

'Niryogakṣema*'—Do not have the desire even for the provision of the means required (Yoga) and the preservation of what has already been attained, because I provide for and preserve all for those who have exclusive devotion for me† (Gītā 9/22).

'Ātmavān'—Having the aim of God-realization, get established in the self (Eternal existence or God).

Appendix—'Nirdvandvaḥ'—In fact the discrimination between the insentient-sentient, real-unreal, eternal-transitory, perishable-imperishable etc., is also a pair of opposites. The desire for gain and security is also a duality. Because of duality 'All is God'—this reality is not realized. The reason is when all is God, then how can duality between the sentient (self) and the insentient (Matter) subsist? Therefore the Lord has declared Himself both immortality as well as death, and 'Sat' as well as 'Asat' (unreal)—'amṛtaṁ caiva mṛtyuśca sadasaccāhamarjuna' (Gītā 9/19).



Link:—In the next verse, Lord Kṛṣṇa explains what one achieves by transcending the three guṇas (attributes).

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

yāvānārtha udapāne sarvataḥ samplutodake
tāvānsarveṣu vedeṣu brāhmaṇasya vijānataḥ

As on obtaining a reservoir of water flooded on all sides there is no use for a small reservoir of water. So A Brāhmaṇa, who obtains enlightenment, has the same use for all the Vedas, or say no use at all. 46

* 'Yoga' means providing unacquired things and 'Kṣema' means preservation of the things procured.

† Though here it is the context of the Discipline of Disinterested Action, yet it seems proper to take it as the Discipline of Devotion because Lord Kṛṣṇa, time and again, orders Arjuna to be His devotee and He also accepts him as His devotee in 4/3. He also takes the responsibility of provision and protection (9/22).

Comment:—

'Yāvānārtha udapāne sarvataḥ samplutodake'—A small reservoir of water is useful, in a place where there is no other source of water. But nobody ever, pays any attention to such a reservoir of water where there is a big reservoir of pure water. Moreover that such a small reservoir of water becomes dirty and impure and cannot be used for drinking purpose, after washing and bathing in it. But water from a large stream remains clean and pure, even after washing and bathing in it.

'Tāvānsarveṣu vedeṣu brāhmaṇasya vijānataḥ'—Likewise oblations, charities, penances and pilgrimages etc., mentioned in the Vedas, are of use to those who are ignorant. But these become meaningless to the illumined souls who have realized God. The same kind of comparison has been made, in the seventieth verse, that the emancipated souls are like sea, as several rivers fall into it but its magnitude remains the same, similarly the illumined souls remain undisturbed though several kinds of pleasure and enjoyment merge into them.

A great soul who possesses knowledge of the Lord, the Vedas and the scriptures is called 'Brāhmaṇasya vijānataḥ.'

By using the term 'tāvān', Lord Kṛṣṇa means to say that the great soul after realizing God transcends the three attributes (modes), rises above the pairs of opposites viz., becomes free from attachment and aversion, gets established in the self and remains unconcerned about provision and preservation. He always remains devoted to God.

Appendix—There is no end of worldly pleasures. There are endless universes and there are endless pleasures in them. But if they are renounced and one becomes detached from them, they come to an end. Similarly there are endless desires. But if they are renounced, they come to an end and the man becomes desireless.

