

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 mayyāveśitacetāsām

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 mayyāveśitacetāsām'—'Mayyāveśitacetāsām', 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

disagreeableness towards him are inherent in a man. Through such feelings he develops for attachment and aversion, for them. Thus he gets bound (Gītā 7/27). Even strivers, become a prey to attachment and aversion, by being attached to their own sects and saints, and by having aversion to the other sects and saints and so they cannot cross the ocean of death-bound existence, quickly. Partiality to sects, is delusion, which binds a man. So the Lord, has laid special emphasis on the freedom from pairs of opposites time and again.*

A striver, whose all likes are centred in God has exclusive devotion in God; and all his dislikes are centred in the world viz., by rendering selfless service, he renounces the desire for favourable circumstances, he can be very easily liberated, from the bondage, of the world.

The Lord rewards, men in whatever way, they approach Him (Gītā 4/11). So He declares, that He is same to all beings (Gītā 9/29). But to those, who love him only, who perform all actions, only for Him and who looking upon Him, as the supreme goal, ever remain absorbed in chanting His name, thinking of Him, and meditating on Him, He straightway delivers, them from the ocean of death-bound existence.†

Appendix—In the fifth verse of the sixth chapter the Lord stated for a common striver that he should emancipate himself by his ownself—‘uddharedātmanātmānam’ but here He declares, “I emancipate them from the ocean of death-bound

* Free from dualities (2/45) (5/3); freed from the delusion of dualities (7/28); liberated from dualities (15/5); neither an aversion to disagreeable action nor an attachment to an agreeable one (18/10); casting aside attraction and aversion (18/51).

† The terms ‘Samuddhartā bhavāmi’ also include the ideas that a devotee who worships God with attributes, crosses (overcomes) all obstacles by His grace and attains Him (Gītā 18/56—58); God takes up all the burdens and cares of His devotees (Gītā 9/22); “Out of compassion for them, I, dwelling within their Self, destroy the darkness born of ignorance” (Gītā 10/11); “I liberate them from all sins” (Gītā 18/66).

world”—‘teṣāmahaṁ samuddhartā’. It means that first a striver starts his spiritual practice himself. Out of those strivers he, who depends on God, God liberates him from the bondage because he has this faith in God, that He would liberate him. He without worrying for his emancipation, remains engrossed in adoring God. His means and end—both are only God. But the striver, who follows the Discipline of Knowledge, he himself is responsible for his emancipation.

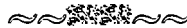
On Self-realization, devotion is attained—this is not the rule; but having attained devotion, the self is certainly realized. Therefore the Lord declares—

mama darasana phala parama anūpā
jīva pāva nija sahaja sarūpā

(Mānasa, Aranya. 36/5)

God confers on his devotees both Karmayoga (equanimity) and Jñānayoga viz., destroys their ignorance—born of darkness (Gītā 10/10-11) because God designated as Bhagavān is entire by nature.

Because of body-consciousness the striver, who follows the path of knowledge, his mind is attached to the Unmanifest—‘avyaktāsaktacetāsām’ (Gītā 12/5). But a devotee’s mind is fixed on (Bhagavān) God—‘mayyāveśitacetāsām’. In the Path of Knowledge, discrimination is important while in devotion for faith (belief) is important. In the Path of Knowledge ‘aparā prakṛti’ is to be renounced, while in devotion it is the manifestation of God itself.



Link:— In the second verse, the Lord declared that the devotees who worship God with attributes, are the most perfect in Yoga, while in the sixth and the seventh verses He declared that, He delivers such devotees from the ocean of death-bound existence. Therefore, the Lord now commands Arjuna to become perfect in