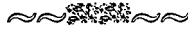


can never give birth, to a demoniac trait, because "the divine nature is deemed conducive to liberation" (Gītā 16/5). So, in this verse, the term 'Muktaḥ' (liberated or free) instead of 'Bhaktaḥ' (devotee), has been used because a devotee, ever remains free from all evils. The evil, of pride gives birth to several other evils, as all evils depend, on the evil of pride.

An enlightened devotee, does not even know, that he possesses any virtue. If he finds any virtues appearing in him, he regards it as God's, not, as his. Thus, having no pride of virtue, a devotee remains free, from all evils. God is loving to devotees, therefore devotees, are loving to God (Gītā 7/17).

Appendix—When a man cognises existence of any other entity besides God, then agitation, envy and fear etc., emanate. From the view-point of a devotee, there is no other existence besides God, then whom should he agitate, envy and frighten and why?—'nija prabhumaya dekhahim jagata kehi sana karahim birodha' (Mānasa, Uttara. 112 b).



Link:—In the third group, which consists of the next verse, the Lord describes six marks of, perfect devotees.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

**anapekṣaḥ śucirdakṣa udāsīno gatavyathaḥ
sarvārambhaparitāgī yo madbhaktaḥ sa me priyaḥ**

He, who has no expectation, is internally and externally pure, skilful, unconcerned and untroubled, renouncing all new action for pleasure and prosperity, he, My devotee is dear to Me. 16

Comment:—

'Anapekṣaḥ'—A devotee, considers God the noblest. He thinks that there is no greater gain, than God-realization. So, he is not in the least, attracted towards any worldly object. He is not

even attached to his so-called body, senses, mind and intellect, because he regards these as God's, as they really belong to Him. He is not even worried, how he will maintain his body. He is, totally free from desires.

A devotee, is not shaken even by the greatest sorrow, because he remains absorbed in the Lord's pastime, even in most unfavourable circumstances. He, does not desire favourable circumstances, of any kind.

Such a devotee, knows that all mundane objects are perishable, while he (the self), can never be separated from God. Having known this reality, he has no desire to acquire, these perishable objects.

It is not a rule, that by mere desire a man, can get necessary material for maintenance of life, and without having desire, he does not. He naturally, acquires necessary objects to maintain his body, because arrangement for necessary materials for the maintenance of the body, has already been made, by God. If he has keen desire to acquire any mundane objects, he creates an obstacle to the acquisition of objects, as desire does not spread and go to others. So, other people, are not inspired to offer such objects to him. It is generally seen, that no one wants to offer any object to those (thieves etc.,) who have a keen desire to acquire these. On the other hand, people want to offer objects to dispassionate ascetics and innocent children etc., who do not desire them. Arrangements are made, happily by others, for the maintenance of their bodies. It proves, that necessities of life are provided for those, who have no desire for them. Therefore, it is nothing but a folly, to desire required objects, because desire is an invitation to suffering. An enlightened devotee, does not even expect to maintain his body.

Some devout devotees, do not even desire, to behold God. They totally depend upon His sweet will and remain absorbed in Him, by thinking of His boundless grace. The Lord, follows

such devotees, so that the dust of their feet may touch Him so that He may be sanctified (Śrīmadbhā. 11/14/16).

A devotee, who adores God, to reap the fruit of devotion in the form of worldly objects, is really a devotee to the objects, rather than to God, as he desires objects, rather than God. But, He is so generous, that He accepts him as His devotee (Gītā 7/16), because he wants his desire to be fulfilled, by Him only. The Lord, shows not only this favour, but also changes seekers of wealth, such as Dhruva, into men of wisdom, having fulfilled their desire.

'Śuciḥ'—The body of a devotee, becomes very much pure, because he has neither egoism nor a sense of 'mine'. His mind also, becomes very pure, because his mind is free from attachment and aversion, pleasure and pain, desire and wrath and such other evils. Such a devotee, because of his external and internal purity, sanctifies other people who behold him, touch him, talk to him and think of him. Places of pilgrimage, sanctify all people, while devotees provide pilgrimage to those places, which places, are sanctified by a touch of their feet (but devotees are not proud of it). Such devotees, sanctify even the pure and they move from one place of pilgrimage to another, by making these as great places of pilgrimage (Śrīmadbhāgavata 1/13/10).

King Bhagīratha, says to Ganges:—"O mother, those who have renounced all mundane and spiritual desires, who having a disinclination; for the world, are calm in themselves, are devoted to Brahma (the Absolute), and purify the worlds, such saintly souls, will destroy all sins with their touch, because God Who destroys all sins, resides in their hearts."

'Dakṣaḥ'—'Dakṣaḥ' (clever) is he, who has attained the aim of this human life i.e., God-realization. The Lord, in the Śrīmadbhāgavata declares, "The limit of the wisdom of the wise and the skill of the skilful, consists in attaining the Imperishable and the Real, through this perishable and unreal, body" (12/29/22).

In fact, worldly skill is not real skill, it is a kind of a blot because it induces a man, to attach more importance to matter, which leads him to a downfall.

An enlightened devotee, is also skilful in mundane affairs. But, it is an insult to him if his skill in mundane affairs, is regarded as a touchstone of his progress, in the spiritual sphere.

'Udāsīnaḥ'—An enlightened devotee, remains indifferent, to whatever happens. He remains detached from all incidents and circumstances etc., in the same way, as a man standing on the top of a high mountain, is unaffected by fire or flood, on the earth. He remains alike, to a friend and a foe, from his heart though his dealings, outwardly may seem different. He is ever impartial, because he regards the entire universe including the body, as God's.

'Gatavyathaḥ'—He remains, free from affliction and worries. He is not troubled by favourable and unfavourable circumstances, attachment and aversion, pleasure and pain and such other, evils.

'Sarvārambhaparityāgī'—Performance of new actions for pleasure and prosperity, is known as 'Ārambha', such as accumulation of new articles and starting new business etc., to hoard money. A devotee, renounces all initiative in action, for pleasure and prosperity etc.

A person, who hankers after worldly pleasure and prosperity, and who is proud of himself because of his caste, creed, order of life, learning, intellect, ability, position and authority etc., is not a devotee. A devotee, is he who is devoted to God. He surrenders his body, senses, mind, intellect, actions and their rewards etc., to God, because He is their real owner. He regards prakṛti (Nature) and its evolute, as God's. Therefore, a devotee regards no one else, except God, as his. He, instead of performing actions for himself, performs these to please, God. He never performs action to gain wealth or property, comfort or luxury, honour or praise

etc. He does not perform any action, for pleasure or prosperity, because he has a true desire for God-realization.

'Yo madbhaktaḥ sa me priyaḥ'—The Lord, has so much of attraction, that a devotee is automatically attracted towards Him, and he becomes devoted to Him.

"The sages, who are satisfied in the self, and who out of wisdom, have renounced their affinity for matter (insentient), adore God, without expecting any reward, because He possesses such virtues which attract people, towards Him" (Śrīmadbhā. 1/7/10).

Now a question can arise, as to why all persons are not attracted towards God and become devoted to Him, if He has so much of attraction.

In fact, a person (the self) is naturally attracted, towards Him, because he is His fragment. But, it is because of his attachment to the body, senses, mind, intellect, family and worldly objects etc., that he has a disinclination for God, Whose fragment he is. God pervades everywhere, but He is not revealed to man, because of his attachment to sense-objects i.e., mundane pleasures. When a man, renounces his attachment to perishable pleasures, he is naturally attracted towards God, and becomes devoted to Him. The Lord, calls such a devotee who has an exclusive devotion to Him 'Madbhaktaḥ', and he is loving to Him.

Appendix—'Anapekṣaḥ'—A devotee has no expectation even for the so-called necessities of life. A devotee holds that 'All is God' and than what should he expect? 'śuci'—Even the vision, touch and the discourse of a devotee saint sanctifies others. Even the wind by contact with his body becomes pure.

Though a Jñānayogī, an exalted soul also possesses such purity, yet a devotee remains specially obsessed in the welfare (because of his friendly and compassionate nature) of all beings from the very beginning, so he is specially pure (holy). **'Dakṣa'**—A devotee is wise because he has achieved the aim of human life viz., for him nothing remains to be done, nothing remains to be

known and nothing remains to be attained.

‘Sarvārambha parityāgī’—This expression has also been used, for the person who has transcended the three guṇas, in the twenty-fifth verse of the fourteenth chapter ‘sarvārambha parityāgī guṇātītaḥ sa ucyate’. An exalted soul who has transcended the three guṇas, being free from the sense of doership, is ‘sarvārambhaparityāgī’ viz., he abandons all new undertakings for pleasure and prosperity. For a devotee nothing remains to be done at all for himself, then what activity should he do? He may undertake an activity but he remains free from attachment, desire for its fruit and any insistence on its doing etc., it may be undertaken or not, it does not make any difference to him. He remains equanimous in both the states.



Link:—The Lord, in the fourth group, which consists of the next verse, mentions the five marks of a perfect devotee.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥

yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati
śubhāśubhaparityāgī bhaktimānyaḥ sa me priyaḥ

He, who neither rejoices nor hates, neither grieves nor desires, and who has renounced attachment and aversion in good and evil, deeds, he who is thus devoted, is dear to Me. 17

Comment:—

‘Yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati’—There are four important demerits—(1) attachment, (2) aversion (hate), (3) rejoicing and (4) grief. An enlightened devotee, is free from these four evils. He realizes that the world, being perishable has no independent existence. He (the self), being a fragment of God, is imperishable. So, he instead of having his affinity, for the changing world, accepts his affinity for God, which is eternal.