

(which really does not exist) but only God remains (Who really exists). Therefore a devotee needs no discrimination in order to renounce affinity with the world. He does not renounce affinity with the world but regards the world as God's or as God's manifestation because the 'aparā prakṛti' (lower nature) also belongs to God (Gītā 7/4).



Link:—In the previous two verses the Lord said that a devotee should offer all things and actions to Him. In the next verse He describes the good that accrues from offering everything and every action to Him.

**शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
सन्न्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥**

**śubhāśubhaphalāirevaṁ mokṣyase karmabandhanaiḥ
sannyāsayogayuktātmā vimukto māmupaiṣyasi**

With your mind firmly set on the Yoga of renunciation i.e., by dedicating all actions to Me, you will be free from the bondage of actions having good and bad results; and freed from them, you yourself having completely surrendered shall attain Me. 28

Comment:—

'Śubhāśubhaphalāirevaṁ mokṣyase karmabandhanaiḥ'—By offering all things and actions i.e., by offering himself, a devotee, becomes free from good and bad results, of actions performed in innumerable births. In human life, such a man does not perform evil actions. All his actions, are performed in accordance with the ordinance of scriptures and saints. But, by chance, if a forbidden action is performed by him, the Lord who is installed in his heart, destroys it.

All actions performed, with body, mind, intellect and senses etc., are external, and so their good or bad result, in the form of favourable or unfavourable circumstances, is also external. But if

a man by error accepts his affinity with those circumstances, and thus feels happy and sad, the feeling of sadness and happiness, is bondage which leads him, to the wheel of birth and death. On the other hand, a devotee, in all the favourable and unfavourable circumstances, regarding them as God's will, feels God's grace and becomes free from bondage.

'Sannyāsayogayuktātmā'—It means, that a devotee should offer all his actions to God. Here 'Saṁnyāsa', does not stand for the Discipline of Knowledge. It means, surrender to God, as is mentioned in 18/57 also.

As a Sāṅkhyayogī rests happily in the self, or in God, mentally relegating all actions to the body with nine doors (Gītā 5/13) a devotee, offers all his actions of innumerable births and their fruits, to God.

'Vimukto māmupaiṣyasi'—A devotee after becoming free, from bondage, attains God.

An Important Fact

What is, bondage of good* and evil actions?

Every action, whether good or evil, has a beginning and an end. Similarly, there is connection and disconnection of circumstances, as fruit of actions. It means, that if an action and its fruit are transitory, how can affinity with them, be lasting? But, when the eternal self assumes affinity with actions, he is connected with their fruits. Though his affinity with actions and their fruits, is not possible, yet he assumes this affinity. He (self) is eternal. So his assumed affinity, which he accepts in himself, also appears to be eternal.

He feels happy when good actions, bear fruit, in the form of favourable circumstances. But, this happiness does not persist

* As evil actions lead to bondage, so do good actions lead to bondage. As shackles whether of gold or iron bind a man, so do both virtuous and evil actions lead to bondage as they conduce a man to rebirth.

for a long time. So he has a desire for happiness. This desire, is the root of all sorrow. Before happiness, there was sorrow and again it will end in sorrow. It means, that so long as, he has a desire for happiness, he cannot escape sorrow.

When he surrenders himself to God, he realizes his real identity with God, (because he as a fraction of the Lord) and his assumed affinity, with the body perishes. Actually, he already had his identity with God, but he did not realize it because he performed actions with a selfish motive. But, when he offers actions, as well as himself to God, he attains His love, naturally. In that state, he feels the Lord's grace, in both the favourable and unfavourable circumstances. As a kind mother, shows her affection in rearing, as well as, in scolding a child, so does the Lord, by sending favourable and unfavourable circumstances to shower His grace, on devotees. A devotee, without paying any heed to favourable and unfavourable circumstance, meditates only on, God.

Appendix—The Lord, by the expression ‘yānti madyājino’pi mām’ (9/25) (those who worship Me, attain Me alone) whatever started saying, while concluding the same, He declares, “By dedicating all actions and objects to Me, you will be free from the bondage of actions, having good and bad result; and freed from them, you yourself having completely surrendered to Me, shall attain Me.”

Actions are also good and bad and their fruit (result) is also good and bad. Actions which are done for the welfare of others, are good; and which are done for one's own self, are bad. Favourable circumstance is the good result and unfavourable circumstance is the bad result. A devotee of God dedicates good actions to God, he does not do bad actions and is not happy and sad in good and bad result viz., in favourable and unfavourable circumstances. His ‘sañcita’ (accumulated) actions of infinite lives are burnt to ashes in the same way as a burning piece of

grass burns the heap of grass to ashes.

By dedicating the actions, objects and the self to God, affinity (attachment) with the world is renounced and there remains relationship with only God, which has naturally ever been there—‘mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ’ (Gītā 15/7). By regarding the mundane, which is not ours, as ours, we are ensnared in bondage. By regarding the things as ours, only bondage persists, the things don’t persist. A devotee has no sense of mine (possession) with any object, person or action, so he is freed from the bondage.

Here ‘Samarpaṇayoga’ has been called ‘Sannyāsayoga’.

The term ‘māmupaiśyasi’ means that the devotee becomes ‘abhinna’ (one) with God, he loses his independent identity viz., he becomes verily the Lord’s own self—‘jñānī tvātmaiva me matam’ (Gītā 7/18). This is called ‘premādvaita’ (non-dualism of devotion or love).



Link:—Now a doubt arises, that the Lord frees those from bondage, who surrender themselves to Him, it means that he does not free others, and so He is not gracious, and equanimous to all. The Lord clarifies this point.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

samo'haṁ sarvabhūteṣu na me dveṣyo'sti na priyaḥ
ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaham

I am the same to all beings; as such to Me there is none hateful, nor dear. But, those who worship Me with devotion, are in Me and I am also, in them.* 29

* In the first part of this verse there is the description of all beings while in the second part of those who worship the Lord.