

known and nothing remains to be attained.

‘Sarvārambha parityāgī’—This expression has also been used, for the person who has transcended the three guṇas, in the twenty-fifth verse of the fourteenth chapter ‘sarvārambha parityāgī guṇātītaḥ sa ucyate’. An exalted soul who has transcended the three guṇas, being free from the sense of doership, is ‘sarvārambhaparityāgī’ viz., he abandons all new undertakings for pleasure and prosperity. For a devotee nothing remains to be done at all for himself, then what activity should he do? He may undertake an activity but he remains free from attachment, desire for its fruit and any insistence on its doing etc., it may be undertaken or not, it does not make any difference to him. He remains equanimous in both the states.



Link:—The Lord, in the fourth group, which consists of the next verse, mentions the five marks of a perfect devotee.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥

yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati
śubhāśubhaparityāgī bhaktimānyaḥ sa me priyaḥ

He, who neither rejoices nor hates, neither grieves nor desires, and who has renounced attachment and aversion in good and evil, deeds, he who is thus devoted, is dear to Me. 17

Comment:—

‘Yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati’—There are four important demerits—(1) attachment, (2) aversion (hate), (3) rejoicing and (4) grief. An enlightened devotee, is free from these four evils. He realizes that the world, being perishable has no independent existence. He (the self), being a fragment of God, is imperishable. So, he instead of having his affinity, for the changing world, accepts his affinity for God, which is eternal.

Thus, his mind is totally free from such evils, as attachment and aversion etc.

During spiritual practice, the more one advances towards spiritualism, the less attachment and aversion, he has. When he attains perfection, these evils perish totally.

A common man, rejoices when he acquires desirable objects and gets rid of undesirable ones, while he grieves when he gets undesirable objects or is likely to get them, or loses desirable ones. An enlightened devotee, remains even-minded and free from evils, such as attachment and aversion etc.

At night, in the dark, a person wishes to light a lamp and he feels happy having lighted it. He hates a person or becomes angry with him, who extinguishes the light, and is worried as to how to light it again. But, at noon, when the sun shines brightly, he has neither a desire to light the lamp, or is rejoiced having lighted it, nor is angry with a man, who extinguishes it nor is worried how to light it again. Similarly, when a man has a disinclination for God and inclination for the world he desires favourable circumstances, to maintain his body etc., he is rejoiced having acquired these, hates those or is angry with those, who are an obstacle to their acquisition and is worried how to acquire them again if these are not acquired. But, he who (like the sun at noon) has attained perfection, becomes free from these evils. He has no desire at all, and so he has no need for the world.

'Śubhāsubhāparityāgi'—All actions, of a devotee, change into inaction, because he is free from a sense of mine, attachment, and desire for fruit. So, his good actions, also change into inaction. Evil actions, are not performed by him, because he is totally free, from attachment, aversion and desire etc., which influence a man to perform evil actions.

He is neither attached to good actions, nor has an aversion for evil ones. Only virtuous actions, prescribed by scriptures are performed, by him while forbidden actions, are renounced

by him, without having any attachment or aversion for them. A real renouncer, is he who has totally renounced attachment and aversion for them.

It is not actions, but attachment and aversion, which bind a man. As a perfect devotee, is free from attachment and aversion, he is said to have renounced good and evil deeds.

It may also mean, he is a renouncer of the fruit of good and evil, actions. But this idea has already been expressed in the first half of this verse, when the Lord declares, "He neither rejoices nor hates, neither grieves nor desires." If this meaning is taken, then there is a repetition, of the same idea. Therefore, here it should mean, renouncement of attachment and aversion for good and evil actions.

'**Bhaktimānyaḥ sa me priyaḥ**'—A devotee loves God, very much and so he naturally thinks of Him, remembers Him and adores Him. Such a devotee has been called a 'Bhaktimān' (full of devotion).

A devotee, has an exclusive devotion for God, therefore he is loved by Him.

Appendix—Joy (hr̥ṣyati) and grief (śocati), attachment (kāṅkṣati) and aversion (dveṣṭi)—these are dualities (pairs of opposites). A devotee remains free from these dualities. In 'Nāraḍa bhaktisūtra' it is mentioned—'yatprāpya na kiñcidvāñchati na śocati na dveṣṭi na ramate notsāhī bhavati' (5).

'Having attained devotion, a devotee neither desires anything nor grieves nor hates nor is attached to anything and having obtained a thing, he is not encouraged (rejoiced).'



Link:—In the fifth and last group, which consists of the next two verses, the Lord mentions ten marks, of a perfect devotee.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥