

one.* If a striver remains indifferent to 'saguṇa', he can attain salvation, but the differences in opinions cannot be wiped out. But if he pays heed to 'saguṇa', all differences come to an end and a striver attains the entire form of God.



ये तु सर्वाणि कर्माणि मयि सन्न्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

ye tu sarvāṇi karmāṇi mayi sannasya matparāḥ
ananyenaiva yogena mām dhyāyanta upāsate

But those, who worship Me, surrendering all action to Me, regarding Me as the supreme goal, meditating on Me, with single-minded devotion. 6

Comment:—

[In the fifty-fifth verse of the eleventh chapter, out of the five marks of a devotee, having single-minded devotion, there are three expressions (Matkarmakṛt, Matparamaḥ and Madbhaktaḥ), in the positive and two (Saṅgavarjitaḥ and Nirvairah) in the negative aspect. Here also, the same expressions have been used, in a different manner, in this verse—

(1) The expression 'Sarvāṇi karmāṇi mayi sannasya,' stands for 'Matkarmakṛt'.

(2) The term 'Matparāḥ', stands for the term 'Matparamaḥ', (looks on Me as Supreme God).

(3) The expression 'Ananyenaiva yogena', denotes 'Madbhaktaḥ', (devoted to Me).

*vadanti tattattvaīdastattvaṁ yajñānamadvayam
brahmeti paramātmēti bhagavāniti śabdyate

(Śrīmadbhā. 1/2/11)

'The enlightened exalted souls call the Divinity, which is knowledge personified and unparalleled, by these three names—Brahma, Paramātmā and Bhagavān.'

(4) Those devotees, who remain absorbed in Him with single-minded devotion, become 'Saṅgavarjitah' (free from attachment).

(5) When, they become free from attachment, they become 'Nirvairah' (without enmity), and also free from other evils such as envy, jealousy etc. In order to attach importance to this feeling of 'freedom from enmity' the Lord while describing the marks of devotees who have attained perfection, in the thirteenth verse, first of all mentions 'Adveṣṭā' (freedom from ill-will or hatred). Therefore, a striver should not bear the least ill-will to anyone].

'Ye tu sarvāṇi karmāṇi mayi sanniyasya'—The term 'Tu' (but), has been used, in order to emphasize the fact that worship of the Lord with attribute, is easier than that of the attributeless Absolute.

Though the term 'Karmāṇi' (actions), is in plural, and so it stands for all actions, yet the adjective 'Sarvāṇi' has been used so that all actions—mundane (for the maintenance of the body and of earning livelihood), as well as spiritual (adoration and meditation etc.,) and other prescribed actions performed through body, speech and mind may be included (Gītā 9/27).

Here, by the expression 'Mayi sanniyasya', the Lord does not mean to say, that actions should be physically renounced, because none can ever remain, for even a moment without performing action (Gītā 3/5; 18/11). Also, abandonment of action, sanctioned by scriptures, or out of delusion, is declared to be 'tāmasī' (of the nature of ignorance) (Gītā 18/7), and if it is abandoned, because it is painful i.e., from fear of physical suffering, this abandonment is 'rājasika' (passionate) (Gītā 18/8). In this way, affinity for actions cannot be renounced. In order to be liberated, from the bondage of actions, it is necessary to renounce the sense of mine, attachment and the desire for their fruit, because these three bind him.

When a striver aims at God-realization, he has no desire to acquire objects; and by thinking himself of God, he instead of being attached to the body etc., is attached, only to God. When he surrenders himself to God, all his actions, are also surrendered to God.

In the Gītā, actions which are surrendered to God, have been called 'Madarpaṇākarma', 'Madarthakarma' and 'Matkarma'.

1. 'Madarpaṇākarma', are those actions, which were started with any other aim but are surrendered to God, either during their performance or after.

2. 'Madarthakarma', are actions which are performed only for God, from the very beginning. They are performed by obeying Him, in order to please and realize Him.

3. 'Matkarma' are all mundane actions (business and service etc.,) and spiritual actions (adoration and meditation etc.,) which are performed, for the sake of God by regarding them as God's.

In fact, all actions should be performed, with the only aim, of God-realization.

A devotee, who performs actions, in the above-mentioned three ways, in order to attain perfection, has not the least affinity for actions, because he has neither desire for fruit nor a sense of doership nor attachment to objects, body, senses, mind, intellect and other actions etc. Actions of a perfect soul, are naturally, surrendered, while a striver, performs actions with the aim of surrendering these to God.

As a Bhaktiyogī, is liberated from the bondage of actions, by surrendering his actions to God, so does a 'Jñānayogī, get liberated, being detached from actions by believing that they are performed by prakṛti (nature).

'Matparāh'—It means 'surrender to God, by regarding Him, as most adorable and supreme'. Such a devotee, who adores God with attributes, becomes merely an instrument in His hands.

Therefore, he regards virtuous actions as performed by God. Moreover, he has no desire for worldly pleasures, because it is not his aim. Thus, being free from desires, evil actions, are not performed by him.

'Ananyenaiva yogena mām dhyāyanta upāsate'—This expression, means that such a striver adores God, with a single-minded (exclusive) devotion and he wants to attain Him, by depending on Him only. For God-realization they give more rather all importance to Divine grace not to their efforts or discipline. It means that He is both the end and the means of the devotee. Such a devotee chants His name and glory and meditates on Him by having the only aim of God-realization.



तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

teṣāmahaṁ samuddhartā mṛtyusaṁsārasāgarāt
bhavāmi nacirātpārtha mayyāveśitacetasām

To those whose mind is fixed on Me, I straightway deliver them from the ocean of the death-bound world, O Pārtha (Arjuna). 7

Comment:—

'Teṣāmahaṁ samuddhartā mṛtyusaṁsārasāgarāt bhavāmi nacirātpārtha mayyāveśitacetasām'—'Mayyāveśitacetasām', are those strivers, whose aim is only God-realization, whose minds are exclusively set on Him, and who themselves remain absorbed in Him.

As an ocean consists of nothing but water, so there is nothing, but death in the world. Nothing in the world is immune, from the buffets of death. Everything is perishing (dying) all the time. So the world has been called an ocean of death-bound existence.

In his daily life man, is bound to face both desirable and undesirable circumstances. Feelings of agreeableness and