

Link:—Now, in the next verse, Lord Kṛṣṇa explains, why a man does not know Him, and how he can know Him.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

daivī hyeṣā guṇamayī mama māyā duratyayā
māmeva ye prapadyante māyāmetāṁ taranti te

This Divine illusion of Mine, consisting of the three guṇas (modes of Nature), is difficult to overcome; however; those who perpetually worship Me alone could penetrate it. 14

Comment:—

'Daivī hyeṣā guṇamayī* mama māyā duratyayā'—The Divine illusion of the Lord, consisting of the three modes of nature—Sattva, Raja and Tama is extremely difficult to surmount. People because of the desire of pleasures and prosperity, cannot be free from this illusion. Because of their attachment for the world, including the body and its pleasure and pain etc., they get entangled in them. This Divine illusion, is hard to surmount, when they accept the independent existence of the modes of Nature. If they do not accept their separate entity, besides God, they will overcome this Divine illusion.

'Māmeva ye prapadyante māyāmetāṁ taranti te'—Those, who take refuge in Me, alone cross this illusion, because instead of beholding the three modes of Nature they behold Me only. As has already been described, these three modes of nature are neither

* Lord Kṛṣṇa in the twelfth verse has declared that the three modes of goodness, of passion and of ignorance proceed from Him. The same fact has been pointed out here when the Lord declares that His illusion consisting of the three modes is divine. The term 'Eṣā' stands for the threefold modes of nature by which the world is deluded as has been described in the thirteenth verse.

The Divine illusion has been called to be consisting of the three modes because this illusion in the form of the modes of Nature is the evolute of Nature. These are the modes rather than Nature (Prakṛti) which bind the man (soul).

in Me nor am I, in them. I perform all actions without having the least attachment. Thus, those who know this reality, do not get entangled, in the three modes and pierce this illusion. They do not depend on mind and intellect etc., because they know that mind and intellect etc., also belong to nature (matter), which perish every moment. So they have a disinclination towards matter, and an inclination towards Me, because they know that soul is an eternal fragment, of Mine.

Lord Kṛṣṇa, by using the terms 'Māmeva', means to say that they take refuge only in Him, because they do not accept any other existence, besides Him. Thus, those who without depending on money, material and men etc., take refuge in Him only i.e., depend on Him only, cross this illusion.

The senses, body, mind, intellect and worldly possessions, belong to the Lord and therefore, these are to be used in the service of the Lord, without any selfish motive. If we do not do so, we are dishonest and we do not perform our duty. But, if we use it in His service, He gets pleased and by His grace, we penetrate the veil of illusion.

Actually, all things have been given to us by God, but we feel proud of them, by thinking these as our own. This is an error. God is so gracious and generous that He gives the things, in such an unique way, that He does not show that they have been given by Him. So we accept these as our own. Only devotees, can realize His grace and generosity. But, those who have disinclination for Him, cannot realize that all the things have been bestowed upon them, by God, by His grace and they cannot possess them forever. So they cannot have an exclusive devotion, for God.

This verse means, that those who take refuge in Him i.e., those who possess divine traits, cross His Divine illusion, and those who take refuge in gods i.e., those who possess, demoniacal traits—attaching importance to body and pleasures etc., cannot

cross His Divine illusion. Such persons, possessing demoniacal traits have to return to life even though they might have gained, the world of Brahmā, but they have to follow, the cycle of birth and death.

Appendix—When a man turning away his face from the world, takes refuge in God, then he crosses (overcomes) the ‘Māyā’ (the evolute of the lower nature) viz., his ego is totally destroyed. ‘Refuge in God’ means to identify the self with God viz., to accept the entity of God only. He should assume neither the independent entity of the self nor of the ‘Māyā’. He should depend neither on ego nor on ‘Māyā’ (modes). It needs no exertion, no effort.

The man himself has assumed the existence of ‘Māyā’—‘yayedam dhāryate jagat’ (Gītā 7/5), ‘manah śaṣṭhānīndriyāṇi prakṛtisthāni karṣati’ (Gītā 15/7). If he, not recognising the existence of ‘Māyā’, had taken refuge in God, he would have crossed the ‘Māyā’ viz., for him the ‘Māyā’ would have had no existence.

A man, by depending on the insentient (matter) viz., by assuming it as his and for him, himself becomes insentient (matter) and is called ‘Jagata’ (Gītā 7/13). But by depending on God, he attains divinity and becomes a devotee. By becoming a devotee, the world is lost to him viz., for him the world does not remain the world but it becomes the manifestation of God which it really is.

By the term ‘māmeva’ the Lord means to say, “The soul is a fragment of only Mine (My own) (mama eva)—‘mamaivāṁśo jīvaloke’ (Gītā 15/7). Therefore if a striver takes refuge only in Me (mām eva), he crosses the ‘Māyā’. So the devotees, who take refuge in Me, have no relationship with anyone else besides Me, their relation with anyone else is impossible because they hold that there is no other entity at all, besides Me. They don’t see anyone else and anyone else is not seen to them. From

their view-point there is neither existence nor value of the lower nature and they don't regard it as theirs. They regard it as My manifestation as really it is."

The devotees who follow the guidance of 'Viveka', having renounced dependence on ego viz., by renouncing the world, depend on God. But those who cannot follow the dictates of their Viveka, but have the predominance of faith and belief, such simple hearted and straightforward devotees with their ego (as they are, so) take refuge in God. The Lord Himself destroys the ego of such devotees (Gītā 10/11).



Link:— In the previous verse, Lord Kṛṣṇa said, "Those who take refuge in me alone, cross the Divine illusion of Mine." Then why do all creatures not take refuge in Him? The answer follows:—

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

**na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ
māyayāpahṛtajñānā āsuram bhāvamāśritāḥ**

The evil-doers, the deluded, the lowest of men, deprived of discrimination (wisdom) by illusion (māyā) having succumbed to demoniacal nature, do not take refuge in Me. 15

Comment:—

'Na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ'— Those, who are evil-doers and deluded, do not take refuge in Him. Evil-doers are those, who have attachment, for the acquired worldly kaleidoscopic things, and who have desire to get unacquired ones. Fulfilment of desires, leads to greed and obstacles to fulfilment of desires, lead to anger. Thus, those who because of their desire, enjoy sensual pleasures against the ordinance of scriptures, because of greed, commit sins, such as