

these immediately. Thus, favourable impressions of the previous birth, are aroused in him.

'Yatate ca tato bhūyaḥ saṁsiddhau'—In favourable surroundings, a striver tries harder, than before, for perfection.

If we interpret, that both kinds of strivers, who deviate from Yoga, go to heaven, and out of them, the one who has desire for pleasure is born, in the house of pious and prosperous, while the other who has no lust is born in a family of enlightened Yogīs, will it make any difference? Yes, it will. We cannot call the striver, 'Paurvadehika' (of the former body) if he is reborn after going to heaven, because the duration of his stay in heaven, will come in between the two births. Moreover, in heaven he cannot have union with knowledge, because there is abundance of pleasure, in heaven.

There is one more point, which needs attention. A striver, having lust goes to heaven. But why should a striver who is free from passion and lust, go to heaven? It is a kind of punishment to send, such a striver to heaven, which is fully unjustified.

Appendix—The spiritual progress pertains to the self and the mundane progress pertains to the non-self. Therefore the worldly wealth gets destroyed but the spiritual wealth is not destroyed even by falling (deviating) from Yoga. The spiritual progress can be veiled but cannot be destroyed and is revealed at times.

The impressions of the spiritual practice of the previous life that are settled (left) in a striver's intellect, have been called here 'buddhisamyoga'.



Link:—In the previous verse, Lord Kṛṣṇa explained that a striver who is born in a family of enlightened Yogīs regains, knowledge of the previous birth and strives more than before, for perfection. Now he describes the striver who deviates from Yoga, and is born in the house of the pious and prosperous.

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

pūrvābhyāseṇa tenaiva hriyate hyavaśo'pi saḥ
jijñāsuraḥ pi yogasya śabdabrahmātivartate

One who takes birth in the house of the prosperous, though subject to the senses, is drawn towards God because of the former practice; as even seeker of the Yoga of equanimity also transcends the fruit of Vedic rituals performed with some motive. 44

Comment:—

'Pūrvābhyāseṇa tenaiva hriyate hyavaśo'pi saḥ'—A striver, who is born in the house of the pious and prosperous, does not get such a favourable environment and company, as the one who is born in the house of enlightened Yogīs, yet because of sacred and spiritual propensity stored up in the previous birth, he is drawn towards God, in spite of his attachment to pleasures.

'Avaśo'pi' means, that though he has lived in heaven for countless years and enjoyed pleasure there, and in the house of the prosperous also, there are pleasures in abundance, he is overpowered by his senses. In spite of all this, he is drawn towards God, by force of the practice of the previous births. The reason is, that the passion for pleasure is unreal, while the influence of the spiritual life, is real. So the real influence draws the striver, who deviates from Yoga, towards God.

'Jijñāsuraḥ pi yogasya śabdabrahmātivartate'—In this verse, Lord Kṛṣṇa explains the importance of a seeker of Yoga, in order to describe the importance of the Yogī. When the seeker of Yoga, transcends actions and their fruits as laid down in the Vedas, how can he having a firm determination for God-realization, have a fall? He will surely, attain salvation or God-realization.

The seeker of Yoga is he who attaches more importance to Yoga than pleasures and prosperity but his desire for pleasures and prosperity has not been wiped out. He has not

attained perfection (to Yoga) and is a seeker of Yoga. Even such a seeker transcends the actions and their fruits. Then the striver who has deviated from Yoga is far superior to the seeker. The same fact has been explained by Lord Kṛṣṇa in the fortieth verse of the second chapter when He declares, "In this path of Yoga (equanimity) there is no loss of effort and even a little practice of this discipline protects one from great fear (of birth and death) viz., leads him to salvation." Thus the one who practises Yoga cannot have a fall, he will undoubtedly attain perfection or salvation.

An Exceptional Fact

(i) Such strivers who practise Yoga but deviate from it are very rare. Among thousands of people scarcely one strives for perfection (Gītā 7/3) and it is he who deviates from Yoga. There is great glory of such strivers. Even the seeker of the Yoga transcends the fruits of actions viz., he develops disinclination even for the highest level of celestial existence, the Brahmaloka (the abode of Brahmā), because all the worlds including that of Brahmā involve return and rebirth while he does not want rebirth. When there is so much glory of the seeker of Yoga, how far superior should the striver who practises Yoga, be? The reason is that his aim has been to attain Yoga (equanimity) though at the time of death he has deviated from Yoga.

Therefore, if a striver has an exclusive aim to attain God-realization, he will transcend the fruits of actions, performed with some motive as laid down in the Vedas.

(ii) Even if a striver fails to attain equanimity, he should have it as his aim. As Tulasīdāsaṁ has said in the Rāmācaritamānasa about himself that he is a man of the meaner sort but his ambition is very high, he wants to get nectar though even butter milk is not available to him (1/8/4). It means that the striver should have a lofty aim and he should have a keen desire to achieve

that aim. It is God's nature that He does not mind the error of action of the striver but He notices what he wants, feels, aims and remembers hundreds of times what he has in his heart and is pleased with it (1/29/2-3).

A blind saint went to a temple to behold the Lord. One day a person asked him why he had gone to the temple when he was unable to see the Lord. The saint replied, "It is true that I am unable to see Him. But is He also unable to see me? My purpose is served when He beholds me."

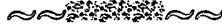
Similarly, we may not attain equanimity but we should have an aim to attain it. By doing so our purpose will be served because God is omniscient and He knows what a striver has in his heart.

Appendix—The worldly virtues (such as feeding poor etc., with desire for fruit) are virtues contrary to sins but the divine virtues inculcated through association with God are extraordinary. Therefore the worldly virtues do not draw a man towards God; but the virtues pertaining to God, draw man towards God. These virtues are not dissipated by bearing fruit (Gītā 2/40). Renunciation of worldly desires and inclination towards God—these two are virtues pertaining to God.

‘Pūrvābhyāsenā tenaiva’—This expression means that though in the present life the striver does not get an opportunity of good company and good discussion pertaining to God, yet because of the past latencies he is drawn towards God. In this past practice there is no action (pravṛtti) but there is (automatic progress) ‘gati’.* In ‘jijñāsurapi yogasya śabdabrahmādivartate’ also there is no practice of action but there is progress as ‘gati’. It means that in this practice there is no effort and there is no doership

* In order to know the distinction between ‘Pravṛtti’ and ‘Gati’ vide appendix to the sixth verse of the fifteenth chapter (6/45).

but there is 'gati' (automatic elevation). In 'gati' there is the power of attracting a striver towards God. An endeavour for spiritual gain is an action while 'gati' automatically goes on (due to past latencies).



Link:—Now Lord Kṛṣṇa in the next verse describes the condition of the striver who having deviated from Yoga and taken birth in the house of the pious and prosperous, is drawn towards God.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

prayatnādyatamānastu yogī saṁśuddhakilbiṣaḥ
anekajanmasamsiddhastato yāti parāṁ gatim

A Yogī who strives painstakingly, and purified from sins and perfected through more than one birth, reaches the Supreme state. 45

Comment:—

[A dispassionate striver who deviates from Yoga by taking birth in the family of enlightened Yogīs and striving more than before attains perfection or God-realization. But how the striver taking birth in the house of the pious and prosperous realizes God, is elucidated in this verse.]

'Tu'—It means when the seeker of the Yoga of equanimity transcends the fruit of actions performed with some motive as laid down in the Vedas, why the Yogī who strives with assiduity should not transcend the fruit of actions and attain perfection. He will attain the Supreme Goal without doubt.

'Yogī'—Yogī is he who wants to attain equanimity or God-realization and who does not get entangled in the pairs of opposites such as attachment and aversion, pleasures and pain etc.