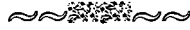


idol, he like a picture carries on the drama (pastime) of being motionless. If He doesn't remain immovable, how will His manifestation as an idol be proved? The Lord descended to this world as Rāma and Kṛṣṇa etc., and also as a fish and a tortoise etc. He carried on His pastime according to His Form. 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.