

the same (uniform), it is not kaleidoscopic.

Appendix—Within Jñānayoga and Karmayoga, devotion is not included but within devotion both Jñānayoga and Karmayoga are included (Gītā 10/10-11). So here the term 'adhyātmanityāḥ' may mean 'Jñānayoga' and the term 'vinivṛttakāmāḥ' may mean 'Karmayoga'.



Link:—The Lord in the next verse, describes the characteristics of the Eternal Goal (Abode) referred Which is attained by the devotees in the preceding verse.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥
na tadbhāsayate sūryo na śaśāṅko na pāvakaḥ
yadgatvā na nivartante taddhāma paramaṁ mama

Neither doth the sun illumine that (Eternal Goal), nor the moon, nor the fire; having gone thither, they (who reach there) return not; that is My Supreme Abode. 6

Comment:—

[The sixth verse, is the link between the fifth verse and the seventh verse. In this verse the Lord declares, that the Eternal Goal is His Abode, Which has identity with Him, in the same way as His fragment, the soul, has identity with Him. Therefore, the soul has also identity with that Abode (Eternal Goal), i.e., the soul, has eternal union with that Abode.

Though this verse, is closely related with the twelfth verse, yet it has been introduced here to link the fifth and the seventh verses. In this verse the Lord makes two important points (1) The sun etc., cannot illumine that Abode. The reason for it has been explained in the twelfth verse and (2) Those, who reach His abode do not return to the world (the cause has been explained by the Lord in the seventh verse of this chapter.)]

'Na tadbhāsayate sūryo na śaśāṅko na pāvakaḥ'—When,

is a fragment of God, So long as, it does not attain its source God, it cannot be liberated, from the cycle of birth and death. It attains real and permanent peace, only when it attains God, Whose fragment It is, in the same way, as water of a river gets lost after merging in an ocean, whose fragment it is. In fact, the self has its identity with God, but because of Its attachment with matter (which is assumed), it has to take birth in good and evil wombs.

Here the term 'Paramadhāma', stands both for the abode of God, as well as, for God. This Supreme Abode, is the embodiment of light. As the sun in spite of remaining fixed, at its particular position, pervades everywhere, in the form of light i.e., the sun and its light are one and the same, so are the Supreme Abode and all-pervading God, one and the same.

According to the beliefs of devotees, the same Supreme Abode, which is sentient, embodiment of knowledge, embodiment of light and embodiment of God, is known by different names, as Brahmaloka, Sāketaloka, Goloka, Devīdvīpa, and Śivaloka etc.

This imperishable Supreme Goal, pervades everyone, in the form of the self. So, all of us, dwell in that Supreme Goal, but we do not realize this fact, because of our identity with and attachment and desire, for the matter (body etc.,).

Appendix—We are fragments of God—'mamaivāṁśo jīvaloke' (Gītā 15/7). Therefore the Lord's Abode is also our abode. This is the reason that having attained that Abode, there is no return to this world. So long as we don't attain that Abode, we like a passenger, will go on wandering in several wombs and in several worlds and will not be able to stay anywhere. Even if we reach the Abode of Brahmā, the highest plane of existence, we have to return—'ābrahmabhuvanāḷlokāḥ punarāvartino'rjuna' (Gītā 8/16). The reason is that the entire universe is a foreign land, not our own land; it is the abode of others, not ours. Our roaming and going astray will come to an end only, when we reach our Real Abode.

Having attained the Lord's Supreme Goal (Abode), there is no return—this has been mentioned in the Gītā in the following three verses—

1. Yaṁ prāpya na nivartante taddhāma paramaṁ mama (8/21).
2. Tataḥ padaṁ tatparimārgitavyaṁ yasmingatā na nivartanti bhūyaḥ (15/4).
3. Yadgatvā na nivartante taddhāma paramaṁ mama (15/6).

The Lord in the path of knowledge has declared the state from which there is no return—'gacchantyapunarāvṛttim jñānanirdhūtakalmaṣāḥ' (Gītā 5/17), but in the path of devotion there is attainment of God's Supreme Abode—this is the speciality of devotion. In the Abode of God, love is specially relished.

The Supreme Goal can neither be illumined by 'ādhibhautika light' (sun, moon etc.), nor by 'ādhidaivika light' (eye, mind, intellect and speech etc.). The reason is that it is Self-effulgent. In it there is no distinction between the illuminator and the illumined.

In 'gatvā' there is 'gati', not 'pravṛtti' because the fragment naturally moves towards the whole, in it there is no 'pravṛtti'. 'Pravṛtti' is intentionally done while 'gati' is spontaneous and automatic.

'Gati' (motion) and 'pravṛtti' (activity)—'Gati' is natural which involves no labour, no effort and no doership. But 'pravṛtti' is unnatural, needs labour and effort and involves doership. There is 'pravṛtti', when the person has the egoistic notion but there is 'gati', when there is no egoism. Therefore 'gati' is towards the Self, while 'pravṛtti' is towards the non-Self. 'Gati' is towards God, while 'pravṛtti' is towards the world. 'Gati' is towards the sentience while 'pravṛtti' is towards the insentience. 'Gati' leads towards the limitless while 'pravṛtti' leads towards the limited. 'Gati' paves the way to independence while 'pravṛtti' paves the way to dependence. When a man hankers after pleasures and prosperity, there is 'pravṛtti' and when he provides comfort to others, there is 'gati'.

The origin of 'gati' is 'the real' while the origin of 'pravṛtti' is 'the unreal'. As the origin of the Ganges is Gaṅgotrī, if by keeping back the water of the Ganges, a dam is built which is of a greater height than the height of Gaṅgotrī, then naturally the water of the Ganges will flow back to its origin, Gaṅgotrī. Thus the flow of the Ganges towards its origin is 'gati'. Therefore there is 'gati' in two ways—to have a disinclination for the world (pleasures and prosperity) and to have an inclination to God Who is to be attained. If the assumption of the unattainment of the ever-attained Lord is wiped out, it is also 'gati' (motion) towards God. In 'gati' the assumed distance from God comes to an end and the real unity with God is revealed.

If a striver feels that his feelings and conduct are better than they were several years ago, this is a striver's 'gati'. In the 'gati', during the course of spiritual practice, there may be a subtle ego; but having attained salvation, the 'gati' that is there towards the ever-increasing love, is totally free from the subtle ego. The reason is that the more disinclination a man has for God, the more egoistic, he becomes. Even by getting established in the Self, the subtle ego may linger which is not an obstacle to salvation but it causes differences of opinions among philosophers. By becoming 'abhinna' (inseparable) or one with God, the ego is totally effaced.



Link:—In the preceding verse, the Lord declared, "That is My Supreme Abode, from which those who reach it, never return." In the next verse, He explains why the soul, Which is a fragment of God, and Which (like the Supreme Abode), has identity with Him, is unable to realize him.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥