

etc. When even the universe created by God is endless (limitless), how can a limit be set to God? Upto this day whatever has been thought of, whatever has been said, whatever has been written, whatever has been assumed about God, even if all this is combined, it remains incomplete about Him. Not only this even God Himself can't describe the full details about Himself, if He is able to describe it, how will He remain endless?



बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

balam balavatām cāham kāmārāgavivarjitaṁ
dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha

O Arjuna, I am the strength of the strong without their desire and passion; in beings, I am desire that is not in conflict, with virtue or scriptural injunction. 11

Comment:—

'Balam balavatām cāham kāmārāgavivarjitaṁ'—The strength, free from desire and attachment, utilized on noble and holy cause and sanctioned by scripture and saints, gets sanctified and therefore the Lord declares, "I am the strength of the strong, free from desire and attachment." This strength is acceptable.

Lord Kṛṣṇa Himself, has explained that the strength possessed of attachment and desire, should be abandoned (17/5) because it is a demoniacal trait. Similar, is the case with strength used in 16/14, 16/18 and 18/53. In 6/34, it has been used as an adjective for mind, and it is a demoniacal trait, because it also possesses, attachment and desire. Thus, such strength (power), is to be abandoned. But, strength free from desire and attachment, as explained in 7/11 as well as in 17/8, is sanctified strength, which is acceptable.

'Dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha'—"I am

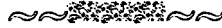
righteous passion approved by the scriptures." Desire, free from attachment and pleasure* is laudable, because it helps in producing offsprings and it remains under control of man. But sexual desire, possessed of attachment and pleasure, misguides a man, enables him to perform actions, against dictates of scriptures and leads him to afflictions, sins and degradation.

People who, by using birth-control methods, indulge in sexual intercourse for sensual pleasure, pave their way to hell. Men and women, in the true sense of the terms, are those who have the capacity to produce children, otherwise they are impotent. An eunuch, is not authorized to perform religious rites, such as religious sacrifice and offer water and food etc., to manes. A woman, is called a mother, because she gives birth to children, who call her mother. If the potentiality of generating children is destroyed, she no more deserves to be addressed as 'Mother'—a very venerable vocative. Therefore, strivers should have sexual desire to produce children, according to ordinance of the scripture, in order to lead a pious family life, or they should observe celibacy.

Appendix—The entire moving universe is born of passion. Therefore a man's passion not conflicting with righteousness and which is approved by the scriptures, is the manifestation of God. The Lord has already declared—"mattaḥ parataraṁ nānyatkiñcidasti" (7/7) (there is nothing else besides Me) and further He will declare—"ye caiva sāttvikā bhāvā" (7/12) (all entities born of sattva, rājasa and tāmasa are evolved from Me) and 'Vāsudevaḥ sarvaṁ' (7/19) (all is God). Therefore just as righteous desire is the manifestation of God, similarly unrighteous passion is also not different from God. Those who act being guided by unrighteous desires, pave the way to hells in the forms

* Here the desire stands for the desire of the householders sanctioned by the scriptures rather than the desire which has been mentioned as the most sinful in the thirty-seventh verse of the third chapter.

of God because hells are also God only. But the aim of the Gītā is not to lead a man to hell or to the cycle of birth and death but is to lead him to the attainment of salvation. The aim is ever for salvation or bliss, not for sufferings. No one wants pain (suffering). Arjuna has also entreated Lord Kṛṣṇa to tell him the highest good for him.* For example, words are good and also bad, but in grammar only the good words are reflected upon, because grammar etc., also aim at a man's salvation.



ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

ye caiva sāttvikā bhāvā rājasāstāmasāśca ye
matta eveti tānviddhi na tvahaṁ teṣu te mayi

Whatever entities are born of sattva (mode of goodness or purity), of rajas (mode of activity or passion) and tamas (the mode of inertia or ignorance), know them all, as evolved from Me; yet still neither I am in them, nor are they, in Me. 12

Comment:—

'Ye caiva sāttvikā bhāvā rājasāstāmasāśca ye'—It means, that in the entire universe, all the Guṇas (attributes of things and actions) evolve from God. He is the root, support, base and illuminator of all of these. Whatever, singularity is seen in the entire universe, that is the Lord's. So, a man should have inclination towards Him, rather than, towards the mode of goodness etc. This inclination towards God, will lead him to emancipation, while inclination towards the mode of goodness etc., will lead him to bondage.

Actually all the objects, attributes (modes) and actions, are

* 'yacchreyaḥ syānniścitaṁ brūhi tanme' (Gītā 2/7)

'tadekaṁ vada niścitya yena śreya'hamāpnuyām' (Gītā 3/2)

'yacchreya etayorekaṁ tanme brūhi suniścitaṁ' (Gītā 5/1)