

Therefore He has no hunger (inquisitiveness) for knowledge, but He has certainly a hunger for love. Therefore the Lord declares that the devotee, who has dedicated his mind and intellect to Him, is loving to Him. No one else at all can be loving to God besides such a devotee.

Suppose a Prince being the son of the King begs alms from others, it incurs displeasure of the king, similarly if the self, being a fragment of God and an embodiment of truth-knowledge-bliss solidified, cherishes desire of receiving something from the unreal, inert world, the abode of sorrows, it displeases God, it is unpleasant to God because it is much harmful for that being. Only the devotee, who entertains no such hope from anyone else besides Him and which involves his great welfare, is loving to Him—

eka bāni karunānidhana kī, so priya jākeṁ gati na ānakī.

(Mānasa, Aranya. 10/4)



Link—In the second group, consisting of the next verse, the Lord describes six marks of perfect (enlightened) devotees.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

yasmānnodvijate loko lokānnodvijate ca yaḥ
harṣāmarṣabhayodvegairmukto yaḥ sa ca me priyaḥ

He by whom no being gets agitated and who is not agitated by any being and who is free from joy, anger (envy), fear and perturbation, he is dear to Me. 15

Comment:—

'Yasmānnodvijate lokah'—A devotee beholds his most loving Lord, everywhere and in all. Therefore, all the activities undertaken by him, with his mind, speech and body are only, to please God (Gītā 6/31). Then, how can he agitate anyone?

Even then, the life-story of devotees shows, that some people, bear ill-will to them and oppose them, without any reason merely having heard their glory or action or sometimes even seeing his gentle countenance.

A devotee, never hurts anyone because he realizes, that all is God (Gītā 7/19). All his activities, are naturally for the welfare of all beings. He does not annoy anyone even by an error. People may get annoyed with him, because of their satanic nature. How, can a devotee be blamed, for this satanic nature?

Bhartrhari declares—"Deer, fishes, and gentle persons live on straw, water and contentment respectively; but hunters, fishermen and vile persons, are at enmity with them without any rhyme or reason."

In fact, no person can be agitated by devotees. Even vile persons who bear envy for devotees, in the company of saints by beholding and touching them, by talking to them and even by thinking of them, abandon their hellish traits and become devotees. It is because of their generous nature, that even vile persons renounce their evil nature, and become devotees.

Lord Śiva in the Mānasa also declares, "It is because of virtue that a saint, returns good for evil" (Mānasa 5/41/4).

But, it is not a rule, that all persons who bear envy to devotees, should be benefitted.

If it is believed that no one, is agitated by devotees, nor does anyone act against them, nor have they, any enemy or friend, how can it be said, these (as is said in the eighteenth and nineteenth verses) that they are, alike to foe and friend, honour and dishonour, praise and blame etc.? It means, that it is because of their wicked nature, that vile people can be shaken by virtuous actions of devotees, and can act against them and regard them as their foes, while devotees do not regard anyone as their enemy, nor do they upset anyone.

'Lokānnodvijate ca yaḥ'—A devotee, is also not agitated by

any being because of two factors—

(1) A devotee may have to face unfavourable circumstances, but having known the reality and because of great devotion for God, he remains so much engrossed in his devotion, that he beholds God, everywhere in every being, object and action etc. So he beholds the Lord's pastime only. Thus, he is not agitated by any action.

(2) A man is agitated only when someone does anything against his desire or belief etc. But as a devotee has no desire, he is not at all excited.

'Harṣāmarṣabhayodvegairmukto yaḥ sa ca me priyaḥ'—When the Lord declares, that a perfect devotee is free from joy, He means to say, that he remains free from evil or modifications, such as Rājasika or Tāmasika joy etc. But it does not mean, that he is free from joy but it means that his joy is eternal, uniform and unique. His joy does not undergo any modification, when he either acquires perishable mundane objects or loses them. He ever feels happy, after beholding, God and His pastime.

A common man, is envious of other persons' good fortune, wealth, knowledge, glory and honour etc. Sometimes even strivers are envious, of other strivers' spiritual progress. But a perfect devotee, is totally free from this evil, because for him in the entire universe, there is no independent existence of any being, except of God.

If a striver, after thinking of the spiritual progress of other strivers, thinks that he should also progress in the sameway, it is useful for him. But, if he is envious of others' progress, he has a downfall.

A person, can be full of fear, because of two factors—
(i) External, such as a lion, a snake, a thief or a robber etc., and anyother, worldly loss (ii) Internal reasons, such as the thought and performance of evil and forbidden deeds, including theft, falsehood, fraud and adultery etc.

A man, is in the greatest fear, of death. Even a wise man, is generally, in fear of death. Sometimes, a striver is also afraid of the fact that his body will become weak, by spiritual practice, such as adoration and meditation etc., and how, he would be able to maintain his body and look after the family, if he become fully dispassionate. A common man, is afraid of a rival, who is stronger than he. A man, has to remain in fear of all of them, because he depends on matter (body etc.,). When he totally depends on God's feet, he becomes free from fear, forever.

As an enlightened devotee always beholds the pastime of his loving Lord, only, how can he be full of fear?

The Lord, has used the term 'Udvega' (agitation), three times in the verse. No being is agitated by a devotee, he is not agitated by any being. Thirdly, He has used this term, to show that a man may also be agitated in other cases, as he may not be able to complete a piece of work, in spite of his best efforts, he may not be able to reap, the fruit of action, there may occur undesirable incidents, such as earth-quake and flood etc. But, as far as a perfect devotee, is concerned, he remains free from all such excitement.

A man, is agitated because of his desire born of ignorance, and his hellish nature. A devotee, has no desire, because he is totally free from ignorance. As far as, his demoniac nature is concerned, it perishes during the course of his spiritual practice. As he has no independent will, and God's will is his will, he ever remains pleased, in desirable, as well as, undesirable circumstances, by thinking of God's grace, in them. So, there is a total lack of agitation in him.

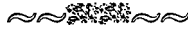
An enlightened devotee, remains free from agitation, joy, envy and fear etc., because, from his view-point they have no independent existence, except of God. He does not attach any importance to these, and so he is not affected by them.

When a person, is proud of his virtues, it means that he has inculcated an evil propensity of pride, while a divine trait

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