

(Gītā 2/39). Therefore the intellect of a Jñānayogī and a Karmayogī is determinate 'vyavasāyātmikā buddhirekeha' (Gītā 2/41), 'vyavasāyātmikā buddhiḥ' (Gītā 2/44). But in Bhaktiyoga there is predominance of one's own, therefore a devotee himself is determined viz., he has rightly resolved—'Samyagvyavasito hi saḥ'.

Whatever is determined by mind and intellect, can be forgotten but whatever is determined by the self, can't be forgotten. The reason is that the mind and intellect don't stay with us always, in sound sleep we realize that they don't stay with us viz., we lack them, but the self ever exists. Whatever happens in the self, that remains permanent. Therefore the acceptance 'I am God's and God is mine' is one's own, not of the mind and intellect. Once there is this acceptance, then it does not change into non-acceptance because the self, at the root being a fragment of God, is inseparable from God. But by mistake the self accepts its affinity with Prakṛti (Gītā 15/7). Therefore in fact only the mistake is rectified. As soon as the mistake is rectified, the eternal union with God is naturally manifested 'naṣṭo mohañ smṛtirlabdhā' (Gītā 18/73). The acceptance of affinity with others was the mistake, it was the delusion.



Link:—In the next verse the Lord declares the result of right resolution.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

kṣipraṁ bhavati dharmātmā śaśvacchāntiṁ nigacchati
kaunteya pratijānīhi na me bhaktaḥ praṇaśyati

Speedily he becomes virtuous and secures lasting peace, O Kaunteya, and take a vow, that My devotee is never destroyed. 31

Comment:—

'Kṣipraṁ bhavati dharmātmā'—Speedily, he becomes virtuous and pure because, being a portion of the Lord, he is virtuous but

by having his affinity with the world, he became a sinner, which was a transitory phase of his life. As soon as, he changes his egoism and becomes God's, his affinity with the world is wiped out, and he realizes that he is virtuous, because all the evils are the product of attaching importance, to the world. But, as soon as, a striver attaches importance only to God, rather than to the world, he becomes virtuous. So long as, he has sinful feelings, he cannot resolve, that he is God's—this is correct. But it does not mean, that a past sinner cannot thus resolve. Being a fragment of God, he is ever sinless. But due to his attachment to the world, sins visit him. In case, he starts hating sins and resolves, that he has to adore God only, he can be instantly, virtuous. In ego, where there is desire, for the world, there is inclination to God, also. If this inclination to God is strengthened, desire for the world, is wiped out and God-realization takes no time.

A Vital Fact

It is a rule, that if a man changes his egoism, his actions are automatically changed. If a man, by performing virtuous actions, wants to be virtuous, it will take a long time. But, if he changes his egoism he will become virtuous and his actions will change, automatically. Similarly if a sinner, changes his egoism and admits that he is God's and God is his, he speedily becomes virtuous. It means, that when man desires worldly pleasures, by having an affinity of 'T'ness and 'Mineness', with the body and the world, he becomes full of desires (Gītā 2/43) but when by renouncing his affinity with the world, he realizes his real affinity, with the Lord, he becomes virtuous.

Generally, people have a misconception, that a man becomes truthful by speaking the truth, and a thief by committing theft. But this is not true. When a man accepts himself as truthful, then he always speaks the truth, and by speaking the truth, his spirit of truthfulness, is strengthened. Similar is the case, with a thief. It proves, that as doer, so his activities, and his activities

strengthen, his assumption "I am truthful or I am a thief."

It means, that as a person is, so are his actions. When even a sinner, becomes God's, not worldly, his actions are, virtuous.

'Śaśvacchāntīm nigacchati'—One who through spiritual activities, tries to become virtuous, can acquire enjoyment and prosperity, due to his latent desire for these objects. But he can not attain, everlasting peace. When the vilest sinner, changes his egoism and becomes the Lord's, he cannot have desires and cannot attach importance, to the unreal. So, he attains lasting peace.

Secondly, being a portion of the Lord, he possesses lasting peace, but by having his affinity with the world he cannot realize, that lasting peace. Only by having his affinity with the Lord, he realizes that lasting peace.

'Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati'—Here, the Lord asks Arjuna to promise; and He Himself does not promise. The reason is, that a promise of the Lord, can be broken but one made by a devotee, is maintained by the Lord. As Lord Kṛṣṇa's oath, of not holding a weapon, is broken by Him, because His devotee, Bhīṣma swears that he will force Him, to hold a weapon.

The Lord declares, "My devotee never falls." By this declaration, He means to say that when a person has total inclination, to God, he has not the least possibility, to fall. The reason is, that it was his assumed affinity with the body, which led him to a fall. When he, having renounced this affinity has an exclusive inclination to God, how can there be any possibility, of his fall?

Now a doubt arises, that when even the vilest sinner can become virtuous, a virtuous person can also become, a vile sinner again. But Lord Kṛṣṇa declares, that a devotee can never fall i.e., he cannot become a sinner again. It shows that the Lord is not only just, but also gracious. It is His grace, which enables a devotee never to fall.

Appendix—As a patient gets connected with the physician, similarly when a man believes in his weakness and in the Lord's omnipotence, then he gets connected with God. It means that

when a man is distraught with the worldly sufferings and finds himself helpless (weak) in getting rid of them, and has a belief in God, that by the omnipotent God's grace, he can get rid of this weakness and can escape the worldly sufferings, then he immediately becomes a devotee—'kṣipraṁ bhavati dharmātmā'. If a hungry person gets food, will he delay in taking that food?

So long as a man perceives some power, ability and speciality in him, he can't be 'ananyabhāk' (with exclusive devotion). He worships God with exclusive devotion only, when he finds no helping hand to remove his sufferings. By having exclusive devotion he becomes 'dharmātmā' (virtuous) viz., a devotee of God

A devotee has no downfall because he depends on God viz., his means and end both are only God, he has no power of his own but he depends totally on God's power. Here a doubt may arise, if a devotee has no downfall, then why did the Lord say to Arjuna in the eighteenth chapter "If from egoism, thou wilt not listen to Me, thou shalt perish"—'Atha cettvamahaṅkāraṇna śroṣyasi vinaṅkṣyasi' (18/58) while the Lord regards him as His devotee 'bhakto'si me sakhā ceti' (Gītā 4/3). The clarification is that a devotee can perish only, when he instead of depending on God, depends on egoism—'ahaṅkāraṇna śroṣyasi'. So long as he depends on God, he can't have a downfall viz., can't perish.

A devotee is like a child and a Jñānī is like a grown up boy. As a mother loves all her sons equally, yet she looks after the child specially, not the grown up sons. The reason is that the child totally depends on its mother, therefore it needs more care than the grown up sons need. Similarly the Lord takes special care of His devotee who depends on Him and He provides him gain and security—'yogakṣemaṁ vahāmyaham' (Gītā 9/22). But who will provide gain and security to a Jñānī? Therefore a striver following the discipline of knowledge can fall from Yoga but a devotee can't fall from Yoga.

The gods such as Brahmā etc., say to the Lord—

ye'nye'ravindākṣa vimuktamāninastvayyastabhāvādaviśuddhabuddhayaḥ
 āruhya kṛcchreṇa param padam tataḥ patantyadho'nādr̥tayaṣmadanighrayaḥ

(Śrīmadbhā. 10/2/32)

‘O Lotus-eyed! The people who don’t take refuge in Your holy feet; and without having devotion in You, their intellect has not been purified, they assume that, they are liberated but in fact they are certainly bound. If by taking pains in their spiritual practice they may attain the highest rank (goal), yet they fall from there.’

tathā na te mādharma tāvakāḥ kvacid bhraśyanti mārgāttvayi baddhasauhr̥dāḥ
 tvayābhiguptā vicaranti nirbhayā vināyakānikapamūrdhasu prabho

(Śrīmadbhā. 10/2/33)

‘But O God! Those, who are Your devotees and who have true love in Your holy feet unlike the Jñānī’s who are proud of themselves, never fall from their spiritual practice. O Lord! They because of the protection provided by You, move about fearlessly by putting their feet on the heads of the chief of the army which may obstruct their progress, no obstacle can obstruct their path.’

The Vedas, eulogizing the Lord, say—

je jñāna māna bimatta tava bhava haraṇi bhakti na ādari
 te pāi sura durlabha padādapi parata hama dekhata hari
 biswāsa kari saba āsa parihari dāsa tava je hoi rahe
 japi nāma tava binu śrama tarahim bhava nātha so samarāmahe

(Mānasa, Uttara. 13/3)

If a striver following the Discipline of knowledge lacks something viz., he has any flaw, he may have a downfall, but if there is a flaw in a striver following the path of Devotion, he does not have a downfall. Therefore the Lord declares—

bādhyamāno’pi madbhakto viśayairajitendriyaḥ
 prāyaḥ pragalbhayā bhaktyā viśayairnābhībhūyate

(Śrīmadbhā. 11/14/18)

‘O Uddhavajī! My devotee, who could not control his senses totally so far, and the objects of senses, time and again obstruct him and attract towards them, even then because of his devotion

which increases every moment, he generally is not overpowered by sense-objects.”

na vāsudevabhaktānāmaśubhaṁ vidyate kvacit

(Mahābhārata, Anu. 149/131)

‘The devotees of God never and nowhere meet with evil.’

sīma ki cāpi sakai kou tāsū, baRa rakhavāra ramāpati jāsū

(Mānasa, Bāla. 126/4)

‘Kaunteya pratijānīhi’—The Lord asks Arjuna to take a vow because even the Lord Himself can’t break the vow (promise) of a devotee who becomes submissive to the Lord. Therefore the Lord by addressing Durvāsā, declares—

**ahaṁ bhaktaparādhīno hyasvatantra iva dvija
sādhubhirgrastahrdayo bhaktairbhaktajanapriyaḥ**

(Śrīmadbhā. 9/4/63)

‘O twice born! I am totally dependent on devotees, I am not free. My devotees are very loving to Me. They have full authority over My heart.’

‘Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati’—By this expression a striver should have a firm belief that he can never have a downfall because he is only God’s.



Link:—In this context, Lord Kṛṣṇa explains seven kinds of persons, even they can seek devotion to the Lord. Out of them, a sinner has been explained, in the preceding two verses. Now in the next verse, He explains the other four kinds of people. The remaining two will be explained, in the thirty-third verse.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ३२ ॥

mām hi pārtha vyapāśritya ye'pi syuḥ pāpayonayaḥ

striyo vaiśyāstathā śūdrāste'pi yānti parāṁ gatim

O Pārtha, womenfolk, Vaiśyas, Śūdras and even those,