

culminates in devotion. Therefore devotion and renunciation—both are highly good means.

Here the renunciation of the fruit of action should mean renunciation of the desire for the fruit of action. Desire is internal while renunciation of the fruit of action is external. Even when the fruit for action is renounced, the desire within may linger. Therefore a striver should aim at the renunciation of the desire for the fruit of action. When the desire is renounced, the striver is delivered from the wheel of birth and death. Salvation is not attained by renouncing things but it is attained by renouncing desires.



Link:—The Lord, out of the devotees who worship attributeless and formless Brahma, and those who worship God with attributes, declared the latter to be most perfect in Yoga, and ordered Arjuna, to follow the latter path. Then pertaining to the latter worship, He explained the four means of God-realization, from the eighth verse to the eleventh verse. Now in five groups, from the thirteenth verse to the nineteenth verse, He describes the marks of His loving devotees, who have attained perfection. In the first group, consisting of the thirteenth and the fourteenth verses, He mentions, twelve marks.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १३ ॥

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥

adveṣṭā sarvabhūtānāṃ maitraḥ karuṇa eva ca
nirmamo nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī
santuṣṭaḥ satataṁ yogī yatātmā dṛḍhaniścayaḥ
mayyarpitamano buddhiryo madbhaktaḥ sa me priyaḥ

He, who has no ill-will for any being, who is friendly

and compassionate to all, who is free from the sense of mineness and egoism, and is even-minded in pleasure and pain, forgiving, ever content, self-controlled, unshakable in determination, with mind and intellect dedicated to Me—a Yogī, My devotee, is dear to Me. 13-14

Comment:—

'Adveṣṭā sarvabhūtānām'—A person, can bear ill-will to another person, in two ways— (1) By creating, an obstacle, to the acquirement of something desirable, such as wealth, honour, praise etc. (2) By creating, undesirable objects, actions, persons and incidents etc. A devotee, bears no ill-will, in the least, to anyone, even though, they may act against his principles, become an obstacle to his progress and may harm him physically, economically or mentally as he beholds his own favourite Deity, abiding in them (Mānasa 7/112 b).

Not only this, but he beholds and feels the gracious sweet will of God, in the actions of those, who bear ill-will to him.

Every being (soul), is a fragment of God. So if a striver, bears ill-will to any being, it means that he bears, ill-will to God. Such a person bearing ill-will, to anyone can neither be identified with God, nor can he have exclusive devotion to Him. When a devotee becomes totally free, from ill-will, he can be fully devoted, to God. Therefore, a devotee is free from malice, for each and every being.

'Maitraḥ karuṇa eva ca'*—A devotee, is not only free from malice, for every being but he is also friendly and compassionate, to all beings, because he beholds that all beings are His manifestations. 'The Lord, is a disinterested friend of all beings' (Gītā 5/29), (Śrīmadbhāgavata 3/25/21). The Lord's

* The marks of a devotee described here are greater in number and also more singular than the marks of the liberated soul who has attained perfection by transcending the modes of nature (Gītā 14/22—25), 'Maitraḥ' (friendly) and 'Karuṇaḥ' (compassionate) these words have been used only here, not there.

nature, descends on His devotees and therefore, he is friendly and compassionate to all beings, without any selfish motive (Mānasa 7/47/3).

He is friendly, even to those who harm him, because he holds, that whatever is done, is meant for his welfare, by the sweet will of God. Moreover, he thinks that those who are harming him, deserve special respect, because they are destroying his past sin, by becoming an instrument.

Every striver, thinks and he should also think, that those who are doing wrong or those who harm him, are purifying him of the sins of the past. When even a common striver, is friendly and compassionate, to those who bear ill-will to him, a devotee who has attained perfection must be very much more friendly and compassionate, to them.

In the 'Pātañjalayogadarśana', four factors have been mentioned, to purify the mind.

'Friendship, to those who are happy, compassion to those, who are sad, a feeling of pleasure to those, who are virtuous, and indifference to those, who are sinners' (1/33).

But here Lord Kṛṣṇa, has included the four factors in two—friendship and compassion. It means, that a perfect devotee is friendly to the happy and the virtuous, and compassionate, to the sad and the sinful.

A striver, instead of being indifferent to a sinner should be compassionate to him, because the striver, who is suffering is being purified of his old sins by reaping fruit of his sinful actions of the past, while the sinner, who is inflicting pain on a striver, is committing a new sin. So, he specially deserves, compassion.

'Nirmamaḥ'—Though a devotee is naturally friendly and compassionate to all beings, yet he has no sense of mine, with anyone. It is mineness with beings, and objects, which binds him. He is totally free from a sense of mine, even with his

so-called body, senses, mind, and intellect. A striver, commits an error that he tries to be free from mineness with beings and objects, but he does not pay proper attention to the point, that he has to be free from mineness, with his body, mind, intellect and senses, also.

'Nirahaṅkāraḥ'—A person, has egoistic feelings by identifying, the self with the body and senses etc. If a devotee, has no egoism, but he realizes his true affinity for God, noble, divine and unique traits, are revealed in him. But he, knowing those traits (virtues) as divine, regards them as of God, not of his own. So, he becomes free from egoism.

'Samaduḥkhasukhaḥ'—A devotee, remains even-minded in pleasure and pain, favourable and unfavourable circumstances, without having attachment and aversion, for them.

Favourable and unfavourable circumstances, by making a man happy and sad, bind him. A devotee, knows of favourable and the unfavourable circumstances, but he remains even-minded, he feels neither happy nor sad.

'Kṣamī'—The Lord, in the thirteenth verse of this chapter, by the term 'Adveṣṭā', declared that His devotee does not bear any malice, towards those people who bear animosity, with him. Here, by the term 'Kṣamī', the Lord says that he is forgiving even to those, who do wrong to him without having the least desire, to punish them. He wants them not to be punished by God or anyone else, for the wrong done to him. This is an excellence of a devotee.

'Santuṣṭaḥ satatam'*—Generally, a being, is content in favourable circumstances, but he loses his calm, in undesirable circumstances. This contentment is not eternal, because he wants to derive satisfaction out of perishable persons and objects etc. He

* In the Bhāgavata there is description of such a man who is ever content. As a person wearing shoes has no fear of pebbles and thorns, so is a man, who is content ever and everywhere, happy without any trace of sadness.

(the self), being eternal can attain real and permanent contentment, only by realizing God, Who is eternal.

Having realized God, a devotee ever remains content, because he has neither disunion from Him, nor does he need the perishable world. Therefore, there is no reason for his discontent. It is because of contentment, that he does not attach importance, to any mundane being or object, in the least.*

The term 'Satatam', with the term 'Santuṣṭaḥ' shows, that a devotee ever remains content and that contentment never undergoes any change, nor is there any possibility, of any change in it. A perfect soul, always remains content, whether he has attained perfection through the paths of action, or knowledge or devotion.

'Yogī'—Here the term 'Yogī', stands for a devotee, who has realized God (who ever remains united with Him), through the path of devotion.

In fact, no person can ever be disunited from God. He, who has realized this fact, is a Yogī.

'Yatātmā'—He, who has fully controlled his body, including the mind, intellect and senses, is 'Yatātmā'. A God-realized devotee has not to control his mind, and intellect etc. These are naturally, under his control. So, in him there is no possibility of any evil, born of contact of senses, with sense-objects. In fact, the mind, intellect and senses should follow a right path. But, these deviate from the right path, because a person is attached, to the world. A devotee's mind, intellect and senses, remain under his control, because he is not in the least, attached to the world, and so his actions are exemplary.

The senses of virtuous and righteous persons, never deviate

* Saint Kabīra declares:—

All the riches in the form of cows, elephants, horses and jewels stand nowhere before the wealth of contentment.

from the right path. King Duṣyanta got attached towards Śakuntalā; so he had full confidence that she must belong to a Kṣatriya family, rather than a Brāhmaṇa. According to the poet Kālidāsa, in case of doubt, the inclination of a virtuous person, is testimony of the right path (Abhijñāna Śākuntalam 1/21).

How can, the mind, intellect and senses of a perfect devotee, deviate from the right path, when the senses of even, a righteous person do not deviate?

'Dṛḍhaniścayaḥ'—An enlightened soul, has a firm determination that the world has no independent existence, while God never ceases to be, and his affinity for Him is eternal. An ignorant person, considers the world as real, and attaches importance to it, while a perfect devotee, does not believe in the existence of the world, for him only, God exists.

In that firm determination, only existence of God, remains. Actually this determination is not of the intellect, it is of the self. But it is reflected, in the intellect.

Conceding the independent existence of the world and assuming affinity with it, doubt and contrary feeling arise in the intellect. Such intellect never becomes steady. The intellect, of a perfect soul remains without any doubt, while that of the ignorant remains, doubtful. The intellect of the ignorant, attaches value to the world and accepts its existence. But the intellect of a perfect soul does not accept existence of anything else, except God. His intellect is totally free from doubt and contrary feeling, and is steadfast, in God only.

'Mayyarpitamanobuddhiḥ'—When a striver resolves, that he has to realize God only, and he becomes God's (which he really is), his mind and intellect, are naturally dedicated to Him. Then, why should the mind and intellect of a perfect devotee, not remain dedicated to Him?

Naturally, a person's mind, is fixed on the object or person he loves, and his intellect is fixed, in the object or person he

considers, the best. For a devotee none is more loving and better, than God. So his mind and intellect are naturally, dedicated to Him.

'Yaḥ madbhaktaḥ sa me priyaḥ'*—God loves all, but a devotee loves only God. So according to His promise, "As men approach Me, so do I accept them" (Gītā 4/11), He loves devotees.

Appendix—In the Gītā the marks of a Karmayogī have been stated (2/55—72, 6/7—9), the marks of a Jñānayogī have been stated (14/22—25) and the marks of a devotee have been stated (12/13—19). But while stating the marks of a devotee, the Lord has declared—'adveṣṭā sarvabhūtānāṁ maitraḥ karuṇa eva ca'. The marks 'friendly' and 'compassionate' have been mentioned only in a devotee, not in a Karmayogī nor in a Jñānayogī. A Karmayogī and a Jñānayogī are equanimous but are not friendly and compassionate. But a devotee possesses the feelings of friendship and compassion from the beginning.

A devotee holds that all beings, being the fragments of entire-God, are none but God, then who should be at enmity, with whom should he be at enmity and why should he be at enmity?—'nija prabhumaya dekhahiṁ jagata kehi sana karahiṁ birodha' (Mānasa, Uttara. 112 b). For example a devotee loves Rāma, another Kṛṣṇa and the third one Śiva. In spite of their deities being different they can have oneness among themselves but all Jñānayogīs can never be so. If a devotee and a Jñānayogī happen to meet each other, the devotee will pay more respect to the Jñānayogī than the Jñānayogī will pay to the devotee. Therefore the mark of devotees has been mentioned—'sabahi mānaprada āpu amānī' (Mānasa, Uttara. 38/2).

* Lord Rāma declares that the entire universe is equally loved by Him because it has been created by Him. But those who having renounced their egoism and hypocrisy adore Him with mind, speech and action, they may be men, women or impotent persons are most loving to Him (Mānasa, Uttara. 87/4, 87 A).

At the beginning of the Rāmacaritamānasa, Goswāmī Tulasīdāsajī Mahārāja does obeisance to the wicked persons besides the gentle ones and does it with sincere feelings—‘bahuri bandi khala gana satibhāeṁ’ (Mānasa, Bāla. 4/1). Only a devotee can do so, a Jñānayogī can’t. Though a Jñānayogī does not bear malice to anyone in the least, yet naturally he remains indifferent and neutral. In the path of discrimination (knowledge), there is predominance of detachment (Vairāgya) and ‘Vairāgya’ (renunciation) is dry. Therefore though a Jñānayogī is not hard hearted, yet he seems hard hearted outwardly because of his dispassionate and indifferent nature.

He who takes joy from others is hard at heart and he who gives joy to others, is soft at heart. A Jñānayogī rejoices having attained salvation, so he remains hard at heart. But a devotee has the notion to give joy to others from the beginning, so he is soft at heart. A devotee bears no malice even to the enemy. A Jñānayogī is like father and a devotee is like mother, therefore a devotee is more compassionate than a Jñānayogī.

‘Eva’—This term means that a devotee is devoid of malice—not only this but he is friendly and compassionate also to others.

‘Nirmamo nirahañkāraḥ’—It is inevitable for every striver to be free from the sense of mine and egoism; therefore in the Gītā the Lord, in Karmayoga, Jñānayoga and Bhaktiyoga—all the three, has mentioned the strivers to be free from them—in Karmayoga ‘nirmamo nirahañkāraḥ sa śāntimadhigacchati’ (2/71), in Jñānayoga ‘ahañkāraṁ.....vimucya nirmamaḥ śānto brahmābhūyāya kalpate’ (18/53) and in Bhaktiyoga ‘nirmamo nirahañkāraḥ sama duḥkha sukhaḥ kṣamī’ (12/13). In this connection, a point needs special attention that in fact the self is free from the sense of mine and egoism. Egoism (I’ness) and sense of possession (mineness)—both are assumed in the Self, they are not real. Had they been real, we could have never been

free from the sense of mine and egoism and the Lord would have also not ordered Arjuna to be free from the sense of mine and egoism. But we can be free from the sense of mine and egoism, therefore the Lord states so.

In Karmayoga, first 'desire' is renounced, then a Karmayogī naturally becomes free from the 'sense of mine' and 'egoism' (Gītā 2/71). In Jñānayoga, first 'egoism' is renounced, then a Jñānayogī naturally becomes free from the 'sense of mine' (Gītā 18/53). In Bhaktiyoga, a devotee dedicates himself to God, then by God's grace, he naturally is freed from the 'sense of mine' and 'egoism'.

'Mayyarpitamano buddhiryo madbhaktaḥ sa me priyaḥ'—Here the expression 'mayyarpitamano buddhiḥ' stands for the person who has dedicated himself to God. When the self is dedicated, then mind and intellect are naturally dedicated. When the self is dedicated, then mind and intellect are naturally dedicated. When the self is dedicated, then nothing remains at all. The reason is that the self is primary (viz., of the first importance) while the body, mind and intellect etc., are of secondary importance. A devotee is a devotee first while as a human being he is second. When a devotee dedicates himself to God, his mind and intellect are also dedicated and then mind and intellect lose their independent existence but only God remains.

God is equally related with both prakṛtis—'parā' and 'aparā' but the self (parā) is not related with 'aparā'. The reason is that the self is superior to 'aparā prakṛti' and is a fragment of God. Therefore the self has affinity with God. The expression 'mayyarpitamanobuddhiḥ' means that the self should not assume the 'aparā prakṛti' (minds-intellect) as its own but should assume God as its own.*

God is knowledge-personified and is ever perfect in itself.

* Here within 'mana' (mind), 'citta' and within 'buddhi' (intellect), 'aham' (ego) should be included.

Therefore He has no hunger (inquisitiveness) for knowledge, but He has certainly a hunger for love. Therefore the Lord declares that the devotee, who has dedicated his mind and intellect to Him, is loving to Him. No one else at all can be loving to God besides such a devotee.

Suppose a Prince being the son of the King begs alms from others, it incurs displeasure of the king, similarly if the self, being a fragment of God and an embodiment of truth-knowledge-bliss solidified, cherishes desire of receiving something from the unreal, inert world, the abode of sorrows, it displeases God, it is unpleasant to God because it is much harmful for that being. Only the devotee, who entertains no such hope from anyone else besides Him and which involves his great welfare, is loving to Him—

eka bāni karunānidhana kī, so priya jākeṁ gati na ānakī.

(Mānasa, Aranya. 10/4)



Link—In the second group, consisting of the next verse, the Lord describes six marks of perfect (enlightened) devotees.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

yasmānnodvijate loko lokānnodvijate ca yaḥ
harṣāmarṣabhayodvegairmukto yaḥ sa ca me priyaḥ

He by whom no being gets agitated and who is not agitated by any being and who is free from joy, anger (envy), fear and perturbation, he is dear to Me. 15

Comment:—

'Yasmānnodvijate lokah'—A devotee beholds his most loving Lord, everywhere and in all. Therefore, all the activities undertaken by him, with his mind, speech and body are only, to please God (Gītā 6/31). Then, how can he agitate anyone?