

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 sādharṃyamāgatāḥ' (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 ॥

**bhaktiā māmabhijānāti yāvānyaścāsmi tattvataḥ
tato mām tattvato jñātvā viśate tadanantaram**

Through devotion he comes to know Me in essence (tattva),