

etc., the cause of his pleasure and pain, then attachment and aversion evolve. A man gets attached to the thing or person whom he thinks to be the cause of his pleasure and he has an aversion to the thing or person whom he regards as the cause of his pain. When attachment and aversion are wiped out, a man is easily liberated from the worldly bondage—‘nirdvando hi mahābāho sukhaṁ bandhātpramucyate’ (Gītā 5/3).

The Lord in the thirteenth verse of this chapter has also declared, “Deluded by these threefold modes (guṇas) of Nature, a being does not know Me.” Such deluded beings know neither the world nor God. Being engrossed in the world, a man can’t know the world, and by keeping distance from the Lord, a man can’t know the Lord. In fact a man knows the world by getting detached (separate) from the world and he knows God by identifying himself with Him. The world has no existence—this is the knowledge about the world. In fact the world which does not exist, which does not persist, what is the knowledge about it? The world exists—this assumption is ignorance.



Link:—In the previous verse, Lord Kṛṣṇa talked about beings, who are under delusion of the pairs of opposites. In the next verse, He talks about those, who have got over, the pairs of opposites.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

yeṣāṁ tvantagataṁ pāpaṁ janānāṁ puṇyakarmaṇām
te dvandvamohanirmuktā bhajante mām dṛḍhavrataḥ

But those men of virtuous deeds whose sins have been destroyed, being freed from the delusion of opposites, worship Me, with a firm resolve, in every way. 28

Comment:—

‘Yeṣāṁ tvantagataṁ pāpaṁ janānāṁ puṇyakarmaṇām te

dvandvamohanirmuktā bhajante mām dṛḍhavrataḥ'—The term 'Tu' (but), has been used to show the singularity of those who, being free from delusion, worship the Lord. Men of virtuous deeds, are those who have realized, that the only aim of human life, is God-realization. They have a firm determination to realize Him, during this human life, which has been bestowed upon them for God-realization, and not for sensual pleasures. It means, that determination is a better means, than oblation, charity and penance etc., for purification, because this determination is of one's own self, while actions such as oblation, charity etc., are bodily acts.

'Antagataṁ pāpam' means, that when a man has a firm determination, that he has to realize God, all his sins are rooted out, because disinclination for God, is the root of sins. The saints, have said that, there are one and a half sins, and one and a half virtues. Disinclination for God is one sin, and to be engaged in evil and immoral actions, is half. Similarly, inclination for God is one virtue, and engagement in good and moral actions, is half. When a man surrenders himself to God, all his sins perish.

Secondly, those people whose sole aim is God-realization, are virtuous because by having this aim, all their sins come to an end. Even if, because of past influences, any sin, is committed, God, Who dwells in their hearts, destroys that sin.

Thirdly, if a man determines sincerely, never to commit a sin, in future, his sins, perish.

'Te dvandvamohanirmuktā bhajante mām dṛḍhavrataḥ'—Men of virtuous deeds, being free from delusion of the pairs of opposites, worship God, with a firm resolve. This duality (pairs of opposites), can be of several kinds.

1. Whether they should be engaged in divine adoration for salvation, or in worldly affairs for welfare of this world.

2. Whether they should worship Lord Viṣṇu, the preserver, Lord Śiva, the destroyer, Goddess Durgā, God Gaṇeśa or the

Sun. Out of these five sects, which one should they follow?

3. Which of the following principles—dualistic, non-dualistic, special-non-dualistic, pure-non-dualistic etc., should they follow?

4. Which of the Disciplines—of devotion, knowledge, action and meditation etc., should they follow?

5. There are pairs of opposites like—favourable and unfavourable circumstances, pleasure and pain, attachment and aversion etc.

A man of virtuous deeds, being free from all spiritual and mundane dualistic delusions, worships God with a firm resolve.

If a man has only the aim of God-realization, all pairs of opposites, come to an end, if he follows any spiritual discipline, principle, sect or method. A striver, should follow any path, with exclusive devotion and without criticizing other paths. He should respect the followers of other paths, without regarding them as inferior to him, and without considering their sect inferior to his. So long as, a striver disregards, others' principles, religions and sects etc., he cannot realize God. Therefore, a striver on paying due regard to all sects, principles and methods, should follow his own path, with full faith and undivided devotion. By doing so, his dualism comes to an end.

It is human nature, that when a man lives in spiritual environment, he thinks that salvation, is a great achievement of life. But, when he lives in mundane environment, he attaches greater importance to worldly affairs, and secondary importance to, adoration for God, because he thinks that he has to perform action in order to get the necessities of life, and there is not much use for adoration.

Those whose only aim is salvation, without caring for worldly pleasure and pain, profit and loss, fame and defame, regard and disregard etc., are free from delusion, of the pairs of opposites.

'Dṛḍhavrataḥ' means, that the striver has a firm resolve to worship God, whether he is dualistic or non-dualistic, endowed with form or formless, two-armed or four-armed. He is not much concerned, about different forms etc.*

When a striver, follows spiritual discipline he is confronted with three questions: What is God like? What is the nature of soul? What is the nature of the world? The answer, is, 'God exists'. He is not much concerned, about where He lives and what He does etc. Similarly, about the soul it is enough for him, 'I am', and about the world it is enough, to know that it is to be renounced. It means, that a striver, by depending on God and having disinclination for the world, which is to be renounced, has a firm resolve to attain Him. By having a firm resolve, he becomes free from the delusion, of the pairs of opposites. The gist of all the philosophies, is to have an inclination for God, by having disinclination for the world.

Secondly, a striver has no knowledge about God, Who is attributeless and neither has he beheld God endowed with attributes. But he knows, that the world is perishing every moment, and assumes, that in the world, there is nothing besides God. By having this knowledge and assumption, he worships God with a firm resolve. Just like a chaste wife who is faithful to her husband, a man of virtuous deeds, by depending on God, worships Him.

An Exceptional Fact

It is mentioned in the scriptures, including the Gītā, and also in the utterances of saints, the sinners, have no inclination for God. This is a general rule. But sins cannot force a man to have disinclination for God, because he is a fragment of

* He, who protects the one who being afraid of the very strong fast running death-snake, takes refuge in Him, and being afraid of Whom even death is running, I take refuge in Him (Śrīmadbhā. 8/2/33).

God. Therefore, his purity may be veiled by sins, but cannot be destroyed. Therefore, even the vilest sinner, who worships Him with exclusive devotion, becomes virtuous (Gītā 9/31).^{*} Therefore, a man should never think, that his sins are obstacles to his adoration. Sins produce, unfavourable circumstances and then perish. If sins, had been obstacles to adoration, Lord Kṛṣṇa, would not have declared, "Even the vilest sinner, worships Me with exclusive devotion (Gītā 9/30). It means, that sins, are not obstacles to worship, the Lord. The sins of those who worship the Lord, with a firm resolve, surrendering themselves to Him, come to an end. So circumstances cannot be obstacles to adoration.

Men, having a desire for fruit of their virtuous actions, go to heaven, while the evil actions lead men to hell. But, God by His special grace, bestows the human body in between i.e., without forcing them to acquire the fruit of their actions. We have got this human life, for God-realization, so we should never be disappointed, as far as God-realization, is concerned.

This human life, is not meant for sensual pleasures. It is generally called a life for action. But, according to the principles and utterances of the saints, the only aim of this human life, is God-realization. Both the favourable and the unfavourable circumstances, are the means for God-realization. A striver, in favourable circumstances, should serve others, and in unfavourable circumstances, he should give up desire for favourable circumstances. By doing so, both types of circumstances, will become means for spiritual progress. In favourable circumstances, old virtues perish and there are also chances to be entangled, in sensual pleasures. But in unfavourable circumstances, old sins

^{*}In other lives besides the human life this is not a rule that the nature may be purified. By reaping the fruit of sinful actions in eighty-four lac forms of lives and in hells, sins are wiped out but nature does not improve. But in human life in spite of having sins a striver's nature can be purified. Sins result in unfavourable circumstances such as disease etc., while good company, spirituality and change of doership change a striver's nature.

perish, and a man becomes more alert, and careful in spiritual discipline. Therefore, saints value unfavourable circumstances, more than favourable ones.

Appendix—The greatest virtue is to turn one's face towards God because this is the root of all virtues.* But to turn away one's face from God is the most deadly sin, because this is the root of all sins. But the men whose sins have been destroyed viz., who having a disinclination for the world, have inclined to God, they being free from the duality of attachment and aversion, pleasure and pain, joys and sorrows etc., worship God. This types of the devotees, who worship God, have been described in the sixteenth verse of this chapter by the expression 'caturvidhā bhajante mām'.

Attachment and aversion go on attracting a man towards the world. So long as a man is attached to one thing, he has an aversion to the other thing, because if a man is inclined to a thing, he will certainly have a disinclination for the other thing. As long as a man has attachment and aversion, he can't be totally inclined to God, because he remains connected with the world. The extent to which he is attached to the world, to the same extent he remains detached from God viz., he has a disinclination for God.

'Dṛdhavratāḥ'—A man of lax nature can't renounce the unreal quickly. He has an idea and gives it up; then again he has another idea and also relinquishes it—thus by having different ideas and by giving them up, he inculcates this sort of bad habit. Because of this bad habit he has the bookish knowledge (rot learning) of renunciation of the unreal, but he finds himself helpless in renouncing it. Even if he renounces the unreal once; because of

* sanamukha hoi jīva mohi jabahīn, janma koṭi agha nāsahīn tabahīn.

(Mānasa, Sundara. 44/1)

his lax nature he again assumes the existence of the unreal. This lax nature of a striver is self-made. Therefore it is inevitable for a striver to have a firm resolve. Whatever plan is formed in the mind, he should stick to it. If he has a firm resolve even in petty matters, by the formation of this type of nature, he will acquire strength to renounce the unreal and to have disinclination for the world.



Link:—In the beginning of the seventh chapter Lord Kṛṣṇa declared that a striver with his mind attached to Him, taking refuge in Him and practising Yoga, would without any doubt, know, Him in full. Now, He concludes these three facts, in the next two verses.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥ *

jarāmaraṇamokṣāya māmāśritya yatanti ye
te brahma tadviduḥ kṛtsnamadhyātmaṁ karma cākḥilam

Those who having taken shelter in Me, striving for deliverance from old age and death, know Brahma (the Infinite), the individual self and the entire field of action. 29

Comment:—

'Jarāmarāṇamokṣāya māmāśritya yatanti ye'—Here, deliverance from old age and death, does not mean that after knowing Brahma, the individual self and entire field of action, man will not suffer from old age and will not die. But it means, that old age and death will not be able to make him, sad. As in the thirty-fourth

* In the twenty-ninth and thirtieth verses in the phrase 'Māmāśritya' (having taken refuge in), 'Madāśrayaḥ'; in the term 'Yatanti' (strive), 'Yogaṁ yuñjan' (practising Yoga); and in 'Yuktacetasaḥ' (steadfast in mind), 'Mayyāsaktamanāḥ' (with mind clinging) have been concluded. Similarly the term 'Samagram' has been used for Brahma, Adhyātma, Karma, Adhibhūta, Adhidaiva and Adhiyajña.