

which increases every moment, he generally is not overpowered by sense-objects.”

**na vāsudevabhaktānāmaśubhaṁ vidyate kvacit**

(Mahābhārata, Anu. 149/131)

‘The devotees of God never and nowhere meet with evil.’

**sīma ki cāpi sakai kou tāsū, baRa rakhavāra ramāpati jāsū**

(Mānasa, Bāla. 126/4)

‘Kaunteya pratijānīhi’—The Lord asks Arjuna to take a vow because even the Lord Himself can’t break the vow (promise) of a devotee who becomes submissive to the Lord. Therefore the Lord by addressing Durvāsā, declares—

**ahaṁ bhaktaparādhīno hyasvatantra iva dvija  
sādhubhirgrastahrdayo bhaktairbhaktajanapriyaḥ**

(Śrīmadbhā. 9/4/63)

‘O twice born! I am totally dependent on devotees, I am not free. My devotees are very loving to Me. They have full authority over My heart.’

‘Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati’—By this expression a striver should have a firm belief that he can never have a downfall because he is only God’s.



*Link:—In this context, Lord Kṛṣṇa explains seven kinds of persons, even they can seek devotion to the Lord. Out of them, a sinner has been explained, in the preceding two verses. Now in the next verse, He explains the other four kinds of people. The remaining two will be explained, in the thirty-third verse.*

**मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।**

**स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ३२ ॥**

**mām hi pārtha vyapāśritya ye'pi syuḥ pāpayonayaḥ**

**striyo vaiśyāstathā śūdrāste'pi yānti parāṁ gatim**

O Pārtha, womenfolk, Vaiśyas, Śūdras and even those,

that are born of sinful wombs taking refuge in Me, attain the Supreme God. 32

*Comment:—*

'Māh hi pārtha vyapāśritya ye'pi syuḥ pāpayonayaḥ striyo vaiśyāsthā śūdrāste'pi yānti parām gatim'—The Lord, has called the man, who has been immoral, in this human birth, a sinner (9/30). But 'Pāpayonayaḥ' (born of the womb of sin), are those who were sinners in the previous birth, and are born of sinful wombs, as the fruit of their previous actions. The sinful-womb, is a very wide term, which includes demons, devils, animals, and birds etc.\* Sage Śāṇḍilya declares, "As men, deserve virtues such as, kindness, forgiveness, generosity etc., the beings, from the lowest womb to the highest womb can seek devotion, to the Lord" (Śāṇḍilya-Bhaktisūtra), because all of them, being a fraction of the Lord, are His, and so they are free, to have an inclination for Him. Therefore, even those, who are born of a womb of sin, by taking refuge in Him, attain Him.

Actually, a man becomes impure, by having a disinclination for the Lord. As coal, loses its lustre and becomes black, after leaving a fire and brightens again in the fire, the soul being a portion of the Lord, becomes impure by losing its lustre due to its disinclination from the Lord, but when it has inclination for the Lord, its impurity is wiped out, and it becomes so pure, that the Lord makes soul a jewel of His crown.

Capability and incapability, are judged in worldly life. But, in having affinity with God, these are not significant. Only he, who desires Him from his heart, is most capable, as for as, the Lord is concerned. For instance, a child serves his mother well, she loves it. Another child, does nothing but wails and invokes the mother's help, feeling afflicted. The mother, does not care, that it does nothing, how she should take the child in her lap. She can't bear affliction. Her heart melts. She takes the child into

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\* Cowherdesses, cows, trees, animals, snakes and other foolish creatures by having exclusive devotion suddenly attained Me (Śrīmadbhā. 11/12/8).

her lap, without caring for its purity or impurity. Similarly, when a sinful man possessing the worst conduct, being afflicted, wails and invokes God, God's heart melts and He accepts him as His, and loves him without paying attention, to his sinful conduct. It proves, that the present sins of a person who becomes a devotee, are not obstacles to God-realization. Then, how can sins of previous birth, be an obstacle, because these can bear fruit in the form of birth in low wombs, and under unfavourable circumstances? Only, they cannot create an obstacle, in adoration of God.

By the term womanfolk, He means that women of all castes, creeds, colours, classes, countries etc., by taking refuge in Him, become pure and attain Him. Devahūti, Śabarī, Kuntī, Draupadī, Vraja's cowherdresses of the past, and Mīrā, Karamaitī, Karamābāi, Phūlibāi of the present, are women-devotees. Similarly, Samādhī and Tulādhāra, among Vaiśyas and Vidura, Sañjaya and Niṣādarāja Guha, among Śūdras, are examples of devotees.

### An Exceptional Fact

The term 'Pāpayonayaḥ' (born of the womb of sin), is not an adjective qualifying womanfolk, Vaiśyas and Śūdras. If it qualifies womanfolk, it is unjustified, because women of the three castes Brāhmaṇa, Kṣatriya and Vaiśya, are authorized to perform Vedic actions, such as oblation etc., with their husbands.

The Lord, has mentioned womanfolk separately, besides the four castes. It means that they independently also, by taking refuge in Him, can attain Him. So, they should take refuge only in Him, without seeking help of any individual.

If it qualifies Vaiśyaś, it is also unjustified because, they are fully authorized to study the Vedas and perform Vedic actions, such as oblation etc.\*

If it qualifies Śūdras, it is also not reasonable, because they are included, among the people of the four castes. So, only people

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\*Those possessing good conduct are born as Brāhmaṇas, Kṣatriyas and Vaiśyas but those of bad conduct are born of the wombs of bitches, pigs and pariahs.

of inferior birth such as Yavana, Hūṇa and Khasa etc., should be included, among those born of a womb of sin. There is no restriction, for any being to have an inclination to Him, because he is an integral part of Him. Moreover, animals, birds, trees and plants etc., can also be included among those, even though they have no discrimination to move towards Him, but, if because of past influence or any other reason, they have an inclination for Him, they can become devotees, like 'Gajendra', the elephant and 'Jaṭāyu', the bird.

### A Vital Fact

Feelings, play a more important role, than birth, in the field of spiritualism. A man, born in a high family or caste, may be proud of his birth, because of his affinity with the body. But, actually he, being a fraction of the Lord, is His, and is different from a body. So, when he renounces his affinity with the body, he becomes one with Him, or attains Him. Similarly, a 'Jīva' is not converted into Brahma. But Brahma Himself realizes, Brahma. In Brahma, there is never such assumption—"I am the embodied soul," while an embodied soul, is not Brahma. Due to affinity with vital force, a being, is called a 'Jīva'. In Brahma, there is no such vital force. Therefore, Brahma realizes Brahma. It means, 'I am limited'—this feeling is being destroyed and Brahma is realized.

A man, is different from the body. So long as, he identifies himself with a body, he remains, a slave to this body, which is an instrument made of flesh and bones, and to produce excrement and urine. This identification with a body, is the result of lack of discrimination. Without discrimination, a man can follow, neither the Discipline of Devotion, nor that of Action. So a devotee, who wants to attain devotion or salvation, should have a clear conception, that he is different from his body. He has identity with the Lord, while the body has its identity, with the world. So long as, he identifies himself with the body, he does not deserve, either devotion or knowledge. A devotee through

devotion, remains engrossed in the Lord and so automatically, he has no identity with body and thus sex, caste, creed and colour etc., do not remain obstacles, to God-realization. Similarly, a person following the Discipline of Knowledge, by applying his discrimination, realizes that he is different from the body, and thus he also attains the Lord and any distinction of caste, creed, colour, class and country etc., does not debar, a devotee from realizing God.

**Appendix**—These who don't take refuge in others besides God, their such exclusive refuge (dependence) here has been called 'vyapāśraya' viz., special refuge in God.

The sinner in this birth is more guilty than the sinner of the previous birth. Therefore the Lord first (in the thirtieth and thirty first verses) mentions the sinner of this birth and now in this verse He mentions the sinner of the previous birth—'ye'pi syuḥ pāpayonayaḥ'.



*Link:—In the next verse, Lord Kṛṣṇa describes the two kinds of persons, who are fully qualified to attain Him.*

**किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।**

**अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥**

**kiṁ punarbrāhmaṇāḥ puṇyā bhaktā rājarṣayastathā  
anityamasukhaṁ lokamimaṁ prāpya bhajasva mām**

No wonder then, that the holy Brāhmaṇas and devout Kṣatriya saints, should attain Him. Therefore, having obtained this transient and unhappy body, do continually worship Me. 33

*Comment:—*

'Kiṁ punarbrāhmaṇāḥ puṇyā bhaktā rājarṣayastathā'— When, even the vilest sinners and beings born of the womb of sin, as well as womenfolk, Vaiśyas and Śūdras by taking refuge in Him, attain Him, no wonder then, that the holy Brāhmaṇas and Kṣatriyas by taking refuge in Him should attain Him i.e., they