

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**