

is non-existent—‘asaṅgaśastreṇa dṛḍhena chittvā’. Renunciation means to be disconnected with it and to reject it by assuming that it has no existence, no value. Therefore detachment from the world implies the discovery of God. In Śrīmadbhāgavata it is mentioned—‘atattayajanto mṛgayanti santaḥ’ (10/14/28).

‘Tameva cādyam puruṣam prapadye’—Having renounced affinity with the world, a striver gets established in the Self and he is liberated. Having attained liberation (salvation), the desire for the world is wiped out but hunger for love is not satisfied. In Brahmasūtra it is mentioned ‘muktopasṛpyavyapadeśāt’ (1/3/2). ‘That Lord, Who is an embodiment of love, is attainable even for the liberated souls’. It means that the perfection of human life lies in attaining the love for God Whose fragment the Self is. In Self-realization, there is bliss of the Self, while in God there is Supreme Bliss (endless Bliss). He, who is not satisfied with salvation, attains love (devotion) which enhances every moment—‘madbhaktim labhate parām’ (Gītā 18/54). Therefore the Lord has mentioned that a striver, having renounced attachment to the world, viz., having attained salvation, and then having sought God, should seek refuge in Him.



Link:—The Lord in the next verse, points out the marks of those devotees, who attain the supreme goal (God) by taking refuge, in the primal Being (God).

निर्मानमोहा जितसङ्गदोषा
 अध्यात्मनित्या विनिवृत्तकामाः ।
 द्वन्द्वैर्विमुक्ताः सुखदुःखसञ्ज्ञै-
 र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

nirmānamohā jitasāṅgadoṣā
 adhyātmanityā vinivṛttakāmāḥ

**dvandvairvimuktāḥ sukhaduḥkhasañjñair-
gacchantyamūḍhāḥ padamavyayaṁ tat**

Free from vanity and delusion, victorious over the evil of attachment, dwelling constantly in the self or God, with desires completely stilled, liberated from the dualities, (known as pleasure and pain), such highly placed undeluded strivers reach, the Eternal Goal. 5

Comment:—

'Nirmānamohā'—When a person, has a sense of 'I' and 'mine' in the body, he has a desire to win, honour (respect) etc. He, by identifying the self, with a body, regards the honour of the body, as honour of the self, and he gets entangled. But those devotees, who regard only God, as theirs, have no sense of egoism and possession in the body, and so they do not get pleased, by honour (respect), of the body. Having taken refuge only in God, they are not attached to a body and so they have no desire, for honour (respect).

Having only the aim of God-realization and by depending on God only, those devotees, develop a disinclination, for the world. They become detached, from the world. So, they become free from worldly delusion.

'Jitasaṅgadoṣā'—Attraction towards God, is called devotion (love), and attraction towards the world, is called attachment. It is because of attachment, that evils such as a sense of possession, desire, lust and hope etc., arise. It is by taking refuge in God, that a striver gets victory over, all these evils.

A man, can be attached to both the objects acquired, as well unacquired. But, there is desire, only for unacquired ones. So the expression 'Vinivṛttakāmāḥ' (desires completely stilled), has been used separately.

'Adhyātmanityāḥ'—When a devotee, takes refuge in God, his egoism changes.* He believes that he is God's and not of

* Though all beings constantly dwell in the omnipresent Lord who is

the world. Thus, he constantly dwells in Him. As a person, according to his birth, accepts that he is a Brāhmaṇa or Vaiśya and he always remains, assured of it, even without, remembering it, so, do the devotees, who accept their affinity, for God, always dwell in Him.

'Vinivṛttakāmāḥ'—A man, desires mundane objects and favourable circumstances, only when he aims at mundane pleasure and prosperity. But those devotees, whose aim, is not to acquire mundane objects, become totally free, from desires.

It is sense of mineness in the body, which gives birth to desires. When a man is thus attached to a body, he wants it to be healthy and strong. So is the case with, other mundane objects and riches etc. As a devotee, is not attached to a body and the world, all his desires are stilled. He thinks that his so-called body, senses, mind, intellect and egoism ('I'ness), are only God's, and only God is his. The desires of such a devotee, are totally silenced.

An Important Fact

In fact, this body is constantly decaying (perishing). A striver, has to accept this reality, in a practical way. All desires are born of having contact with perishable objects, such as body etc. One day this process of decay, will be over, and then it will be said, that the body has decayed (died). But actually, the body has not died today. The process of constant decay has completed today. Therefore, in order to be free from desires, a striver should realize this fact, that mundane objects, such as the body etc., are not, his, because these are transient while he (the self) is permanent and eternal.

the illuminator of the entire creation yet they by an error assume that they dwell in the world as "I belong to a particular caste or creed or sect etc." It is because of this contrary assumption (belief) that they are bound and are born in good and evil wombs.

In fact, desires are never satisfied. When a desire seems to be satisfied, another one appears, and so a person tries to satisfy that one. The more, they are satisfied, the more they arise. All persons and objects of the world cannot satisfy desires, of even a single person, so if a person desires limited objects of the world, in order to derive pleasure out of them, it is an error on his part one who entertains desires, cannot attain peace (Gītā 2/70). Therefore, renouncement of desires, is a means of attaining, supreme peace. So a striver, should renounce desires, instead of trying to satisfy them.

The belief, that mundane objects, provide pleasure, gives birth, to desire. The keener the desire, to acquire an object, the greater the pleasure, a person derives out of that object. But, the fact is, that it is not the object which provides pleasure, as it is renouncement of attachment of that object, which gives pleasure. This renouncement occurs, when he acquires, the object. If he renounces the desire to acquire the object he cannot feel happy on getting the object or sad on not getting that object.

In fact, mundane objects have no independent existence, as they are perishing all the time. So how the desire for such transitory objects can remain lasting? Thus all strivers, can be freed from desires.

'Dvandvairvimuktāḥ sukhaduḥkhasañjñaiḥ'—Devotees are liberated from contrary experiences, known as pleasure and pain, attachment and aversion, because according to them, all the favourable and unfavourable circumstances, are regarded as God's gift, presented to them, by Him. They have an eye on God's grace, rather than on desirable or undesirable circumstances. So they are easily liberated from the pairs of opposites.

God is a disinterested friend, of all beings (Gītā 5/29). So He never think, of evil of His fragment, the soul (self). Whatever, He does, is only for the welfare, of beings. So devotees, ever remain pleased, with His will. Though their senses, mind and

intellect, know of desirable and the undesirable circumstances, yet they themselves, are free from the pairs of opposites.

An Important Fact

This contrary experience (of attachment and aversion etc.,) is the root of sins. In order, to renounce such experience a striver, should not attach importance to perishable objects. This opposite feeling is of two kinds—

(1) Gross (practical) contrary experience between pleasure and pain, a agreeable and disagreeable etc. Beings, including men, birds, beasts and even trees etc., desire the agreeable and have an aversion for the disagreeable.

(2) Subtle (Spiritual) opposite feelings. It is essential and useful, to regard one's own way of adoration, and one's own favourite Deity, as supreme. But the sentiment in which a striver, honours and praises his method of worship, and his favourite deity, regarding them as superior, to the worship and deity of others whom he discredits and blames, by considering them, inferior, is harmful for a striver.

In fact, all spiritual practices, aim at a total renouncement of affinity, for the world. Spiritual practices (disciplines), may differ according to tastes, faiths, beliefs and qualifications of each devotee but their aim is the same. So a striver, instead of having an eye on, the difference of spiritual practices, should have an eye on the aim and be devoted to his spiritual practice. By doing so his subtle opposite feeling comes to an end.

In the Gītā, the gross is called 'Mohakalīlam' (mire of delusion) (2/52) while subtle is called 'Śrutivipratipannā (bewildered by the Vedic text)* (2/53). So long as a striver, is

* Śrutivipratipannā means that the person remains in a dilemma and cannot take the decision which of the paths as mentioned in the scriptures of knowledge, of action, of devotion, of dualism, of non-dualism, of pure non-dualism, of dualism-non-dualism, of action for reward or action without

attached to the world or attaches importance, to the world, this opposite experience exists. So it is necessary to root out this.

So long as, there is delusion, contrary experiences exist? He who perceives pair of opposites in the self is deluded. This contrary experience of attachment and aversion, pleasure and pain, happiness and sadness etc., abides in the mind rather than in the self. The mind is insentient, while the self is sentient and is an illuminator of the insentient. Therefore, the self has no affinity for the mind, this affinity is merely assumed.

Everybody knows, that he remains the same, in the pairs of opposites, such as pleasure and pain etc. But out of delusion, by identifying the self with these, he becomes happy and sad. If he remains established in the self, whichever remains, the same without assuming that the pairs of opposites (such as pleasure and pain) are in him, he will be liberated from the duality of pleasure and pain etc.

The Lord, has pointed out an easy way, to be liberated from the dualities of attachment and aversion etc., by declaring "Attachment and aversion of man abide in sense objects through the feeling of pleasantness and unpleasantness; let, none come under their sway" (Gītā 3/34). It means, that a striver, should not act by coming under their sway, because they are strengthened by doing so.

'Gacchantyamūdhāḥ padamavyayam tat'—He, who desires perishable objects, who makes efforts to acquire them, and feels happy or sad by acquiring them, or without acquiring them, is deluded. In fact, the world is kaleidoscopic while God is eternal, and it is because of His existence that the world, seems to exist. He, who accepts the existence of the world, is deluded.

As a deluded person, perceives the world clearly, so does reward is better. Similarly he cannot decide which of the deities—Lord Viṣṇu, Lord Rāma, Lord Kṛṣṇa, Lord Śiva, Lord Gaṇeśa or Goddess Durgā should be worshipped.

an undeluded great soul, perceive God clearly. He, who accepts the existence of the world, is deluded, while he who accepts it as kaleidoscopic, is undeluded. The undeluded one, is not affected by pleasure and pain, and he, who remains the same, in pleasure and pain is fit, for attaining Immortality (Gītā 2/15). Therefore, here in this verse, the Lord has laid emphasis two times, on the renouncement of delusion, by using the expression 'Nirmānamohāḥ', and also the term Amūḍhāḥ'.

Delusion can be of two kinds—(1) inclination to the world, rather than to God, (2) not to know the reality about God. In this verse, the expression 'Nirmānamohāḥ' stands for, freedom from delusion of the world, while the term 'Amūḍhāḥ'* stands for true knowledge about God.

God, Who has been mentioned by the expression 'Ūrdhvamūlam' (root above), in the first verse, Who has been called, the Supreme Goal, which should be sought in the fourth verse, and Who has been glorified in the sixth verse, the same supreme abode has been called here, 'Avyayam padam' (the Eternal Goal). Strivers who have become totally free from evils, such as honour, delusion and attachment etc., attain the Eternal Goal, from where, there is no return.

In fact, Eternal Goal, is naturally ever-attained by every human being but a man does not realize this fact as he has turned his eye away from that Goal (God). This can be explained by an illustration. When our train stops at a station, an other train suddenly starts moving, our eye being on the moving train we feel as if our train has started moving. But we come to know the reality, when we look out at the station. Similarly, when a person is attached to the world, he finds himself moving (kaleidoscopic). But, when he looks at the self, he realizes that he (the self), is

* As the devotee who knows attributeless God becomes undeluded (5/20) so does the devotee who worships the Lord endowed with attributes and form also becomes undeluded (10/3;15/19).

the same (uniform), it is not kaleidoscopic.

Appendix—Within Jñānayoga and Karmayoga, devotion is not included but within devotion both Jñānayoga and Karmayoga are included (Gītā 10/10-11). So here the term ‘adhyātmanityāḥ’ may mean ‘Jñānayoga’ and the term ‘vinivṛttakāmāḥ’ may mean ‘Karmayoga’.



Link:—The Lord in the next verse, describes the characteristics of the Eternal Goal (Abode) referred Which is attained by the devotees in the preceding verse.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥
na tadbhāsayate sūryo na śaśāṅko na pāvakaḥ
yadgatvā na nivartante taddhāma paramaṁ mama

Neither doth the sun illumine that (Eternal Goal), nor the moon, nor the fire; having gone thither, they (who reach there) return not; that is My Supreme Abode. 6

Comment:—

[The sixth verse, is the link between the fifth verse and the seventh verse. In this verse the Lord declares, that the Eternal Goal is His Abode, Which has identity with Him, in the same way as His fragment, the soul, has identity with Him. Therefore, the soul has also identity with that Abode (Eternal Goal), i.e., the soul, has eternal union with that Abode.

Though this verse, is closely related with the twelfth verse, yet it has been introduced here to link the fifth and the seventh verses. In this verse the Lord makes two important points (1) The sun etc., cannot illumine that Abode. The reason for it has been explained in the twelfth verse and (2) Those, who reach His abode do not return to the world (the cause has been explained by the Lord in the seventh verse of this chapter.)]

‘Na tadbhāsayate sūryo na śaśāṅko na pāvakaḥ’—When,