

‘Susukham kartum’—It is very easy to practise because God is naturally attained. All is God— it needs no labour, it is mere acceptance. From the view point of Karmayoga, if the things, which are not ours but which are of others, are used in rendering service to others, what force is needed in it! From the view point of Jñānayoga, if we get established in the self, what force is needed! From the view point of Bhaktiyoga, if we surrender ourselves to God, what force is required! All these disciplines culminate easily.

‘Avyayam’—In fact this is the imperishable and final entity beyond which there is nothing else.



Link:—When it is very easy to practise and is also a sovereign science, why do people not avail themselves of it? The answer comes:

अश्रद्धाऽनाः पुरुषा धर्मस्यास्य परन्तप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

aśraddadhānāḥ puruṣā dharmasyāsya parantapa
aprāpya mām nivartante mṛtyusaṁsāravartmani

People devoid of faith in this Dharma, fail to reach Me, O oppressor of the foes, and they whirl in the path of the world of death i.e., they remain caught up in the recurring cycle of births and deaths. 3

Comment:—

‘Aśraddadhānāḥ puruṣā dharmasyāsya parantapa’—‘Dharma’, is of two types—‘Svadharmā’ and ‘Paradharmā’. Ever existent self is, ‘Svadharmā’, and nature and its evolutes, is ‘Paradharmā’. In the preceding two verses, the Lord promised to explain Knowledge with Realization, and eulogized it by assigning eight merits. This is mentioned here, as ‘Dharma’. People devoid of faith, are those, who are absorbed in worldly perishable things, by

regarding these as real.

What a wonder it is, that men have faith in bodies, families, wealth and property etc., which are kaleidoscopic and depend, on them! They do not reflect, how long they will remain with bodies, and how long those bodies will remain, with them. They should depend on the self, or on God.

'Aprāpya mām nivartante mṛtyusaṁsāravartmani'—The Lord says that He is present in all climes, times, things and persons and He is ever attained. Those who have faith in the mundane instead of attaining Him, whirl in the path of birth and death. If they are born, they have to die; if they die, they are to be born. To whatever species, they go, they assume affinity with those species. Actually their connection with those bodies, is constantly severing. This affinity, cannot last long. Such people, revolve in the path of the mortal world. Even after reaching higher regions, as the abode of Brahmā etc., they have to return (8/16,25; 9/21). It means, that there is rebirth, so long as they do not attain God.

The Lord, while using the expression 'Mṛtyusaṁsāravartmani', means that they revolve in the path of the mortal world. In the seventh verse of the twelfth chapter, the world has been called, an ocean of birth and death.

God by his grace, suspending the fruit of actions, bestows this human body, so that men may attain salvation. But, by seeing those who, by missing this golden opportunity for salvation, follow a cycle of birth and death. God pities them and repents His action because those fools, without attaining Him, descend into a still lower plane (Gītā 16/20).

'Aprāpya mām'—This expression, shows that a man has got a right to realize God. In the twentieth verse of the sixteenth chapter, also Lord Kṛṣṇa expresses His view that even a demoniac-natured man can, attain Him. So the Lord declares, "Even the vilest sinner, can become virtuous and secure, lasting peace" (9/30-31) and "Even the most sinful of all sinners, can cross all

sins by the raft of Knowledge" (4/36).

There was a city, surrounded by high walls, having an exit. A blind man with the help of a stick, wanted to grope his way out of the city. But, as soon as he neared the exit, he had an itching sensation. So, he began to scratch his skin, and he missed the exit, and went ahead. This routine continued, and he could not go out. Similarly, this soul revolves in heaven, hell and eighty-four lac forms of lives, but is unable to be liberated. So, the Lord by this grace, bestows this human body, so that he may be freed from the cycle of birth and death. But he suffers from itch, for pleasure, and by hankering after prosperity and pleasures, he dies and follows, the cycle of birth and death.

This soul is an eternal fraction of the Lord, and He is its real, abode. So, after attaining Him, there is no return, as has been declared in the Gītā, time and again: "One who knows My birth and activities divine, does not take birth again, but attains Me" (4/9); "Those who merge in Him, have no return" (5/17); "Those who attain the Supreme Abode, don't return" (8/21); "Having reached which, one never returns" (15/4); "Having reached which, men don't return" (15/6). The Śrutis, also declare the same.

An Exceptional Fact

Generally, people think that they are worldly, and so birth and death, is a natural process. But, it is perfectly wrong. A man is a fraction of God, and so he belongs to God's Abode. He is eternal and sentient, while the world is kaleidoscopic, perishable and insentient. So, he has no real affinity with the world, but he has assumed his affinity with it. The bodies, come back, again and again (8/19) while his self remains, the same.

He can never, have union, with the world and disunion from God. He may go to heaven, hell, eighty-four lac forms of lives, or through a human life, he cannot be separate, from God. But,

in other births, besides the human birth, he cannot recognize God, because his discrimination is not aroused. In this human life, he has got an opportunity to recognize Him, because He by His grace has bestowed upon him the power of discrimination, that he could recognize Him and attain Him. But it is very surprising and indeed shocking, that he instead of attaining Him, circulates, in the path of the mortal world.

We have come to this human world, to attain salvation. But, we get attached to bodies, families, wealth, property etc., which are not ours, and forget that we belong to God, and to His Abode. So, we think, that it is very difficult, to attain Him. The fact is, that it is very easy to attain Him, because He pervades everytime, everywhere, all things, men, incidents and circumstances etc., and all are, in Him. So, we are ever with Him and He is ever with us. We cannot be separate, from Him and He cannot be separate, from us.

It means, that we do not belong to this mortal world, and this mortal world (including men, things, bodies etc.,) does not belong to us. We are only God's, and only God is, ours.

Appendix—People devoid of faith in the glory of 'Jñāna' with 'Vijñāna' mentioned in the preceding verse, don't derive benefit from it but remain engrossed in perishable pleasures by attaching importance to them. Therefore they, instead of attaining God, follow the cycle of birth and death; having renounced the natural path of immortality, whirl in the path of death.

The expression 'aprāpya mām' means that in human body there was an opportunity to attain God. The man was in close vicinity to God-realization but devoid of faith, he, instead of attaining God, goes on whirling in the world. He instead of believing the ever present entity, believes in the unreal which does not stay even for a moment. His heart is so impure that he, having perceived the direct influence of God, has no faith in Him. As having perceived the direct benefit in the association

with the good and in loud chanting of the holy names of God etc., he is not specially engaged in them. At the sudden death of some near and dear one or in any other sudden sad occurrence, he develops temporary dispassion but does not remain constant in it. On 21st September, 1995 in the entire world the idols of Lord Gaṇeśa drank milk and the people saw this incident with their own eyes. But several people who regard themselves as intelligent (wise) didn't believe in this incident and contradicted it by the medium of newspapers and T.V. etc. In the assembly of Kauravas when Duḥśāsana made an effort to make Draupadī naked by pulling her Sārī, by God's grace there was a heap of Sārīs and Duḥśāsana's all efforts failed. Having seen such a miracle before their own eyes,, the Kauravas didn't come to their senses. Therefore those whose intellect is Tāmasika (of the nature of ignorance) and impure, they are not influenced by such unique incidents. They don't believe in such incidents. They see all things perverted (Gītā 18/32). Such people devoid of faith, by renouncing the path of immortality, follow the path of death in which there is nothing but death. They follow the path by which they may never attain God.

By being attached to aparā, a man whirls in the path of death. If he, instead of being attached to aparā, is attached to God, the master of that aparā, he will be liberated from the wheel of birth and death forever. A man can be liberated in this life and can even attain God's love (devotion) which is far superior to salvation. But having possessed such a high qualification, eligibility and competence, he follows the path of death. Therefore the Lord with pity utters—'aprāpya māṁ nivartante mṛtyusaṁsāravartmani' and 'māmaprāpyaiva kaunteya tato yāntyadhamāṁ gatim' (Gītā 16/20). It proves that now there is the golden opportunity to attain salvation. If a man himself is engaged in attaining salvation, then dharma, the scriptures, the exalted souls, the world and God—all help him.

