

and they don't love Him so much as devotees do. Therefore devotees are also loving to God. The natural love between God and a devotee has been mentioned by the expression, 'mayi te teṣu cāpyaham' (devotees are in Me and I am in them).



*Link:—Now, in the next verse the Lord expounds the greatness of devotion and devotees.*

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

api cetsudurācāro bhajate māmananyabhāk  
sādhureva sa mantavyaḥ samyagvyavasito hi saḥ

Even if the vilest sinner worships Me with exclusive devotion, he should be considered a saint, for he has rightly resolved to be My devotee. 30

*Comment:—*

[If a multimillionaire says, that he will help anyone, whosoever seeks his help with money, his charity will be testified when he actually helps the man who is his enemy. To prove the veracity of His statement here, the Lord first mentions the vilest sinner.]

'Api cet'—In the seventh chapter, the Lord declares, "Evildoers do not worship Me" (7/15) but here He declares, "The vilest sinners worship Me." There seems, to be a contradiction in these two statements. To remove this doubt, the Lord has used the terms 'Api cet' (even if). It means, that in the seventh chapter, the Lord has described their evil nature. Swayed by that nature, they generally do not take refuge in God. But it does not mean, that there is any restriction imposed by the Lord upon the sinners, that they should not worship, Him. If they want to worship Him, they can. The Lord, has no ill-will against, any being.

'Sudurācāro bhajate mām ananyabhāk'—Even the sinners of the worst conduct, by worshipping the Lord with exclusive

devotion, attain salvation. Even, at present, sins may be committed sometimes by them, because of their past influences. But, they are firmly determined with exclusive devotion, to attain the Lord. Now, they do not aim at riches, honour, respect, happiness and comforts etc. Their only aim, is exclusive devotion.

Now a question arises, how the vilest sinner can worship, the Lord. The answer is that, there can be several reasons:

(i) When, in adversity, he gets no worldly support from any quarter, he surrenders himself, to the Lord.

(ii) The atmosphere and the company of saints convert him.

(iii) Any past virtuous influence, may be aroused somehow or the other, as was aroused in Bālmiki, Ajāmila and Sadana the butcher etc., who were converted, into devotees though they were sinners.

(iv) If a person, escapes some mortal danger somehow or the other, he may start believing in the Lord's, singular power.

(v) By beholding saints and by the grace of saints, like Vālmiki and Ajāmila, may start worshipping the Lord.

Several thieves, robbers, murderers and other vilest sinners, became devout devotees, of the Lord.

Now a doubt arises, how can the vilest sinner worship the Lord, continuously, when even the devotees, who have been engaged in the worship of God for several years, cannot worship Him continuously. Here, importance has been attached, to exclusive and undivided devotion, rather than continuous devotion. As a chaste wife, has her relationship only with her husband, that sinner has his affinity, only with God.

'Ananyabhāk'—A person, can have exclusive devotion, by admitting his relationship with the Lord i.e., by changing his egoism. He should admit, that He is the Lord's and the Lord is his. He is more purified, by changing his egoism, than by performing action, such as sacrifice, charity, penance and chanting

the Lord's name etc.

There are three factors in connection with, changing egoism:—

(i) **To root it out:**—A devotee, following the Discipline of Knowledge, realizes that his self is different from egoism, and so he remains established in the self. Thus, his ego is eliminated.

(ii) **To purify it:**—By following the Discipline of Action, a devotee discharges his duty for others, without expecting any fruit for his duty. For example, a son should discharge his duty towards his father, without bothering whether the father treats him as a son or not, or whether he troubles him. He should discharge his duty under all circumstances, without laying any claim on him. He should not expect his father, to be favourable to him. He should cherish no desire, for his own comfort or gain. Thus, having no desire of his own, his egoism is purified.

(iii) **To change it:**—In the Discipline of Devotion, ego is changed. For example—a chaste wife by changing her ego, becomes only of her husband. She regards her husband's house, as hers, his Gotra as hers, and she does not regard her relation with parents, in-laws and children. But she does serve all of them, for the sake of her husband. Similarly, the ego of a devotee changes. By following the Discipline of Devotion, just like a chaste wife, who becomes only her husband's, a devotee becomes God's and only God becomes his. Thus, he changes his egoism. This change of egoism, is denoted by the expression, 'Ananyabhāk'.

'Sādhureva sa mantavyaḥ'—He should be considered a saint. This is the Lord's, special behest. Though he does not possess all the virtues of a saint, yet he should be regarded as a saint, because he has admitted that he is only God's and only God is his. Thus by changing his egoism, he will become a saint, in no time.

Now the question arises why the Lord has to say, that he should be considered a saint. The answer is, that generally, people judge a man by his actions. Where saintliness is not manifest,

and some trace of poor conduct is observed, then only it is said, that he should be considered a saint. With change of ego, he has accepted himself as God's. Therefore, his feelings and conduct will become pure, in no time. So, the Lord says, that such a person should be considered, a saint.

A man is a devout devotee, but if any day, he is seen with a prostitute, people regard him as immoral, though he may have gone there to reform her. Similarly, a sinner, may be regarded religious-minded and virtuous, if he is seen by people, counting the beads of a rosary, on the bank of the Ganges. Worldly people, generally, view actions of other people. But the Lord instead of paying heed to their actions, pays attention to their, feelings.

'Samyagvyavasito hi saḥ'—In the second chapter of the Gītā in connection with the Discipline of Action, the Lord says that in this path the intellect is determinate, while here He says that, he himself has rightly resolved. There, the determination is by intellect, while here he himself is determined. Whatever, is determined by one-self is permanent, while that what is determined by intellect, is shortlived, because intellect can be attracted towards worldly pleasures etc., when one does not live in spiritual atmosphere, as that of listening to divine discourses, or studying the scriptures.

As a girl, after her marriage changes her egoism, and becomes her husband's and she even without making any effort, always remembers that she is her husband's, a devotee, after becoming the Lord's once, becomes His, forever, because he has rightly so resolved. So the Lord says, that he should be considered, a saint. By doing so, he speedily becomes virtuous (Gītā 9/31).

A person, may be evil and a sinner so long as, he has a disinclination for the Lord, but when he has an inclination for the Lord, by having exclusive devotion to Him, all his evils and sins, are rooted out.

**Appendix**—In Jñānayoga and Karmayoga there is predominance of intellect 'eṣā te'bhihitā sāṅkhye buddhīryoge tvimāṁ śṛṇu'

(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