

for service to others, utilizes the material for the service of others, and thus his desire for pleasures perishes easily. Therefore, Lord Kṛṣṇa has mentioned the Discipline of Disinterested Action, as superior to and easier than the Discipline of Knowledge (5/2-3) and by it a striver quickly reaches Brahma—the Absolute (5/6).

'Tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca'—The pleasure which men have enjoyed and heard* of and also the pleasures of heaven etc., which are yet to be heard of, are transient. So, how can they give peace and joy to the man's self which is permanent? Thus men become dispassionate. When intellect gets out of the mire of delusion, then acute discrimination is developed that the world is ephemeral while he (the self) is eternal and therefore, how could the kaleidoscopic world provide peace to him? With this attitude of mind, he automatically develops detachment, from the whole world.

Lord Kṛṣṇa has used the term 'hear' instead of 'enjoy' because there is attraction for pleasure after hearing about it. Thus 'hearing' is an important factor for the attraction of pleasures. Hearing as a means occupies an important place in the Disciplines of Knowledge and Devotion for spiritual progress also.

The terms 'yadā' (when) and 'tadā' (then) have been used to emphasize the fact, that there is no rule that it will take so many years or months or days, to develop this acute dispassion. As soon as, your intellect crosses the mire of delusion, you will become dispassionate. It involves no much delay.



श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

śrutivipratipannā te yadā sthāsyati niścālā
samādhāvacalā buddhistadā yogamavāpsyasi

* Here the term 'Hear' denotes the sense of sound, touch, colour, taste and smell.

After your intellect, confused by hearing conflicting doctrines, has become stable and firm (steady) on God, you will then attain Self-realization or union, with God. 53

Comment:—

[After crossing the mire of delusion also, there may be confusion of mind by hearing conflicting spiritual doctrines. So Lord Kṛṣṇa induces Arjuna to get rid of that confusion.]

'Śrutivipratipannā te yadā sthāsyati nīscalā samādhāvacalā buddhistadā yogamavāpsyasi'—Arjuna was in a fix, whether he should perform his duty as a Kṣatriya or he should avoid the slaughter of his kith and kin. If he protected his family, he would shirk his duty. If he performed his duty of fighting, then the family would not be protected. So he was bewildered.* Therefore Lord Kṛṣṇa persuades Arjuna to keep the intellect firm in case of scriptural opinions and steady in regarding God-realization.

First of all, a striver is unable to make up his mind whether to have honest and sincere dealings with the worldly people, or to attain God. Then he decides that he has to render selfless service to the world. Having taken this decision, he starts showing indifference and dispassion to the worldly pleasures. Then in the spiritual path he comes across different opinions of the scriptures. So it becomes difficult for him to decide, which opinion he should follow. In that case by good company or faith etc., he is either able to take the decision or he surrenders himself to God. Then by God's grace his intellect becomes firm. Secondly, in all the scriptures and religions, God, soul and the world, have been described in different forms and ways. But all of them agree, "I am soul, not body," "The world is to be ignored", "God is to

* A person may be in a dilemma in two ways—in worldly affairs and in scriptural ordinances or sects such as dualism and non-dualism etc. It is more difficult to be free from the dilemma of the scriptural ordinances than from that of the worldly affairs. So Lord Kṛṣṇa explains that a striver should have a determinate intellect that he has to realize only God whatsoever may happen.

be realized." By taking this decision the intellect of the striver becomes steady. Then he realized God easily. So the only obstacle to God-realization is lack of firmness of intellect.

The greater the deficiency in reaching at a decision regarding the contrary spiritual doctrines and in his own emancipation, the greater the delay there is. But in both cases as soon as the intellect becomes steady and determinate, eternal union with God is realized.

The intellect should be unshakable in order to renounce affinity for the world, as mentioned by the expression 'state of severance from union with pain,' in the twenty-third verse of the sixth chapter; while it should be steady in order to have affinity for God as expressed by the expression 'evenness of mind is called Yoga', in the forty-eighth verse of the second chapter.

Here in 'tadā yogamavāpsyasi' Yoga, means to become established in union with God, from whom there is no disunion. Only the striver has to abandon his affinity with the unreal. This union can be realized either by selfless service viz., Discipline of Disinterested Action, or discrimination viz., Discipline of Knowledge, or love for God viz., Discipline of Devotion, or meditation or annihilation of the world viz., Discipline of Annihilation (Layayoga) or by the process of restraining breath viz., Discipline of Austerity (Hāṭhayoga) etc.

Appendix—There are two divisions of delusion—'mohakalila' viz., the worldly delusion and 'śrutivipratipatti'—scriptural (philosophical) delusion. Attachment to the body, wife, sons, wealth, property etc., is 'worldly delusion' and 'Dvaita' (dualism), 'Advaita' (non-dualism), 'Viśiṣṭādvaita' (qualified dualism) and 'dvaitādvaita' (dualism-non-dualism)—to get entangled in these 'isms' is 'scriptural delusion'. By renouncing these two types of delusion, a man gets detached from pleasures and his intellect becomes stable. When the intellect becomes stable, 'Yoga' is attained viz., the distance from God comes

to an end and you come near to God. By 'Karmayoga' you come near God, by 'Jñānayoga' difference is wiped out and there is 'Abheda' and by 'Bhaktiyoga' there is 'abhinnatā' viz., the devotee becomes God's own self. By attaining perfection in either Karmayoga or Jñānayoga, a striver gets the fruit of both (Gītā 5/4-5).

If a person has the only aim of salvation and has no selfish motive by having affinity for wealth-property and family-relatives etc., then he crosses the worldly delusion. If he does not want to gain bookish knowledge (rot-learning) by studying the scriptures but has the only aim to realize the self, he crosses the scriptural delusion. It means that a striver, should neither be enamoured by the worldly delusion nor by the scriptural (philosophical) differences of opinions viz., he should not insist on any sect or religion. Thus he becomes eligible for 'Yoga', salvation or devotion. Besides this there is no need of any special eligibility (qualification).



Link:—Arjuna then puts the question about the illumined one whose intellect has crossed the mire of delusion and who has become steadfast and firm on God.

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४ ॥

arjuna uvāca

sṭhitaprajñasya kā bhāṣā samādhisthasya keśava
sṭhitadhīḥ kiṁ prabhāṣeta kimāśita vrajeta kim

Arjuna said:

O Keśava, what is the mark of a person of steadfast wisdom, who realises (sṭhitaprajña) God? How does such a man of firm