

Similarly the real is God and the unreal is also God.

From our point of view there are two divisions—the real and the unreal, therefore the Lord has used the expression—‘sadasa ccāham’ in order to explain it to us, otherwise from the Lord’s point of view, there is nothing else besides Him. If we perceive even from the topmost philosophical point of view, we find that there is only one entity. Two entities are not possible at all. A man is deluded when he accepts the other entity (Gītā 7/13). Attachment and aversion also ensue by assuming (accepting) the other entity.



Link:—After describing, the ways of fools and devotees, now in the next two verses, the Lord, describes the ways of enjoyment-seekers, who having a disinclination for God, perform sacrifice etc., to reap their fruit. Therefore, they repeatedly come and go.

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान्दिवि देवभोगान् ॥ २० ॥

traividya māṁ somapāḥ pūtapāpā
yajñairiṣṭvā svargatīm prārthayante
te puṇyamāsādyā surendraloka-
maśnanti divyāndivi devabhogān

Those who perform rituals with some interested motive as laid down in the three Vedas, and drink the juice of soma plant, and thus having purged themselves of sin, worship Me as Indra, by sacrifices, praying to seek access to heaven, attain Indra's paradise, as the result of their good deeds, and they enjoy, the celestial pleasures of the gods. 20

Comment:—

'Traividya māṁ somapāḥ pūtapāpā yajñairiṣṭvā svargatīm

prārthayante te puṇyamāsādyā surendralokamaśnanti divyāndivi devabhogān'—Worldly people, are generally engaged, in worldly pleasure. There are others, who attach value to perishable objects, aspire for heavenly pleasure and so perform actions with a selfish motive, as laid down in the three Vedas for them. The term 'Traividya', has been used, for such people.

Soma is a plant about which it is said, that in the bright half of a lunar month, everyday, on it one leaf sprouts forth and upto the full-moon-day there are fifteen leaves, while in the dark half of a lunar month, everyday one leaf falls, and in fifteen days all the leaves fall.* Those who perform religious sacrifice, purify the sap of soma-plant with Vedic sacred formulas and then drink it. Thus, they are purged of sins which are obstacles, to heavenly enjoyment.

The Lord, in the preceding verse declared, that He is, being and non-being, both. So here, the term 'Mām' has been used for Indra, the lord of the gods, because when He is, being and non-being, both, He is also Indra. Moreover, persons who perform sacrifice, in order to reach heaven, worship Indra, and pray to him to grant them, an access to heaven.

With the view to attain heaven, they sing hymns in praise of Indra, and beg of him, residence in heaven—both for these are prayers. As a reward of the performance, of Vedic and Paurāṇika

* The Soma plant which has fifteen leaves, whose shape is like a serpent, whose knots are red from where the leaves sprout forth, with the five parts (root, branch, leaves, flower and fruit) brought on the full-moon-day binds mercury. The Soma tree also with five organs (root, bark, leaves, flower and fruit) binds mercury and makes its ash and so on. Out of the Soma climber and Soma tree the Soma climber possesses more properties. In the dark fortnight each day one leaf falls from this part while in the light fortnight each day one leaf sprouts forth. Thus this climber plant grows. If the root-fruit (Kanda) of this plant is taken out on the full-moon-day, it is very useful. The mercury bound in this root-fruit with thorn-apple makes the body iron-like strong and it has a hundred thousand times-more effect i.e., its one particle changes a hundred thousand particles of iron into gold. This Soma climber plant is very rarely found.

rituals, they are granted celestial enjoyments. Those heavenly pleasures, are far more attractive and singular, than those of the mortal world. There, they enjoy five sense-objects of sound, touch, form, taste and smell. Moreover, they also enjoy other luxuries, honour and glory etc.

Appendix—Here is the description of such people who strongly believe in the existence of the world and who value it and whose worship to God is a mistaken approach (Gītā 9/23). The fruit of the worship of such people is perishable (Gītā 7/23). Because of being within the entire form of God, all is God; therefore here for Indra (the lord of gods) the term ‘mām’ has been used. The term ‘puṇyam’ has been used for Indra’s paradise because it is purer than the human world.



ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥ २१ ॥

te taṁ bhuktvā svargalokaṁ viśālaṁ
kṣīṇe puṇye martyalokaṁ viśanti
evaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhante

Having enjoyed, the extensive heavenly world, they return to the world of mortals when they, exhaust their merit. Thus, taking recourse to action with interested motive, enjoined by the three Vedas, and seeking worldly enjoyments, they repeatedly come and go. 21

Comment:—

'Te taṁ bhuktvā svargalokaṁ viśālaṁ kṣīṇe puṇye martyalokaṁ viśanti evaṁ trayīdharmamanuprapannā gatāgataṁ kāmakāmā labhante'—The heavenly world, has been called extensive, because