

serving you, accept their service, without deriving any pleasure, out of it.

'Nityam ca samacittatvamiṣṭāniṣṭopapattiṣu'—Absence of joy and attachment, in the favourable circumstances and absence of grief and aversion, in unfavourable circumstances, is equanimity. In that state a striver, remains unaffected by all desirable and undesirable, happenings. In 2/48, the Lord has called it 'Equanimity' (Evenness of mind), in success and failure.

Remedy:—A striver, should utilize desirable happenings and circumstances, to render service to the beings of the world, without any selfish motive. Similarly, in undesirable happenings and circumstances, he should renounce the desire to receive favourable circumstances. He, should feel, neither happy in agreeable circumstances, nor sad, in disagreeable ones.

He should have a firm belief, that the desirable, as well as the undesirable circumstances, are a means to realize God. So, he has to transcend these and thus a striver attains equanimity.



मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥

mayi cānanyayogena bhaktiravyabhicārīṇī
viviktadeśasevitvamaratirjanasamsadi

Unswerving devotion to Me with sole dependence on God, inclination for solitary places, and dislike for the worldly people. 10

Comment:—

'Mayi cānanyayogena bhaktiravyabhicārīṇī'—Having dependence, on the world a striver's body-consciousness, remains intact. This 'ego' is the main hurdle to Self-realization. To remove this hurdle the Lord, declares that exclusive devotion is a means to Self-realization. In simple words it means, that through devotion,

ego is easily wiped out. Total dependence only on Him and His grace, is called wholehearted discipline.

Having consummate and unadulterated love for God, is unswerving devotion to Him. It means, that He is both the means and the end. This is unswerving devotion with wholehearted, devotion.

A striver, following the discipline of Knowledge also, having an aptitude for devotion, by depending on the Lord, attains, Self-realization. The Lord, mentioned this unswerving devotion, as a means to transcend the three Guṇas—(qualities) (Gītā 14/26).

Doubt:—Here, the Lord has mentioned devotion, as a means for Self-realization, while in the fifty-fourth and fifty-fifth verses of the eighteenth chapter, He refers to knowledge, as a means to attain devotion, why?

Answer:—Devotion, is of two kinds—as a means, and as an end; so is knowledge of two kinds—as a means and as an end. Both, in the end, are one and the same, like the two faces of the same coin. In the end, both (as means) are methods to attain devotion and knowledge, (as an end). Therefore, both the statements—devotion, as the means for Self-realization and knowledge, as the means to attain devotion, are justified. Therefore, a striver, according to his past and present propensities, should follow anyone of the Discipline of Action, Knowledge or Devotion. He, should be very cautious, that His only aim is God-realization, not the world. With this aim, he attains God, with his own discipline.

Doubt:—Why has the Lord mentioned His devotion, as a virtue, which makes for Jñāna (wisdom)? Does a striver, following the Discipline of Knowledge, practise devotion?

Answer:—Strivers following the Discipline of Knowledge, are of two kinds—those having predominance of feelings (devotion), and others having predominance of knowledge.

(1) The striver who has predominance of devotion, wants to

know the reality, by depending upon God (7/6; 13/18). The terms 'Mām' (Me) and 'Mama' (My), in the second verse; Me (from Me) in the third verse; 'Mayi' (to Me) in this tenth verse and 'Madbhaktaḥ' (My devotee) and 'Madbhāvāya' (to My being) in the eighteenth verse of this chapter, denote that upto the eighteenth verse, it is related to a striver, in whom devotion predominates. But, from the nineteenth to the thirty-fourth verses, no such word as 'I', 'Me', or 'My' etc., has been used, which indicates that, it describes a striver, in whom knowledge predominates. So here, devotion is a means for Self-realization.

Further, as butter or milk, with other ingredients of sāttvika food, or alone, promotes strength and health, similarly devotion to the Lord, with the Discipline of Knowledge, or alone, makes a striver eligible for God-realization and by itself also induces him, to transcend the three modes (Gītā 14/26). According to Śrī Patañjali, devotion is one of the eight yogic practices, and an independent means for God-realization. Thus devotion, occupies an important place, even in the Discipline of Knowledge.

(2) A striver, having predominance of knowledge, is one, who endowed with discrimination and dispassion, distinguishing the real (spirit) from the unreal (Matter), wants to know the truth (Gītā 13/19—34).

Today, because of excessive attachment to sensual pleasures, a striver, following the Discipline of Knowledge is rare, indeed. So the Discipline of Devotion, is very useful for them. Thus, here the description of devotion is appropriate and reasonable.

Remedy:—By having affinity, with the Lord and depending on Him, utterance of His name, loud chanting, meditation and adoration etc., are easy means, to develop devotion, for Him.

'Viviktadeśasevitvam'—A lonely and holy place, free from hustle, bustle and disturbances, is suitable for meditation, adoration, study of sacred books and other spiritual practices. So, it is proper for a striver, to carry on his spiritual practice for

God-realization, in a lonely woodland or temple etc. But if he is unable to find such a lonely and holy place, he need not lose heart, in the least. He should realize, that he (Spirit) is different from the body (Matter). Even in a lonely woodland or temple or the bank of the Ganges, if he identifies himself with body, it means that he identifies himself with the world and, so there is not much use of a lonely place.

Real loneliness is that state in which the striver beholds nothing else, but the Lord or the self, and he realizes that he has no identity with the body, mind and senses etc., because these are evolutes of matter, while the self (Spirit), transcends matter (nature).

'Aratirjanasamsadi'—A striver, should have no inclination for worldly affairs. If anybody wants to discuss with us spiritual subjects, the desire to meet him is not, 'Aratirjanasamsadi'. The company of men, attached to worldly enjoyment, is an obstacle to spiritual life, while the company of saints, exalted souls and strivers for God-realization, is helpful to spiritual practice. So, the former, not the latter, should be disliked and discarded, the latter is indispensable for spiritual progress. It has been said—a man should not keep company with attachment, but if detachment is not possible, he should keep company of noble persons, because, their company, is a good remedy for attachment. By their company, a striver develops detachment.



अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥

adhyātmajñānanityatvaṁ tattvajñānārthadarśanam
etajjñānamiti proktamajñānaṁ yadato'nyathā

Constancy, in the knowledge of the Supreme Spirit, in seeing God everywhere as the object of true knowledge—all