependence on the world, he starts feeling His grace. When he totally depends only on God, he fully realizes, His grace.

'Avāpnoti śāśvataṁ padamavyayam'—The supreme eternal imperishable state, cannot be attained, through action, effort and

spiritual discipline. It can be attained, only by His grace. The same state, is named Paramadhāma (Supreme Abode), Satyaloka (the Abode of Brahma, the uppermost of the seven worlds), Vaikuṇṭhaloka (the Abode of Lord Viṣṇu), Goloka (the Abode of Lord Kṛṣṇa) and Sāketaloka (the Abode of Lord Rāma), in the path of devotion while emancipation, salvation or Self-realization, in the path of knowledge the supreme abode or state attained is one and the same but it is named differently from the viewpoint of different strivers following various paths of discipline (Gītā 8/21; 14/27). Where there is God there is His Abode, because both of these are, one and the same. As God is omnipresent, so is His Abode. As soon as, a devotee develops an exclusive devotion for Him, no trace of individuality or limitedness remains, and he can behold His Divine sport and His Abode, everywhere. But, a devotee who holds that the Lord resides, in a particular Abode, as Goloka or Sāketaloka etc., he is carried to that Abode, either by the courtiers of God, or sometimes even by God, after the death of his physical body.

Appendix—About a Jñānayogī the Lord declared, that he having renounced all sense-objects, controlling his senses, ever being engaged in meditation and having abandoned egoism, mineness, desire, anger etc., becomes qualified to attain Brahma (18/51—53). But here the Lord declares for a devotee that he by performing all prescribed actions according to his order of life and stage of life, by His grace, attains the Eternal Imperishable state, because he has taken refuge in Him—‘madvyapāśrayaḥ’. It means that a devotee by taking refuge in the Lord’s holy feet, easily attains Supreme Abode. A devotee himself has not to attain salvation, but without having the least dependence on his power and knowledge etc., he has to take refuge in God, by having faith in Him. Then only God’s grace leads him to salvation—‘matprasādādavāpnoti śāśvataṁ padamavyayam’. The Lord sees that His devotee has taken refuge only in Him,* so He takes no

* Ye yathā maṁ prapadyante tāmstathaiva bhajāmyaḥam

(Gītā 4/11)

heed of his flaws. In the Rāmacaritamānasa it is mentioned—
 rahati na prabhu cita cūka kie kī, karata surati saya bāra hie kī.

(Bāla. 29/3)

‘The Lord does not mind the errors committed by a devotee but he remembers the good feelings of his heart a hundred times.’
 jana avaguna prabhu māna na kāū, dīna bandhu ati mṛdula subhāū.

(Uttara. 1/3)

‘The Lord does not take heed of the flaws of His devotees, because He is the friend of the poor and is of a very tender (sweet) heart.’

‘madvyapāśrayaḥ’—It means—‘Exclusive refuge in Me without having the least dependence on anyone else.’

‘eka bāni karunānidhāna kī, so priya jākeriṁ gati na āna kī.

‘This is the habit of the all-merciful God that the devotee, who does not depend on anyone else besides Him, is loving to Him’ (Mānasa, Aranya. 10/4).



Link:—By explaining to Arjuna, His general rule in the preceding verse, the Lord now instructs guidelines specially for Arjuna.

चेतसा सर्वकर्माणि मयि सन्न्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥५७॥

**cetasā sarvakarmāṇi mayi sannyasya matparah
 buddhiyogamupāśritya maccittāḥ satataṁ bhava**

Mentally dedicating all actions to Me, with Me as the Supreme Goal, resort to the Yoga of equanimity, and have your mind, constantly fixed on Me. 57

Comment:—

[In this verse the Lord has laid emphasis on four points:—

(i) Mentally surrender all actions to Me.

(ii) Regard Me, as the Supreme Goal, (Surrender yourself to Me).

(iii) Renounce your affinity, with the world through equanimity.

(iv) Have your mind constantly fixed, on Me.]

'Cetasā sarvakarmāṇi mayi sannyasya'—A man, mentally should regard the body, mind, senses, intellect, things, incidents, actions and persons etc., as belonging, only to God. Due to egoism, he regards them, as his own, which is sheer foolishness. The Lord, has appointed him, as an agent, to make proper use of things, persons, body, senses and mind etc., given to him. All actions, whether mundane or spiritual, which are sanctioned by scriptures, are performed by His will. So he should surrender, all of these to Him, without having any sense of mineness.

'Matparaḥ'—A devotee, should think that the Lord is his only Supreme Goal, none else besides Him is his, and so he should surrender himself, to Him. He has nothing to do at all, with worldly affairs, things and persons etc., as they are different from him. If he regards wealth, family, body, senses and mind etc., as his own, he has to depend on them, and thus he becomes a slave to them, though he thinks, that he is their master.

In fact, the Lord is one's own, and He has the greatest regard, for His devotee. He becomes a servant of him and makes him a jewel of His crown, while worldly people try to suppress and making him their slave. Therefore, a person surrendering himself to Him, should regard Him, as his Supreme Goal.

'Buddhiyogamupāśritya'—In the Gītā, great importance has been attached to equanimity. If a man becomes equanimous, he becomes a man of knowledge, of meditation, a Yogī and a devotee. But, if he is not equanimous, the Lord does not regard him as perfect, even though, he possesses several other virtues. Equanimity is naturally found, in man. But, he becomes happy and sad, by identifying himself with happy and sad circumstances. So a man should not identify himself, with given circumstances. He, in fact remains, the same while circumstances appear and disappear. So, one should remain established, in the self. By remaining established in the self, he will have equanimity.

Equanimity is worship of God (Viṣṇu Purāṇa 1/17/90). So the Lord, exhorts Arjuna, to resort to the Yoga of equanimity.

'Maccittāḥ satataḥ bhava'—The mind of a devotee, who surrenders himself to God, is obeisant at His feet. Then his natural claim over the Lord, is revealed and He takes His seat, in his mind. This is fixing of the mind, on Him.

The Lord uses the term 'Satatam' (constantly) with 'Maccittāḥ', to exhort Arjuna to have his mind constantly fixed, on Him. When a devotee knows the fact, or even assumes, that he is God's, his mind is automatically fixed, on Him. When a disciple accepts his relationship with his preceptor, he constantly thinks of him. Even when, he does not think of his preceptor, a thought remains established in him, because he (the self) has accepted the relationship. As far as his relationship with God is concerned, it has been so since time immemorial. But, by assuming his affinity with the world, he has forgotten the real relationship. So, in order to remind him, of his real connection with Him, He exhorts him, to have his mind constantly fixed, on Him.

While performing mundane activities, a striver, should not allow his heart to be affected, by being completely absorbed in these. He should keep his heart rigid. But, while performing spiritual activities, such as chanting, the Lord's name silently or loudly, adoration and meditation etc., the heart, should be absorbed, in these activities. By doing so, his mind will be quickly fixed on Him.

**An Important Fact
Pertaining to Love**

When a striver, mentally surrenders all actions to God, he realizes his real disunion, from the world* and when he surrenders

* In fact, a man can never be united with the world. He ever remains disunited from it. When the thought of a thing, which he lacks, comes to mind, it is his assumed union, with that thing. The lack of thing makes him sad. But when he receives the thing, it goes out of his mind and this disunion makes him happy. Similarly, when a thing is lost or destroyed, a man is sad,

himself to God, he is eternally united, with Him i.e., the Lord becomes, the dearest object of his love. As far as, a mental state, in love (union and disunion) is concerned, it can be of four kinds—union in eternal union, disunion in eternal union, eternal union in disunion, and disunion in disunion. These, can be explained by an illustration:—

When there is union of Lord Kṛṣṇa and Śrī Rādhā, that is union, in eternal union. When they are united, Śrī Rādhā thinks that Lord Kṛṣṇa, has gone away from her and so she cries, "O dear, where have You gone?" This is disunion, in eternal union. Lord Kṛṣṇa is not with Śrī Rādhā, but she constantly thinks of Him and feels that He is with her. This is eternal union in disunion. Lord Kṛṣṇa, has gone out of sight. But Śrī Rādhā thinks that she has not met Lord Kṛṣṇa, for a long time. She has a desire to meet Him. This is disunion in disunion.

In fact, in all the above-mentioned four states, there is ever an union of the devotee with the Lord, and there is no possibility of disunion. This union is called love, in which the lover and the beloved, both remain united. This sport of union and disunion, goes on between a devotee and the Lord, in order to exchange love.

This love enhances every moment. When a devotee meets the Lord, he is afraid lest, He should again disappear.* So he is never satisfied, he is attracted more and more towards Him, by thinking lest He should disappear again. Thus love enhances.

In love (devotion), a devotee can have four kinds of sentiment—of service, of friendship, of affection and of conjugal

because he has internal union with it. But if through disinclination he realizes, that it was not his and it could not be his, he is not sad. It means that there is external disunion in assumed internal union, and there is internal disunion, in assumed external union. Thus in fact, there is no union of man with the world, he assumes his union with it, by an error of judgment.

* Both union and disunion enhance love. If there is ever-union of the two, love will not enhance, it will remain the same. Therefore the Lord disappears (conceals Himself) in order to enhance love.

love. Out of these four, the sentiment of friendship is superior, to that of service, the sentiment of affection, is superior to that of friendship, while the sentiment of conjugal love, is superior to that of affection because the thought of His glories, majesty and supremacy goes on decreasing from the first sentiment, to the fourth one. But, out of these four, even if one sentiment attains perfection, the remaining three are, also included in it. The reason is, that the Lord is perfect, and so is love for Him and so is man (soul), being a fragment of the Lord. He remains imperfect, because of his affinity with the world. If he develops his love for Him, in anyway, this love will become perfect.

In the sentiment of service, a devotee regards himself as a servant of the Lord, who is his master. So, the Master has full control over him and can use his service in anyway, according to His own sweet will, without consulting him.

In the sentiment of friendship, the Lord is a friend of the devotee. The Lord is loving to the devotee, while the devotee loves God. God has full claim on the devotee, and the devotee also on God. So, if a devotee satisfies the desire of the Lord, the Lord is also expected to fulfil a devotee's desire.

In the sentiment of affection, a devotee thinks that he is the parent or preceptor of the Lord, Who is a child and so it is his duty, to bring Him up and to look after Him, lest he should hurt himself. When Kṛṣṇa, went to a forest, Nandabābā and Yaśodā, sent Balarāma to look after Him.

In the sentiment of Mādhurya (conjugal love)* a devotee

* In the sentiment of Mādhurya (conjugal love) generally people think that it is the relationship between a man and a woman. But in fact it is not confined to a husband and a wife. 'Mādhurya' means sweetness and that sweetness develops by becoming one with the Lord. The more a devotee identifies himself with the Lord, the more sweetness develops. So if there is perfection in anyone of the sentiments either of service or friendship or affection, there will be perfect sweetness.

There is a difference between 'Abheda' (Non-duality) and 'Abhinna' (identification). In non-duality a devotee regards himself as the Lord while in identification there is internal intimacy in spite of being two as are two intimate friends. The more intimacy a devotee develops, the more sweetness

does not remember the Lord's supremacy. He thinks, that he is one with Him, because of his intimacy. He longs to provide Him, with every comfort.

Love is divine and spiritual. Only the Lord, deserves its bliss. The lover and the beloved, both are spiritual. In this sentiment of love, sometimes a lover becomes the beloved, while the beloved becomes a lover. In fact, it is the Lord Himself, Who becomes two, in order to relish love.

Some worldly ignorant people, do not understand the true nature of love. They regard lust, as love. But lust can be seen in all beings, and specially among ghosts, devils, demons and fiends etc. But, only the liberated souls, deserve love.

In lust, both the persons want to receive something or the other, from each other, while in love, a devotee wants to offer everything to the Lord. In lust, a person wants to satisfy his senses, while in love he wants to serve the Lord, without any desire for reward. Lust is physical, while love is spiritual. Lust involves delusion and pain, while love is totally free from delusion and pain, and involves emancipation and infinite bliss. In lust, there is attachment and dependence, while in love, there is relinquishment and independence. Lust is selfish while love is selfless. A lustful man, becomes a slave to others, while the Lord Himself becomes a slave, to a devotee, who possesses love. Lust changes into insipidity, while love enhances every moment, and provides bliss. Lust is born of depression, while love is revealed out of the happiness, of the beloved. In lust, a man wants to derive pleasure, while in love a devotee, wants to please the Lord. Lust leads to hell, while love leads to the abode of God. In lust, man and woman ever remain two, while in love, the devotee and the Lord, become one and the same.

Appendix—In the preceding verse the Lord, having declared the attainment of the eternal imperishable state, now tells the

is revealed. This is known as sentiment of love. The Lord reveals Himself in different forms to taste this love.

method how to attain that state. For a striver there are two important duties—to renounce affinity with the world and to have affinity (love) with God. In the term ‘madvyapāśrayaḥ’ used in the preceding verse, there is predominance of the affinity with God; while in the verse in the term ‘buddhiyogamupāśritya’ there is predominance of the renunciation of affinity with the world.

The Lord by the term ‘buddhiyogamupāśritya’ means that there should not persist even the subtle affinity with the world—‘dureṇa hyavaram karma buddhiyogāddhanañjaya’ (Gītā 2/49); the striver should be totally free from attachment and aversion.

By fixing the mind constantly only on God equanimity (buddhiyoga) is naturally attained, therefore the expression ‘maccittāḥ satatam bhava’ has been used.



Link:—The Lord, in the next two verses, points out to Arjuna the reward of obeying His command, and the harm which would befall him, if he did not obey Him.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥

maccittāḥ sarvadurgāṇi matprasādāttariṣyasi

atha cettvamahaṅkāraṇna śroṣyasi vinaṅksyasi

Fixing thy mind on Me, thou shalt by My grace, overcome all obstacles; but if, from egoism, thou wilt not listen to Me, thou shalt perish. 58

Comment:—

‘Maccittāḥ sarvadurgāṇi matprasādāttariṣyasi’—The Lord declares, that by fixing his mind on Him, Arjuna will by His grace, overcome all obstacles and sorrows, without making any other effort.

When a devotee surrenders his action and himself to the Lord, and has no attachment for the pleasures, which are born of

sense contacts, the Lord shoulders the responsibility, to do away with his evils, if these remain in their subtle form, and enables him to realize God. So He declares, that Arjuna will overcome all obstacles, by His grace. It means, that a devotee by having a disinclination for the world, should have an inclination for God. He has committed an error, that he has attached himself to the world. If he renounces this attachment and has an inclination for God, the Lord by His grace, removes all his obstacles and leads him to perfection.

When a man accepts his affinity, with body etc., which are evolutes of prakṛti, he has to perform his duty, according to his caste and order of life, as sanctioned by scriptures. It is because of this affinity, that he incurs sin or performs virtuous deeds, and has to receive reward in the form of pain or pleasure. If he develops a total disinclination for prakṛti, and its evolutes, and an inclination for God, he is not bound to perform his duty, in accordance with his caste and stage of life. Prohibition and prescription, do not apply to him, because they have their predominance in the domain of prakṛti. In the domain of the Lord, there is predominance of surrender, to Him.

Man (self), is a fragment of God (Gītā 15/7). If he proceeds towards Him, he becomes free from indebtedness of gods, sages, creatures, parents and grand parents (manes)* etc., because the self or the soul, has never taken or borrowed anything, from them. The self, being a fragment of God, is perfect. But when it assumes its affinity with a body, it feels a lack otherwise not—"The real, never ceases to be" (Gītā 2/16). When he does not feel a lack (want), how could he be indebted to them? This is, overcoming all obstacles.

A striver, who follows a spiritual path, observes the Lord's grace, in all obstacles, such as poverty, diseases and also other disturbances, in the spiritual path. The Lord, removes the obstacles

*'O King, he who abandoning all actions, takes refuge in the Lord, becomes free from the debt of gods, sages, kith and kin and manes and does not remain a servant to them.

of such a striver, who depends only on Him, and enables him to attain Him. There is possibility of hurdles being created, in the spiritual discipline and in God-realization. Therefore, the Lord declares, that He will remove such hurdles and will lead him to His realization.

'Atha cettvamahaṅkāraṇna śroṣyasi vinaṅkṣyasi'—The Lord because of His abundant grace upon Arjuna, says to him, that if he, because of egoism does not listen to Him, and does not act according to His advice, he will perish. If he does not hear Him, out of ignorance or by an error, it is pardonable. But if he does not listen to Him out of egoism, he will perish, because this egoism will enhance his pride, which is the root of a demoniac nature.

In the fourth chapter, the Lord said to Arjuna, "You are My devotee and friend" (4/3). Again in the ninth chapter, He said to him, "Know it for certain, Arjuna, that My devotee never perishes" (9/31). It shows, that Arjuna is a devotee to the Lord, so he can never have a disinclination for God, and he can never perish. But if even he does not listen to the Lord, he will have a disinclination for Him, and therefore he will have a downfall i.e., follow the cycle of birth and death (Gītā 9/3; 16/20).

An Important Fact

In the fifty-sixth verse of this chapter, Lord Kṛṣṇa declares, "Taking refuge in Me, by My grace, a devotee attains, the eternal imperishable state." Again here, He declares, "O Arjuna, by My grace, you will overcome all obstacles." It means, that the Lord's grace, is more powerful, than any spiritual discipline. But, it does not mean that Arjuna should not practise spiritual discipline, he should make it a part of his duty, to practise it as the only aim of human life, is God-realization. A person, who does not realize God, he even on reaching the highest world as that of Brahmā, will have to return from there (Gītā 8/16).^{*} Therefore, having

^{*} O lotus eyed! Those who have not taken refuge in Your feet and whose

received this human body, a man should realize God, and be free from the cycle of birth and death. For a Karmayogī also Lord Kṛṣṇa has declared, "Endowed with equanimity, a person casts away, in this life, both good and evil" (Gītā 2/50). It means that the only aim of human life, is to be free from bondage viz., the cycle of birth and death.

In the eleventh verse of the tenth chapter, the Lord declared, "By My grace, I dispel darkness, born of ignorance, by the shining lamp of wisdom", while in the forty-seventh verse of the eleventh chapter, He said, "By My grace, I have shown you this Universal Form." By laying emphasis on His grace, here He declares, that by His grace the eternal imperishable state, will be attained (18/56) and by His grace, all obstacles will be overcome, (18/58). Having attained the eternal imperishable state, there is no possibility of any obstacles. But the Lord, lays emphasis on this point, to remove Arjuna's fear, who thought that he would incur sin by waging war, the manes of his race would fall, and the age-long caste traditions and family customs, would get lost. He also thought, that if the sons of Dhṛtarāṣṭra, armed with weapons, killed him in battle, while he was unarmed and unresisting, it would be better for him (Gītā 1/36—46). So the Lord declares, that by His grace he will overcome all obstacles i.e., he will neither, incur sin in the least, nor be bound. But, by His grace being purified, he will attain the Supreme State.

Appendix—The only duty of a devotee is to take refuge in God and to think of Him only, then the Lord shoulders his full responsibility. The Lord, by showering His special grace on the devotee, enables him to overcome all obstacles and leads him to His attainment—'yogakṣemaṁ vahāmyaham' (Gītā 9/22). Therefore in the 'Brahmasūtra' it is mentioned—'viśeṣānugrahaśca' (3/4/38)—'By devotion to God, God showers His special grace

intellect has not been purified because of being devoid of Your devotion, though they regard themselves emancipated, yet they are really bound. They even if, through laborious spiritual discipline, reach high seat, but they fall from there.

on His devotee.' In fact God has already bestowed his mercy upon every human being but when a devotee takes refuge in God, he specially realizes that mercy.



यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

yadahankāramāśritya na yotsya iti manyase
mithyaiṣa vyavasāyaste prakṛtiśtvān nioḥkṣyati

If filled with egoism, thou thinkst: 'I will not fight,' vain is this resolve, as your Kṣatriya nature will compel thee to fight. 59

Comment:—

'Yadahankāramāśritya'—Cosmic intelligence, is born of prakṛti and egoism, is born of cosmic intelligence. Out of egoism, a man thinks, "I am body." One who is given to such egoism, can never be actionless i.e., free from actions, because prakṛti is ever active and subject to change. He, who has assumed affinity with it, can never remain actionless (Gītā 3/5).

When a man due to his ego, is swayed by ever active prakṛti, he cannot remain actionless. Sometimes, he may seem doing physical actions, while at times abstaining, from them. But, in both states, he does action, as his affinity with the body, is intact. When, he renounces his affinity with prakṛti (body), then irrespective of his activity or not, he is quite actionless viz., detached. Then, nothing remains to be done by him. If a devotee takes refuge in the Lord, and thus renounces all his connection, with the body, he is not helplessly driven, to action.

'Na yotsya iti manyase'—In the second chapter, Arjuna having taken refuge in the Lord, prayed to Him, "I am your disciple. Instruct me, who has taken refuge, in You" (2/7). Then Arjuna bluntly said to Lord Kṛṣṇa, "I will not fight" (2/9). It was undesirable, of him to say so; if he really sought refuge

in the Lord. It was desirable for him to say, that he would act according to the Lord's bidding. So the Lord, thought that instead of taking refuge in Him, he was taking refuge in egoism. Hearing Arjuna's words full of egoism, Lord Kṛṣṇa could not help smiling (2/10). But He had abundant love and grace, for Arjuna. So He started preaching, the sermon, in the second chapter. Otherwise, He would have said then and there, which He has said now, in the eighteenth chapter 'Do as you wish' (18/63). Further, the Lord warned him, that if he had taken refuge in Him, he would not have said, "I'll not fight." These words, pricked the Lord's mind. Through the very same words, "I'll not fight" the Lord said to him, that his words proved, that he had taken refuge in his egoism, not in Him. Moreover by taking refuge, he would not have been helplessly driven, to action by prakṛti (Gītā 7/14) as prakṛti (nature) compels only that person, to action who has not taken refuge in Him (Gītā 7/13).

There is a vital point, which needs attention. By having attachment for the objects of nature, a man thinks, that he is their master. But in fact, he becomes a slave to them, as he depends on them. But he does not become a slave, to those objects, which he does not regard, as his own. So, he should not regard the objects as his own, as these are not his own. He should hold, that only the Lord, is his. By having this belief, he should take refuge, in Him. Having taken refuge in Him, he becomes totally independent. But those, who take refuge in egoism, circulate in the path of the world of death (9/3). So the Lord says, 'Prakṛtistvāṁ niyokṣyati'—that his, nature of being a member of the warrior class, will compel him to fight, and he will not be able to refrain himself, from war.

'Mithyaiṣa vyavasāyaste'—Resolve, is of two kinds—real and unreal. The resolve of our affinity with God is real, while the resolve of our affinity with prakṛti (nature), is unreal. In the former, there is predominance of the self, while in the latter,

there is predominance of prakṛti or inner sense. So the Lord, says to Arjuna that his resolve of not fighting, is in vain, as he is a member of the warrior class. He should depend on the Lord, not on prakṛti (nature) and its evolutes, the world.

If a being resolves, that he belongs to the Lord and so he has to worship Him, with exclusive devotion, his resolve is real, true and eternal. The Lord, explaining the merit of such a resolve, declares in the thirtieth verse of the ninth chapter, "Even if the vilest sinner worships Me, with exclusive devotion, he should be considered a saint; for he has rightly resolved." The right resolve, is that he is God's and so he will adore Him.

'Prakṛtistvām niyokṣyati'—By this expression, the Lord means to say, that his nature as a warrior, will compel him to fight. The nature of a Kṣatriya (the member of warrior class) is chivalry, and not to flee from a battlefield (Gītā 18/43). So, he cannot restrain himself from fighting, in a righteous war.

Appendix—In the preceding verse it was mentioned that the 'fruit' of egoism would be adverse; while in this verse it is mentioned that out of egoism the 'duty' will not be performed properly. The Lord means to say that Arjuna's listening to Him or not listening to Him, will not conduce him to a downfall but out of egoism he will be ruined. Performance of an action or its non-performance is not an obstacle, but egoism is the main stumbling block.

The Lord told Arjuna that by His grace, he would attain Him and also overcome all his obstacles (18/56, 58). But in spite of the Lord's such utterances, Arjuna did not respond, while he should have said, "I shall act, according to your bidding." Then the Lord declares, "If out of ignorance you don't listen to Me, it matters little, but if out of egoism, you don't listen to Me, you will be ruined." The Lord means to say that as He shoulders the full responsibility of a devotee about his means and end, so should a devotee wholeheartedly take refuge in Him. But if he takes refuge in egoism, it means that he has not taken refuge

in Him but he has taken refuge in 'aparā prakṛti' viz., egoism. On the one hand the Lord inspires him to perform his duty to fight; and on the other hand his Kṣatriya nature compels him to fight. If he does not obey the Lord, his Kṣātra nature will force him to fight. If his nature compels him to fight, he himself will have to shoulder the responsibility; and if by listening to the Lord, he performs his duty, the responsibility will be shouldered by Him. If he himself shoulders the responsibility, it will lead him to bondage; but if the Lord shoulders the responsibility, it will lead him to salvation.



Link:—In the previous verse, the Lord described that nature would compel Arjuna, to perform action. In the next verse, He explains the same point.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ ६० ॥

**svabhāvajena kaunteya nibaddhaḥ svena karmaṇā
kartuṁ necchasi yanmohātkariṣyasyavaśo'pi tat**

O Arjuna, that action which through delusion you do not want to do, bound by your own acts born of your nature, you will helplessly perform. 60

Comment:—

'Svabhāvajena kaunteya nibaddhaḥ svena karmaṇā'—Svabhāva (nature), consists of a total sum of actions and inclinations of the previous birth, the influence of parents of this birth, the environment and the education, he receives. The same nature has been called Svadharma (own duty)—"Considering your own duty, you should not waver" (Gītā 2/31).

'Kartuṁ necchasi yanmohātkariṣyasyavaśo'pi tat'—Lord Kṛṣṇa says to Arjuna, that endowed with martial qualities, such as prowess and valour etc., of the warrior class, being bound by

your Kṣatriya nature, you will have to do irresistibly, what you do not want to perform, out of delusion. The scriptures have also sanctioned the duties, according to one's own nature. Lord Kṛṣṇa declared, "One's own duty, though devoid of merit, is preferable to the duty of another, well performed" (Gītā 3/35; 18/47). So, he is bound to perform the act of fighting, born of his nature. It is out of delusion, that he is thinking not to fight.

The nature of liberated souls, is perfectly pure. So, they are not driven to action, by their nature. But still, they perform actions, according to their nature. Common people are driven to action, under the sway of their nature (3/33). So Lord Kṛṣṇa tells Arjuna, that he will also have to perform action of fighting, according to the nature of a member of the warrior class, and that will not bear good fruit. As if he fights, by obeying either the scriptures or the saints or Him, it will lead him to salvation, because this action, will be free from attachment and aversion. When a man performs actions, in accordance with ordinances of scriptures, or His order, his attachment and aversion for actions, automatically melt away, as he has an eye on the ordinance or the order. Thus, he is not swayed, by attachment and aversion.

An Important Fact

In the Gītā, it has been mentioned several times, that men act, as swayed by their own nature (3/5; 8/19; 9/8). And it has been specially mentioned in 3/33 and here in 18/59.* This proves, the predominance of one's own nature. A being's nature, accompanies him to his birth, in good and evil wombs. If he is pure of nature, having no attachment to persons and things etc., he will not be reborn. It is attachment, to the modes of nature, which is the cause of birth of the soul (self), in good or evil wombs (Gītā 13/21).

* In Jñānayoga (the Discipline of Knowledge) the man of wisdom renounces his affinity with Prakṛti (Nature) and so he is not compelled to perform actions by Prakṛti (Nature).

Now, a question arises, when a man is compelled to perform actions according to his nature, how will prescription and prohibition of scriptures be applied? How will the preaching of preceptors, be translated into practice? How will strivers inculcate virtues, by discarding evils and vices?

The answer to the above questions is that, as a man cannot stop the flow of the Ganges, but can redirect it, similarly he cannot renounce the duty of his caste (Varṇa), but can purify his nature, by being free from attachment and aversion, by having the aim of God-realization. It means, that a man is powerful and free, in purifying his nature.

In the Gītā the Lord, has described two disciplines—of action and of devotion, to improve one's nature.

(1) Discipline of Action:—In the thirty-fourth verse of the third chapter, the Lord declared, "Attachment and aversion are a man's foes. So a man, should never come under their sway." It means, that instead of performing actions out of attachment and aversion, he should perform these according to the ordinance of scriptures. If a disciple, carries out the behest of his preceptor, with zeal and pleasure, his attachment and aversion get obliterated. Similar, is the case with a son in relation to his parents, a wife to her husband and a servant in relation to his master. By doing so happily, a man becomes free from attachment and aversion. But, if he performs action according to his own sweet will, attachment and aversion are firmly established. When he performs only prescribed actions happily though his mind misguides him to do otherwise, his attachment is rooted out. When one is prompted not to do some action but if he does it according to the ordinance of the scripture his aversion vanishes.

(2) Discipline of Devotion:—When a man takes refuge in God, and becomes merely an instrument in His hand, he performs actions, as sanctioned by Him and so attachment and aversion of his nature, are rooted out.

It means, that in the Discipline of Action, when a striver does

not come under the sway of attachment and aversion, his nature is purified (Gītā 3/34). In the Discipline of Devotion, when a striver takes refuge in Him, his nature is purified (Gītā 18/62). When nature is purified, there remains no ground for bondage.

A man performs actions, either after being swayed by attachment and aversion, or by following scriptural injunctions. Attachment and aversion, are strengthened if he performs these under the sway of attachment and aversion. Thus, his nature becomes impure. But, if he acts according to the set principles, his nature, is purified. Strivers, who act according to ordinance of scriptures, advice of great men and liberated souls, having only an aim of God-realization, set examples and standards, for others. So do, great men and emancipated souls (Gītā 3/21).

Appendix—Nature is of two kinds—(1) Nature of performing prescribed actions (2) Nature of performing forbidden actions. Out of these, the nature of performing prescribed actions, being natural, is ‘sva’—one’s own nature; while the nature of the performance of forbidden actions, being ‘āgantuka’ (visiting nature) is ‘para’ (not one’s own). The nature of the performance of prescribed actions, being natural, is not ‘janya’ (born); but the nature of the performance of forbidden actions being alien is ‘janya’ (born of attachment, born of bad company). A man’s main duty is to improve and purify his nature viz., he should give up the nature of performing forbidden actions and he should conduct himself well according to the nature which he has formed by performing the prescribed actions. The Lord has ordered Arjuna to perform his prescribed duty according to his ‘varṇa’ (order of life) (caste) sanctioned by the scripture.

The Lord says to Arjuna that either as a matter of duty, or as obedience to His order, he will have to fight. Without taking refuge in Him, his egoism will persist by which even the prescribed actions will lead him to bondage. But if he takes refuge in Him, he will get rid of egoism. It is egoism which leads to bondage. When even a wise man, who is not swayed by nature and whose

nature is perfectly pure, acts in accordance with his nature, then how can a man, who is swayed by his nature and whose nature is impure, act contrary to (against) his nature?



Link:—Soul (the self) is a fragment of God, and is sentient, while nature is self-made and insentient. So how does soul, come under the sway of nature? The Lord answers the question, in the next verse.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

īśvaraḥ sarvabhūtānām hṛddeśe'rjuna tiṣṭhati
bhrāmayansarvabhūtāni yantrārūḍhāni māyayā

The Lord dwells in the hearts of all beings, O Arjuna, causing them by His illusive power, to revolve, in accordance with their nature, as if they are mounted on a wheel of the body. 61

Comment:—

'īśvaraḥ sarvabhūtānām hṛddeśe' rjuna tiṣṭhati bhrāmayansarvabhūtāni yantrārūḍhāni māyayā'—The Lord, Who is an impartial controller, sustainer and conductor, of all beings, causes those beings to revolve like wooden dolls, mounted on a wheel, who have assumed their body, as 'I' or 'mine'.

Just as, a man boarding a train goes only to stations, where it arrives and when he gets off it, he has not to go to those other stations where the train further goes; similarly, so long as a man assumes his affinity of 'I'ness and 'mineness', with this body, the Lord conducts him, according to his nature* and he revolves, following the cycle of birth and death.

This affinity of 'I'ness and mineness, gives birth to attachment and aversion, which make the nature impure. This impurity of

* Nature dwells in the causal body. The same nature is revealed in subtle body and physical body.

nature, compels him to perform actions. But when he renounces his affinity with his body, his nature becomes purified, by being free from attachment and aversion, and he is not helplessly driven, to action. In that case, he is not conducted, by the illusive power of the Lord.

Now, a doubt arises whether a man is free to act, according to his will or does he depend for his actions, on any other agency? If he depends on any other agency, how can he perform, only those actions which are prescribed by scriptures?

The answer is, that as ice is frozen in a refrigerator, and heat is produced by a heater, according to their own mechanism, though both of the machines are run by electricity. Electricity, has no will and insistence of its own, that it would run only a particular machine. But, it works every machine. In the same way, all beings revolve, according to their own nature, by drawing inspiration and energy, from the Lord. It means, that persons of good nature, perform virtuous deeds, while persons of evil nature, perform evil deeds. Thus, one's own nature, is responsible for the performance of good and evil deeds. But, a point needs special attention. A man is free in purifying his nature, or in sullying it, while other creatures such as birds, beasts and even the gods are not free, in improving their nature. The Lord by His grace, has bestowed upon us this human body, so that we may attain salvation. So a man, should attain it by improving his nature.

When the Lord declares, that He dwells in the hearts of all beings, He means to say, that just as water pervades everywhere under the earth, but can be received from a well, similarly, the Lord pervades everywhere, yet a heart is His special residence. Similarly, in the third chapter it has been declared, that the all-pervading Lord, is always present in sacrifice (Yajña) (Gītā 3/15).

An Important Fact

A striver, generally commits an error, when he assumes that during adoration, loud-chanting of divine names and meditation

etc., God is far away from him, and He will not be revealed there and then. Similarly, he may think that he does not deserve, God-realization. God is not merciful to him, and so on. So he strengthens the belief, that God is far away from him. But he should have the conviction, that as God pervades everywhere, He is in him and in his body, mind, breath and intellect and chanting also. There is no one nearer, than He is. By having this conviction a striver, should practise adoration, chanting and meditation etc.

Now a doubt arises, that if we assume that the Lord is in us, the Lord and we, will be different. The clarification is, that it is our egoistic notion, which makes us seem different from God. If we accept Him as ours, we become one with Him and love is revealed.

When the Ganges is flooded, water overflows its banks and is filled in pits etc., which are away, from the river. When again it flows in its normal course, the water of the pits, is separated from the main course. This water is considered defiled, like wine. It is dirty. Several germs and insects are born in it and cause diseases. When it is again mixed, with the main stream of the Ganges, its impurity, limitedness and unholiness, go away and it again becomes pure and the holy water of the Ganges.

Similarly, when a man out of his egoistic notion, develops a disinclination for God, he is full of several impurities, such as dependence, hatred, enmity, shortage, disquietude, unevenness, limitedness, inertness and unholiness etc. But, when again he has an inclination for the Lord, and takes refuge in Him, Whose fragment he is, all his impurities, as his separateness from and slavery for the world, perish. The reason is, that he himself being a fragment of the Lord, is free from defects. It is because of his egoistic notion, that defects develop in him.

Appendix—The term ‘bhrāmayan’ means that the entire universe is conducted by God’s power—‘mattaḥ sarvaṁ pravartate’ (Gītā 10/8). The Lord inspires beings to act according to their

nature but He does not insist on it. It is because of God's non-insistence, that a man, being swayed (driven) by desire, sense of mine and attachment, performs virtuous and sinful actions; and in order to reap their fruit he goes to the heavenly world or to hells and lower wombs. But he, who takes refuge in God, God inspires him specially. Being devoid of egoism, whatever he does, he does it according to God's inspiration.



Link:—The Lord, in the preceding verse, said that the Lord dwelling in the hearts of all beings, causes them to revolve as if mounted on a machine. In such a case, what should a man do, to get rid of this bondage? The answer comes now.

तमेव शरणं गच्छ सर्वभावेन भारत।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥

**tameva śaraṇaṁ gaccha sarvabhāvena bhārata
tatprasādātparāṁ śāntiṁ sthānaṁ prāpsyasi śāśvatam**

Take refuge in Him, alone, wholeheartedly, O Arjuna. By His grace, you shall attain supreme peace and eternal abode. 62

Comment:—

[A tendency is generally found, among people, that they do not have full faith, in great personalities, because of much familiarity with them. But when those great persons, leave this mortal world, people repent at their past actions. Similarly, Lord Kṛṣṇa acts as a driver of Arjuna's chariot, and obeys him. When Lord Kṛṣṇa says to him, that a devotee who takes refuge in Him, by his grace obtains supreme peace and eternal abode and fixing his mind on Him, he will overcome all obstacles, Arjuna does not respond. It may mean that Arjuna has not full faith in the words of Lord Kṛṣṇa. So Lord Kṛṣṇa exhorts him to take refuge in the unmanifest Lord, Who dwells in the hearts of all beings.]

'Tameva śaraṇaṁ gaccha'—Lord Kṛṣṇa exhorts Arjuna, to 'seek refuge in the omnipresent Lord, Who dwells in the hearts of all

beings and Who directs them.' It means, that instead of depending on perishable things, incidents, circumstances and persons etc., he should depend, only on the imperishable Lord.

In the preceding verse, the Lord mentioned that He causes the beings, who assume affinity of 'Tness and 'mineness' with the body, to revolve as if mounted on a machine. Here by using the term 'eva' (even) Lord Kṛṣṇa, exhorts Arjuna not to have the least affinity of 'Tness and 'mineness' with body, but seek refuge in God alone.

'Sarvabhāvena'—It means, that Arjuna should think of Him with his mind, should worship Him with his body, and should remain pleased in (all happenings through) His sweet will, whether desirable or undesirable, for him. He should be specially happy with undesirable circumstances, by thinking that the Lord has created such circumstances, against him for his welfare even against his will without consulting him in order to, enable him to attain salvation.

'Tatprasādātparāṁ śāntiṁ sthānaṁ prāpsyasi śāśvatam'— Lord Kṛṣṇa, announced, "By My grace, one attains the eternal state" (18/56) and "By My grace, thou shalt overcome all obstacles" (18/58). The same fact, has been pointed out here, when He declares, "By the grace of the Lord, Who dwells in the heart, you will obtain, supreme peace and eternal abode." In the Gītā, supreme peace has been called, eternal abode. But here, the Lord has used both these expressions together. So here 'Parā śānti' (Supreme peace), should mean total disinclination, for the world, while Śāśvata sthāna (eternal abode) should denote the eternal divine abode.

Here, Lord Kṛṣṇa has exhorted Arjuna to take refuge in the all-pervading God. So a doubt arises, whether Lord Kṛṣṇa, is not the all-pervading God.

The clarification is that the refuge (shelter) in the all-pervading Lord has been called more secret, than all secrets (18/63) while refuge in the person of Lord Kṛṣṇa, has been called the most

secret of all. It shows that Lord Kṛṣṇa is greater than, the all-pervading God.

Lord Kṛṣṇa also declared, "Though unborn and imperishable and also the Lord of all beings, I manifest Myself through My power, (Māyā)" (4/6); "Having known Me, as the Enjoyer of sacrifices and austerities, the Great Lord of all the worlds, and the Disinterested Friend of all beings, My devotee, attains Me" (5/29); "But those who do not regard Me, as the Enjoyer and the Lord of all the worlds, fall" (9/24). It also proves by positive and negative inference, that Śrī Kṛṣṇa is the Supreme Lord.

In this chapter it is mentioned, that the Lord dwells in the hearts of all beings (18/61) and in the fifteenth chapter, it is mentioned that He (Lord Kṛṣṇa) is lodged in the hearts of all (15/15). It means that the all-pervading Lord, and Lord Kṛṣṇa are not two, but both are, one.

Then why did Lord Kṛṣṇa say to Arjuna, "Take refuge in Me alone." The reason is, that in the fifty-sixth verse Lord Kṛṣṇa said, "By My grace, one attains the eternal imperishable state"; in the fifty-seventh and fifty-eighth verses He said, "Surrender to Me. By My grace you will overcome all obstacles." But Arjuna did not speak viz., he did not express his acceptance by words or demeanour. It means, that Arjuna did not believe in what Lord Kṛṣṇa said. Then Lord Kṛṣṇa scolded him, "If filled with egoism, thou thinkst; 'I will not fight,' vain is this, thy resolve. Nature will compel thee" (18/59). Arjuna did not respond even to this scolding. So Lord Kṛṣṇa had to say, "If you don't want to take refuge in Me, seek refuge in the Lord, Who dwells in the hearts of all beings."

In fact, Lord Kṛṣṇa and the Lord Who dwells in the heart of all beings, are one and the same.

Appendix—The Soul (Self) is a fragment only of God. Therefore Lord Kṛṣṇa exhorts Arjuna to seek refuge in only God. When a man takes refuge in God, he gets rid of egoism. So long as a man (the Self) is not under the control (refuge) of

God, he is swayed by 'prakṛti' (nature). The more he is inclined towards the inert matter (non-Self), the more he is endowed with the demoniac nature; and the more he is inclined towards pure consciousness, the more he is endowed with the divine nature.



Link:—In the preceding verse, Lord Kṛṣṇa ordered Arjuna to take refuge in God, Who dwells in the hearts of all beings. But Arjuna did not respond. So Lord Kṛṣṇa, in order to warn him asks him to do, as he wishes.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥६३॥

iti te jñānamākhyātāṁ guhyādgūhyataraṁ mayā
vimṛśyaitadaśeṣeṇa yatheccchasi tathā kuru

Thus has this knowledge (jñāna) (more secret than all secrets), been imparted to thee by Me. Having reflected over it fully, do as you think best. 63

Comment:—

'Iti te jñānamākhyātāṁ guhyādgūhyataraṁ mayā'—The term 'Iti' (thus), stands for refuge, in the omnipresent Lord, Who dwells in the hearts of all beings. This teaching is more secret* while the

* Wise men endowed with equanimity, renouncing the fruit of actions, attain the blissful supreme state (2/51); the perfection which is attained by Jñānayoga is also attained by Karmayoga (4/38); a Karmayogī attains to the Absolute, in no time (5/6); abandoning attachment to the fruit of actions, the Karmayogī attains peace (5/12). Thus Karmayoga (Discipline of Action), has been declared to be an independent means, to realize God. So it is said to be a secret.

By renouncing affinity with the world, seeking refuge in God, Who is formless, is more significant, than Karmayoga. Therefore it is called more secret.

I am imparting to you the ancient Yoga which I taught to sun-god (4/3); all this world is pervaded by Me (9/4); I surpass the perishable and am higher even than the imperishable, I am known as the Supreme Person (15/18). In these statements the Lord has shown His lordliness. So this is called the greatest or sovereign secret.

Abandoning all duties seek refuge in Me alone, I shall release thee from

teaching of Karmayoga (Discipline of Action), is a mere secret.

'Vimṛśyaitadaśeṣeṇa'—The Lord, having told Arjuna, the more secret knowledge, in the form of surrender tells him, that the topic of refuge, is full of devotion. So Lord Kṛṣṇa asks Arjuna, to reflect over this topic of surrender, refuge or devotion, fully. The term 'etaṭ', denotes the topic of refuge, described in the fifty-sixth and fifty-seventh verses of this chapter, while the term 'aśeṣeṇa' denotes the topic of devotion, described in the whole of Gītā.* Through the expression 'Vimṛśyaitadaśeṣeṇa', the Lord expresses His special grace, in a secret way. The Lord, wants that he should not have a disinclination for Him. If he ponders

all sins; grieve not (18/66). This is called His supreme word, the most secret of all.

That Yogaśāstra is said to be the supreme secret in which all the disciplines of Action, of Knowledge and Devotion are described (18/68,75).

* In the Gītā the topic of devotion has been described in the following verses—Among all the Yogīs, he who full of faith worships Me, is deemed by Me to be the most devout (6/47); those who take refuge in Me alone cross this Māyā (divine potency) (7/14); such a great soul, who realizes that all this is God, is very rare (7/19); I am easily attainable to the Yogī who constantly thinks of Me with undivided mind (8/14); the Supreme Person is attainable only by exclusive devotion (8/22); great souls possessing a divine nature worship Me constantly with undivided mind (9/13); the devotees of firm resolve, constantly chanting My names and glories, and bowing to Me, worship Me with single-minded devotion (9/14), I secure what is not already possessed and personally attend to the needs of those devotees who worship Me alone (9/22); whosoever offers to Me with devotion a leaf, a flower, a fruit, or water, that offering of love, I accept (9/26); whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give, whatever you do as penance, offer it all to Me (9/27); you will be freed from the bonds of action yielding good and evil fruits (9/28); fix your mind on Me, be devoted to Me, adore Me, bow down to Me (9/34); I dispel the darkness born of ignorance of My devotees so that they may attain Me (10/9—11); through single-minded devotion I can be seen and known and even entered into (11/54); the devotee who regards Me as his supreme goal reaches Me (11/55); those who worship Me with supreme faith are the best in Yoga (12/2); I rescue those from the ocean of birth and death who worship Me with single-minded devotion (12/6-7); by fixing your mind on Me and your intellect in Me alone, thereafter you will abide in Me (12/8); He who worships Me with exclusive devotion transcending the three modes becomes eligible for attaining Brahma (14/26); he, who worships Me with his whole being, is the knower of all (15/19) and so on.

over His gospel, he will realize the reality, that none is superior to, more loving and more merciful, than Him.

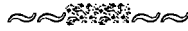
'Yatheccchasi tathā kuru'—Lord Kṛṣṇa advises Arjuna, to reflect fully over His teaching and then do, as he best wishes. It shows, Lord Kṛṣṇa's manifest intimacy, grace and benevolence, for him.

In verse (7/2) when the Lord declares, that He will unfold to him in its entirety, this knowledge with realization and in (9/1), when He states that He will declare knowledge with realization, and in (10/1) when He asks him to listen to His supreme word, these show His common grace, for Arjuna. But, in (18/58) when He says to Arjuna, that if he does not act according to His advice, he will perish, it is His special grace.

When Lord Kṛṣṇa asks Arjuna, to do as he wishes, Arjuna is very much perturbed by thinking, that the Lord is abandoning him. A devotee, can tolerate his chiding, but cannot bear his separation from the Lord. Arjuna, was not so much perturbed, when he was admonished by the Lord, with the words that he would perish if he did not act according to His advice, as he was now. He thinks, that he committed a blunder, that in spite of the Lord's loving advice warning, and exhortation to taking refuge, in the all-pervading God, he did not respond favourably. So at last the Lord, had to say "Do as thou wishest." By thinking so Arjuna, feels miserable to express himself to the Lord. He now feels very sad and dejected. So the Lord utters the most secret words, of his own accord, in the next verse.

Appendix—'Yatheccchasi tathā kuru'—The Lord asks Arjuna to do as he best wishes—Lord Kṛṣṇa does not make this utterance in order to abandon him but in order to attract him towards Him specially; as when a ball is thrown towards a wall with force, it is done to catch it again, rather than to abandon it. It means that the Lord in the preceding verse, having mentioned that Arjuna should take refuge in immanent formless God, now wants to attract Him towards Himself viz., towards God Who is endowed with attributes and with form so that Arjuna may not be deprived

of the attainment of the Lord's entire form. The formless God (Brahma) does not comprise God endowed with form, but God endowed with form comprises formless God (Brahma).



Link:—In the preceding verse, Lord Kṛṣṇa ordered Arjuna, to reflect over His teaching fully and over its gist. But Arjuna could not grasp the gist of His teaching, because the purport of the teaching is not known, as much to a listener, as to speaker. Secondly, Lord Kṛṣṇa asked him to do as he wished. Hearing these words, he got despondent. So Lord Kṛṣṇa, giving him the quintessence of His teaching consoles him.

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

sarvaguhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ
iṣṭo'si me dṛḍhamiti tato vakṣyāmi te hitam

Listen again to My supreme words, the most secret of these all. Well beloved art thou of Me, therefore, I shall tell thee, what is good for thee. 64

Comment:—

'Sarvaguhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ'—In the sixty-third verse, the Lord told Arjuna, the wisdom which was more secret (refuge in God) than the teaching of Karmayoga, which was secret, while in (9/1) and (15/20) He imparted the most secret teaching (Guhyatamam—His glory). But He did not convey, His supremely secret word (Sarvaguhyatamam), before. It is only here, that He unfolds it to him.

He also warns Arjuna, that this supreme word, should not be disclosed to a man who is without austerity, nor to one, without devotion, because it is the most secret, of all the other secrets, disclosed so far.* (This is—Abandoning all duties, seek refuge in

*At the beginning of the tenth chapter Lord Kṛṣṇa said, "Hear once

Me alone). This is the supremely secret teaching, of the Gītā.

In the seventh verse of the second chapter, Arjuna said, "Being tainted by the vice of faint-heartedness, and my mind puzzled, with regard to duty, I ask you. Tell me that which is decidedly good; I am your disciple. Pray instruct me, who has sought refuge in you." So Lord Kṛṣṇa (in 18/66) says, "Abandoning all duties, seek refuge in Me alone. I shall release you from all sins; grieve not." This is Lord Kṛṣṇa's supreme word, the top secret of all secrets.

By the expression 'Bhūyaḥ śṛṇu,' (listen again) Lord Kṛṣṇa means to say, that He also imparted His teaching to him, even before, but at that time he failed to take special note of it. So, He was conveying the mystery of all mysteries again, and expected that Arjuna would listen to it, with rapt attention.

This gospel was imparted to him in (18/57) when the Lord said to him, "Have your mind constantly fixed on Me," and also in (18/58) when He declared, "Fixing your mind on Me, you will by My grace, overcome all obstacles." But He did not use the expression 'Sarvaghyatamam' (the supreme secret of all) before, and Arjuna did not take any special note of it. So,

again My supreme word, O mighty-armed," while here He says, "Hear again My supreme word, the most secret of all." The difference is that there He used the words 'mighty-armed' while here 'the most secret of all.' There in (10/9) He used 'Maccittāḥ' (with their minds wholly fixed on Me), while here He uses in (18/57-58) the term 'Maccittāḥ' (with thy mind fixed on Me). The difference is that the former teaching is for the general people while the latter is specially for Arjuna as He uses the second person for him. There He declared that by His grace his ignorance would be dispelled while here He says that by His grace he will overcome all obstacles.

There in (10/1) He said, "I shall speak to you, who are so loving out of solicitude for your welfare" while here He says, "I shall tell you what is good for you." There in 9/34 having said 'Fix your mind on Me' He said, "O mighty-armed, hear once again My supreme word" (10/1), while here having said, "Hear again, My supreme word, the most secret of all" (18/64) He said, "Fix your mind on Me" (18/65).

As the expression, 'Sarvaghyatamam' (the supreme secret of all) has been used once, so has the sentence, "Abandoning all duties, take refuge in Me alone" (18/66).

in order to divert Arjuna's attention to His supreme word, the supreme secret of all, Lord Kṛṣṇa uses this expression.

'Iṣṭo'si me dr̥ḍhamiti'—The Lord, in the preceding verse admonishing him, asked him to do, as he wished. What can be a more severe punishment, to an obedient devotee, than these words of indifference? Arjuna having heard these words, is perturbed, by thinking that the Lord is abandoning him. In order to remove his fear He consoles him by saying, "well beloved art thou of Me." Had Arjuna not been perturbed, there would not have been any need for Lord Kṛṣṇa, to tell Arjuna, that he was well beloved of Him.

Moreover, Lord Kṛṣṇa uses the term 'Iṣṭa' (favourite), because He considers His devout devotee as His favourite deity. As a devotee, with exclusive devotion, regards the Lord as his favourite deity, so does the Lord, as He declares, "Howsoever men approach Me even so do I seek them" (Gītā 4/11). In the Bhāgavata, Lord Kṛṣṇa says to Uddhava, "O Uddhava, neither Brahmājī nor Lord Śaṅkara, nor Balarāmājī, nor Lakṣmījī, who reside in My body nor My soul, is so much loving to Me, as a devout devotee like, you."

By using the term 'Dr̥ḍham', the Lord means to say to Arjuna, that he should be free from fear, because he has accepted "I have sought refuge in You" (Gītā 2/7). The reason is, that anyone who having sought refuge in Him, says from his heart even once, "I am only yours," the Lord grants him security, from all beings such is His vow.

'Tato vakṣyāmi te hitam'—Lord Kṛṣṇa says to Arjuna, that he is His loving friend and therefore, He will impart to him the teaching of taking refuge in Him, which is the supreme secret of all. Further, He will unfold it to him, to do good to him, without hoping for any reward, from him. It proves that a man's welfare or good, lies in taking refuge, in the Lord, without depending on anyone else.

The man (soul), is a fragment of God, and so he should

depend only on God, and he should take refuge in him, only. If he depends on things, incidents, circumstances and persons etc., he will have to be sad and worried, because all of these are perishable. As coal ignites in the fire, but it becomes black, when it is separated from fire, similarly, if a man (soul) (self), has an inclination for the Lord and takes refuge in Him, he shines, by becoming one with the Lord and may lead the world to salvation. But, if he has a disinclination for the Lord, he has to suffer and follow a cycle of birth and death.

Appendix—In ‘tameva śaraṇaṁ gaccha’ (18/62), ‘take refuge in Him alone’—there is refuge in formless God and in ‘māmekāṁ śaraṇaṁ vraja’ (18/66), ‘take refuge in Me alone’—there is refuge in God endowed with attributes. By taking refuge in the formless Brahma, a striver attains salvation, but by taking refuge in God endowed with form, a striver besides attaining salvation also attains love (devotion). Therefore refuge in God endowed with form is ‘sarvaguhyatama’ viz., the Supreme Secret of all. The Lord in the reference of only devotion, uses the expression ‘Supreme word’. In the first verse of the tenth chapter also the Lord asked Arjuna to listen to His Supreme word—‘śṛṇu me paramaṁ vacaḥ’.

Arjuna said to Lord Kṛṣṇa, “I am your disciple”—‘śiṣyaste’ham’ (2/7), but the Lord says to him, “you are my beloved friend”—‘iṣṭo’si’. It means that the spiritual guide (preceptor) initiates the pupil but the Lord, instead of having the teacher-pupil relationship, makes a devotee his friend.

Every activity of the Lord is for the welfare of others but in this reference special welfare is solicited, so the Lord says ‘tato vakṣyāmi te hitam’.



मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

manmanā bhava madbhakto madyāji māṁ namaskuru
māmevaiṣyasi satyaṁ te pratijāne priyo'si me

Fix thy mind on Me; be devoted to Me; worship Me; prostrate thyself before Me; so shalt thou come unto Me. I promise thee truly, for thou art dear to Me. 65

Comment:—

'Madbhaktaḥ'—A striver, first of all should change his egoistic notions ('I' ness), by accepting, that he belongs to the Lord. Without changing the ego, he cannot make speedy progress. By doing so, his progress in the spiritual path, becomes easy and natural. Hence first of all a striver should be devoted to Me.

A disciple accepts a person as his preceptor, and then he becomes of his preceptor. A girl after her marriage accepts her husband as hers, by changing her egoism and so she becomes attached to the family, of her husband. Similarly, a striver should accept that he is of the Lord only, and only the Lord is his; he does not belong to the world, and the world does not belong to him (when egoism changes, mineness also naturally changes).

'Manmanā bhava'—When a striver, assumes that he belongs to the Lord and the Lord belongs to him, He becomes naturally loving to him as He is his own and then his mind is naturally fixed on Him. In that case, he naturally thinks of His name, glory and sport etc. Moreover, he recites His name and meditates on Him, very promptly and affectionately.

'Madyāji'—When a striver, becomes of the Lord, by changing his egoism, he serves Him by performing actions. The more his intimacy with the Lord develops, the more devoted, he becomes in rendering service, to Him. That service, changes into adoration. So whatever worldly, household or bodily work he does, becomes worship of the Lord. He has a firm conviction, that he has to do nothing, except worship God.

'Mām namaskuru'—A striver, by prostrating himself before the Lord, should totally surrender himself, to Him. In that case, he should be extremely happy, both in favourable and unfavourable circumstances, by regarding it, as gracious divine dispensation.

He holds, that whatever God does is, for his welfare, whether he understands it or not, as He is a disinterested friend of all beings. So, he should think, that the Lord, by creating desirable or undesirable circumstances, is absolving him of his good deeds and sins, and making him pure, so that he may be attracted towards His feet. This is prostration, before the Lord.

'Māmevaiśyasi satyaṁ te pratijāne priyo'si me'—Lord Kṛṣṇa, promises truly to Arjuna, that by fixing his mind on Him, by being devoted to Him, by worshipping Him, by prostrating himself before Him, he will come to Him* because he is dear to Him.

By the term 'Priyo'si' (thou art dear), the Lord means that every being (soul), is very dear to Him, because it is His fragment. He may, send it to eighty-four lac forms of lives or even to hell, but His aim is to purify it. This gracious dispensation of the Lord, towards all beings, reveals His loving nature. So Arjuna here, represents all beings.

Every being (soul), is very loving to God. A human being, having a disinclination for God, assumes worldly perishable things, such as wealth, property, family, body, senses, mind, intellect and life-breath etc., as his own, while the world has never accepted him, as its own. All the worldly things, are kaleidoscopic and perishable, while he himself is unchanging and imperishable. But he commits an error, by assuming his affinity, with the changing world, as eternal. This is the reason, that this affinity with a person persists, even when a person is dead. This assumed affinity, is the cause of his fall. He is free, whether he accepts this affinity or he does not accept it. So, by renouncing this assumed affinity, he should realize his real and eternal affinity with God and should take refuge, in Him.

Appendix—God is already attained to Arjuna; therefore

*If a devotee either fixes his mind on Him or is devoted to Him or worships Him or bows to Him—by practising one fully, the remaining three are naturally practised.

here the Lord by using the term 'māmevaiṣyasi' means that he will know Him in His entirety, about which the Lord at the beginning of the seventh chapter said, "asaṁśayaṁ samagraṁ mām yathā jñāsyasi tacchṛṇu." Then Arjuna will have deep intimacy with Him viz., he will become the Lord's own self, about which the Lord said in the seventh chapter 'jñānī tvātmaiva me matam' (7/18); 'priyo hi jñānīno' tyarthamaham sa ca mama priyaḥ' (7/17) (viz., 'exceedingly dear am I to the wise, and he is exceedingly dear to Me').



Link:—Having consoled Arjuna, in the preceding two verses, the Lord in the next verse, unfolds the supreme secret of all secrets.

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

**sarvadharmānparityajya māmekaṁ śaraṇaṁ vraja
aham tvā sarvāpāpebhyo mokṣayiṣyāmi mā śucaḥ**

Abandoning dependence on all duties (dharma), take refuge in Me, alone. I shall liberate you from all your sins; therefore grieve not. 66

Comment:—

'Sarvadharmānparityajya māmekaṁ śaraṇaṁ vraja'—Lord Kṛṣṇa, exhorts Arjuna to take refuge, in Him by abandoning dependence on all duties and determination of his duty i.e., what to do and what not to do. Refuge in the Lord, is the quintessence, of the gospel of the Lord. When a devotee takes refuge in Him, like a chaste wife, he has to do nothing, for himself. As a chaste wife, performs every action, in order to please her husband, without thinking of her own taste and inclination, and her husband's Gotra (sub caste) becomes hers, similarly, a devotee who takes refuge in Him, surrenders everything to Him and becomes, free from worry, fear, sorrow and doubt.

Here the term 'Dharma,' stands for duty. The reason, is that

from the forty-first verse to the forty-fourth verse, the terms 'Svabhāvaja Karma' (duties born of their natures) have been used. In the first half of the forty-seventh verse, the term 'Svadharmā,' (one's own duty) has been used. Again, in the second half of the forty-seventh verse and also in the forty-eighth verse, the term 'Karma' (Duty) has been used. It means, that in this context at the beginning and the end the term 'Karma,' has been used, while in the middle the term 'Svadharmā,' (one's own duty) has been used. So the term 'Dharmā,' stands for duty.

Now a question arises, whether one's duties should be practically abandoned. The answer is that it is not proper to abandon one's duties, because in response to the order of Lord Kṛṣṇa, Arjuna says, "I shall act according to Your word" (18/73). Then he carried out His order, and waged war. Moreover, in the sixth verse of this chapter, the Lord declared, "Acts of sacrifice, gift and penance and all other duties, must be performed."*

* In the third chapter there is description that a man should not abstain from actions. "Not by non-performance of actions does a man reach actionlessness, nor by mere renunciation does he attain to perfection" (3/4). "None can remain inactive even for a moment" (3/5). "He who restraining the organs of action, thinks of the sense-objects, is called a hypocrite" (3/6). "He who controlling the senses by the mind engages himself in action, he excels" (3/7). "Perform your allotted duty because desisting from action, you cannot even maintain your body" (3/8). "Perform action for the sake of sacrifice alone" (3/9). Having created mankind at the beginning of creation, the creator, Brahmā said to them, "By this shall ye propagate; let this be the milch-cow to provide you necessities for sacrifice" (3/10). "You and the gods fostering each other shall attain to the supreme good" (3/11). "He who enjoys the gifts without giving to the gods in return is a thief" (3/12). "Those who partake of what is left after sacrifice, are absolved of all sins while those who cook for the sake of nourishing their body alone, eat only sin" (3/13). "He who does not perform his duties, lives in vain" (3/16). "A man by performing actions without attachment attains the supreme." (3/19). "It is through action alone that Janaka and other wise men reached perfection. You should perform action with a view to the maintenance of the world" (3/20). The Lord says, "If I don't perform actions, I should be the creator of confusion of castes and destruction of these people" (3/23-24). "The wise should act without attachment as the unwise act with attachment" (3/25). "Let no wise man unsettle the mind of ignorant people attached to action, but should get them to perform all their duties, duly performing them

After studying the Gītā, it becomes clear, that a man should not renounce his duties, under any circumstances. Arjuna thought that it was better to live on alms, than to perform his duty, in slaying the honoured teachers in the war (2/5); but Lord Kṛṣṇa, exhorted him to wage such a righteous war, by saying that there is nothing more welcome for a man of the warrior class, than a righteous war (2/31—38). It proves, that one should not renounce one's duty, which has been prescribed for him, according to his caste, stage of life and circumstances etc.

Then, why does Lord Kṛṣṇa say to Arjuna, to abandon all duties? The Lord means to say that all duties, must be offered to Him. By doing so, a striver, will not depend on duties, but will depend on God. The Lord, declares, that those who depend on duties, (actions) are subject to birth and death (Gītā 9/21). By depending only on Him, one need not decide, what ought to be done and what ought not to be done. It practically happened, in Arjuna's life.

Arjuna was fighting against Karna. The wheel of Karna's chariot, got stuck in mud. Karna was trying to push it out. So he said to Arjuna, "You are in the chariot but I am not in a chariot. You possess knowledge of scriptures, and you are well-versed in the science of arms, like Sahasrārjuna. You also know the science of ethics. So it is not proper on your part to shoot arrows, at me". So Arjuna did not shoot any arrows. Then Lord Kṛṣṇa said to Karna, "It is righteous, rather than sinful, to kill such a desperado, as you.* Six chariot-warriors, including you have murdered Abhimanyu, who was alone. Therefore, there is no use for you to support righteousness. It is fortunate, that you are reminded of righteousness, at this moment. But he who himself, does not translate righteousness into practice has no

himself" (3/26). Thus the Lord has laid great emphasis on the performance of one's duty in the third chapter.

*A desperado who is bent upon doing harm to anyone should be killed. Such a killer does not incur any sin (evil).

right to preach it, to others." Having uttered these words Lord Kṛṣṇa, ordered Arjuna to shoot arrows. By obeying Him, Arjuna began to shoot these.

If Arjuna, had taken the decision about his duty, by applying his intellect, he would have committed an error of judgment. But he left it to the Lord and it was He, Who took the right decision.

Arjuna, was in a dilemma whether to fight or not to fight (2/6). He thought, that if he fought, there would be destruction of his family, and sin would overtake the entire family. The women of the family, would become corrupt, and there would ensue an intermixture of castes. Thus, age-long, caste-traditions and family customs, would die (1/39—44). On the other hand, there was nothing more welcome, for a man of the warrior class, than a righteous war. Therefore, Lord Kṛṣṇa asks Arjuna, to entrust Him with the task of taking the decision, about his duty, without being confused about it.

'Māmekam śaraṇam vraja'—Here the term 'ekam' (alone), stands for exclusive or undivided. In (3/2) and (5/1) also Arjuna by using the term 'ekam' (one) asked Lord Kṛṣṇa, to tell him definitely, the one discipline by which he might attain bliss. So Lord Kṛṣṇa in response to his question, says that exclusive (undivided) refuge is the best discipline, to attain bliss or God-realization.

In the Gītā, Lord Kṛṣṇa has laid, time and again, great emphasis on the merit of, exclusive devotion. 'Those who take refuge in Me alone, get over this divine delusion of Mine' (7/14); 'I am easily attainable to the Yogī (ascetic) who always and constantly, thinks of Me, with undivided mind' (8/14).^{*} For those men who worship Me alone, I provide, what is not possessed and preserve what they already possess' (9/22); 'Through single-minded devotion, I can be seen and known and even entered into' (11/54); 'I speedily deliver, from the ocean of birth and death, those who

^{*}'Undivided mind' stands for exclusive devotion or exclusive dependence.

meditate on Me, with single-minded devotion' (12/6-7); 'Those who worship Me with exclusive devotion, transcend the three modes of nature' (14/26). Thus, having described the merit of exclusive devotion, the Lord gives the quintessence of the entire gospel, of the Gītā by declaring, "Take refuge in Me alone." It means that the Lord, is the means as well as, the end.

The sentence 'Māmekam śaraṇam vraja' means, that a striver, should take refuge in Him, not by mind and intellect, but by the self. When he himself takes refuge by the self, his mind, body, senses and intellect etc., automatically take refuge, in Him.

'Ahaṁ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ'—It may be thought, that Lord Kṛṣṇa allured Arjuna to liberate him, from the sin, as he was afraid of, in the first chapter. But, it is not reasonable, because, as soon as a man seeks refuge in the Lord, his sins of millions of births perish. If the Lord wanted to allure him, that he would liberate him from all sins, He would have done it earlier, before he took refuge in Him.

When the Lord declares, that He will liberate him from all sins, He means to say, that having taken refuge in Him, if he finds that he has not got rid of evil propensities, has not developed devotion to God, and has not beheld Him, he need not worry. It is the Lord's responsibility, to free him from all defects. If he himself wanted to shoulder the responsibility, it shows that he has not yet taken refuge. When he has taken refuge in Him, he should be free from worry, sadness, fear and doubt. If these evils, crop up in him, they will prove to be obstacles in refuge and the responsibility (burden) will remain his. This responsibility, is a blot on refuge. After he has taken refuge in Him, his shortcomings are the Lord's, and his whole responsibility, goes to the Lord.

When Vibhīṣaṇa took refuge in Lord Rāma, Rāma shouldered his full responsibility. Once in a village named Vipraghoṣa, a Brāhmaṇa (a member of the priest class), was killed by him. First, he was badly beaten up and then he was chained and

imprisoned. When Lord Rāma came to know of this incident, He flew to Vipraghoṣa by the airy vehicle, named Puṣpaka. The villagers, extended a cordial welcome to Lord Rāma, and said to Him, that Vibhīṣaṇa had murdered a Brāhmaṇa and so they gave him a severe beating, but he was not killed. Lord Rāma said, "Oh, people of the priest class, I have granted him an age of a Kalpa (consisting of 4,32,00,00,000 years of mortals), and also a kingdom. How can he be killed? Moreover, he is My devotee. The responsibility of the crime of a servant, goes to his master, and the master deserves punishment. Therefore instead of Vibhīṣaṇa, punish Me." The Brāhmaṇas, having perceived the affection of Lord Rāma for a person who has taken shelter in Him, were wonder-struck and all of them sought refuge in Him.

It means that 'I am the Lord's and the Lord is mine;' this is the quintessence of all spiritual disciplines. Nothing, such as eligibility, capability, qualification and virtue, is equal to a sense of mine, with the Lord. A weeping child, awakens all the members of a family at midnight and they try their best to please the child. Why? Because, the child is theirs. So a devotee, who has taken refuge in the Lord, should hold that he is the Lord's and only the Lord is his.

'Mā śucaḥ' means—

(1) Having taken refuge in me, if you grieve, it is out of your pride and it is a crime and it is a blot, on refuge.

When you have taken refuge in Me, you should totally depend on Me. If you do not totally depend on Me, it is a crime. If you worry after thinking of your shortcomings, it means that you have pride of your own strength because you want to get rid of these by your own power.* If you have defects, you should be sad, but not worried, like a child who starts weeping without

* In the assembly of the Kauravas when an effort is made to strip Draupadī, she holds the Sārī with her hands and teeth. But then finding herself helpless, she invokes Lord Kṛṣṇa and totally depends upon Him. Then Duṣṣāsana gets totally tired but is unable to strip the Sārī from her body, because the Sārī becomes endless to strip her.

worrying, when he sees a dog coming towards him. But if you worry, the people will laugh at you, and at Me. They will think that a devotee of God is worried, and the Lord does not rid him of it. It means that your lack of faith in Me, brings a blot on Me, and My refuge. Therefore, abandon your worry.

(2) Do not worry, even if your thoughts and feelings, have not been purified. It is My responsibility, to purify these.

(3) In the seventh verse of the second chapter, Arjuna says to Lord Kṛṣṇa, that he has taken refuge in Him. But in the eighth verse, he says that even on obtaining undisputed sovereignty, and an affluent kingdom on the earth, and lordship over the gods, he does not see any means, that can drive away the grief, which is affecting his senses. At this, the Lord seems to say to Arjuna, that he is right because a man cannot be free from grief, so long as he is attached to perishable persons and objects. But, it is a blunder on his part, if he grieves even after having taken refuge in Him.

(4) A devotee, having taken refuge in the Lord, should not worry what will happen to him, here or hereafter. In this connection a devotee said, "O slayer of Narakāśura, you may provide me residence, either in heaven or hell or on the earth and behave towards me, in anyway according to Your sweet will. But I have only one demand, that I may go on thinking of your most beautiful feet, which excel the beauty of an autumn-lotus of season, even at the time of my death.

An Important Fact Pertaining to Refuge

When a devotee, assumes that he is the Lord's and the Lord is his, his defects such as worry, fear, sadness and doubt, are rooted out. The reason is, that all defects are based on his dependence on the world, including the body, and on his disinclination, for the Lord. As soon as his affinity, with the Lord gets a firm footing, all his defects perish.

The criteria of one's firm affinity, with the Lord are the following:—

(1) Fearlessness:—The devotee who takes refuge in the Lord, becomes free from external fear, as that of poisonous snakes, and scorpions, and wild beasts such as lion etc., and also from internal fear, of evil propensities etc. A striver, should not have such a fear, that his tendencies may be of evil nature, as by God's grace, he becomes saturated with divine mercy. So, there is no question of any such fear, for him. He could not purify his evil thoughts, as he regarded these as 'mine'. To regard these as one's own, is impurity. He also becomes totally free, from the greatest fear of death, from which even great scholars cannot escape. He perceives the Lord's grace, everywhere.

Now, a doubt may arise, that when a devotee worships God with exclusive devotion, it means that he regards himself as different from God and as fear arises in duality so he should be afraid of Him. But this doubt is baseless, because the devotee becomes so much intimate with the Lord, that no question arises of his being afraid, of Him. He being the Lord's fragment, having taken refuge in Him, becomes fearless, forever, like a child, who becomes fearless in the lap of his mother. He is different from prakṛti (nature), not from Him. The Lord and he (self), are sentient, eternal, imperishable and unchanging, while prakṛti is insentient, transient, perishable and everchanging. So he can be afraid of nature, but not of the Lord. Actually, a devotee (self) has his identity with God, but he forgets it. And when he takes refuge in the Lord, he realizes this fact.

(2) Freedom from sadness (sorrow):—A person, grieves over what has passed. To grieve over the past, is a blunder. A devotee, believes that whatever is allotted, cannot be blotted, and every action, incident or circumstance, destined by the Lord, is for his good. By thinking so, he remains free from sadness.

(3) Freedom from worry:—When a devotee takes refuge in God, he is not at all worried, about the necessities of life, here or what will happen to him, in future. If he surrenders himself to God, how can any worry remain? Worry is contrary

to surrender. If there is worry, actually there is no surrender. The Lord declares, "I'll release you from all sins." What efforts does he need then? He is least worried, whether his mind and intellect, are purified or not. If sometimes evil propensities, get hold of his mind, he may invoke the Lord to save him, but he does not, at all worry or grieve. He becomes a yesman of His will, because the Lord, shoulders his full responsibility. If sometimes, he feels that body, senses, mind, life-breath and intellect, are his, it is his error. He prays to God to deliver him, from this error and becomes free from worry.

(4) Freedom from doubt:—He does not doubt, whether he is of the Lord or not, and whether the Lord has accepted him or not. He believes, that he has been of the Lord since time immemorial, and he will remain His. He holds, that it was an error on his part that he had regarded himself as separate, from the Lord. But it is impossible, because the Lord declared, "He (the self) is a fragment of My own self" (Gītā 15/7). Thus, he has a belief that he is of the Lord and the Lord is his, without doubt.

(5) Not to put to a test:—The devotee, who takes refuge in the Lord, does not put his surrender to a test, that he should possess such virtues; and if he does not possess them, it means that he has not taken, true refuge. He has a firm belief, that he has taken refuge in the Lord, and so he is surprised, when he perceives that the signs of a devotee, who is dear to the Lord (Gītā 12/13—19), are missing from him.* By thinking so, he

*In order to make the point clear there is an anecdote. At the death of the mother, the two elder brothers asked the younger brother to take the ash of the dead mother's body and cast it into the Ganges. The distance of the Ganges from their house was six hundred miles. He got tired after covering a distance of three hundred miles. So he threw the ash and filled the metal mug with rainy water in order to show that he had gone to the Ganges and brought its holy water. When he came back home, his elder brothers knew the fact because he had come back earlier than he should have returned. When they asked him, he told a lie.

Next day one of the elder brothers said to the younger brother that he

develops the marks of an enlightened devotee, without making any effort.

(6) Not to have a contrary resolution:—Such a devotee, has no contrary resolution, that he is not of the Lord. He has a firm belief, that his relationship with the Lord is permanent and eternal, and he is only His. He was not conscious of this. It was his blunder. This relationship is axiomatic. Now this blunder is no more. So, how can he have a contrary belief?

One who heartily accepts refuge in God, he becomes free from evil, such as fear, grief and worry etc., and his belief in surrender, is intensified automatically.

A girl after her marriage regards her husband's house, as her own. This relationship is so much strengthened, that when she becomes a grandmother or great grandmother, she almost forgets, that she belonged to another family. When the wife of her grandson or great grandson misbehaves, towards any other member of the family, she scolds her by uttering the words, that a girl born in another family has spoiled, the environment of her family. It means, that when such an assumed affinity, is so strengthened, why should the real affinity of a man, with the Lord, not be strengthened? His assumed affinity, with the world, is the only obstacle to it.

If such a devotee, lacks anything in devotion or conduct; if he has contrary tendencies and his conduct is not according to the Lord's will, there will be a feeling in his heart. God by His

had a dream in which the mother said to him that he had thrown the ash on the way, not into the Ganges. The younger brother replied if the mother instead of coming in this direction having covered a distance of three hundred miles, had gone in the opposite direction, she would have reached the Ganges.

This anecdote shows that a devotee should not have a contrary resolution like the younger brother who said why the mother came in the opposite direction and if she had gone the other side, she would have reached the Ganges.

A devotee should think why he lacks the marks of an enlightened devotee when he has taken refuge in the Lord. By thinking so he will inculcate those virtues (marks) and become enlightened. But if he has the contrary resolution, he will be cheated by his own self.

grace, will purge him of all sins and will make up his deficiency and he need not make any amends.

The Lord, perceives the feeling of 'mineness', of a devotee for him. He cannot behold his defects, because he is His fragment permanently, while defects are temporary, as these appear and disappear. When a child, soiled with mud comes to his mother and seeks her lap, the mother is ever prepared to put him in her lap, without thinking whether he is dirty or clean. All this happens, due to a feeling of mineness. The child, does not mind whether it is dirty or not or whether the mother cleans it or not. Instead of seeing the mud, it only beholds the mother. Draupadī had evil feelings of enmity and anger, for Duṣśāsana, and she resolved that she would not dress her hair, unless she stained it with Duṣśāsana's blood. But as soon as she called, Lord Kṛṣṇa, He appeared before her, because of her closeness with Him.

Regarding the feeling of 'mineness', one may consider (i) 'The Lord is mine' (ii) 'I am the Lord's'. In the former case a devotee may lay a claim over the Lord, and thus may wish that his desires should be fulfilled by Him. But in the latter, he surrenders himself to the Lord and thus becomes a puppet of His sweet will. A striver, should never lay claim on God. He should rather accept God's lordship, over him. If the Lord does something according to his will, he feels hesitation, that the Lord has to satisfy his will. If he feels satisfied and happy in any happening according to his will, it means that there is some deficiency, in his surrender.

Such a devout devotee, has nothing to do for him. He has already offered himself and his possessions to the Lord, which were really the Lord's. Whatever, he does, does only God's work. In such a situation, even in the most adverse and horrible circumstances, he remains enamoured of Divine grace, in abundance. So a striver, who takes refuge in the Lord ever remains pleased, with His will, without having any desire of his own, even in the most undesirable circumstances like that of Kākabhuśuṇḍī.

Kākabhuṣuṇḍi narrated the life story of his previous birth, that he was a Brāhmaṇa, (a member of the priest class). The sage named Lomaśa put a curse, upon him. So he took birth, as a crow. But he was not sad, because he thought that it happened by Lord's will (Mānasa 7/113/1). Sage Lomaśa saw, that he was still happy. So he called him and preached him how to meditate on Lord Rāma, because he was a loving devotee of God. Moreover, he narrated to him the life story of Lord Rāma, and gave him blessings, "You will become dear to Lord Rāma. You will possess all virtues. You will be able to transform yourself, into any form, you like. Your home with its surroundings will remain totally untouched, by any deluding potency of the Lord (Māyā) and so on." Just then there was an oracle, "O sage, whatever you have said will prove true, this crow is a devotee of Mine, by thought, word and deed." So in the Rāmacaritamānasa, it is said that the sage's curse proved to be a blessing for it, because of adoration and such a blessing is seldom granted, even to an ascetic.

Here, adoration stands for being pleased by the Lord's sweet will, even in most unfavourable and undesirable circumstances. The more unfavourable the circumstances, are, the more pleased, a devout devotee becomes, because love enhances every moment.

As a rule, if a thing is ours, it is dear to us. All the beings are the Lord's and so they are very dear to Him (Mānasa 7/86/2), and the Lord is also naturally loving to them. But they have a disinclination for Him, by an error regarding the kaleidoscopic world and the bodies, as their own. Still the Lord does not renounce them, as these are a fragment of the Lord. He ever loves them. So, for the protection of the virtuous, for the destruction of the wicked and for the firm establishment of righteousness, He is born in every age (Gītā 4/8). What is the Lord's own purpose, which is served through these three objectives of His incarnation? It is because of His love for people, that he comes into being for their welfare. His incarnation proves His sense of mineness, mercy, lovingness, benevolence and disinterested and impartial magnanimity. It is because of disinclination of beings

for Him, that they have to suffer and follow the cycle of birth and death, So the Lord, asks them to fix their mind on Him, to be devoted to Him, to worship Him and to prostrate themselves before Him, so that they may have an inclination for Him, and a disinclination, for the perishable world.

Whatever the Lord designs, it is only for the welfare of all beings. If people, pay attention to this fact, nothing remains to be done, by them. The Lord, has a keen desire to do good, to beings. So He discloses the secret of all secrets. "Abandoning all duties, take refuge in Me alone." The reason is, that He regards Himself as a disinterested friend of all beings (5/29). He has given them freedom to attain Him, by anyone of the Disciplines of Action, Knowledge or Devotion and get rid of worldly sufferings forever.

In fact, a being attains salvation, only by God's grace. So He and the liberated souls, who know Him in reality, have revealed the different disciplines—of Action, Knowledge, Devotion, Aṣṭāṅgayoga, Layayoga, Haṭhayoga and Rājayoga etc., because both of them think of the good of all beings, without any selfish motive (Mānasa 7/47/3). The Lord by His grace, by making a striver, just an instrument, enables him to attain perfection.

A devout devotee, who takes refuge in the Lord, does not worry, that he has not yet had a vision of the Lord, he has not developed true devotion for Him and that his inclinations have not been purified and so on. If he worries, he is like a monkey's young one, who by holding its mother, shoulders the responsibility itself. A devout devotee, like a kitten, which totally depends upon its mother, depends on the Lord, without worrying whether He appears before him or not, whether He bestows love upon him or not, and whether He purifies his propensities or not. A kitten folds its limbs and remains ready for its mother to carry it anywhere. Similarly a devotee withdrawing himself from the world, beholds the Lord by meditating upon Him, reciting His name and performing such spiritual activities. He remains fully

satisfied and happy with whatever happens to him, regarding it as the Lord's, sweet will.

A devotee is like clay, which leaves itself to a potter's will. The potter, mixes water in it, kneads it, crushes it, pats it, puts it on his wheel, moulds it, and makes pots, such as pitcher, jar and plates etc. Similarly, a devotee leaving himself at the Lord's will, becomes free, from worry and fear etc. Then, the Lord's grace, showers on him incessantly. The more free he is from worry and fears, the more Divine grace, is showered on him. The more he is worried and prides in his capability, the more impediments, he puts in, Divine grace. The Lord's uncommon, unique, incessant and continuous grace, is showered on a devout devotee, who takes refuge, in Him.

When a fisherman casts his net, in order to catch fish, all the fish which come within the net, are trapped. But the fish which come closer to his feet, is not trapped. Similarly, beings having been attached to the world, get entangled and follow a cycle of birth and death. But those, who take refuge in Him, get over the deluding potency (Māyā) of the Lord (Gītā 7/14). There is an important difference, between the attitude of the fisherman and the Lord. The fisherman wants to trap the fish, but the Lord wants beings to be liberated from illusion, by taking refuge in Him. So He declares, "Take refuge in Me, alone." A person gets entangled in illusion, by being attached to worldly pleasure.

As in a moving mill, all the grains are ground but which are those near the rivet are not pulverised. Similarly in the grinding-stone of the world, people are crushed i.e., they suffer and follow a cycle of birth and death. But those, who take refuge in Him, escape suffering and the cycle of birth and death. However, there is a difference between, grain and devotees. The grains remain near the rivet, without making any effort, while devotees themselves, by having a disinclination for the world, take refuge at His feet. It means, that if a man (soul), even being a fragment of the Lord, accepts his affinity with the world, and wants his

desire to be fulfilled by it, he has to suffer, by following the cycle of birth and death.

A man's affinity with the world is an assumed, one, while with the Lord it is real. Affinity with the world makes him a slave to the world, while the affinity with the Lord, makes him a Lord, even to the Lord. If a person, regards himself superior to others, because of learning, riches, power and even renunciation and dispassion, it means, that he is a slave to them, because in fact he is not superior, but these possession have made him feel superior. So there is superiority of these possessions, rather than his real own. He is inferior to them. But if a devotee takes refuge in the Lord, and depends only on Him, the Lord makes him a jewel of His crown, or considers him, His Lord. But, even then he has no superiority complex, no pride of his virtues. In that case, the Lord's uniqueness descends on him and sometimes even their bodies, senses, mind and intellect become divine, as their earthliness is completely gone. Such devotees, with their bodies merge in God. Mīrābāī merged in His idol. Only a piece of her Sārī, was left in the Lord's mouth. Similarly, saint Tukā Rāma went to the Abode of Lord Viṣṇu, with his body.

In the Discipline of Knowledge, body does not become divine, because a Jñānī (wise man), by renouncing his affinity with the unreal, becomes established in the divine essence. But, when a devotee, develops an inclination for God, his body, senses, mind and life-breath etc., are also inclined towards the Lord. It means, that those who behold only divine essence everywhere, divinity descends on their bodies, though they appear as gross, to the worldly people.

When a devotee takes refuge in the Lord, He with Goddess Lakṣmī, showers on him so much of affection and grace, beyond description. When the Lord saturated with love, comes along with His consort Lakṣmī on His vehicle Garuḍa, to behold His devotee, hymns of Sāmaveda are sung, by its wings. But if a devotee, instead of worshipping Lord Viṣṇu, the preserver, worships only

Goddess Lakṣmī (the goddess of wealth), whose vehicle is an owl, he receives wealth and is intoxicated with, pride, and then falls. The reason is, that he looks at Mother Lakṣmī with deceptive eyes, as he wants to enjoy himself, with her help. Thus, he is very mean. Moreover, if a person has a desire only to obtain wealth by adoring Her, he may not get it. But if he adores the Lord, Goddess Lakṣmī also certainly appears with Her husband, Lord Viṣṇu and blesses him with wealth.

In this connection, there is an anecdote of Hanumān, the monkey-god. Once Lord Rāma, Goddess Sītā and devotee Hanumān, were sitting under a tree, in a garden. A creeper vine, was creeping over the branches of a tree. It looked very beautiful with its flowers and leaves. Lord Rāma said to Hanumān, "Look, how beautiful this creeper is! It is enhancing the beauty of the garden and specially this tree, over which it is creeping. Moreover, it is because of it that beasts and birds seek shelter under this tree. How blessed it is! Is it not so?"

Hearing praise from the Lord, Goddess Sītā said, "Dear son Hanumān, the beauty of this creeper depends, on the tree. Its base or support, is the tree. Where can it creep without a tree? So the credit for its beauty and shelter, goes only to the tree, truly! Hanumān?"

Hanumān said, "There is something more meritorious, than these two."

"What is that?" said Sītā.

Hanumān said, "Mother, how fine the shade of the tree and the creeper is! I relish the shade of the two". Similarly, the Lord and His power of bliss, enrich the glory of each other. Some devotees consider both of them supreme, others declare only the Lord, as supreme, while still others regard His power of bliss, as supreme. However, for a devout devotee, refuge in both of them, is desirable.

Once, a blind saint was going along the bank of the Yamunā, with a stick in his hand. The river was flooded. Suddenly he fell

into the river and also lost his stick. He remembered the Lord's declaration, pertaining to refuge. So, he surrendered himself to the will of God. Then he felt, as if someone had pulled him out on to the bank and provided him with a stick as well. Thus a devotee, is ever happy, with what God destines for him.

Once a goat got astray from its herd, at dusk. It saw the footprint of a lion, and sat near it by taking refuge in it. When beasts, such as jackals and wolves, etc., came to attack the goat, it said that it had sought refuge, at the feet of the lion. So being afraid of a lion, all of them fled. Finally, the lion came and asked why, the goat was sitting there, all alone. The goat said, that it had taken refuge in the lion, whose footprint was there. The lion saw that it was his footprint. So he assured it, that it need not be afraid of anyone, as he would offer protection.

At night, when an elephant came to drink water, the lion asked him to put the goat on his back, and feed it with green leaves. The elephant carried out his order, and the goat, ate green leaves and remained carefree.

Similarly, when a man seeks refuge in God, he gets rid of all obstacles and becomes fearless, like the fish which swims against the flow of a river, while even an elephant cannot move, in that direction.

Affinity with the Lord out of love, desire, fear and envy, leads a man to salvation*. But those who have no affinity with

* Not only one, but so many people out of desire, envy, fear and love by concentrating their mind on God and being purged of the sins, have realized God as a devotee realizes Him, through devotion. The cowherdesses, out of desire, Kariṣa out of fear, the kings such as Śiśupāla and Dantavakra, out of envy, members of the Yadu clan out of family relationship, and you (Yudhiṣṭhira etc.) out of love, and we (Nārada etc.) out of devotion, have concentrated our minds on God (Śrīmadbhā. 7/1/29-30).

Lord Kṛṣṇa says, 'O sinless Uddhava! In all the ages, by good company i.e., affinity with Me, demons and devils, birds and beasts, celestial musicians and damsels, snakes, perfect souls and demi-gods, have attained Me. Among human beings, persons of trading and labour classes, women and even persons of the lowest class, who are endowed with the mode of passion and ignorance, have attained My Supreme State. Vṛtra, Prahlāda, Vṛṣaparvā, Bāli, Bāṇa, Maya,

him, but remain indifferent, are deprived of God-realization. Those who take refuge in God, are dear to Him and become of the 'Acyuta' (Infallible), Lord's caste and creed, though they are of different sexes, castes, creeds, colours, calibres etc.* They become one with Lord 'Acyuta'. So their 'Gotra' (sub-caste), also becomes 'Acyuta.'

The Secret of Refuge

It is only the Lord, Who really knows the secret of refuge, in Him. I am trying to explain this according to my own understanding, and request that, the reader without grasping the deep and abstract meanings, should not take a contrary view. They should reflect upon the topic, because it is something very vital and rare.

In the Gītā, pertaining to refuge Lord Kṛṣṇa has pointed out two factors—

(i) 'Seek refuge in Me alone' (18/66).

Vibhiṣaṇa etc., of the demon class; Sugrīva, Hanumān, Jāmbavān etc., of the monkey class, beasts and birds, such as the Gajendra and Jaṭāyu. Tulādhāra of the trading class; Dharma, a hunter, Kubjā of the low caste, cowherdesses of Vraja; wives of the people of priest class who performed sacrifices, and other people, because of good company, have attained Me.

Those people neither studied the Vedas, nor obeyed the great personalities as sanctioned by scriptures, nor observed any fast, nor performed any penance. But only by good company i.e., affinity with Me, they attained Me.

*In My adoration, there is no distinction between men and women, and between persons having different names, and belonging to different stages of life, the only important factor is, devotion to Me (Adhyātma. Araṇya 10/20).

What is the use of being born in the upper most caste (Brāhmaṇa)? What is the utility of the deep study of all the scriptures? It means, that there is no utility. Who can be more blessed in the entire universe, than the being whose heart is full of devotion to God?

Was the hunter a man of good conduct? Was Dhruva aged? Did Gajendra (lord of elephants) possess any learning, or art? Did Vidura belong to an upper caste? Was Ugrasena belonging to the Yadu clan, heroic? Was Kubjā beautiful? Was Sudāmā rich? No. Yet all of them realized God, because devotion is the only virtue, which is loving to God and He gets satisfied with devotion, not with virtuous conduct and learning etc.

(ii) 'An undeluded person, knowing all worship me with his whole being (heart)' (15/19); 'Seek refuge in Him, alone with all your being' (18/62).

How to take refuge in Him? A devotee without paying any attention to His virtues, glories, names, abode, beauty and lordliness etc., and having no desire of his own, should surrender himself to Him. He should believe, that he is only the Lord's and only the Lord, is his. But anyone should not assume a contrary meaning. The contrary implications, is that he stops listening to the virtues and glories etc., of the Lord, and does not go to His birthplace etc.

A devotee holds, that the Lord is his, whether He possesses virtues, such as grace, beauty, glory, influence etc., or not. If the Lord is more hard-hearted and unkind than anyone else, in the entire universe, still He is his.* If a person respects a rich man or a powerful man, or a man holding a high post, he in fact, does not respect him but he respects his riches or power or post. Similarly, if a devotee adores the Lord because of His virtues, glories, beauty and lordliness etc., he in fact, does not adore the Lord, but he adores those qualities. So a striver, instead of setting eyes on His qualities, should behold Him purely.

Seven sages went to Goddess Pārvatī, and described the vices of Lord Śiva, and virtues of Lord Viṣṇu, and requested her to renounce her affinity, with Lord Śiva. In response to their proposal she said, "Even if Lord Śiva is a sea of vices and Lord Viṣṇu a sea of virtues, but anyone who has set mind on someone, is only connected with him" (Mānasa 1/80).

A similar message was conveyed by the cowherdresses to

* My most loving Śrī Kṛṣṇa, whether ugly or handsome, without virtues or most virtuous, envious of me or most gracious to me, howsoever He treats me, He is my only resort.

Whether He delights me by embracing or crushes me, under his feet while I cling on to his feet or breaks my heart without appearing before me, that Śrī Kṛṣṇa of the free will may treat me in anyway, He likes, but He is the only Lord of my life, (Śikṣāṣṭaka 8).

Uddhava, when he brought Lord Kṛṣṇa's message, to them.

Those, who have an eye on the Lord's virtues and glories etc., can attain salvation and glory etc., but cannot have vision of God. But, a devout devotee who beholds Him only, can have His vision, bind Him and even sell Him. The Lord holds such devotees in high esteem. Those, who see His glory and influence, etc., have regard for His glory and influence, etc., and it shows, that they have a desire to receive something. But if a devotee beholds only the Lord, it means, that he has taken refuge in Him and he is only the Lord's.

An ogress named Pūtanā, by applying poison to her teats put these into Lord Kṛṣṇa's mouth, so that while drawing milk He might be poisoned. But the merciful Lord, enabled her to attain salvation, treating her as his mother. Who can be more gracious than He*? He awards salvation to an ogress, who wants to poison Him. How should He award His mother, who feeds Him with milk everyday? He gives himself to her, He submits to her. When His mother shows a stick to Him, He starts to weep.

A devotee, who has taken refuge in the Lord, does not think whether his body, senses and mind etc., are under his control, or not. He does not think of his honour, praise, virtues and conduct etc. He does not think, that his eyes should be filled with tears, and throat be choked with delight, when he chants the Lord's name and glories, or listens to divine discourses. He regards all these items as trivial. The reason, is that if he finds virtue and characteristics of enlightened devotees (Gītā 12/13—19) in them, he will feel proud. But, if he finds that he misses them, he will be dejected. So a devotee, should not worry about these. But He should not take the contrary meaning that he may bear enmity or malice or have a possessive spirit. Divine propensities, are naturally developed in devotees who take refuge, in God. He

* Oh! This sinful Pūtanā having applied the deadly poison to her teats, wanted to feed Kṛṣṇa in order to kill Him, while He awarded her salvation, which should have been awarded to a nurse. Who can be more merciful than He in whom one may seek refuge (Śrīmadbhā. 2/3/23)?

looks neither at his own virtues, nor at the virtues of saints, and liberated souls, that he should possess these.

People complain, why a devotee falls ill, why he suffers, why he becomes poor and why he is insulted and dishonoured, why his son may expire, why his riches are lost and so on. But such complaints or thoughts are futile. Those, who put a devotee to such a test, do not know anything, either about good company, devotion or refuge. But it does not mean, that such a devotee is always poor, sick or is insulted, dishonoured or blamed. He is not the least concerned with health and sickness, praise and blame, or honour and dishonour etc. He beholds, the Lord only. He does not think, even of the glory of the Lord, that He is creator, preserver and destroyer, of the entire universe.

Someone asked a saint, whether he was a devotee of the Lord, Who creates the universe, or one Who preserves it or one Who destroys it. He replied, "This is nothing special about our Lord, this is a phase of His life and glory." A devout devotee, should never look at His glory.

At Rṣikeśa, on the bank of the Ganges, a saint was holding a discourse, during the summer season. A cold wind out of cold wave came to that side. A striver said, "What a cold wind!" Another striver said, "How could you divert your attention to the cold wind, from a divine discourse?" Therefore, so long as a striver, pays attention to these outwardly temptations etc., it means that he is not devoted, to the Lord.

In this connection, there is an anecdote, relating to a depraved woman. Her conduct is bad, but it teaches a good moral. She wanted to meet her lover. On the way, there was a mosque where a learned muslim was offering his prayer, to God. She unknowingly put her foot on the arm of the learned person, and went away. When she comes back, he was very angry with her, and he scolded her by saying, that she was very foolish, as she did not see that he was offering his prayer to God. She replied that she was so much absorbed by her passion, for that man, that

she could not see him. But, how could he behold her, when he was engrossed in offering his prayer, to the Lord? According to her, there was no use of such a prayer, and study of the Kurāna. He should have devoted himself, heart and soul, to the Lord, otherwise he cannot be called a devout devotee, and it means, that he has not taken refuge in Him.

When the Kauravas and the Pāṇḍavas, learnt archery, their preceptor gave them, a test. An artificial bird, was perched on the branch of a tree. Each of them was asked to hit the throat of the bird. But before shooting, each was asked, what he was beholding. Other persons said, that they saw a branch, a bird, wings and the beak etc. The same question, was put to Arjuna. He answered that only the throat, was visible to him. So he was ordered to shoot the arrow. Arjuna hit the throat of the bird with his arrow, because he saw the aim, to achieve. Thus a devotee should have only the aim of Divine love. This is called unswerving devotion (Gītā 13/10) or exclusive devotion, to Him.

Someone told saint Gosvāmī Tulasīdāsa, "Your Lord Rāma, Whom you worship, is partly divine, as He possesses only twelve divine traits (Kalā), while Lord Kṛṣṇa is fully divine, as He possesses all the sixteen divine traits." Having heard these words, Gosvāmī Tulasīdāsa bowed to him and said "You have been very kind to me, by explaining that Lord Rāma is an incarnation, having twelve Kalās (divine traits). I worshipped Him, regarding him as Daśaratha's loving baby son, only." He did not pay attention to the fact, that Lord Kṛṣṇa was a complete incarnation of God, as He possessed all the sixteen Kalās (divine traits).

Several devotees worship Lord Rāma, or Lord Kṛṣṇa, regarding Him as a small boy, a son of Daśaratha or Nanda. So they request saints, to bless their favourite Deity, boy Rāma or Kṛṣṇa. The Lord, likes such a devotee and such a blessing, very much. It means, that such devout devotees, do not pay any attention, to His glories.

If a person touches the dust of a courtyard, where Kanhaiyā

(Kṛṣṇa) played, this dust enables him to attain, all the four kinds of salvation. But mother Yaśodā, regarding it as dirt, threw it into a dustbin, because she beheld Kṛṣṇa only her son, without paying any attention to His glory and qualifications etc.

Saints, have declared that if a person wants to have a vision of the Lord, he should have nothing with him because the dependence on anything, such as mind, intellect, learning, riches or kith and kin etc., are veils, which are obstacles to His vision. As soon as, this veil of dependence on the material world, is removed, a devotee beholds the Lord really.

Once a saint, met a rustic peasant of Vraja. The peasant said that he worked only for his loving Kṛṣṇa. The saint said, that he had an exclusive devotion to him. The peasant said that he had the most exclusive devotion, to Him. The saint said to him, "What is the most exclusive devotion?" The peasant said, "What is exclusive devotion?" The saint said, that in exclusive devotion a devotee has undivided devotion, to his favourite Deity, without worshipping the Sun-god, Gaṇeśa, Durgā and Brahmā etc. The rustic peasant said, "O Grandpa, I have the most exclusive devotion, because I don't know any damn name besides my Kanhaiyā (Kṛṣṇa)." Thus, a devout devotee, does not meditate on, what is the Absolute, what is soul, whether God is endowed with form and attributes or is without attribute and formless, and so on.

Once a saint, in Vraja was discussing spirituality, with someone. A cowherdess, heard their discussion. She asked her companion, about the terms God and soul etc. The latter said, that these should be the other names of their loving Kanhaiyā (Kṛṣṇa) or His neighbours, or relatives, because these saints are bent upon attaining Him. So they always talk about Him. Similarly, the cowherdresses also believe that only Kanhaiyā is theirs, and they are His. But they have no desire to receive, anything from Him.

Mother Yaśodā says to Dāū (Balarāma), the elder brother

of Lord Kṛṣṇa, "Look after this Kanhaiyā, because he is very innocent. He should not go into dense woods etc." Balarāma replies, "Kanhaiyā is very carefree. He puts his hand into the holes of snakes and does such other mischiefs. He may be bitten by poisonous snakes etc." So Balarāma and other cowherds, look after Kanhaiyā, lest he should do any mischief. They do not believe, when anyone says that He rears and preserves the entire world, because according to them, He is only a loving kid.

Once, a saint began to narrate the glories of Lord Kṛṣṇa, to the cowherdesses, while talking to them. The cowherdesses said, "The key of the treasure of His glories is with us. He has nothing. So how can he grant anything to anyone?" Anyone who nurses any desire should never approach Him. So, one who wants nothing from Him, even in adversity or at the time of death, should go to Him.

Sage Vālmīki says to Lord Rāma in the Rāmacaritamānasa, "You reside in the heart of a person who loves, You, naturally without expecting any reward, because that is Your own seat" (2/13).

When a devotee has no desire of his own, the Lord, becomes loving to him and He resides in him. A devout devotee, loves him for His sake, not for his own sake. If he loves Him, to get his desire fulfilled, it means that there is no true love, there is attachment, lust or delusion. Therefore, the cowherdesses gave a warning to travellers, say, "O travellers, do not go by that street, because that is very deadly and dangerous. There a naked boy, having a dark complexion like black catechu tree, is standing with his hands on his buttocks. In appearance, he is like an ascetic, but he robs travellers, of the treasure of their hearts, without any exception".

He is called Kṛṣṇa, because He attracts everyone towards Him. One who is attracted towards Him, becomes His forever and he remains of no use to anybody in the world. Such a man, who is of no use to anybody, is really useful to, everyone. But, he has no self-interest, to be served by anyone. When a devotee

takes refuge in Him, he has not to adore Him. Adoration like breathing, becomes a natural part and parcel of his life. A devotee, cannot forget Him, he becomes restless, without remembering Him, even for a moment (Nārādabhaktisūtra 19). Such a noble devotee, shuns the Kingdom of the entire universe which is offered to him, as a substitute for forgetfulness of the Lord, for even a fraction of a moment (Śrīmadbhā. 11/14/14).

In the Bhāgavata it is mentioned—Excellent devotees, are those who cannot renounce the Lord's lotus feet, which are scarcely available to the gods, not even for half a moment (Śrīmadbhāgavata 11/2/53).

It is declared by Lord Kṛṣṇa in the Bhāgavata, "Devotees who have surrendered themselves to Me, have no desire to attain the seat, either of Brahmā or Indra (the lord of the gods), or the kingdom of this world, or the underworld or all yogic perfection or even salvation," (Śrīmadbhāgavata 11/14/14).

Bharata, the brother of Lord Rāma also declares in the Rāmācaritamānasa, that he has no desire, either for riches or for righteousness, or for lust or even for salvation, but he wants to be blessed with the boon, that he should love (adore) Lord Rāma's feet, in all births (2/204).

Appendix—A Karmayogī has his 'nitya' (eternal) affinity with God, a Jñānayogī has Tāttvika unity, while the devotee, who has taken refuge in God, has 'ātmīya affinity', oneness with God. In 'nitya' affinity there is renunciation of the transient relationship with the world; in 'tāttvika' unity there is realization of the Self (Self-realization); and in 'ātmīya' affinity there is oneness with God. In 'nitya' affinity there is 'śānta rasa' (peaceful relish or bliss); in 'tāttvika' unity there is 'akhaṇḍa rasa' and in 'ātmīya' affinity there is infinite relish (bliss). Without attaining infinite relish, a man's hunger is not fully satisfied. The infinite relish can be attained by taking 'refuge' in God. Therefore 'seeking refuge in God' is the Supreme Secret and the best spiritual discipline.

'Sarvadharmānparityajya' does not mean physical abandonment

of all duties but it means abandonment of dependence on all duties. Thus a striver should not depend on duties. As in the first chapter, it is mentioned ‘ta ime’vasthitā yuddhe prāṇāmstyaktvā dhanāni ca’—here ‘prāṇāmstyaktvā’ does not mean abandonment of lives but it means abandonment of the desire to live because by abandoning the life, how will a warrior be arrayed on the battlefield? It is impossible. Similarly in the ninth verse of the first chapter, it is mentioned—‘anye ca bahavaḥ śurvā madarthe tyaktajīvitāḥ’—it does not mean that many other heroes are arrayed by abandoning their lives. It means that those heroes have given up hope to live alive viz., they don’t care for their lives. Therefore here the expression ‘sarvadharmānparityajya’ should mean ‘abandonment of dependence on duties’. As heroes don’t care for their lives, similarly devotees don’t care for duties. They don’t attach importance to duties. The reason is that they attach more importance to ‘refuge in God’ than to duties. In duty there is connection with the insentient, while in ‘refuge’ there is affinity with the sentient. The duty is discharged according to one’s ‘varṇa’ (order of life) and ‘āśrama’ (stage of life), therefore in it there is significance of the body. But a devotee takes refuge in God himself, therefore in it there is significance of God.

‘Māmekam śaraṇam vraja’—In mundane life a devotee should have fair dealings with love, respect and courtesy with others but as he needs nothing from others, he does not depend on anyone else but he totally depends on God only.

yaha binatī raghubīra gusāim
aura āsa-bisvāsa-bharoso, harau jīva-jaḍatāi

(Vinayapatrikā 103)

‘O Lord Rāma! I pray to you to free me from the stupidity of my hope, belief and dependence on the matter (world)’.

eka bharoso eka bala eka āsa bisvāsa
eka rāma ghana syāma hita cātaka tulsīdāsa

(Dohāvalī 277)

“As a ‘cātaka’ bird lives only on rain drops (it does not drink even Ganges-water), similarly Tulasīdāsaḥ wants to have trust, hope and belief only in Lord Rāma and he wants to depend only on His power.”

In fact only God grants full refuge. As a baby raises its hand to go to the lap of its mother, the mother raises it up by catching its hand, similarly when a devotee, by applying his power, is inclined to God and prepares himself for taking refuge in Him, God grants him full refuge.

Arjuna wanted to get rid of sins, therefore the Lord said that He would liberate him from all sins because it is God’s nature that howsoever a devotee seeks Him, so does He meet him—‘ye yathā mām prapadyante tānsthāiva bhajāmyaham’ (Gītā 4/11). In fact liberation from sins is not the fruit of refuge. By exclusive refuge a man being inseparable with God, can attain infinite bliss. Therefore a striver, without having the desire to be liberated from sins or sufferings, should take refuge in God. If a striver has some desire, he gets something (perishable) but if he is totally free from desire, he gets all (imperishable or endless). God offers Himself to the devotee, becomes submissive to him who takes refuge in Him and feels indebted to him.

This refuge is the gist of the Gītā which the Lord has related by showering His special grace. In this ‘refuge’ only, the gospel of the Gītā attains perfection. Without it the gospel of the Gītā would have remained incomplete. Therefore when Arjuna surrendered himself totally to God, by declaring, that he would act according to the Lord’s bidding ‘kariṣye vacanaṁ tava’, after that the Lord did not sermonize.



Link:—In the next verse, Lord Kṛṣṇa forbids Arjuna, to unfold the supreme secret gospel of all the other secrets, as mentioned in the preceding verse, to those who are undeserving.

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

**idaṁ te nātapaskāya nābhaktāya kadācana
na cāsuśrūṣave vācyaṁ na ca mām yo'bhyasūyati**

This is never to be mentioned by you, to anyone who performs no austerities, or has no devotion, nor who is unwilling to hear, or who finds fault with Me. 67

Comment:—

'Idaṁ te nātapaskāya'—Here, the term 'idaṁ' (this), stands for the supreme secret 'abandoning all duties, take refuge in Me, alone' unfolded in the preceding verse.

Austerity, consists in tolerating pain and unfavourable circumstance, happily, while performing one's duty. The mind is not purified without austerity, and without purity useful advice cannot be accepted. So the Lord declares, that this supreme secret of all secrets, should not be revealed to a person, who is devoid of austerity. This secret of all secrets, should not be unfolded to one, who is devoid of austerities i.e., who is intolerant. This tolerance is of four kinds:—

(1) Tolerance in the pairs of opposites:—He should be free, from the pairs of opposites, such as attachment and aversion, pleasure and pain, honour and dishonour, praise and blame etc. Men of virtuous deeds are free from delusion, in the shape of pairs of opposites (Gītā 7/28); "The undeluded ones, are free, from the pairs of opposites, known as pleasure and pain" (15/5).

(2) Tolerance of impulses:— One resists impulses of lust, anger, greed and aversion, etc., (Gītā 5/23).

(3) Tolerance for religions (doctrines) of others:— He does not doubt his own doctrine, nor does he criticize and condemn, the doctrines of others. He realises, that the discipline of renunciation and of action, are one (Gītā 5/5).

(4) Tolerance, in the progress of others:—He is not jealous and envious of others, when they progress or when they are praised and honoured (Gītā 4/22, 12/15).

A perfected soul, possesses these four kinds, of tolerance. One who aims at these, is austere, while he who does not aim at them, is not austere.

This most profound secret, should not be unfolded to one, who is not austere, because he will not believe it, and he will find fault with it and thus have a downfall. Secondly, a man whose aim is not to purify his propensities, conduct etc., may think that he need not grieve, because the Lord will liberate him, from all sins. By thinking so, he may be indulging in evil and may have a fall. So, the Lord directs Arjuna, not to impart this secret gospel to one, who is devoid of austerities, otherwise, he may misuse it.

'Nābhaktāya kadācana'—He, who is devoid of devotion and has no faith in God, should not be imparted this supreme secret, because he may see things in a perverted way (contrary to the truth), by thinking that the Lord brags, Who wants others to carry out His order, for His selfish motive. Such an unbeliever by belittling such teachings, would have a downfall. So this supreme gospel, should not be conveyed to such a man.

'Na cāśuśrūṣave vācyam'—This supreme gospel, should not be imparted to one, who is unwilling to listen to it, because he will turn a deaf ear, to it. Thus, he will commit a sin, which will be harmful for him.

'Na ca mām yo'bhyasūyati'—This most secret teaching, should not be imparted to one who finds fault with Him. He finds fault because his heart is very impure. By finding fault with him, he is deprived of the gain and rather has a downfall. This defect is sometimes, found even in devotees, who have faith in God. So strivers, should be aware of this defect. Such men who are free from criticism, are released from the bondage of actions (Gītā 3/31). Moreover, He also declares that a man who listens to this gospel with faith, being free from cavil, shall attain to the divine immortal abodes such as Vaikuṇṭha, Goloka etc., (Gītā 18/71).

When the Lord declares, that this supreme secret is not to be spoken to such a person, He does not want him to be deprived of this gospel. But he, without having faith in the Lord and His words, may regard Him, as boastful and selfish and thus by accusing Him may have a fall. So it should not be spoken, to such a person.

Appendix—The Lord has laid special emphasis on the point that the Supreme Secret word should not be mentioned to anyone who has no devotion or who finds fault with Him. If it is mentioned to anyone who has no devotion or finds fault with God, it is more blame worthy than if it is related to one who performs no austerities or who is unwilling to hear, because the intellect of the people, who are without devotion and who are of a fault finding nature, is perverted.

‘Abhakta’ means the person who opposes devotion. He, who lacks devotion, has not been called here ‘abhakta’. Even in devotees, out of ignorance, this defect of fault-finding can be perceived* but because of devotion this defect naturally perishes.

‘Aśuśrūṣave’ means the person, who is unwilling to hear, out of egoism. He who, out of ignorance, is unwilling to hear, has not been called ‘aśuśrūṣave’ here.



Link:—In the next two verses, the Lord explains the reward of propagating this gospel of the Gītā, among his devotees and declares, that such a person is the most loving to Him.

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥

* In spite of having faith, in a person the carping defect may persist; therefore the Lord has mentioned that a person should have faith and should also be free from the carping nature.

**ya imam paramam guhyam madbhakteṣvabhidhāsyati
bhaktim mayi parām kṛtvā māmevaiṣyatyasaṁśayaḥ**

He who, with supreme devotion to Me teaches this supreme secret to My devotees, shall doubtless, come to Me alone. There is no doubt about it. 68

Comment:—

'**Bhaktim mayi parām kṛtvā**'—The supreme devotion means that the person does not impart this gospel of the Gītā, in order to receive praise, honour, fame and gifts etc. But his aim is to develop devotion to Him, to meditate on Him, to propagate His teachings, to liberate the people, from sorrow and suffering and to lead them, to salvation.

There is a difference between the devotion mentioned in the fifty-fourth verse of this chapter, and in this verse. There, a Sāṅkhyayogī having become one with Brahma (the Absolute), attains supreme devotion to the Lord i.e., he realizes his real affinity with God, which he has had since time immemorial. But here, a striver without having any worldly desire, for praise and honour etc., in the least, yearns for devotion to Him.

'**Ya imam paramam guhyam**'—The teaching of the Gītā as imparted in the whole Gītā, in the form of a dialogue between Lord Kṛṣṇa and Arjuna, is the supreme secret. The expression 'Supreme secret, also includes whatever is secret or more secret, or the most secret.

'**Madbhakteṣvabhidhāsyati**'—A devotee, is he who has faith in the Lord and His words and who wants to listen to His teaching. One who declares this teaching to His such devotees, attains Him.

In the preceding verse, in the expression 'Nābhaktāya'—singular number was used, while here in 'Madbhakteṣu'—plural number has been used. Why? The reason is, that if there is only one person, who is devoid of austerities or devotion or who is unwilling to

hear or who cavils, among many others, the speaker, should impart the gospel of the Gītā, because it will be beneficial to all of them, except one. When a man feeds sparrows with grains, sometimes even a crow comes, to pick some grains, though the man wants to feed the sparrows only. Similarly, a preacher (speaker) imparts the teaching of the Gītā only to those, who are qualified and deserving to listen, to it.

'Māmevaiṣyatyasaṁśayaḥ'—If a person, teaches this supreme secret to His devotees, aiming at God-realization, he will doubtlessly, attain Him. The reason is, that according to Gītā when a man, worshipping Him through the performance of his own duty, attains perfection (18/46) and also through the offer of bodily actions attains, Him (9/27-28); why should he not attain Him by propagating the gospel of the Gītā, having an aim of supreme devotion to Him?



न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

na ca tasmānmanuṣyeṣu kaścinme priyakṛttamaḥ
bhavitā na ca me tasmādanyaḥ priyatara bhuvi

There is, none among men who does more loving service to Me than he; nor shall there be, another on earth, dearer to Me than him. 69

Comment:—

'Na ca tasmānmanuṣyeṣu kaścinme priyakṛttamaḥ'—A person, who wants to receive and secure material things, and attaches importance to them, cannot be said, to be endowed with supreme devotion. But he, who without having any desire in the least for mundane things etc., having only the aim of God-realization or God's vision, or God's devotion, wants to translate the teachings of the Gītā into practice, can be said to be endowed, with supreme

devotion. Such a person, is qualified to propagate the gospel of the Gītā. If sometimes, he happens to have a desire to receive honour and praise etc., that desire cannot last much longer, because it is not his aim.

There is, none dearer to Him, than he who propagates the gospel of the Gītā among men, because there is no other job more loving, to Him, than propagation of this gospel. Moreover, he does so only for the Lord's sake, without expecting any reward, in the form of praise, honour, name and fame etc. As far as, mundane desires are concerned, they can be satisfied, in other births, such as of gods, birds, beasts, insects, trees, plants and creatures of hell also. But the success of human life, lies in God-realization and in becoming beloved, of Him.

'Bhavitā na ca me tasmādanyaḥ priyataro bhuvi'—A devotee, who has some desire to win praise, honour, name and fame, without having the only aim of God-realization and without practising the teachings of the Gītā, but propagates the gospel of the Gītā, through adoration, recitation, publication, memorization and cheap sale and getting these done by others, is dearer to the Lord, while he who propagates the teaching of his own sect or religion, is only dear to Him.

A striver, can translate most of the teaching of the Gītā into practice, very easily. Every person, without any distinction of caste, creed, colour, country, stage of life etc., who performs his duty for the welfare of others without expecting any reward, and without having any desire, while performing professional and physical activities (eating, drinking, sleeping etc.) can attain God-realization and supreme bliss (Gītā 6/22).

The gospel of the Gītā, does not force anyone to change his caste, creed, colour, country and actions etc. But, it imparts the teachings that a man should purify his thoughts, sentiments and aim. A person, by imparting the gospel of the Gītā to His devotees, will remove their doubts and obstacles, and enable

them to realize God, easily and quickly. So, such a person will be most loving to God, because He is very much pleased with those people, who help others in realizing Him. The Lord, feels very happy and satisfied, with salvation of human beings.

Appendix—The gospel of the Gītā can easily lead every person under every circumstance to salvation; therefore the Lord mentions the special glory of its propagation. The Gītā declares that even a warrior, while fighting in the war, can attain salvation by treating pleasure and pain alike—‘sukha duḥkhe same kṛtvā’ (2/38), by dedicating this action of fighting to God—‘yat karoṣi yadaśnāsi’ (9/27) and by worshipping the Lord through the performance of his duty—‘svakarmaṇā tamabhyarcya’ (18/46) and so on. When even such a circumstance (horrid action) as war can lead to salvation, then how will other circumstances not lead to salvation?

The man, who becomes loving to God, attains the three Yogas—Karmayoga, Jñānayoga and Bhaktiyoga.



Link:—What should a striver do, if he is not qualified to propagate the gospel of the Gītā? The Lord, answers this question in the next verse.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥

adhyeṣyate ca ya imam dharmyam saṁvādamāvayoh
jñānayajñena tenāhamiṣṭaḥ syāmiti me matiḥ

And, he who contemplates this sacred dialogue of ours, he shall be worshipping Me, through the sacrifice (yajña), of knowledge (wisdom)—such is my conviction. 70

Comment:—

'Adhyeṣyate ca ya imam dharmyam saṁvādamāvayoh'— Lord Kṛṣṇa says to Arjuna, that this dialogue is the gist of scriptures.

Though they had been living together for years, yet they could not have such a rare dialogue. This sort of dialogue takes place on rare occasions.

Real curiosity, is not aroused, so long as a man does not get disenchanted of mundane affairs, and is not dispassionate. When he becomes restless, in the mundane maze, to find out the way, he has a heart-to-heart talk with a person, from whom he expects right guidance. He becomes his pupil, takes refuge in him and puts questions to him freely.

The more curious a pupil is, to satisfy his curiosity, the more enthusiastic the preceptor is to satisfy it, with new explanations and arguments. When a cow feeds a calf with her milk, the more hungry the calf is, with more force he pulls the udders and so the whole milk of the cow comes to her udders, from other areas. Similarly, when an inquisitive striver, asks questions again and again, new ideas and answers crop up, in the mind of the speaker. Then, a dialogue between the speaker and the listener, becomes excellent.

The real dialogue, between Lord Kṛṣṇa and Arjuna, begins with 2/54 when Arjuna curiously asks Him "What are the marks of the man, who has steady wisdom?" Before this, Arjuna never asked a question with such curiosity, nor did the Lord so spontaneously express His views, before. This dialogue is the gist of the Vedas and the scriptures. It can lead a man to salvation, very easily, even in the most adverse circumstances, if he translates this gospel into practice. In adverse circumstances, he instead, of losing heart should make the best possible use i.e., he should renounce, the desire for favourable circumstances, because unfavourable circumstances destroy his sins, and enable him to renounce desire, for desirable circumstances. The more desire, a man has for favourable circumstances, the more fearful are the unfavourable circumstances. As soon as, he starts renouncing his desire for desirable circumstances by degrees, to that extent his

attachment to the agreeable will be renounced, and his fear of the disagreeable, will perish. When he becomes totally free from attachment and fear, he will become equanimous. This equanimity, has been called Yoga and those who are established in equanimity, are established in God. In the Gītā, different disciplines, as of action, of knowledge, of Devotion, of Meditation, as means to realize God, have been described.

The term 'Adhyeṣyate' (will study), denotes that the one who studies the dialogue, in the form of the Gītā, learns it by heart, tries to understand its gospel, will develop a curiosity to know this gospel, more and more. The more curious he is, the more clearly, it will be unfolded to him. When its secret is revealed to him, he will translate it into practice. By thoroughly practising its teachings, he will become the very image of the Gītā. By seeing him, people will be reminded of the Gītā, in the same way as people of Ayodhyā, were reminded of Lakṣmaṇa, by seeing Guha, the chief (king), of the primitive tribe called 'Niṣāda'.

'Jñānayaājñena tenāhamiṣṭaḥ syām'—Sacrifice is of two kinds—of wealth and of knowledge. In the former, there is predominance of things and actions, while in the latter, there is predominance of knowledge. In the sacrifice of knowledge, a striver, puts questions to a saint or a preceptor, in order to know the real essence, and the saint or preceptor explains it. A striver, reflects seriously upon it. Then he realizes, where he stands. Having known the real essence, nothing remains to be known by him. This is called the sacrifice of knowledge. But here, Lord Kṛṣṇa says to Arjuna, that He will be worshipped through the sacrifice of knowledge, by him who studies this secret dialogue, between them. The reason is, as a loving devotee is pleased and thrilled, when he is reminded of the Lord by someone, similarly, when the Lord sees anyone studying the Gītā, He is reminded of his devotee, having exclusive devotion to Him, and the teaching imparted by him to others. So he gets pleased, and thrilled and

by assuming this study, as the sacrifice of knowledge, He is worshipped. By studying this gospel, knowledge, specially wells forth, in his mind.

'Iti me matiḥ'—When the Lord declares, that it is His conviction, He means to say that, He listens to the gospel of the Gītā, when anyone studies it, because He pervades everywhere (Gītā 9/4) and His ears are everywhere (Gītā 13/13). Having heard this gospel, He is overwhelmed with knowledge, love and grace, and His intellect, is immersed in his memory. Thus, though he does not worship Him, he merely studies the Gītā, yet He accepts it as worship to Him, i.e., He by His grace awards him, the fruit of the sacrifice of knowledge.

Secondly, while one studies the Gītā or learns it by heart, he has a sweet memory of this dialogue, so He assumes, that he is rendering a great service, to Him.

Once, a boy was brought by a priest. The priest had trained him in the art of oration, and had given him a written speech. The boy had learnt it by heart. When the boy delivered the speech, with right gestures and expressions, the chairman and the audience were so much pleased with him, that they showered money on him and congratulated him from their hearts. But in fact, that boy did not understand the subject matter of the speech, as he was not well educated. He had merely learnt it by heart, without understanding it. Similarly, when a person recites the verses of the Gītā, even without understanding these, the Lord is worshipped through the sacrifice of knowledge, because the Lord understands them well, in the same way, as the chairman and the audience understood, the speech of the boy. Moreover, He Himself resides at such a place; and as an audience was present at the speech of the boy, at the place, where Gītā is studied, all sacred-places (places of pilgrimage), such as Prayāga etc., as well as gods, sages, divine snakes, cowherds, cowherdesses and ascetics, such as Nārada and Uddhava etc., also reside there.

Appendix—The Lord regards the knowledge—sacrifice as superior to material sacrifice—‘śreyān dravya mayādyajñāḥ jñāna yajñāḥ parantapa’ (Gītā 4/33). When there is so much glory of the study of the Gītā, then how much glory should be thereof translating the gospel of the Gītā into practice?



Link:—There are some people who are unable, even to study the dialogue. What should they do? The answer comes, in the next verse.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
 सोऽपि मुक्तः शुभल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ ७१ ॥
 śraddhāvānanasūyaśca śṛṇuyādapi yo naraḥ
 so'pi muktaḥ śubhālokānprāpnuyātpuṇyakarmaṇām

And, the man who listens to it with faith and without cynicism, even he, being liberated from sins, shall attain to the happy world of the righteous. 71

Comment:—

'Śraddhāvānanasūyaśca śṛṇuyādapi yo naraḥ so'pi muktaḥ śubhālokānprāpnuyātpuṇyakarmaṇām'—'Śraddhāvān', is he who has faith in the Gītā and holds it in reverence while 'Anasūyaḥ', is he who does not find fault with the Lord or His utterance, in the least. Such a person who listens to the gospel of the Gītā, with faith and without finding fault, with it, being liberated from all sins, attains to the worlds of the righteous.

The Lord, by using the term 'Api', twice means to say, that not to talk of the person who propagates and studies the Gītā, even he who listens to it, being liberated from sins, attains to the happy world of the righteous.

In a man's speech, generally there are four defects. These are—doubt, heedlessness, desire and incapability. But the Lord's gospel, is totally free from all these defects, because the Lord is

the ultimate purity, where there is not even an iota of impurity. Therefore, there is no possibility of any doubt, in this gospel. If any person, is unable to understand this gospel, or he doubts any fact, he should think that he is unable to have a thorough grasp of the subject, because of his imperfect intellect. By having such a belief, his critical attitude comes to an end. Devotion with faith, also destroys a critical state of mind.

There was a disciple of Caitanya Mahāprabhu, who while studying the Gītā, got so much engrossed in it, that sometimes there was a burst of laughter, while at the next moment there was a burst of tears, in him. But his pronunciation, was not correct. Someone complained to Caitanya Mahāprabhu, that his disciple was a hypocrite, as he shed tears while studying the Gītā, though he could not pronounce the verses correctly. Caitanya Mahāprabhu asked the disciple, "Do you understand the verse, while studying the Gītā?" He said, "No". "Then why do you burst into tears?" He replied, "When I study the Gītā, I behold Lord Kṛṣṇa and his devotee, Arjuna sitting and talking. So I am overwhelmed with emotions, by beholding them and listening to their dialogue." Hearing his answer, Caitanya Mahāprabhu was very much pleased, with him. If such a devotee, listens to the gospel of the Gītā with faith, he attains salvation, without any doubt. He being liberated from all sins, attains, to the happy worlds of the righteous.

Here, the expression 'Punya-karmaṇām', does not stand for those righteous persons, who perform righteous deeds, such as sacrifice etc., to receive their fruit, because they have to return to the world of mortals (Gītā 9/21), again and again. Here, persons of righteous deeds, are those devotees who attain to Vaikuṇṭha, the Abode of Lord Viṣṇu; Sāketa, the Abode of Lord Rāma; Goloka, the Abode of Lord Kṛṣṇa; Kailāsa, the Abode of Lord Śiva, according to the worship, of their favourite Deity. All of them realize, God merely by listening to the gospel of the Gītā,

with faith and without derision.

Appendix—‘Śubhāṃllokānprāpnuyātpuṇyakarmaṇām’ —The listener who listens to the gospel of the Gītā with faith and devotion becomes authorized to attain to the higher worlds such as heaven and even to the Abode of God, viz., if he is endowed with more faith and devotion, he will attain to the Abode of God; and if he has less faith and devotion, he will attain to other worlds.

Not to speak of the study of the Gītā and listening to it, but there is a great glory of even having a copy of the Gītā. There was a constable who was going home at night. On his way he saw a beautiful lady under a tree in the moon light. He talked to that woman, that woman asked him, if she could accompany him. He consented and so the woman, who was indeed a witch, followed him. That witch daily at night came to him, slept with him, had sensual intercourse with him and departed in the next morning. Thus she began to exploit that constable viz., began to suck his blood and so he became very weak. One night when they were lying in bed, he asked her to switch off the light. She while lying, by lengthening her arm, switched off the light. So the constable came to know that she was not a common woman but she was a witch. He was much frightened. The witch warned him that, if he disclosed her identity to anyone, she would kill him. Thus she came daily at night and went back in the morning. He was reduced to a skeleton. The other people asked him the reason of his weakness and thinness. But being frightened of the witch, he did not disclose the secret. One day he brought some medicine from a shop. The shopkeeper (chemist) gave him the medicine in a small paper packet. The constable put the packet into his pocket and came back home. At night when the witch came to him, she remained standing at a distance and asked the constable to throw the paper packet from his pocket down. The constable believed that there was some miracle in the paper

packet, so the witch did not dare to come to him. The constable bluntly refused to throw the packet. The witch insisted on it again and again but the constable didn't agree to her proposal. When she thought that he was beyond her control, she went away. The constable took out the paper packet and saw that it was a torn piece of paper of the Gītā. Since then the constable, having known the glory of the Gītā, began to keep the Gītā in his pocket every time. That witch never came to him again.



Link:—Having glorified the hearing of the Gītā in the preceding verse, the Lord, in order to reveal the significance of the hearing of the Gītā, to all the person, puts Arjuna a question, in the next verse, although He knew everything.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय ॥ ७२ ॥

kaccidetacchrutaṁ pārtha tvayaikāgreṇa cetasā
kaccidajñānasammohaḥ pranaṣtaste dhanañjaya

O Pārtha (Arjuna), has this been heard by you with one-pointed mind? O winner of wealth (Arjuna), has your delusion, born of ignorance, been destroyed? 72

Comment:—

'Kaccidetacchrutaṁ pārtha tvayaikāgreṇa cetasā'—The term, 'etat' (this) denotes much nearness. So Lord Kṛṣṇa asks Arjuna, whether he has heard what He explained, in the seventy-first verse, that a man should listen to the gospel of the Gītā with faith and without derision. The Lord means to say, whether he has listened to this gospel with faith, and with an uncarping spirit.

By the expression 'Ekāgreṇa cetasā', the Lord means to ask Arjuna, whether he has listened to His supreme word, the most secret of all of taking refuge in Him alone, (18/66), which was promised by Him, in the sixty-fourth verse and which was

forbidden for one, who is devoid of austerities, in the sixty-seventh verse.

'Kaccidajñānasammohaḥ pranaṣṭaste dhanañjaya'—Lord Kṛṣṇa puts the second question to Arjuna, whether his delusion, born of ignorance, has been destroyed. If his delusion has been destroyed, it means that he listened to the gospel preached by Him, otherwise not, as it is a fact, that the delusion of a person who listens to this gospel with faith and without scoffing, is dispelled.

Lord Kṛṣṇa addresses Arjuna, by the term 'Pārtha' (son of Pṛthā viz., Kuntī), in order to show His affection for him. He addressed him, by this term in the twenty-fifth verse of the first chapter, when He asked him to behold all the kinsmen, to arouse the delusion of kinship, and to make him restless, to be free from this delusion. So Lord Kṛṣṇa here again, addresses him as 'Pārtha', to ask him whether his delusion of kinship has been destroyed.

By using the term 'Dhanañjaya, Lord Kṛṣṇa says to Arjuna, that he is called the conqueror of wealth, by conquering the wealth of kings. But real wealth, consists in the destruction of delusion. So he should become a conqueror of wealth, in the real sense of the term.



Link:—Arjuna in the next verse, answers the question put, in the preceding verse.

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३ ॥

arjuna uvāca

naṣṭo mohaḥ smṛtirlabdhā tvatprasādānmayācyuta
sthito'smi gatasandehaḥ kariṣye vacanam tava

Arjuna said:

O Acyuta (Kṛṣṇa), my delusion is destroyed and memory is gained through Your grace. I stand firm, with my doubts dispelled and I shall act, according to Your word. 73

Comment:—

'Naṣṭo mohah smṛtirlabdhā tvatprasādānmayācyuta'—Arjuna addresses the Lord as 'Acyuta', to emphasize the fact that, He never deviates from His divine nature, while a man turns away from one's own Self and has a fall. The term 'Acyuta', has been used three times in the Gītā by Arjuna. First (in 1/21), he asked him to place his chariot between the two armies. Second, (in 11/42) he prayed to His cosmic form. There was no change in His state. At last (in 18/73) he uses this term here, when he says that he will act according to His word. Thus there are three kinds of states of mind, of Arjuna at the beginning, the middle and the end, but the Lord remains the same, without any change, in his state.

In the second chapter, Arjuna surrendered himself to the Lord by declaring, "I am your disciple. Do instruct me, who have taken refuge in you" (2/7). In this verse, that refuge, attains perfection.

At the end of the tenth chapter, Lord Kṛṣṇa said to Arjuna, "What need is there for detailed knowledge? I stand supporting the whole universe, with a single fragment of Myself." Having heard this declaration, Arjuna could realise the Lord's singularity and received a kind of enlightenment, which forced Arjuna to utter the words, "My delusion has been dispelled" (Gītā 11/1). But having seen the fearful cosmic form of the Lord, when Arjuna was confounded with fear, He asked him, neither to be afraid nor bewildered (11/49). It proves, that Arjuna's delusion, was not destroyed by then. But, here in response to Lord Kṛṣṇa's question, Arjuna answers that his delusion is destroyed, and he has gained knowledge (memory).*

* Here Arjuna's both kinds of delusion— the mundane (Gītā 2/52) and Vedic textual (Gītā 2/53) have been destroyed.

There is a vast difference, between the memory of the mind and that of the self. The reality of a thing is established through the proof of senses and mind, while the existence of God cannot be established, through this proof i.e., God cannot be confined within the range of the proof of senses and mind.* God is beyond all proofs. But the entire universe, is within the sphere of proof, while proof comes within the sphere, of the knower.

The knower is one, while proof can be of different kinds. Some scholars regard proof (Pramāṇa) of three kinds—evident, by guess, and of the vedas, while others regard it as of four kinds—evident (Pratyakṣa), by guess (Anumāna), that with which something is compared (Upamāna), and word (Śabda), while some others besides these four, regard it of three more kinds—reasoning (Arthāpatti), in apprehension (Anupalabdhi) and traditional theory (Āitiḥya). Thus scholars, differ in their opinions, as far as kinds of proof are concerned, but all of them agree, that the knower, is one. Proof is a kind of inclination, while the knower (self), is a kind of realization.

As far as the term 'smṛti' (memory), is concerned, it has been explained—(1) The revelation of something already experienced. (2) Memory means the knowledge born of past influences (impressions), Saṁskāras.

* We can know the world through (proof). But God Who is the base and illuminator of knowledge, cannot be known by knowledge, because the illumined cannot illuminate the illuminator. So He can be known by having faith in Him.

Those who have faith in scriptures, accept the existence of God, by regarding these as authority, while those who have faith in the liberated souls, accept His existence according to their word. But the mind and senses, cannot prove His existence. Therefore, the believers believe in his existence, through scriptures and liberated souls, by having faith in them while the non-believers cannot accept the existence of God, by regarding scriptures and liberated souls as authority. It means, that whatever is known through senses and mind, is direct proof, while the proof of assumption etc., is the argumentative proof, the progenitor of direct proof. But as far as, proof of saints and scriptures is concerned, that can be gained, through faith.

This memory, is an inclination of mind. This inclination, can be of five kinds—proof (Pramāṇa), error (Viparyaya), alternate (Vikalpa), sleep (Nidrā) and memory (Smṛti), and each of these kinds can further be subdivided into two parts—difficult and easy. Inclination for the world, is difficult i.e., it binds a man, while inclination for the Lord is easy, as it frees a man, from bondage and suffering. Ignorance, is the cause of these inclinations. But the Lord is free, from ignorance. So He can be known by the self, not by any inclination or cause. When his memory is once gained, He can never be forgotten, while in the inclination of mind there is sometimes memory, while at the other time, there is forgetfulness.

A man, forgets the Lord when he accepts the existence of the unreal world, and attaches importance to it. Though this forgetfulness, has been since time immemorial, yet it comes to an end. When it comes to an end, the memory of one's self, is aroused which is called 'Smṛtirlabdhā' i.e., the veil is removed, and the reality is revealed.

This memory, according to the inclination (taste) of strivers, can be divided into three kinds—(1) Discipline of Action i.e., memory of the performance of action, without expecting any reward. (2) Discipline of Knowledge i.e., memory of the self. (3) Discipline of Devotion i.e., memory of one's relationship, with God. Thus the memory of these three disciplines is aroused, because though all the three disciplines, are self-evident and eternal, a man forgets them.

When a man, accepts the existence of worldly things and attaches importance to them, he is attached to them—this is forgetfulness (veil) of the Discipline of Action. When he is attached to the unreal, he has a disinclination for the self—this is forgetfulness of the Discipline of knowledge. The man (self), is a fragment of God. But he, having a disinclination for God, has an inclination for the world, and is attached to it. It is because of

this attachment, that his devotion is veiled—this is forgetfulness, of the Discipline of Devotion.

Here, destruction of forgetfulness (disinclination) for the self is *smṛti* (memory). This gaining of memory (knowledge), of the self is real memory, which when once gained, cannot be lost, because the self ever remains uniform, without undergoing any modifications. The memory of the mind, can be lost, because being an evolute of *prakṛti* (matter), it is changeable.

It means that, when a man identifies the self with the world and the body, it is called '*vismṛti*' (forgetfulness). But, when by separating himself from the world and the body, he realizes the self, it is *smṛti* (memory or knowledge). The memory of the self, is one's own memory, without the help of any other means, such as senses and mind etc., while the memory of the mind, is an inclination of the mind. As a man, has knowledge of his entity without any proof, without the help of any organs through his own self, similarly, self-realization, is through one's own self. It is beyond all organs and instruments etc.

The memory of the self, is gained instantly, without any effort. Karna, was the son of Kuntī, but when he was abandoned by Kuntī after his birth, he was brought up by Rādhā, the wife to a charioteer named Adhiratha. So he took Rādhā to be his mother. But when he came to know from the sun-god, that his mother was Kuntī, he gained memory, without any effort.

The self, being a fragment of God, is desireless, pure and liberated. But a man having forgetfulness (disinclination), of the self, has desires, becomes impure and is bound. But, when he has no affinity, at all with mind etc., his memory (knowledge), is automatically aroused, without making any effort and without any practice. When once it is aroused, it is not lost, so is not to be aroused, again.

Memory (knowledge), is aroused by God's grace. His grace

is showered upon, a man, when he has an inclination for Him. He has an inclination for Him, when he has a disinclination for the world. As Arjuna said to Lord Kṛṣṇa, that he would act according to His word, similarly, a devotee without depending on the world, should declare that he will act according to His word, only.

It means that this memory (knowledge), is gained by the Lord's grace, when a striver has an inclination for Him. So Arjuna says that he has gained knowledge (memory), through His grace. The Lord continuously showers His limitless grace upon all beings, but a man realizes His grace, when he has an inclination for Him.

By the expression 'Tvatpṛasādānmayācyuta' Arjuna wants to say to Lord Kṛṣṇa, that He by His grace has disclosed to him the most secret essence. So it is only by His grace, that he has gained knowledge (memory). First, he requested Him to instruct him who had sought refuge in Him, but then he said that he would not fight. Till he got Self-realization, the Lord goaded him. It was only His divine grace. Even unasked, He disclosed the supreme secret, the topic of surrender to him (18/64—66). Thus, by His grace, he could know the reality, and his delusion was dispelled.

'Sthito'smi gatasandehaḥ kariṣye vacanam tava'—Arjuna says to Lord Kṛṣṇa, that his doubt whether he should wage the war or not (2/6) is dispelled totally, and he is now established in reality. It means, that he has no desire of his own, he will act, according to His word.

Here a point needs attention. First, Arjuna had delusion because of his attachment, to his kith and kin. There, the Lord declared the process, "When a man thinks of the sense-objects, attachment for them arises; from attachment springs up desire; from desire ensues anger; from anger arises delusion; from delusion loss of memory; from loss of memory, the destruction of discrimination;

from destruction of discrimination, he perishes (Gītā 2/62-63). Arjuna by reminding the Lord of that process, declares that his delusion is dispelled, and he has gained memory, which was destroyed by delusion. In response to the statement, that from loss of memory, there is destruction of discrimination, Arjuna says, that his doubt is dispelled. In response to the statement, that from destruction of discrimination, one perishes, Arjuna declares that he stands firm. By saying so, Arjuna wants to explain to Lord Kṛṣṇa, that he has listened to the gospel of the Gītā and so he remembers it. But as far as the destruction of his delusion is concerned, it is only because of His grace. Thus the description of delusion, as described there and here, is one and the same.

In the second chapter from the sixty-first to the sixty-third verses, the Lord declared that wisdom of a person, whose senses are under control, is steady. It means, that when a person having a disinclination for the world, depends only on God, his intelligence is firmly set. If he does not depend only on Him, his mind thinks of sense-objects and then the process of attachment, desire, anger, delusion etc., follows. These ruin a man, because they are demoniac propensities. But here, is the description of his progress. When he, having a disinclination for the world, has an inclination for God, his delusion is dispelled, because he possesses a divine nature. It means, that a person goes to ruin, if he, having a disinclination for the Lord, is overpowered by his senses, is described there. But here, when a man has an inclination for God, it is by His grace that he gains memory (knowledge), of his real affinity with God.

In the spiritual sphere, God's grace is a more effective means, than hearing of texts, cognition, constant musing, meditation and trance etc. The reason is, that when a striver follows any spiritual discipline, by depending on his own effort, he maintains subtle egoism, which perishes, only when the striver totally depends on

the Lord's grace, without regarding it as fruit of his effort.

A Vital Fact

Arjuna said that he had gained memory. The question arises why had he lost it. When a man (soul), by identifying himself with the unreal attaches importance to it, he forgets, the self. By forgetting the self, he thinks that the shortage of the unreal, is shortage in him. Similarly, by identifying himself with the body, he regards the death and birth of a body, as his own death and birth, and he regarded his father, rather than the Lord, as his creator. So he became forgetful of the Lord.

If a question is raised here as to whether the mistake was made prior or affinity with the non-self, was assumed, earlier. In other words, whether through ignorance, he assumed affinity with the non-self first, or through affinity with the non-self, there was ignorance. The answer is, that the Lord bestows the human body, so that man (soul) may be free from a cycle of birth and death, which he has been following since time immemorial and may attain infinite bliss, viz., God-realization. God felt bored all alone (Bṛhadāraṇyaka 1/4/3). The Lord created the human being, in order to play with him. The game can be played smoothly and freely, when both the players are free. So the Lord gave him freedom, as well as discrimination, so that he could distinguish the real from the unreal. If the Lord, had not bestowed upon him, freedom and discrimination, he might have been like a beast, without any speciality. But man, misused this freedom and got attached to unreal pleasure and prosperity. This was his error of judgment. Now the question arises, why is he attached to the unreal? The reason is, that he wants to enjoy transitory pleasure without thinking of their result (Strivers are those who think of the result, while the worldly people are those who do not think of the result). Attachment to the unreal, is the cause of error. How to know it ?

When a man, having renounced his attachment to the unreal, has an inclination for God, his error is rectified and his memory, is gained. This proves, that attachment to the unreal, is the real cause of error. This error is not natural, it is man-made. As he has created it, so it is his responsibility, to rectify it. The Lord, has given him power, to rectify this mistake. As soon as, this mistake is rectified, the memory (knowledge); of the self, is automatically regained and then nothing remains to be done, to be known and to be achieved by him.

Till now, man has taken birth many times, and he has had his union and again disunion with things, persons, states, circumstances and incidents etc., many times, but he himself has remained, the same. Union is surely to be turned into disunion, while disunion is not definitely to be changed into union. In fact, there is only disunion, there is no union. This process of disunion, has been going on since time immemorial. What seems union, is continuously turning into disunion. The realization of total disunion, from the world is Yoga—'This disconnection from union, with pain is called Yoga' (Gītā 6/23) (Yoga—union with the self or with God). This union, is self-evident and eternal.* But this union is not realized, because we assume our union with the world and the body. As soon as, this assumed union is renounced, the real union is realized. Assumption of union with the world, is forgetfulness (ignorance) and realization of the fact, that a man can never have union with the world, is memory (knowledge).

Appendix—The worldly memory is a relative term, which is contrary to forgetfulness; but the memory of the divine entity is not of that kind but it is—a state of realization. The independent of this 'Tattva' experience has been called here 'smṛtirlabdḥā'.

In fact there is never forgetfulness of that divine entity but

*In the Disciplines of Action and Knowledge there is eternal union with the self while in the Discipline of Devotion there is eternal union with God.

there is only turning away from it. It means that first there was knowledge and then it was forgotten—this sort of forgetfulness is not applicable to the divinity.* If we accept it as this sort of forgetfulness, then after memory again it will sink into oblivion. Therefore it has been declared in the Gītā—‘yajñātvā na punarmoham’ (4/35)—viz., having gained this knowledge of the Self, a man does not get deluded again. Having assumed the non-Existent (unreal) as existent and according significance to it, a striver has disinclination for the real—this is known as forgetfulness. These—disinclination and inclination are from the view-point of a striver rather than from the view-point of the Self. The real Self ever remains the same, whether we have inclination to it or disinclination for it. If we assume the non-Existent (unreal) as non-Existent, the existent entity (the real Self) will naturally reveal itself the same as it is.

The thought is of two kinds—one is that we think of something and the second type of thought wells up. The former thought is an action but latter is not an action. In the former there is predominance of intellect but in the latter there is breach of affinity with the intellect. Therefore the Self is not realized by former type of thought but it is realized by the revelation of the thought. It means that when a striver, having the aim of Self-realization, goes on differentiating the real and the unreal using his discrimination, and the unreal is renounced, then “the world neither existed, nor exists, nor will exist nor can exist”—this thought is revealed. With the revelation of this thought, discrimination gets transformed into Self-realization viz., the world disappears

* Having gained knowledge (Self-realization) there appears nothing new viz., it does not appear that first there was ignorance and then the knowledge was gained. Having gained knowledge a striver realizes that he was ever endowed with knowledge, only he had not an eye on it. If it is assumed that first there was ignorance, then the knowledge was gained, it means that knowledge has a beginning while it is beginningless. Anything, that has a beginning, ends and that, which is beginningless, is endless.

and the divinity is revealed; the assumed existence comes to an end and the reality remains. The revelation of thought has been mentioned here as 'smṛtirlabdhā'.

'Aparā Prakṛti' (the lower nature) belongs to God. But we have committed an error that we have been connected with the lower nature viz., we have assumed it as ours and for us. We are responsible for this connection, so it is our responsibility to renounce it also. Because of the assumption of our affinity with the lower nature, we have forgotten our real affinity with God and we are bound. Therefore only renunciation of affinity with the lower nature will lead us to salvation. In order to renounce affinity with the lower nature—"the body is neither mine, nor it is for me"—importance should be attached to this discrimination. By attaching significance to this discrimination—"the lower nature is neither mine nor for me"—the memory is gained.

Arjuna has not realized the dualistic or non-dualistic entity but he has realized the real entity which transcends both dualism and non-dualism. The reason is that dualism-non-dualism is delusion* while Arjuna's delusion has been destroyed.

A man (the Self) naturally belongs to God from time immemorial, he has to renounce only the dependence on the world. Arjuna has predominantly gained the memory of Bhaktiyoga, Karmayoga and Jñānayoga are the means but Bhaktiyoga is an end. Therefore the memory of Bhaktiyoga is real. The memory of Bhaktiyoga is—"vāsudevaḥ sarvaṃ" viz., "All is God". The realization of 'vāsudevaḥ sarvaṃ' is 'smṛtirlabdhā'. This realization is possible only by God's grace—"tvatprasādāt". Words (utterances) are limited but the Lord's grace is limitless.

Reflection involves the sense of doership but in memory there is no sense of doership. The reason is that reflection (thinking) is done with the mind; the intellect is superior to the mind, ego is

* 'dvaitādvaita mahāmohaḥ' (Māheśvara tantra)

'aho māyā mahāmohau dvaitādvaita vikalpanā' (Avadhūtā 1/61)

superior to the intellect, the Self is superior to ego, the memory is gained by the Self. We reflect upon something but in memory only the eye is cast there. At the time of forgetfulness also the divinity remains the same. In divinity there is no oblivion, therefore as soon as a glance is cast, the memory is dawned.

‘Sthito’smi gatasandehaḥ’—At first from the view-point of a Kṣatriya, Arjuna thought that it was justified to fight in the war; then having seen his teachers and elders arrayed on the battle-field, he thought that sin would accrue to him by slaying them; but as soon as the memory was gained, all the problems were solved. His doubt whether he should wage the war or not, was totally dispelled. Then Arjuna said to Lord Kṛṣṇa that nothing remained to be done by him but he would carry out His order only—‘kariṣye vacanaṁ tava’. This is surrender.



Link:—In the twentieth verse of the first chapter, the gospel of the Gītā in the form of the dialogue between Lord Kṛṣṇa and Arjuna began, with the term 'Atha' (now). In the next verse, by using the term 'Iti' (thus), Sañjaya concluding the message reveals to his master, the glory of this dialogue.

सञ्जय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ७४ ॥

sañjaya uvāca

ityaham vāsudevasya pārthasya ca mahātmanah
saṁvādamimamaśrauṣamadbhutaṁ romaharṣaṇam

Sañjaya said:

Thus, have I heard this wonderful dialogue between Vāsudeva (Kṛṣṇa) and the high souled Pārtha (Arjuna) which caused my hair to stand, on end. 74

Comment:—

'Ityahaṁ vāsudevasya pārthasya ca mahātmanah'—Sañjaya says, that he heard the dialogue between Kṛṣṇa and Arjuna, which is wonderful, singular and thrilling.

Here the term 'Iti' (thus), denotes the conclusion of the dialogue, which was started by the term 'Atha' (Now) in the twentieth verse of the first chapter.

Arjuna, is addressed as high souled, because Lord Kṛṣṇa, carries out his direction. When he orders Lord Kṛṣṇa to place his chariot between the two armies, He places it there (1/21,1/24). Moreover He answers all the questions, put by Arjuna in detail, in a loving manner. Thus Sañjaya heard the dialogue between the high souled Arjuna and Lord Kṛṣṇa.

'Saṁvādamimamaśrauṣamadbhutaṁ romaharṣaṇam'—What is wonderful and thrilling in the dialogue? It is generally mentioned in the scriptures, that a man can follow a spiritual path and attain salvation, by renouncing the world. People in common, have the same belief that a person, having renounced the world, and by becoming a recluse, can attain salvation. But, according to the gospel of the Gītā, a man can attain salvation by making proper use of the circumstances, he is placed in. The circumstances may either be the sweetest, and the most favourable or the bitterest and the most unfavourable, like massacre in war, they can lead to salvation.* The reason is, that attachment to the world, is the cause of one's birth in good and evil wombs (Gītā 13/21). Proper use of circumstances, is the means to root out, that attachment

*A man can attain salvation under all circumstances through non-attachment. In fact it is non-attachment to the world which leads to salvation. This non-attachment can be developed by any means as that of the Discipline of Action or Knowledge or Devotion. But it is the attachment which is the stumbling block to salvation. When attachment is renounced, aversion also disappears. When a man becomes free from attachment and aversion, he attains salvation, because liberation from them is called salvation.

In fact a man is emancipated but he has assumed (accepted) that he is bound. As soon as he abandons this assumption, he becomes free.

i.e., he who performs his duty, being free from attachment and aversion, is easily set free, from bondage (Gītā 5/3). This is something wonderful in this dialogue.

The Lord, having incarnated, disclosed his identity and asked Arjuna to take refuge in Him. This disclosure of His supreme secret, causes Sañjaya's hair to stand on end and thrills him with bliss.

Appendix—In the Gītā the term 'mahātmā' (the exalted Soul) has been used only for devotees. Here Sañjaya has addressed Arjuna as 'mahātmā' because he regards Arjuna as a devotee. The Lord has also declared 'bhakto'si me' viz., 'O Arjuna! thou art My devotee'.



Link:—A striver, feels grateful to a person by whom he is guided, in the spiritual sphere. Therefore, in the next three verses, Sañjaya feels obliged to Vedavyāsa.

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ ७५ ॥

vyāsaprasādācchrutavānetadguhyamaham param
yogaṁ yogeśvarātkṛṣṇātsākṣātkathayataḥ svayam

By the grace of Vyāsa, I come to hear this supreme and most secret Yoga, direct from Kṛṣṇa Himself, the Lord of Yoga, declaring it. 75

Comment:—

'Vyāsaprasādāt śrutavān'—Sañjaya was very much delighted, after hearing the dialogue between Lord Kṛṣṇa and great souled Arjuna. This supreme secret, was heard by him, by Vyāsa's grace. The Lord Himself addressing Arjuna, declares that He will speak to him His supreme word from a desire to do him good (10/1); He asks him, to listen again to His supreme word, the most secret of all, as he is very dear to him (18/64); He truly promises that

he will come to Him, for he is dear to Him (18/65); He asks him not to grieve, as He will release him from all sins (18/66). Sañjaya could get this golden opportunity of listening to the Lord's secret gospel, only by Vyāsa's grace.

'*Etadguhyaṃ paraṃ yogam*'—This gospel of the Gītā, is the supreme and the most secret Yoga, because it has been imparted by the great Lord of all Yogas. The eternal affinity of the embodied soul, with the Lord is Yoga. In order to realize that union, a striver, has to practise the Disciplines of Action and Knowledge etc. This set of Yogas (Disciplines), described in the Gītā, has been called the scripture of the Yoga (*yogaśāstra*).

'*Yogeśvarātkṛṣṇātsākṣātkathayataḥ svayam*'—Sañjaya's joy knew no bound. Therefore overwhelmed with delight Sañjaya declares that he has heard this Yoga (Gospel), direct from Lord Kṛṣṇa, Himself declaring it. What was the need to Sañjaya to use the five words '*Yogeśvarāt, Kṛṣṇāt, Sākṣāt, Kathayataḥ and Svayam*' here? Sañjaya by using these five words, wants to say that he has not heard this dialogue, by way of tradition or through any other person, but he has heard it direct from the holy lips of the Lord Himself.

Appendix—Arjuna said to the Lord '*tvatprasādat*' viz., 'by Your grace' (18/73), while Sañjaya feeling obliged to Vedavyāsa here says, "*vyāsaprasād*" viz., 'by the grace of Vyāsa'. The Lord by His grace bestowed upon Arjuna the divine eye while Vyāsajī by his grace bestowed upon Sañjaya the divine eye.



राजसंस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

rājansan̄smṛtya san̄smṛtya san̄vādamimamadbhutam
keśavārjunayoḥ puṇyaṃ hṛṣyāmi ca muhurmuḥuḥ

O, King, as I repeatedly recall this dialogue, wondrous and

sacred; of Keśava (Kṛṣṇa) and Arjuna, I am thrilled with joy, again and over again. 76

Comment:—

'Rājansaṁsmṛtya saṁsmṛtya saṁvādamimamadbhutam keśavārjunayoḥ puṇyaṁ hr̥ṣyāmi ca muhurmuḥuḥ—Sañjaya says to Dhṛtarāṣṭra, that the dialogue between Lord Kṛṣṇa and Arjuna, is so wonderful and thrilling, that it can lead a man to salvation, even when engaged in the horrible activity of killing people, in a war. Remembering this dialogue Sañjaya, rejoices again and again, by thinking that a man can attain salvation, under all circumstances.

This dialogue is a, unique one. Though Lord Kṛṣṇa and Arjuna, lived together for a long time, yet there was never such a wonderful and thrilling conversation, between them. When Arjuna was puzzled with regard to his duty, on the one hand, he did not want to fight, due to his attachment to the family and on the other hand, as a member of the warrior class, it was his first and foremost duty to fight. When a person does not adhere to a belief, he becomes confused finding himself restless.* Arjuna was in a dilemma.

It was his restlessness, which enabled him to be attracted towards the Lord. It was because of his inclination, exclusive devotion and curiosity, that the Lord having forgotten His supremacy, was so much engrossed in love for Arjuna, that He disclosed the most profound and the supremely secret, gospel of the Gītā to him. No one, can describe the merit of this dialogue.

Appendix—The dialogue between Lord Kṛṣṇa and Arjuna is full of so much profound and secret truth which has neither

* These days people don't seem to be curious and restless to know the reality about God and the world because they are satisfied with the transitory mundane pleasures, prosperity, praise and honour etc. They are so much engrossed in them that their restlessness to know the reality is suppressed.

been mentioned in a treatise nor has been narrated by any exalted soul in his spiritual discourse. This is a very singular dialogue between the Lord and His devotee. Such clear facts are available neither for study nor for listening. In this dialogue it is mentioned that even such a horrible activity as war can lead a man to salvation. This dialogue explains that a man of every Varṇa (order of life), Āśrama (stage of life) and Sect etc., under every circumstance, can attain salvation. Therefore this dialogue is very marvellous—‘saṁvādamimamadbhutam’. When this dialogue is so unique, then how much unique it will be, if the gospel of this dialogue is translated into practice!

The gospel preached by Lord Kṛṣṇa is very wonderful*, and the Lord preached the gospel of the Gītā by getting established in Yoga†, so how wondrous and singular this gospel should be! The political speech delivered by Lord Kṛṣṇa in the Kauravas assembly was so singular that hermits and sages went there to listen to His speech‡; then this Gītā is the spiritual dialogue. In Śrīmadbhāgavata also when Uddhavajī perceived that the Lord

* vācaṁ tām vacanārhasya śikṣākṣarasamanvitām
aśrauṣamahamīṣṭārthāṁ paścāddhṛdayahāriṇīm

(Mahābhārata, Udyoga. 59/17)

Sañjaya said—‘After that I listened to the gospel of Lord Kṛṣṇa Who is well-versed in conversation, whose each and every word was educative. That gospel presented the derived import and attracted the mind.’

† dharmārthasahitā vācaḥ śrotumicchāma mādḥava
tvayocyamānāḥ kuruṣu rājamadhye parantapa

(Mahābhārata, Udyoga. 83/68-69)

Paraśurāmajī said :—O Mādḥava, scorcher of the enemies! We want to listen to the speech delivered by You, which dealt with the topic pertaining to ‘Dharma’ (righteousness) and ‘Artha’ (money matters) in the assembly of Kauravas and other kings.

‡ na śakyaṁ tanmayā bhūyas tathā vaktumaśeṣataḥ
paraṁ hi brahma kathitaṁ yogayuktena tanmayā

(Mahābhārata, Āśva. 16/12-13)

Lord Kṛṣṇa said, “It is beyond My control (power) to repeat the entire gospel in the same form. At that time I, being established in Yoga, described the Supreme Reality.”

answered the questions in a very singular manner, then he put thirty-five questions altogether (Śrīmadbhā. eleventh canto, nineteenth chapter, twenty-eighth to thirty-second verses).

‘Hṛṣyāmi ca muhurmuḥuḥ’—Sañjaya could never get a chance to listen to such facts pertaining to actions, knowledge and devotion any other where, therefore Sañjaya was thrilled with joy again and again after listening to this dialogue.

Sañjaya knew the Lord in reality. When Dhṛtarāṣṭra asked Sañjaya about it, Sañjaya answered—

**māyām ca seve bhadraṁ te na vṛthā dharma mācare,
śuddha bhāvaṁ gato bhaktyā śāstrād vedmi janārdanam.**

(Mahābhārata, Udyoga. 69/5)

O King! may you live happily! I am never fraudulent. I don’t indulge in hypocrisy. My heart has been purified by God’s devotion; therefore I know Lord Kṛṣṇa in reality as He is mentioned in the scripture.

Thus first Sañjaya knew Lord Kṛṣṇa in reality, by studying the scripture; but afterwards he knew Him in reality, having directly heard the dialogue between Him and Arjuna.



तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।

विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥ ७७ ॥

**tacca saṁsmṛtya saṁsmṛtya rūpamatyadbhutaṁ hareḥ
vismayo me mahān rājan hṛṣyāmi ca punaḥ punaḥ**

And recapitulating again and again, that most wonderful cosmic form of Hari (Keśava), great is my astonishment, O, King; and I am overwhelmed and thrilled with joy over and over again. 77

Comment:—

‘Tacca saṁsmṛtya saṁsmṛtya rūpamatyadbhutaṁ hareḥ vismayo me mahān rājan hṛṣyāmi ca punaḥ punaḥ’—In the preceding verse, Sañjaya declared the dialogue between Lord

Kṛṣṇa and Arjuna to be wonderful, while here he declares His cosmic form, to be the most wonderful. Why? The reason is, that the dialogue can be studied even now but His cosmic form cannot be beheld now.

In the ninth verse of the eleventh chapter Sañjaya called Lord Kṛṣṇa the great Lord of Yoga, while here he declares that remembering again and again that most wonderful form of Hari (Kṛṣṇa), great is his astonishment. It is natural to be astonished, beholding the cosmic form of the Lord of Yoga. Further Lord Kṛṣṇa, revealed to Arjuna His cosmic form out of compassion, while Sañjaya was able to behold that cosmic form, by great sage Vyāsa's grace.

Though the Lord revealed, His cosmic form to mother Kausalyā, when he incarnated as Rāma, to mother Yaśodā and also to Duryodhana etc., in the assembly of the Kauravas. When He incarnated as Lord Kṛṣṇa, yet those cosmic form were not so terrifying and wonderful as that was seen by Sañjaya, because in the latter form, principal warriors were rushing head-long into the Lord's fearful mouth, set with terrible tusks and some were seen stuck between His teeth with their heads crushed. In the latter form, it was seen that both the armies were being slaughtered. Remembering such a wonderful form of Lord Kṛṣṇa, Sañjaya was thrilled with joy, again and again and he declared, that it was only by great sage Vyāsa's grace, that he could behold His cosmic form.

Appendix—The Lord revealed to Arjuna His Cosmic Form which was within limits. Had Arjuna not been confused with fear, the Lord would have revealed His Cosmic Form in more details. But Sañjaya was wonder-struck after beholding even that Cosmic Form.

Sañjaya first knew the glory of the Lord, having studied the scripture; then he listened to the wondrous dialogue between Lord Kṛṣṇa and Arjuna; and then he beheld the most wonderful Cosmic

Form of Lord Kṛṣṇa. It means that the dialogue between the Lord and Arjuna was more wondrous than what he had studied in the scripture; and more wonderful than the dialogue, was His Cosmic Form. Therefore Sañjaya has mentioned the dialogue as wonderful—‘saṁvādamimamadbhutam’ (18/76) and the Cosmic Form as very much wonderful—‘rūpamatyad bhūtam’.



Link:—At the beginning of the Gītā, Dhṛtarāṣṭra indirectly wanted to ask the consequences of the war i.e., he wanted to know, whether his sons or those of Pāṇḍu, would win. Sañjaya answers the question in the next verse.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ
tatra śrīrvijayo bhūtirḍhruvā nītimatirmama

Wherever, there is Kṛṣṇa, (the Lord of Yoga) and wherever, there is Arjuna, (the wielder of the bow); there rest prosperity, victory, glory and righteousness; such is my conviction. 78

Comment:—

'Yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ'— Sañjaya says to Dhṛtarāṣṭra, addressing him as the king, that where there is Lord Kṛṣṇa the protector, the adviser of Arjuna, the Lord of all Yogas, possessing great power, prosperity, learning and wisdom; and where there is Lord Kṛṣṇa's obedient and loving friend, Arjuna, the archer, there are prosperity, victory, glory and righteousness—such is his conviction.

When Lord Kṛṣṇa bestowed upon Arjuna, divine vision, Sañjaya addressed Him as 'Mahāyogeśvaraḥ' (the great Lord of Yoga). Now reminding Dhṛtarāṣṭra, of the same great Lord of Yoga, he uses the term 'Yogeśvaraḥ' (the Lord of Yoga). The Lord is the inspirer, who inspires archer Arjuna, who is obedient to Him.

The Lord has been called the Lord or the great Lord of Yoga, because He is the master of all Yogīs. He possesses, all virtues such as omniscience, prosperity, beauty and gracefulness, naturally in a bondless quantity. These virtues, are eternal and axomatic. All virtues culminate in Him.

When the war was declared, Bhīṣma was the first to blow his conch to declare the war, on behalf of Kaurava-army. It was proper on his part to do so, because he was the chief commander. But on behalf of Pāṇḍava-army, it was Lord Kṛṣṇa, the chariot-driver Who declared the war, by blowing the conch. From the worldly point of view, the Lord was only a charioteer. So what right had He to declare the war, by blowing a conch? But he did it and nobody resented it. It means that He was the chief of the Pāṇḍava-army, while Arjuna stood next to Him. So here Sañjaya mentions their names, in order to show their importance.

Throughout the gospel of the Gītā, the Lord addressed Arjuna as 'Pārtha' thirty-eight times, more than any other name. Similarly Arjuna has addressed the Lord as Kṛṣṇa nine times, more than any other form of address. Thus the term 'Pārtha,' is more loving to Lord Kṛṣṇa, while the term 'Kṛṣṇa' is more loving to Arjuna. Therefore, while concluding the Gītā Sañjaya, also uses these two terms.

'Tatra śrīrvijayo bhūtirdhruvā nīrmatirmama'—Wealth, splendour and prosperity, are included in the term 'Śrī'. Where there is Lord Kṛṣṇa, the husband to the goddess of wealth, there wealth is naturally in abundance.

The term 'Vijaya', denotes Arjuna, as well as bravery and valour etc. Where there is valorous Arjuna, there such characteristics, as heroism and vigour etc., naturally prevail, as these are the characteristics of members of the warrior class.

Similarly, where there is Lord Kṛṣṇa, the Lord of Yoga, there are glory, nobility, influence, competence and such other virtues; and where, there is righteous Arjuna, there are morality,

righteousness and firm policy etc. The fact is, that all virtues, such as prosperity, victory, glory and righteousness etc., are always present in Lord Kṛṣṇa, as well as, in Arjuna. This division has been done according to predominance of the virtues, of the two. Otherwise, all divine traits, such as prosperity, gracefulness, modesty, generosity and beauty etc., are naturally found, in boundless quantity, in both of them.

Saṅjaya answers the question of Dhṛtarāṣṭra, which he asked indirectly, by declaring that the victory of Pāṇḍu's sons, is certain without any doubt.

ज्ञानयज्ञः सुसम्पन्नः प्रीतये पार्थसारथेः ।
अङ्गीकरोतु तत्सर्वं मुकुन्दो भक्तवत्सलः ॥
नेत्रवेदखयुग्मे हि बहुधान्ये च वत्सरे ।
संजीवनी मुमुक्षूणां माधवे पूर्णतामियात् ॥



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे मोक्षसन्न्यासयोगो नामाष्टादशोऽध्यायः ॥ १८ ॥
om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrīkṛṣṇārjunasaṁvāde mokṣasannyāsayogo
nāmāṣṭādaśo'dhyāyaḥ

Thus with the words Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the Supreme, the science of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this the eighteenth chapter (discourse) is designated:—

'The Yoga of Liberation by Renunciation'.

This discourse has been designated as 'Mokṣasannyāsayoga,' because in this discourse there is predominance of the description of devotion, in which even liberation or salvation, is renounced.

Words, letters and Uvāca (said) in the Eighteenth Chapter

(1) In the chapter in 'Athāṣṭādaśo'dhyāyaḥ, there are three

words, in 'Arjuna Uvāca' etc., there are eight words, in verses, there are nine hundred and eighty-nine words and there are thirteen concluding words. Thus the total number of the words, is one thousand and thirteen.

(2) In this chapter in 'Athāṣṭādaśo'dhyāyah' there are seven letters, in 'Arjuna Uvāca' etc., there are twenty-five letters, in verses there are two thousand, four hundred and ninety-six letters and there are forty-eight concluding letters. Thus the total number of the letters, is two thousand, five hundred and seventy-six. Each of the verses in this chapter, consists of thirty-two letters.

(3) In this chapter the term 'Uvāca' (said) has been used four times—'Arjuna Uvāca' twice, Śrībhagavānuvāca' once and 'Sañjaya Uvāca' once.

Metres Used in the Eighteenth Chapter

Out of the seventy-eight verses, of this chapter, in the first quarters of the twelfth, forty-sixth and fifty-second, verses 'ma-gaṇa' being used there, is 'ma-vipulā' metre; in the first quarter of the twenty-third, thirty-second, thirty-seventh, forty-first, forty-fifth, fifty-sixth and seventieth verses 'na-gaṇa' being used there, is 'na-vipulā' metre; in the first quarter of the thirty-third, thirty-sixth, forty-seventh and seventy-fifth verses 'bha-gaṇa' being used there, is 'bha-vipulā' metre; in the third quarter of the thirteenth verse 'ma-gaṇa' being used there is 'ma-vipulā' metre; in the third quarter of the twenty-sixth verse 'ra-gaṇa' being used there is 'ra-vipulā' metre; in the third quarter of the thirty-eighth and sixty-fourth verses 'na-gaṇa' being used there is 'na-vipulā' metre; in the first quarter of the forty-ninth verse 'ma-gaṇa' being used there is 'ma-vipulā' metre, while in the third quarter 'bha-gaṇa' being used there is 'bha-vipulā' metre. The remaining fifty-nine verses have the characteristics of right 'pathyāvaktra' Anuṣṭup metre.



APPENDIX ONE

Bird's-Eye View on the Gītā

The eighteenth chapter of the Gītā, is the gist of the whole Gītā, and all the topics discussed in the previous seventeen chapters have been summed up here. In this chapter, there are three important points which need attention—(1) A topic, which has been touched upon in brief in other chapters, has been discussed in detail, in this chapter, (2) a topic, which has been examined in detail in other chapters, has been concluded here, briefly and (3) topics dealt with in other chapters, have been elucidated in a different manner in this chapter.

In the gospel of the Gītā there is particular reference to two disciplines about which the Lord has mentioned thus, "This has been presented to you from the view-point of Jñānayoga; now hear the same from the stand point of Karmayoga" (2/39) also. "Two courses of spiritual discipline were enunciated clearly by Me to the world, in the past—the discipline of knowledge to the discerning and the discipline of action to, the people of action" (3/3). Arjuna, at the beginning of the eighteenth chapter, puts a question to the Lord, to understand the reality about the two disciplines. So reference to disciplines has been concluded, in the eighteenth chapter, either in brief, or in detail or in a different manner, as necessary.

The subject of devotion, which has been dealt with specially from the seventh to the twelfth chapters is a secret of the Lord's heart, is totally different from the other two disciplines and is unique. In the discipline of devotion, a devotee depends only on God and is dedicated only to Him. The Lord concludes the gospel, commending persons to depend on Him or surrender to

Him, or taking refuge in Him.

From the thirty-ninth verse of the second chapter upto the end of the second chapter, and also in the third chapter, there is predominant description of the discipline of action. In the sixty-first verse of the second chapter, the term 'Matparaḥ' has been used for "dependence on God", which has been described in a little more detail in the thirtieth verse of the third chapter. Thus there is also some description of devotion, with the discipline of action. In the fourth chapter, the Lord while mentioning how the discipline of action was handed down from generations, describes the divine character of His birth and activities and then the discipline of action, while explaining that His actions are models for others. In the fifth chapter, there is a comparative discussion on the two disciplines and finally the Lord briefly defines devotion and concludes the chapter. Thus the discipline of action discussed from the second chapter to the end of the fifth chapter, has been explained in a different way from the fourth to the twelfth verses, of the eighteenth chapter.

The discipline of knowledge, dominated by discrimination, is examined from the thirteenth to the twenty-sixth verses of the fifth chapter, and from the nineteenth to the thirty-fourth verse of the thirteenth chapter, has been interpreted in a differently manner from the thirteenth to the eighteenth verses of the eighteenth chapter.

The allotted (obligatory) duty mentioned in the eighth verse of the third chapter, has been expounded in detail, from the forty-second to the forty-eighth verses, of the eighteenth chapter.

The discipline of devotion detailed from the seventh to the twelfth chapter has been touched upon briefly and in a different manner, from the fifty-sixth to the sixty-sixth verse, of the eighteenth chapter.

The description of the four social orders, which is given in brief, in the thirteenth verse of the fourth chapter has been

amplified from the forty-first to the forty-fourth verse of the eighteenth chapter. Here (in 18/41—44) it can also be assumed as the conclusion of the innate faith, mentioned in the first and the second verse of the seventeenth chapter.

While describing the discipline of knowledge, the Lord declares that all actions are performed by nature and its modes (*guṇa*) (3/27, 13/29). He also states that the seer perceives no agent, other than the modes (14/19). He in addition explained that the senses move among the sense-objects (5/9) etc. The same topic has been developed further, from the thirteenth to the eighteenth verses of the eighteenth chapter in brief, and in a different way.

The modes of nature have been described from the fifth to the eighteenth verse, of the fourteenth chapter, and from the twentieth to the fortieth verse, of the eighteenth chapter in detail, differently.

Meditation on God, described in detail in the sixth and the eighth chapters, has been described in brief and differently from the fifty-first to the fifty-third verses of the eighteenth chapter. Here (in 18/51—53) this topic can be regarded as the conclusion of twenty virtues of the discipline of knowledge, described from the seventh to the eleventh verse of the thirteenth chapter.

Saṅjaya, has in brief concluded his recital, in the seventy-eighth verse of the eighteenth chapter, the divine glories of the Lord, from the eighth to the twelfth verse of the seventh chapter, the sixteenth to the nineteenth verse of the ninth chapter, the twentieth to the thirty-eighth verse of the tenth chapter and from the twelfth to the fifteenth verse of the fifteenth chapter.

The Lord's Cosmic-Form, described in the eleventh chapter has been concluded by Saṅjaya in the form of a recollection, in the seventy-seventh verse of the eighteenth chapter.

The faith, described in the thirty-first verse of the third chapter, in the thirty-ninth verse of the fourth chapter and the third verse of the seventeenth chapter, has been summarised by the Lord in

brief, in the seventy-first verse of the eighteenth chapter.

The duties of a member of the warrior class, included from the thirty-first to the thirty-eighth verse of the second chapter has been described in brief, in the forty-third verse of the eighteenth chapter.

The fact, that all living creatures act according to their own nature, as mentioned in the thirty-third verse of the third chapter, has been enlarged in the fifty-ninth and the sixtieth verse, of the eighteenth chapter, conclusively.

Infatuation or dejection are described from the thirty-first verse to the forty-sixth verse of the first chapter, and ended in brief in the seventh, the sixtieth, the seventy-second, and the seventy-third verses, of the eighteenth chapter.

The marks of a man of steadfast wisdom (stable in mind), are described from the fifty-fifth to the seventy-second verse of the second chapter, and topic concluded in the tenth and the eleventh verses, of the eighteenth chapter.

The topic of remembrance of God, at the time of one's death, is dealt with in the fifth verse of the eighth chapter, in the fifty-seventh, the fifty-eighth and the sixty-fifth verses, of the eighteenth chapter, and the Lord assures man of his help.

Divine traits, described in the first three verses of the sixteenth chapter, have been defined differently from the forty-second to the forty-fourth verse, of the eighteenth chapter.

Demoniac traits, described earlier, from the seventh to the twentieth verse of the sixteenth chapter, have been explained in brief in the sixty-seventh verse of the eighteenth chapter, when the Lord points out the marks of a person unqualified for listening to the gospel of the Gītā.

The knowledge-sacrifice (Yoga) achieved through the study of sacred books, as against sacrifice of wealth etc., described in the twenty-eighth verse of the fourth chapter, has been concluded,

in the seventieth verse of the eighteenth chapter.

The Lord from the eleventh to the thirtieth verse of the second chapter, exhorts Arjuna not to grieve about death, when the soul does not die. The same topic has been concluded in the sixty-sixth verse of the eighteenth chapter when the Lord exhorts Arjuna not to grieve by the words, 'mā śucaḥ' after surrender to God.

Thus, the eighteenth chapter is the gist or quintessence of the Gītā. If we contemplate over this chapter seriously, we come to know the core and essence of Gītā.

The Vedas are the gist of all the scriptures, the Upaniṣads the gist of the Vedas, the Gītā the gist of the Upaniṣads and the most profound secret, of surrender to God (refuge in God) for man's salvation described in the sixty-sixth verse of the eighteenth chapter, is the core of the Gītā.



APPENDIX TWO

Methods of Recitation of the Gītā

It is a man's nature that when he performs an act with great interest, he is dedicated to it and absorbed in it; yet he cannot identify himself with prakṛti (Nature) and its evolutes, (objects and pleasures etc.,) because he is always different from them. But, if he remains absorbed in chanting the Lord's name, in thinking of Him and in meditating on His principles (teachings), he is identified with Him, because then he is one with Him. Therefore, when a devotee recites His name, thinks of Him and studies the sacred books, such as the Gītā, the Rāmāyaṇa and the Bhāgavata etc., he would be absorbed in them. The method of the recitation of the Gītā is given hereunder:

In order to recite the Gītā, there should be a seat of Kuśa grass, or of a woollen cloth or of sack cloth and then a person facing the east or the north, should sit on it.

At the beginning of the recitation of the Gītā, the following sacred text (verses) should be recited—

"Om asya śrīmadbhagavadgītā mālā mantrasya bhagavān vedavyāsa ṛṣiḥ, anuṣṭup chandaḥ, śrī kṛṣṇaḥ paramātmā devatā', aśocyānanvaśocastvaṁ prajñānvādāṁśca bhāṣase iti bījam, sarvadharmān parityajya māmekaṁ śaraṇaṁ vraja iti śaktiḥ, ahaṁ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ iti kilakam."

The explanation of this text is as follows:—

As there are many beads in a rosary or flowers in a garland, so are the verses recited by the Lord, like the beads of the rosary of the Gītā. The first seer to understand the significance of these verses, was divine Vedavyāsa—'Om asya śrīmadbhagavadgītā

mālā mantrasya bhagavān Vedavyāsa ṛṣiḥ'.

There is much use of the metre 'anuṣṭup' (a verse of thirty-two letters in Saṁskṛta), in the Gītā. The Gītā begins with this metre, (Dharmakṣetre.....) and the gospel also begins with and, (Aśocyān anvaśocastvaṁ.....) ends with the metre (Yatra yogeśvaraḥ...), the same metre. The gospel also begins (Aśocyānanvaśocastvaṁ) and ends with it (sarvadharmānparityajya). The metre used is 'anuṣṭup'.

Lord Kṛṣṇa, who is the Supreme Goal, to be attained by all human beings is its God (Lord).

The gospel is preached to the ignorant, and they deserve the same gospel, Arjuna is also talking about righteousness but he is grieved because of attachment (infatuation) to his family. So his mind is confused, with regard to his duty. Therefore, he takes refuge in the Lord and prays to Him to instruct him what is decidedly good for him. So, in order to remove his grief, the Lord starts preaching the gospel of the Gītā, which is the seed of the Gītā—'aśocyānanvaśocastvaṁ.....bījma'.

Self-surrender to God (refuge in God), is the quintessence of all spiritual disciplines and all gospels, because no other discipline is as easy, excellent or powerful, as taking refuge in Him. So it is best for a man to take refuge in Him, by renouncing dependence on all other spiritual disciplines—'sarvadharmān-parityajya.....śaktiḥ'.

The Lord promises that He will liberate the being, who takes refuge in him, from all sins. The Lord could never deviate from this promise, as it is a 'Kīlaka' (a pivot)—aham tvā sarvapāpebhyo...kīlakam.

Thus after reciting the text 'Om asya śrīmadbhagavadgītā mālā mantrasya.....iti kīlakam', the activity of 'Nyāsa' (touch of hands and fingers together; and of heart, known respectively as 'Karanyāsa' and 'Hṛdayādinyāsa') should be performed. The significance of this activity of 'Nyāsa' is explained as follows:—

In the scriptures it is mentioned that a devotee should worship

gods and study the sacred books to becoming divine viz., by being pure and holy. That divinity, purity or holiness is embraced by vesting the holy texts, in the body and its parts (any). The holy text or the hymn, which is to be recited, should be absorbed by the devotee in the body. This is known as 'Nyāsa' (Nyāsa of hands and his fingers and Nyāsa of the heart).

Karanyāsa (Touch of hands-fingers)

Karanyāsa, means the touch of the ten fingers together or the touch of both the palms together or the touch of the outer surfaces of the hands together, in reciting the sacred text—

(1) 'Nainam chindanti śāstrāṇi nainam dahati pāvaka ityaṅguṣṭhābhyām namaḥ'—By reciting this sacred text, the thumbs should be in touch, together.

(2) 'Na cainam kledayantyāpo na śoṣayati māruta iti tarjanibhyām namaḥ'—By reciting this sacred text, the forefingers of the two hands should be in touch, together.

(3) 'Acchedyo'yamadāhyo'yamakledyo'śoṣya eva ca iti madhyamābhyām namaḥ'—By uttering this sacred text, the middle fingers should be touched together.

(4) 'Nityaḥ sarvagataḥ sthāṇuracalo'yaṁ sanātana ityanāmikābhyām namaḥ'—By reciting this sacred text, the ring-fingers should be touching together.

(5) 'Paśya me pārtha rūpāṇi śataśo'tha sahasraśa iti kaniṣṭhikābhyām namaḥ'—By uttering this sacred text, the little fingers should be touched together.

(6) 'Nānāvidhāni divyāni nānāvarṇākṛtīni ca iti karatala-karaprṣṭhābhyām namaḥ'—By reciting this sacred text, the palms and the outer surfaces of the two hands should be in touch.

Hṛdayādinyāsa (Touch of the heart etc.)

Hṛdayādinyāsa means touch of the heart etc., with the five fingers of the right hand, on reciting the sacred text—

(1) 'Nainam chindanti śaṣṭrāṇi nainam dahati pāvaka iti hṛdayāya namaḥ'—on uttering this sacred text, the heart should be touched with five fingers of the right hand.

(2) 'Na cainam kledantyāpo na śoṣayati māruta iti śīrase swāhā'—on uttering this sacred text, the forehead should be touched, with the five fingers of the right hand.

(3) 'Acchedyo'yamadāhyo'yamakledyo'śoṣya eva ca iti śikhāyai vaṣaṭ'—on reciting this sacred text the tuft of hair on the top of the head should be touched with the five fingers of the right hand.

(4) 'Nityaḥ sarvagataḥ sthāṇuracalo'yaṁ sanātana iti kavacāya hum'—on reciting this sacred text, the left shoulder should be touched with the five fingers of the right hand while the right shoulder with the five fingers of the left hand.

(5) 'Paśya me pārtha rūpāṇi śataśo'tha sahasraśa iti netratrāyāya vausaṭ'—on reciting this sacred text, both the eyes and the middle part of the forehead (where the third eye of wisdom is supposed to be) should be touched with the front part of the five fingers of the right hand.

(6) 'Nānāvidhāni divyāni nānāvārṇākṛtīni ca iti astrāya phaṭ'—on reciting this sacred text the right hand should first be taken to the back of the head from the left hand side, and then should be brought to the front side of the head, from the right hand side and should clasp the left palm with the forefingers and the middle finger of the right hand.

After 'Karanyāsa' and Hṛdayādinyāsa', one should utter the text—'Śrīkṛṣṇapṛityarthe pāṭhe viniyogaḥ' viz., 'I want to recite the Gītā only to please God.'

There are three methods of the recitation of the Gītā, 'śṛṣṭikrama' (from the beginning to the end), 'samhāarakrama' (from the last verse of the eighteenth chapter to the first verse of the first chapter) and 'sthitikrama' (from the first verse of the sixth chapter, to the last verse of the eighteenth chapter and then

from the last verse of the fifth chapter to the first verse of the first chapter). A celibate may recite the Gītā, through śrṣṭikrama, a renouncer, through sarīhārakrama, and a householder, through sthitikrama. But it is not a hard and fast rule. The recitation of Gītā, in whatever way done, is always beneficial.

The Gītā recited with 'Samputa' (recitation of a verse at the beginning of each verse), with 'Samputa vallī', (recitation of a verse two times at the beginning of each verse) and without 'Samputa'. Any verse can be selected as 'Samputa'. In recitation with 'Samputa' the verse of 'Samputa' is first recited and then the verse of the chapter. Again, the verse of the 'Samputa', is first recited, then the verse of the chapter is recited. Again the verse of the 'Samputa' is recited and then the second verse of the chapter. This process should continue. This is done either from the beginning to the end of the Gītā or from the end to the beginning (from the first verse of the first chapter to the last verse of the eighteenth chapter or vice versa). In 'Samputa Vallī' recitation of the verse selected as 'Samputa' is recited two times. If the Gītā is recited with 'Samputa' or with 'Samputa Vallī', uncommon power is gained. If the gospel of the Gītā is specially reflected upon, the heart is purified, peace is attained and the devotee becomes qualified for God-realization.

The Gītā is also recited without the recitation of the verse of 'Samputa'. A striver can recite all the eighteen chapter either everyday; or nine chapters the first day and the remaining nine chapters the next day; or six chapters each day for three days; or three chapters each day for six days; or two chapters each day for nine days. If he wants to recite the whole Gītā in fifteen days, one should recite one chapter each day, from the first date to the eleventh date, on the twelfth date he should recite the twelfth and the thirteenth chapters, on the thirteenth date he should recite the fourteenth and fifteenth chapters, on the fourteenth date, the sixteenth and the seventeenth chapters

and on the fifteenth date, the eighteenth chapter. If there is an increase or decrease of date, in the fortnight according to the Hindu calendar, the sixteenth and the seventeenth chapters, can be recited for two days or the seventh and the eighth chapters, both, can be recited, in one day only.

If a striver has learnt the whole Gītā by heart, he should recite the first verse of all the eighteen chapters, then the second verse of all the eighteen chapters and then the third verse of all the chapters and so on. Thus he should recite the whole Gītā. Similarly he can recite the last verse of all the chapters beginning from the last chapter to the first and then the last one verses of all the chapters from the last chapter, to the first. Thus he should recite the whole Gītā from the last chapter, to the first chapter.



आरती

जय भगवद्गीते, जय भगवद्गीते ।
हरि-हिय-कमल-विहारिणि सुन्दर सुपुनीते ॥ जय० ॥
कर्म-सुमर्म-प्रकाशिनि, कामासक्तिहरा ।
तत्त्वज्ञान-विकाशिनि विद्या ब्रह्म परा ॥ जय० ॥
निश्चल-भक्ति-विधायिनि, निर्मल, मलहारी ।
शरण-रहस्य-प्रदायिनि सब विधि सुखकारी ॥ जय० ॥
राग-द्वेष-विदारिणि, कारिणि मोद सदा ।
भव-भय-हारिणि, तारिणि परमानन्दप्रदा ॥ जय० ॥
आसुर-भाव-विनाशिनि, नाशिनि तम-रजनी ।
दैवी सद्गुण दायिनि, हरि-रसिका सजनी ॥ जय० ॥
समता-त्याग सिखावनि, हरि-मुख की बानी ।
सकल शास्त्रकी स्वामिनि श्रुतियोंकी रानी ॥ जय० ॥
दया-सुधा बरसावनि मातृ कृपा कीजै ।
हरि-पद-प्रेम दान कर अपनो कर लीजै ॥ जय० ॥

॥ Shri Hari ॥

Terminology (Glossary)—according to Hindi alphabet

		Chapter-Verse
adhidaiva	Brahmā, the creator	8-1
adhibhūta	perishable world	8-1,4
adhiyajña	Lord Viṣṇu	8-2,4
ananya (cetāḥ)	exclusive (mind)	9-22
aparā (Prakṛti)	lower (Nature)	7-5
avyakta	unmanifest	2-25, 8-18,20,21; 12-5
avyabhicārinī	unswerving	13-10, 18-33, 14-26
aśraddadhānaḥ	faithless	4-40
asaktarī	unattached	9-9, 13-14
asat	unreal	9-19, 11-37, 13-12, 17-28
asammūḍhaḥ	undeluded	5-20, 10-3, 15-19
asvargyam	excluding-heaven	2-2
ahaṅkāra	egoism	3-27, 16-18, 18-53, 59
ātmā	Self (soul)	6-5,6; 7-18, 9-5, 10-20, 13-32
ādideva	Primal Deity	11-38
ābrahmabhuvanāt	upto the world of Brahmā (the creator)	8-16
āsuri	demoniac	16-5
āstikyam	belief in God	18-42
icchā	desire	13-6
indriyasya	sense	3-34
iṣṭaḥ	beloved (worshipped)	18-64 (18-70)
īśvaraḥ	the Lord	4-6
uccaiḥśravasam	Indra's vehicle, the king of horses	10-27

		Chapter-Verse
ucchiṣṭam	refuse	17-10
udāsīnaḥ	unconcerned (indifferent) (neutral)	12-16, 6-9
uparamate	quietude	6-20
uśanā	Śukrācārya, the learned preceptor of the demons	10-37
ṛk	One of the four Vedas, a collection of the aphorisms of sacred formulas	9-17
ṛddham	affluent (rich, prosperous)	2-8
ṛṣayaḥ	sages, holy men	5-25, 10-13
ekākṣaram	One syllabled	8-13
airāvataṃ	Indra's elephant, born at the time when the ocean was churned	10-27
Om̐	sacred one syllabled Aum, Brahma (the Absolute)	8-13, 17-23, 24
On̐kāra	sacred one syllabled Aum, Brahma (the Absolute)	9-17
karmanāḥ	action	3-1, 9; 4-17, 14-16, 18-7, 12
karmaphale	fruit of action	4-14
karmabandhanaḥ	bound by action	3-9
karmayogam	Discipline (path) of Action	3-7
karmasaṅgena	attachment to action	14-7
karmasaṅgrahaḥ	constituents (basis)	18-18
kāma-krodha	desire (lust)-anger	16-12
kārya-karaṇa-	effect, instrument and	
kartṛtve	agent	13-20
Kuntībhōjaḥ	Kuntī's brother	1-5
Kuntīputraḥ	Kuntī's sons (Arjuna, Bhīma & Yudhiṣṭhira)	1-16

		Chapter-Verse
kurukṣetre	land of the Kurus (Kuru family)	1-1
kṣatriyāḥ	a warrior (a member of the warrior class)	2-32
kṣaram	perishable	15-18
kṣetra	field (body) (Nature)	13-1
kṣetrajña (Kṣetrī)	knower of the field (Soul) (Spirit)	13-1
gatiṁ	end	6-37
gatiḥ	ways	4-17
gatī	path	8-26
gandharva	Gandharvas are celestial singers & musicians	11-22
gāṇḍivam	Arjuna's bow	1-30
gāyatrī	most important of all the metres contained in the Vedas (The Vedas have emanated from it)	10-35
guṇa	modes (attributes) of Prakṛti (Nature)	3-28, 29
guṇasaṅgaḥ	attachment to the modes	13-21
guṇātītaḥ	rise above (transcend) the modes of nature	14-25
guruḥ	teacher (preceptor)	11-43
gṛhastha	householder	
cāturvarṇyam	fourfold caste (order)	4-13
citraratha	the most prominent celestial singer	10-26
cekitānaḥ	A Yādava (a member of the Yādava family who fought on the side of the Pāṇḍavas)	1-5

		Chapter-Verse
chandasāmaham	of the metres (Vedic verses)	10-35
jātidharmāḥ	caste religious rites (traditions)	1-43
jītasāṅgadoṣā	victorious over the evil of attachment	15-5
jītātmā	subdued the self (body etc.)	18-49
jīteṅdriyaḥ	subdued the senses	5-7
jīvabhūtaḥ	having become a soul	15-7
jīvaloke	in the world of life	15-7
jñāna	knowledge (through the study of scriptures)	6-8
jñānacakṣuṣaḥ	eye of wisdom (knowledge)	15-10, 13-34
jñānatapasā	penance of wisdom (knowledge)	4-10
jñānadīpena	lamp of wisdom (knowledge)	10-11
jñānayajñena	knowledge sacrifice (wisdom-sacrifice)	9-15
jñānayogena	path (Discipline) of Knowledge	3-3
jñānī	man of wisdom (wise)	7-16, 17, 18
jyotiṣāṁ	among lights (luminaries)	10-21
tattvadarśinaḥ	the wise (seers of truth)	4-34
tattvavittu	knower of truth	3-28
tattvam	true nature (truth or essence)	18-1
tapasā (tapaḥ)	penance (austerity)	(7-9)
tapasviṣu	ascetics	7-9
tamasāḥ	darkness of ignorance	8-9
tamasā	darkness	18-32
daivī	divine	7-14, 16-5
daivīm	divine	9-13, 16-3, 5

		Chapter-Verse
dravyayajñāḥ	wealth-sacrifice	4-28
drupadaputreṇa	Dhṛṣṭadyumna, the son of Drupada	1-3
droṇam	name of the teacher of the Pāṇḍavas	2-4, 11-34
dvandvaḥ	dual	10-33
dvandvātīto	free from the pairs of opposites	4-22
dvijottama	best of the twice-born	1-7
dhanurdharaḥ	wielder of the bow	18-78
dharmakṣetre	holy field (field of righteousness)	1-1
dharme	pious traditions (pious conduct)	1-40
dharmam	duty	2-33
dharmyāmṛtam	immortal wisdom (law or doctrine)	12-20
dhātā	supporter	9-17
dhārtarāṣṭrasya	(Duryodhana) the son of Dhṛtarāṣṭra	1-33
dhyānaṁ	meditation	12-12
namaskuru (namah)	bow down, prostrate	9-34, 18-65
narake	hell	1-44, 16-16
(narakasya)	hell	16-21
navadvāre	nine gates (two ears, two eyes, two nostrils, mouth, genital organ, anus)	5-13
naṣṭātmānaḥ	ruined soul	16-9
nāmayajñaiḥ	sacrifice in name	16-17
nityayuktasya	always absorbed (even steadfast)	8-14
nityasannyāsī	perpetual renouncer (ascetic)	5-3

		Chapter-Verse
nidrālasya	sleep, indolence,	
pramādottham	heedlessness	18-39
nidhānam	store house	9-18
nibaddhaḥ	bound	18-60
nimittamātram	merely an instrument	11-33
niyatamānasah	subdued (controlled) mind	6-15
niyatātmabhiḥ	person of steadfast mind	8-2
tāmasah (tāmasī)	mode (nature) of ignorance	8-9,13-17,14-16,17; (17-2, 18-32, 35)
tejah	glory (splendour)	7-10, 10-36, 15-12
tejah	vigour	16-3, 18-43
tyaktasarvapa-	giving up all	
rigrahaḥ	possessions	4-21
tyāgaḥ	renunciation (relinquishment)	16-2, 18-4,9
tyāgī	relinquisher	18-11
traiguṇya	three modes (attributes)	2-45
traividya	knowers of the three Vedas	9-20
dakṣiṇāyanam	six months of the southern	
	passage path of the Sun	8-25
dambho	hypocrisy (ostentation)	16-4
dayā	compassion	16-2
darpaḥ	arrogance	16-4
dānam (dāna)	charity (gift)	10-5,16-1,17-7, 20-22, 25; 18-5, 43
divyāḥ	divine	10-16,19
dirghasūtrī	procrastinating	18-28
durbuddheḥ	evil minded	1-23
durmatih	man of perverse under-	
	standing	18-16
duḥkhaṇayayaḥ	sources of pain	5-22
duḥkhālayam	abode of pain	8-15
dr̥dhaniścayaḥ	unshakable in determination	12-14

		Chapter-Verse
dr̥ḍhavrātāḥ	firm resolve	7-28
devadeva	God of gods	10-15
devayajāḥ	worshippers of gods	7-23
devarṣiḥ	celestial sage	10-13
dehabhṛtā	embodied being	18-11
dehavadbhiḥ	by the embodied	12-5
dehī	the embodied	2-22,30; 5-13,14-20
daityānām	among demons	10-30
daivaḥ	the divine	16-6
niṣṭhā	firm state of discipline	3-3
nistraiguṇyo	free from the three	
	attributes (modes)	2-45
niḥśreyasakaraḥ	lead to salvation	5-2
niḥspṛhaḥ	free from thirst for enjoyment	2-71
nīti	righteousness (firm or	
	wise policy)	10-38, 18-78
naiṣkarmyasiddhiḥ	the Supreme State consisting	
	in freedom from action	18-49
naiṣkarmyam	actionlessness	3-4
naiṣkṛtikāḥ	malicious	18-28
naiṣṭhikīm	everlasting (final)	5-12
nyāyām	right	18-15
nyāsaḥ	renunciation	18-2
pañavānaka-	tabors, drums, cowhorns	1-13
gomukhāḥ		
paradharmāḥ	duty of another	3-35
paramātmā	the Supreme spirit (God)	6-7, 13-22, 31; 15-17
parameśvara	Lord Supreme (Supreme	
	Lord)	13-27
pitarāḥ	manes	1-34, 42
purāṇaḥ	ancient (primeval)	2-20, 11-38
puruṣaḥ	self (soul)	15-17

		Chapter-Verse
prakṛtiḥ (mūla)	Nature (Primordial Matter)	7-4, 9-10, 13-20, 18-59
prajāpatiḥ	the creator (Brahmā)	3-10
praṇipātena	prostration (humble reverence)	4-34
prapadye	take refuge	15-4
Prabhuḥ	Lord	5-14, 9-18, 24
pramādaḥ	heedlessness (negligence)	14-13
prayāṇakāle	at the hour of death	7-30, 8-2,10
pralaya	dissolution, annihilation	7-6, 9-18, 14-14,15
pravṛttiḥ	activity	14-12, 15-4, 18-46
prasaktāḥ	addicted	16-16
prasāda	placidity (Serenity or purity) of mind	2-64,65
prāṇāpāna	inging and outgoing life-breaths	4-29, 15-14
prāṇāyāma	breath restraint	
pretān	gnomes	17-4
phaḷa (hetavaḥ)	(seekers after) fruit (reward)	2-49
badhyate	bound	4-14
bahudaṁṣṭrākārālaṁ	many terrible tusks	11-23
buddhiḥ	mind, intellect (intelligence)	2-39, 41,44,52, 53,65, 66
brahma	the Absolute (God)	4-24
brahmacaryam	celibacy	8-11, 17-14
brahmanirvāṇam	beatitude of God (Brahmic bliss)	2-72, 5-24,25,26
brahmabhūtaḥ	identified with Brahma (the Absolute)	5-24, 18-54
brahmabhūyāya	for becoming Brahma (the Absolute)	14-26, 18-53
brāhmaṇak- ṣatriyaviśāṁ	the three Varnas (castes) known as Brāhmaṇa, Kṣatriya and Vaiśya	18-41

		Chapter-Verse
brāhmī	Brahmic state (eternal state of beatitude of God)	2-72
bhaktaḥ	devotee	4-3, 7-21, 9-31
bhaktiḥ	devotion	13-10
bhagavan	the blessed Lord (Lord)	10-14,17
bhajatām	worshipping	10-10
bhāvaiḥ	things and feelings	7-13
bhūtānām	beings	4-6, 10-5, 20,22, 11-2, 13-15, 18-46
bhoktā	enjoyer, experiencer	9-24, 13-22
bhogaiśvarya- prasaktānām	attached to pleasures and prosperity (man embodied soul) is a fragment of God)	2-44
manaḥ (manasā)	mind	1-30,2-60,(3-6,7; 5-11,13)
madhyastha	mediator	6-9
manaḥprasādaḥ	cheerfulness of mind	17-16
manīṣiṇām	the wise (philosophers)	18-5,3; 2-51
mantraḥ	hymns	9-16, 17-13
maharṣayaḥ	sages	10-2,6
mahātmā	great soul	7-19, 11-50
mahābhūtāni	the five great (subtle) elements	13-5
mātrāsparśaḥ	sense-objects	2-14
māyā	divine illusion	7-14
mārgaśīrṣaḥ	a month of the Hindu calender	10-35
muktam (muktaḥ)	liberated	18-40,5-28,12-15, 18-71
muniḥ	sage	2-56, 5-6,28; 10-26
mumukṣubhiḥ	seekers of liberation	4-15
mūḍhaḥ (mūḍhāḥ)	deluded (ignorant)	7-25, 7-15, 9-11, 16-20

		Chapter-Verse
mṛtyusaṁsāra-	ocean of death bound	
sāgarāt	existence	12-7
mokṣam	liberation (salvation)	18-30
mohaḥ	delusion	11-1, 14-13, 18-73
maunī	(silent) he who thinks of God only	12-19
yakṣarakṣasām	genies and demons	10-23, 17-4
yajur	one of the four Vedas	9-17
yajñadānatapaḥ	sacrifice, gift, penance	18-3, 17-25
yatacittasya	disciplined (controlled) mind	6-19
yatacetasām	those who have subdued (controlled) their minds	5-26
yatavākkāya-	speech, body, mind	
mānasah	subdued (controlled)	18-52
yatātmavān	self-controlled	12-11, 14
(yatātmā)		
yantrārūḍhāni	mounted on a machine	18-61
yamaḥ	god of death	10-29, 11-39
yuktacetasaḥ	steadfast mind	7-30
yuktatamaḥ	most devout	6-47
yuktatamāḥ	most perfect (best versed) in Yoga	12-2
yuktaḥ	a Karmayogī (a Sāṅkhyayogī)	5-12, (5-8)
yuktātmā	established in god	7-18
yogakṣemaṁ	gain and security	9-22
yogabhraṣṭaḥ	He who has fallen (deviated from Yoga)	6-41
yogaḥ	equanimity (evenmindedness)	2-48
vijñāna	Wisdom (Self-realization)	6-8
vyaktayaḥ	manifest	8-18
vyavasāyātmikā	determinate (resolute) (one pointed)	2-41, 44
vyāsaprasādāt	by the grace of Vyāsa	18-75

		Chapter-Verse
vaiśya	trading class	18-44
vānaprastha	retired order	
śaṅkhaṁ	conch	1-12,13,14
śabdabrahma	the fruit of actions as the Vedas	6-44
śaraṇam	refuge	2-49,9-18,18-62,66
śarīravāṇma- nobhiḥ	body, speech, mind	18-15
śarīrastham	dwelling (seated) in the body	17-6
śāntiḥ (śāntim)	peace (tranquillity)	(2-70,71 etc.) 2-66, 12-12, 16-2
śāstravidhāno- ktam	said in the ordinance of the scriptures	16-24
śāstravidhi	ordinance of the scriptures	16-23
śuklakṛṣṇe	the bright and the dark	8-26
śūdrasya	one of the four Varṇas (caste) (service class)	18-44
śraddhā	faith	17-2,3
śradhāvān	man of faith	4-39
śreyah	salvation	1-31,2-5,7;3-2 etc.
ṣaṇmāsā (śuklaḥ)	six months of the northern path of the sun	8-24
ṣaṇmāsā (kṛṣṇaḥ)	six months of the southern path of the sun	8-25
saṅgaḥ	attachment	2-47, 62
sataḥ	real	2-16
samatā (samattvam)	equanimity (even-mindedness)	10-5, 2-48
samabuddhayaḥ (samabuddhiḥ)	alike, even-minded	12-4, 6-9
sarvagataḥ	all-pervading	2-24
sarvaguhyatamaḥ	most secret	18-64
sarvadehinām	all embodied beings	14-8
sarvadharmān	all duties	18-66

		Chapter-Verse
sarvabhutahite	seeking good (welfare) of all beings	5-25, 12-4
sarvaloka- maheśvaram	Great Lord of all the worlds	5-29
sarvasaṅkalpa- sannyāsī	renounced all thoughts of the world	6-4
sarvārambha- parityāgī	renounced doership in all actions	12-16, 14-25
savijñānam	with real knowledge of manifest Divinity-i.e., in the world there is nothing else besides the manifestation of God	7-2
savyasācin	Arjuna who could shoot arrows with his left hand also	11-33
sahajam (karma)	innate (duty)	18-48
saṅkarasya	confusion of castes	3-24
sannyāsa (sannyāsī)	renounced order (renouncer)	
sannyāsaḥ	renunciation	5-2, 6
sannyāsī	renouncer	6-1
sampadam	gift	16-3,4,5
sādhaka	striver (aspirant)	
sādhanā	spiritual practice or spiritual discipline	
sammoham	delusion	7-27
saṁsuddhakilbiṣaḥ	purified from sins	6-45
saṁsiddhim	highest perfection (God- realization)	3-20, 8-15, 18-45
saṁsparśajā	born of contact (with objects)	5-22
sāttvika	nature (mode) of goodness	17-11, 18-9, 26 etc.
sādhuh (sādhunām)	Saint (good)	9-30, (4-8)
sāṅkhyayogam	the Discipline (path) of	
(sannyāsa)	Knowledge	5-4

		Chapter-Verse
sāma	One of the four Vedas	9-17
siddhānām	Those who have attained perfection	7-3, 10-26
siddhiḥ (asiddhiḥ)	success (failure)	4-12, (2-48, 18-26)
sukṛtaduṣkṛte	good (virtue) and evil (vice)	2-50
sukhaduḥkhe	pleasure and pain	2-38
sudurācāraḥ	vilest sinner	9-30
suviruḍhamūlam	firm rooted	15-3
suhṛdam	disinterested friend (well-wisher)	5-29 (1-27)
suhṛnmitrāry-	well-wishers, friends,	
udāsīnamadhy-	neutrals, mediators,	
sthasdveṣya	hateful	6-9
sūkṣmatvāt	because of its subtlety	13-15
sūtaputraḥ	Kaṛṇa (Kaṛṇa was brought up by a charioteer)	11-26
saumadattiḥ	Bhūriśravā, the son of Somadatta	1-8
sthitaprajñasya	a man of steadfast (stable) wisdom	2-54,55
sthitadhīḥ	Do	2-54,56
sprhā	craving	4-14, 14-12
smṛtīvibhramāḥ	loss of memory	2-63
(smṛtibhramśād)		
svargaṁ	heaven	2-37
svādhyāyajñāna-	study of the scriptures and	
yajñāḥ	knowledge as sacrifice	4-28
harṣaśokānviṭaḥ	moved by joy and sorrow	18-27
hitakāmyayā	wishing welfare	10-1
hṛddeṣe	in the heart	18-61



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