

engrossed in the welfare of all beings. The reason is that when he regards all the bodies as his own body, he neither thinks anyone evil nor wishes anyone evil nor does anyone evil. Thus having renounced evil, welfare of others is naturally done by him. Not only this but he even does not think of doing evil to the person who does him evil because he regards all beings as his own; in the same way as if there is a sudden cut on the tongue with one's own teeth, one, by being angry, does not break one's own teeth—'umā santa kai ihai baḍāi, manda karata jo karai bhalāi.' (Mānasa, Sundara. 41/4).

The service, which is rendered to others by renouncing evil, can't be done by offering the biggest charity and by performing the most virtuous actions. Therefore renunciation of evil is the root of good (virtue). He who has renounced evil, can be 'sarvabhūtahite ratāḥ' (engrossed in the welfare of others).



Link:—In response to Arjuna's question, the Lord in the second verse, declared devotees who worship the Lord, with attributes the most perfect in Yoga, while in the third and the fourth verses, He declared, "The devotees who worship attributeless God attain, Me." The Lord in the next three verses, describes the difficulty and ease, of the two kinds of worship.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥५॥

kleśo'dhikatarasteṣāmayaktāsaktacetasām

avyaktā hi gatirduḥkhaṁ dehavadbhiravāpyate

The difficulty in following their discipline of those whose minds are attached to the Unmanifest is greater, for the Unmanifest is hard to reach, by the body-conscious beings. 5

Comment:—

'Kleśo'dhikatarasteṣāmayaktāsaktacetasām'—Strivers whose

thoughts are set on the Unmanifest, are those who regard the worship of the attributeless Absolute as superior but whose minds have not entered the attributeless Absolute. In order to enter the Absolute, a striver should possess three qualities—interest (inclination), faith and qualification. Such strivers, having heard the glory of the Absolute, develop a bit of inclination and having faith, start the spiritual discipline; but because of identification of the self, with the body and because of lack of dispassion, their minds, do not comprehend the Absolute.

The Lord, in the twenty-seventh and the twenty-eighth verses of the sixth chapter, explains that a Yogī who has become one with God, experiences easily infinite bliss, viz., the Eternal (Brahma). But here, by the terms 'greater difficulty' He explains, that the minds of these strivers, unlike those, who have become one with God, have not got absorbed, in the Eternal. Their minds, are only attached to the Absolute. It means, that these remain attached to the bodies, but having heard the glory of worship of the Unmanifest, and regarding this worship as superior to others, they get attached to it. But attachment is always to the body not to the Unmanifest. It is atonement with the manifest or absorption in which involvements strain for such body-centred people.

In the fifth verse of the thirteenth chapter, as well as, in several other verses, the term 'Avyaktam' (unmanifest), has been used for Prakṛti (nature), while here in this verse, it stands for Brahma (the Eternal or the Absolute) Who is attributeless and formless. The reason is, that Arjuna, in the first verse of this chapter, put the question pertaining to the worship of God with attributes and form and also of Brahma the Imperishable and the Unmanifest. So here, it stands for the Eternal or the Absolute, rather than nature, because object of worship is God, not Nature.

In the fourth verse of the ninth chapter, the expression 'Avyaktamūrtinā, has been used, for the unmanifested form with attributes. So, a question may arise, that in this verse also, the

expression 'Avyaktāsaktacetāsām' may stand, for those whose minds are set on God, Who is unmanifest and endowed with attributes. But this interpretation is, also not proper, because in the first verse, the term 'Tvām', stands for God, Who is endowed with attributes and form while the term 'Avyaktam' and 'Akṣaram' stand, for the attributeless and formless Eternal (Absolute). What is Brahma? The Lord, has already answered the question in the third verse of the eighth chapter, by declaring that Brahma (the Absolute), is the Imperishable. There also, the term 'Imperishable' has been used for God, Who is attributeless and formless. Therefore, in response to Arjuna's question, in which he used the term 'unmanifest' and 'imperishable' the Lord answered, by using the term 'unmanifest' which stands for God, Who is attributeless and formless.

The expression 'Kleśo'dhikatarah', (difficulty is greater) primarily shows, that the imperishable (formless) Brahma, is very hard to reach, by those who are attached to their bodies.* Further, it shows, that all devotees, worshipping the attributeless Absolute, have to face great difficulty, than those who worship God with attributes, from the first stage, to the last one.

An Important Fact

Now, it is explained how the worship of God, Who is endowed with attributes, is easy, while the worship of attributeless God, is difficult.

Worship of God with attributes—

1. Such a striver can easily concentrate his senses and mind, on God, because He is with form and attributes. He can think of Him, listen to His life-story and pastimes and can adore Him

* Strivers are mainly of two types:—

First are those strivers who are inclined to the spiritual practice after listening to religious discourses, having good company and studying the scriptures. Such strivers face greater difficulty in spiritual practice.

easily, (Gītā 8/14). Therefore, there is less possibility of his dwelling on worldly objects.

2. It is attachment to the world, which causes difficulty in the spiritual path. Such a striver depends totally on God, as a kitten depends on its mother. For such a striver, God secures what is not already possessed, and preserves what he already possesses (Gītā 9/22). In the Mānasa also, it is mentioned that God, like a mother who looks after a child, cares for devotees, who worship Him and depending only on Him (3/43/2-3). So, they easily get rid of worldly attachment.

3. Such strivers, attain the Lord, quickly (without delay) (Gītā 12/7).

4. The Lord, Himself, destroys the darkness born of ignorance, of such strivers (Gītā 10/11).

5. The Lord, straightway delivers them from the ocean of death-bound existence (Gītā 12/7).

6. If devotees, take refuge in Him alone, the Lord by His grace, releases them from any subtle vice, if it subsists in them (Gītā 18/58, 66).

7. They have full faith in the Lord, Who pervades everywhere. It is because of their faith, that they take refuge in Him, and the Lord grants them the Yoga of Discrimination i.e., wisdom by which, they attain Him (Gītā 10/10).

8. They believe, that the Lord, is most gracious to all beings. So by His grace, they cross all obstacles and they quickly attain Him (Gītā 18/56—58).

9. No one can, ever remain even, for a moment, without doing work (Gītā 3/5). So a devotee has to offer those actions, to God. By doing so, he is easily liberated, from the bondage of actions (Gītā 18/46).

10. Such a striver, can easily renounce objects, by rendering service to others. He can renounce these more easily, if they are

offered to deserving persons, and much more easily, if they are offered to God.

11. Such a striver, needs love and faith, more than discrimination and dispassion. As Draupadī, had a feeling of enmity, towards the Kauravas, yet because of her faith in the Lord, He manifested Himself, before her, when she invoked Him.* The Lord, pays attention to the devotion and faith, of His devotees, rather than their defects. Everyone, can accept his affinity, for Him.

Worship of attributeless God—

1. For such a striver, it is extremely difficult to control a fickle and restless mind, and senses, on the attributeless and formless, Absolute. Because of the lack of any base and because of the lack of dispassion, there is greater possibility for a striver, to think of the sense-objects.

2. The difficulty is greater, for a striver who is attached to body. A striver, worshipping the attributeless Absolute, wants to get rid of this attachment, through discrimination, by depending upon his power, like a baby-monkey, which (by depending upon its strength) catches hold of its mother, in order to protect itself (Gītā 18/51—53). Therefore, in the Mānasa, the Lord compares the wise with an adult son, while a devout devotee, with a small son (3/43/4). Thus, by depending on his strength he is not free from attachment, easily.

3. In the Gītā, in the thirty-ninth verse of the fourth chapter, the term 'Acireṇa', refers to attainment of peace, after having gained Self-realization. It does not declare, that Self-realization is instantly, possible.

4. Devotees of the attributeless Absolute, attain to Him,

* This factor applies to those devotees who have a exclusive devotion to the Lord and depend only on Him. He manifests Himself before them as soon as they call Him. Moreover He shoulders their responsibility to remove their defects also.

with their own effort (Gītā 13/34).

5. They, themselves attain to His being (Gītā 5/24).

6. Such strivers, come to know their defects late, and they realize these with difficulty. But, having realized these properly, they can also remove them.

7. In the thirty-fourth verse of the fourth chapter and the seventh verse of the thirteenth chapter, the Lord has advised such devotees, to receive instructions, from a teacher, through devotion. In this discipline, a preceptor, is a must. Not being fully aware, of the perfection of a preceptor or the preceptor not being perfect, it becomes very difficult for strivers, to maintain their faith. Thus, it involves delay.

8. They cannot realize His grace, because they regard Him attributeless, formless and indifferent. So they don't realize His grace, and they have to overcome obstacles, by their own effort. Thus, Self-realization may be delayed.

9. A Jñānayogī, also offers his actions to Prakṛti. But, it can be done only, if his discrimination is fully aroused, otherwise he will be bound to action, by having a pride of doership.

10. It is very difficult, for such a striver to renounce objects, by regarding these as illusory, so long as, he has attraction for them, and has egoism and attachment for the so-called his body, and name.

11. Such a striver, attains the Absolute, only when he becomes qualified and deserving, by possessing discrimination and a burning dispassion, which cannot be cultivated, so long as, a devotee is attached to the world.

'Avyaktā hi gatirduḥkhaṁ dehavadbhiravāpyate'— Generally, the terms 'Dehī' and 'Dehabhṛt', stand for the embodied beings. They also stand, for the soul or self. Here, the term 'Dehavadbhiḥ',

* Here according to the Pāṇini formula 'Matupa' is the prefix is Tadasāsyas minniti matup' (5/2/94). The term 'Dehavadbhiḥ' stands for those who have identified themselves with their bodies.

stands for those who identify themselves with their bodies, because in the first half of this verse the expression 'Avyaktāsaktacetasām' (whose minds are set on the unmanifested), has been used for strivers who worship the attributeless Brahma (the Absolute). It shows, that they regard worship of the attributeless Absolute, as superior to other worships, but their minds have not entered the Absolute, because of their identification with the bodies. It is because of their identification with their bodies, that they have to face greater difficulty.

In the worship of the attributeless Absolute, the main obstacle, is that a devotee identifies himself, with the body. So the term 'Dehavadbhiḥ' has been used. In order to, remove this identification, the Lord has given his guidance in the thirteenth and the fourteenth chapters, though Arjuna did not put the question. The Lord, clearly explains, that a body (field), is different, from the soul (knower of the field) in the first verse of the thirteenth chapter, in order to remove the identification with body.

Here, the expression 'Avyaktā gatiḥ, has been used, to attain the goal, the attributeless and unmanifested Brahma. Common people, identify themselves, with bodies. So they face greater difficulty, in reaching the Unmanifested. If they cease to identify themselves with bodies, they can attain the goal of the Unmanifested, very easily and quickly.

Appendix—In the worship of the attributeless Brahma, the worshipper who identifies himself with the body is Jīva (the embodied Soul), and if he renounces this identification, he is the worshipped one (Brahma). The assumed affinity with the body is the main obstacle in the identification of the Self with Brahma. Therefore for the body-conscious beings, the allurements with the attributeless Absolute is difficult and is delayed. But in the worship of God endowed with attributes, disinclination for God, rather than identification with the body, is the obstacle. Therefore the striver, who worships God endowed with attributes, having

a disinclination for the world, inclines to God and instead of depending on the spiritual practice, depends on God. Therefore God delivers him quickly from the ocean of birth and death (Gītā 12/7, 8/14). This is the singularity of the worship to God endowed with attributes.

In this worship to God endowed with attributes, a devotee does not attach importance to the renunciation of the world, by regarding it as unreal, because he holds the insentient and the sentient, the real and the unreal—All is God only—‘sadasaccāhamarjuna’ (Gītā 9/19). Therefore worship of God endowed with attributes is the worship of entire God. In the Gītā, God endowed with attributes, has been regarded as ‘samagra’ (entire) and Brahma, Jīva, Karma, Adhibhūta, Adhidaiva and Adhiyajña—they are all within the entire God (Gītā 7/29-30). Therefore by reflecting upon the Gītā, it seems that worship of the attributeless Absolute (Brahma) is the worship of a fragment of entire God, and worship of God endowed with attributes (saguṇa) is the worship of entire God—‘tvām paryupāsate’ (Gītā 12/1), ‘mām dhyāyanta upāsate’ (12/6).

He, who worships a fragment of the entire (God), also finally attains the entire—‘te prāpnuvanti māmeva’ (Gītā 12/4), ‘tato mām tattvato jñātvā viśate tadanantaram’ (18/55). Therefore those who want to worship the attributeless (Absolute), may worship Brahma, but they should not slight God endowed with attributes. It is very dangerous (harmful) for the worshipper of attributeless God to slight, to blame and to refute saguṇa (attributes) viz., it is an obstacle for attaining perfection. The reason is that ‘aparā prakṛti’ belongs to God, therefore to blame it, means to blame God. By refuting the attributes, he accepts the existence of attributes, which is an obstacle, because without accepting their existence, what will be refuted? Therefore if a striver, without blaming and slighting the other strivers, practise spiritual discipline promptly, at last (finally) all strivers, become one because the Divinity is

one.* If a striver remains indifferent to 'saguṇa', he can attain salvation, but the differences in opinions cannot be wiped out. But if he pays heed to 'saguṇa', all differences come to an end and a striver attains the entire form of God.



ये तु सर्वाणि कर्माणि मयि सन्न्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

ye tu sarvāṇi karmāṇi mayi sannasya matparāḥ
ananyenaiva yogena mām dhyāyanta upāsate

But those, who worship Me, surrendering all action to Me, regarding Me as the supreme goal, meditating on Me, with single-minded devotion. 6

Comment:—

[In the fifty-fifth verse of the eleventh chapter, out of the five marks of a devotee, having single-minded devotion, there are three expressions (Matkarmakṛt, Matparamaḥ and Madbhaktaḥ), in the positive and two (Saṅgavarjitaḥ and Nirvairah) in the negative aspect. Here also, the same expressions have been used, in a different manner, in this verse—

(1) The expression 'Sarvāṇi karmāṇi mayi sannasya,' stands for 'Matkarmakṛt'.

(2) The term 'Matparāḥ', stands for the term 'Matparamaḥ', (looks on Me as Supreme God).

(3) The expression 'Ananyenaiva yogena', denotes 'Madbhaktaḥ', (devoted to Me).

*vadanti tattattvavidastattvaṁ yajñānamadvayam
brahmeti paramātmēti bhagavāniti śabdyate

(Śrīmadbhā. 1/2/11)

'The enlightened exalted souls call the Divinity, which is knowledge personified and unparalleled, by these three names—Brahma, Paramātmā and Bhagavān.'