

eternal portion of the Lord, is pious. It is because of sins and ill-feelings, that he has become impious.

Appendix—Those people who don't take refuge in God, depend on the fiendish, demoniacal and delusive nature (Gītā 9/12). They have an eye on the world only (objects and actions). They don't believe in the existence of God, then there is no question of their taking refuge in God. Their final aim is to hoard riches and to enjoy pleasures—'kāmapabhogaparamā etāvaditiniścītāḥ' (Gītā 16/11). Their wisdom being carried away by 'Māyā', they come under the sway of 'Māyā'. Being under the sway of 'Māyā', they can't cross it.

'Māyāpahr̥tajñānāḥ'—This expression means that 'Māyā' has overwhelmed their 'Viveka'. They remain engrossed in 'Māyā' viz., they indulge in enjoying pleasures, in accumulation of wealth, in decoration of the body and the house etc. They make new inventions which provide pleasure and comfort to the body and they attach special importance to them. How can such people, who know only the transitory and ephemeral objects, know the unchangeable reality? They don't even cast a glance and can't cast a glance at the Supreme truth.



Link:—In the previous verse, Lord Kṛṣṇa declared "The evil-doers having embraced the demoniac nature, do not take refuge in Me." Then who take refuge in Him? It is delineated, in the next verse.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

caturvidhā bhajante mām janāḥ sukṛtino'rjuna
ārto jijñāsuararthārthī jñānī ca bharatarṣabha

Four kinds of virtuous men worship Me, O Arjuna; the seeker, of wealth, the afflicted, those who quest for knowledge, and the wise (Jñānī). 16

Comment:—

'Caturvidhā bhajante mām janāḥ sukṛtino'rjuna'—There are, four types of virtuous men (devotees), who worship God viz., seek refuge in Him. In the preceding verse, the Lord talked of the evil-doers, while here He talks of the virtuous. These virtuous men, don't perform actions, for their fruit, but for God, by having affinity for Him. They are of two types. First, are those who perform oblation, charity and penance etc., and other actions, according to their caste and creed etc., in accordance with the ordinance of scriptures for God. The second ones are those, who have constant remembrance of God, loud chanting of His name and are engaged in narrating or listening to stories of the drama of Lord's human life.

Those, who are inclined towards God, are fortunate and virtuous, and deserve to be called, human beings. Their inclination might have evolved, either from virtuous actions of the past, their frustration in life, their thoughtfulness, good company or study of the sacred books etc. Inclination towards Him, is prosperity and disinclination for Him, is adversity (Mānasa 5/32/2).

God has bestowed upon man, this human body so that he may realize God. Man is independent, in realizing Him. Therefore, if a man, by making proper use of this body, by giving up actions, which are not sanctioned by scriptures, is engaged in God-realization, he can attain Him, easily. But if he does not make proper use of his freedom, and does the contrary, he paves the way to hell and eighty-four lac forms of life. Thus, only persons who are engaged in adoration of the Lord, are virtuous and they deserve to be called men.

'Ārto jñāsurarthārthī jñānī ca bharatarṣabha'—The distressed (sufferer), the seeker of knowledge, the seeker of wealth and a man of wisdom—all the four types of virtuous men, worship God viz., seek refuge in Him.

(1) A seeker of wealth—Devotees, who seek, wealth only

from God, are seekers of wealth. They worship God to gain wealth. Their conviction is, that none else besides God, can fulfil their desire for wealth. Holding this view, they recite and chant God's name and adore Him, scrupulously for getting riches.

One who resorts to worldly means, for fulfilling his desire for wealth, but sometimes invokes God for it, is not a devotee to God, he is a devotee to riches.

But, devotees of God seek wealth only from Him. Such devotees gradually develop inclination, for God, and their desire for wealth, slow by diminishes and finally it disappears. Dhruva was such a devotee.

One day, Dhruva wanted to sit in the lap of his father, but his step-mother did not allow him to do so. She said, "You have not worshipped God. You are unlucky, because you are the son of your unlucky mother. So you do not deserve, to sit in the lap, of your father." Dhruva narrated the incident to his mother. His mother said, "My darling, she is right. Both of us have not worshipped God." Dhruva said, "Mother, now I am going to adore God." Saying these words Dhruva made for the forest, for adoration. On the way, he met sage Nārada, who said to him, "O innocent boy, where are you going, all alone? In the jungle, there are wild animals which will devour you. Come with me to the king. He, on my request will make arrangement for your mother, as well as for you." Having listened to Nārada, his faith in God was intensified and he said, "Sire, I want to be engaged in adoration (tapa)." Having learnt of his determination, sage Nārada imparted to him the sacred Mantra of twelve letters, (Om namo bhagavate vāsudevāya), and advised him, to meditate upon the four-armed Lord Viṣṇu and then directed him to go to Madhuvana, for adoration.

Dhruva worshipped the Lord, with such a firm belief, that the Lord revealed Himself to Dhruva, within six months. The Lord granted him the boon that he would become an heir to

the throne, but Dhruva was not pleased with this boon. His mind was purified by adoration, and so he felt ashamed that he committed a mistake in having a desire to gain a kingdom. It means that Dhruva wanted to gain kingdom but not by any other means, besides devotion and adoration. By means of adoration, he gained a kingdom and his desire, perished. Thus, a seeker of wealth devotee seeks wealth only from God.

Now-a-days people, who want to earn money by foul means, sometimes pray to God to grant them money. Such people are seekers of wealth, but they are not devotees of God, because instead of believing Him, they believe in falsehood, fraud and other foul means, while devotees, depend on God only, and by having affinity for Him adore Him only. Such devotees, because of any factor, such as past-influence etc., sometimes, desire for favourable circumstances. They are devotees, no doubt, but due to this desire, they are called, seekers of wealth.

(2) Distressed (sufferer) devotees—Such type of devotees, pray to God in adversity. They pray only to God, to do away with their miseries and misfortunes. Such a distressed devotee, was Uttarā*, because she did not seek refuge in anyone else, except the Lord, to get rid of her troubles.†

Those, who having affinity with God, depend on Him only and do not desire, for favourable circumstances, but sometimes,

* The examples of Draupadī and Gajendra (the elephant) are not befitting because they adopted other means to be free from suffering. Draupadī sought help from others and also used her power to do away with her suffering. Similarly, the elephant also sought the help of other male and female elephants and also used his power. Thus both of them went on suffering. But as soon as both of them sought refuge only in God, they were relieved of their sufferings.

† O Lord of the gods, Master of the world, the great Yogī, protect me from the burning iron-arrow which is moving quickly towards me. O Omnipotent, there is none besides You in the world who can protect me because all the people are killing each other. O Lord, it will not make much difference if this red-hot arrow burns me but it should not destroy the fruit of my womb.

the desire itself evolves in them, to be free from suffering. Such devotees are also distressed ones.

(3) Devotees, as seekers of knowledge—The devotees, who want to know the self, and reality, depend only on God, having exclusive devotion for Him. Uddhava, can be named among such devotees. Lord Kṛṣṇa, imparted to him divine knowledge which is known as 'Uddhava Gītā' (Śrīmadbhāgavata 11/7—30).

Those, who having affinity for God, are engrossed in His adoration but sometimes, because of company or past influences want to know the self or divinity, are also called, seekers of knowledge.

(4) Men of wisdom—The term 'Ca', has been used, to show the superiority of the men of wisdom, to other three types of virtuous men. Devotees, who neither have a desire for favourable circumstances, nor are worried about the unfavourable ones, nor have a desire to know the self, but by depending on God, are engrossed in divine devotion, are called men of wisdom. They perceive, the desirable and undesirable circumstances, as sport of God. They ever remain engrossed, in His devotion without having a desire, in the least. The Gopīs, whose desire was nothing besides Lord Kṛṣṇa's happiness, can be named, among such devotees.

Here, a fact needs attention that the seekers of wealth, the distressed, and the seekers of knowledge, who adore the Lord, devotion for God is aroused in them, and they are called, devotees. But those who seek knowledge, wealth and freedom from suffering, by anyother means, have no affinity for God, and so devotion is not aroused in them, so they cannot be called devotees.

Saint's utterances, affirm that it is God alone, who loves His devotees, whereas devotees merely surrender, themselves to God. It is so, because he alone is qualified to be a true lover, who does not expect anything from others. A devotee, has only affinity for God. God actually surrenders Himself, to all His

creatures. When a devotee surrenders himself to God without having a desire, in the least, he is called a man of wisdom viz., a devout devotee. In that case, he has no separate entity, he becomes one with God, viz., there is only God's entity.

An Exceptional Fact

(1) Four boys were playing. Just then, their father, came with four mangoes. At the sight of the mangoes, one of the sons, asked for a mango, the second cried for a mango. Both of them, were given a mango each. The third one, only looked at the mangoes and the fourth one went on playing, without even having a look at the mangoes. The father, gave one mango to each of the other, two boys also. Here the boy who asked for the mango is a seeker of wealth, the one who wept is distressed, the one, who looked at the mango, is a seeker of knowledge, and the fourth one, is a man of wisdom. The seeker of wealth seeks favourable (desirable) circumstances, the sufferer seeks to do away with suffering, the seeker of knowledge, wants to know God, while the wise (devout devotee), seeks nothing.

All the above-mentioned men, are virtuous, because they depend on God predominantly. So they are different from men, who have fallen from Yoga (Gītā 6/41-42). Similarly the seekers of wealth and distressed devotees, are different from, those selfish persons who perform actions for their fruit, because their wisdom has been lost by various desires (Gītā 7/20), so they are included among men, of demoniacal traits. Among the devotees, such as seekers of wealth etc., the degree of superiority or inferiority in their devotion, is due to desire. In spite of desire, they are not 'Hṛtajñānāḥ' viz., their wisdom has not been carried away. Rather, the Lord has called them noble (7/18), and virtuous, and thus has praised them.

Those, who seek refuge in the Lord may have hidden

desires but there is predominance of devotion for God, in them. So the more intimacy they develop for the Lord, their desires diminish and then they become unique. So the Lord has called them noble and declared the man of wisdom verily His own self (7/18).

(2) Acceptance of affinity with God, is the best means to attain Him. This affinity, wipes out all evil and defects. Moreover, the Lord does not look at defects, but He perceives affinity. All the creatures are His, but it is an error on their part, that by forgetting real affinity, they have accepted their affinity, with the world. As soon as, this error is rectified, they attain to Him. In having this affinity, a devotee need not resort to mind and intellect etc., while, in other means, he has to take their help.

Even the vilest creatures, are His. So He, as mentioned, in the sixteenth chapter of the Gītā, throws them into demoniacal wombs, so that they may be purified. The Lord, like a mother who does not consult a child while bathing him, does not consult the creatures, because He wants to purify them.

A devotee, has real affinity for God, but sometimes, he has a desire. In that case, there is predominance of affinity, while desire occupies a secondary place. Such devotees hold a higher position.

The second type of devotees, are those who want their desires to be satisfied, by other worldly people. But when they are not satisfied, they pray to God. Because, of the lack of exclusive devotion, they hold the second position.

The third type, is those who have affinity with God, so that their desires may be fulfilled. In this case, there is predominance of desire, while affinity with God occupies a subsidiary place.

A Vital Fact

Desire is of two types—spiritual and mundane.

(i) **Spiritual desire**—It is of two kinds, for salvation and for exclusive devotion.

In the desire for salvation, there is desire to know the self or reality. So, it is not desire, it is need or want. A need is, that which is positively satiated, and with its satiation no other need is born.* Need, means lack of something necessary, and this need is for God-realization.

The second kind of desire, is for exclusive devotion, in which a devotee surrenders himself to God, because he himself is His fragment†.

Thus desires mentioned above, are not really desires.

(ii) **Mundane desire**—It is also of two kinds—the desire to get pleasure and the desire to get rid of pains. Desire for comfort, luxuries, name, fame and pleasures etc., here and hereafter, are such that they lead a man, to bondage and degradation. These are demoniacal traits, which should be renounced.

The second type of desire, is to do away with pain. Pain can be caused by fate, such as flood, drought etc., which is known as 'ādhidaivika', or by creatures, such as lions, snakes and thieves etc., which is known as 'ādhibhautika, or it can be pertaining to mind and body etc., such as worry, fear, lunacy and diseases etc., which is called ādhyātmika.‡

* A desire is never satisfied. One desire gives birth to other desires. As a man has desire for a certain amount of money. When he gains it, he desires more and thus his desire for money is never satisfied. Similar is the case with other perishable worldly things such as pleasures, praise, health and family etc. Thus desires should be renounced because they are never satisfied. Moreover these desires for the perishable have an access to the body and the name, not to the self. So they are not yours.

† The desire for exclusive devotion for God is superior to the desire for salvation; because in salvation he has a desire to get something, he wants to gain salvation but in exclusive devotion he wants to surrender himself to God, gives himself to God. In salvation there remains ego in its subtle form while devotion there is no ego.

‡ The 'Ādhyātmika' pain is of two kinds— 'Ādhi' and 'Vyādhi'. Worry is known as 'Ādhi' and physical disease is known as 'Vyādhi'. Ādhi is of two kinds— Lunacy (ii) Worry, sadness, fear and agitation etc. Lunacy is the result of the

Actually the mundane desires, are never satisfied, because if one is satisfied, another spring up, and the process continues.

Appendix—In the fourteenth verse the Lord declared, “The devotees, who take refuge in Me, cross the ‘Māyā’ consisting of the three modes.” Who are those devotees who take refuge in God?—this fact is related in this verse.

In the preceding verse the Lord described the evil-doers; now in this verse He describes the virtuous persons. The most deadly evil or sin is to assume the world, which is different from us (the self), to be our own, while the most virtuous act is to regard the Lord who is inseparable from us as our own. Therefore those who regard the world as theirs are evil-doers while those who regard the Lord as theirs, are virtuous.

A sensual man does not worship God, therefore a seeker of wealth can be the devotee of God but the seeker of pleasures cannot be the devotee of God. The reason is that the seeker of pleasure is more engrossed in the world, while a seeker of wealth is less engrossed in the world and he is more inclined towards God. Because of the assumption of any other entity to some extent besides God, a devotee is either the seeker of wealth or the afflicted or the seeker of knowledge. If there is no such assumption at all of any other entity besides God, then he becomes the wise (devotee). It means that because of the assumption of any other entity besides God, there are four kinds of virtuous men. In fact besides the existence of God no other entity is possible.

He who wants to know ‘Jñāna’ (knowledge) with ‘Vijñāna’ in other words he wants to know God fully (in full) is a ‘Jijñāsu’ (seeker of knowledge). A ‘Jijñāsu’ wants to know the glory, influence and power of God, therefore he has special relish in

actions of the past while worry and sadness are the results of ignorance. When a man possesses knowledge his worry and sadness are wiped out but he may suffer from lunacy as the fruit of his past actions.

the Lord's sportive display and stories. The Lord instead of using the word 'mumukṣu' (seeker of salvation) has used the term 'Jijñāsu' (seeker of knowledge) because a 'mumukṣu' is one who wants to realize the self, while a 'Jijñāsu' may want to realize the self or may want devotion. In a 'mumukṣu' there is predominance of attaining salvation, while in a 'Jijñāsu' devotee, there is predominance of surrendering himself to God. A 'mumukṣu' has knowledge of the Supreme (the Absolute) and a 'Jijñāsu' devotee has knowledge of 'Vāsudevaḥ sarvaṁ' (all is God). A self-realized (enlightened) soul has knowledge of the Supreme but a devotee has the knowledge of God in its entirety (Gītā 7/29-30).

In the seekers of wealth, in the afflicted and in the seekers of knowledge, gradually attachment to the world decreases and attachment (devotion) to God increases. So long as a striver sustains the world, he remains the seeker of wealth or the sufferer or the seeker of knowledge. When he does not sustain the world, then he remains only a 'Jñānī' (the wise) (a devotee).

The devotee who has knowledge of God in full viz., 'all is God', has been called 'Jñānī'. The same 'Jñānī' devotee has been called 'Jñānavān' (the man of wisdom) in the nineteenth verse of this chapter.

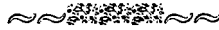
An 'arthārthī' without being satisfied with the circumstances—available wants wealth. An 'ārta' is satisfied with the circumstances, he is placed in, but while he suffers pain, he can't tolerate it. In an 'arthārthī' craving for wealth is not predominant, eagerness for God is predominant. He has the desire for wealth but he wants this desire to be satisfied only by God. The reason is that God lacks nothing. The lower nature is only of God. The 'ārta' wants his sufferings to be removed only by God. The 'Jijñāsu' wants knowledge to be imparted by only God. But when a devotee has such a keen yearning to love God alone, then he no longer remains a seeker of wealth, a sufferer and a seeker

of knowledge but he becomes a 'Jñānī' viz., a devotee having exclusive devotion to God.

An 'arthārthī' has constant attachment to wealth because he hankers after wealth every time. But an 'ārta' has no continuous relation with suffering because suffering does not persist all the time. A 'Jijñāsu' does not care for pleasure or pain, therefore he has neither a desire to get pleasure nor a desire to get rid of sufferings. The seeker of wealth and the sufferer—both by becoming seekers of knowledge become 'Jñānī' viz., devotees.

The devotee who is seeker of wealth when is gifted with wealth by God, repents of his mistake; as Dhruva repented of his desire for kingdom when he got the kingdom. But a sufferer-devotee does not feel so much sorry, but he has the notion that God frees sufferers from sufferings; as Draupadi and Gajendra (king of elephants) after being protected, didn't feel sorry, but they had an inclination towards God. A sufferer-devotee can't tolerate suffering—this is his weakness.

A Jijñāsu devotee does not know God in full. He is not satisfied by attaining salvation or enlightenment but he has hunger for love (devotion). But for a Jñānī-devotee besides God there is no other entity in the least at all, then how can he feel the lack of anything? Therefore the Lord has called a Jñānī (the man of wisdom) (the devotee with exclusive devotion) His own self (manifestation)—'jñānī tvātmaiva me matam' (Gītā 7/18).



Link:—Among the four kinds of virtuous men, the man of wisdom is the best, who is described, in the next verse.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

teṣāṁ jñānī nityayukta ekabhaktirviśiṣyate

priyo hi jñānino'tyarthamaham sa ca mama priyaḥ