

‘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