Appendix—When the Self has affinity with kṣetra, evils such as desire, aversion; pleasure, pain etc., arise in kṣetrajña—'puruṣaḥ sukhaduḥkhānām bhoktṛtve 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)—'etatksetram'. It means that the Self is not identified with ksetra 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.

अमानित्वमदम्भित्वमिहंसा क्षान्तिरार्जवम्। आचार्योपासनं शौचं स्थैर्यमात्मिविनिग्रहः॥७॥ amānitvamadambhitvamahimsā kṣāntirārjavam ācāryopāsanam śaucam 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, aggreable 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.

'Saucam'—'Saucam', 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.

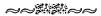
Remedy:—(1) People attached to worldly pleasures and prosperity, cannot have their determinate intellect, concentrated on God (Gītā 2/44). So a striver, should renounce this attachment, to worldly pleasures and prosperity.

- (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 'Sankalpa' (pursuit or projection of the mind). 'Sphuraṇā', is just like an image in the mirror, the mirror does not catch the image, while 'Sankalpa' 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॥

indriyārtheşu vairāgyamanahaṅkāra eva ca janmamṛtyujarāvyādhiduḥkhadoṣānudarśanam

Dispassion towards the objects of senses and absence of egoism; constant perception of evil and misery in birth, death, old age and disease. 8