

devotion, remains engrossed in the Lord and so automatically, he has no identity with body and thus sex, caste, creed and colour etc., do not remain obstacles, to God-realization. Similarly, a person following the Discipline of Knowledge, by applying his discrimination, realizes that he is different from the body, and thus he also attains the Lord and any distinction of caste, creed, colour, class and country etc., does not debar, a devotee from realizing God.

**Appendix**—These who don't take refuge in others besides God, their such exclusive refuge (dependence) here has been called 'vyapāśraya' viz., special refuge in God.

The sinner in this birth is more guilty than the sinner of the previous birth. Therefore the Lord first (in the thirtieth and thirty first verses) mentions the sinner of this birth and now in this verse He mentions the sinner of the previous birth—'ye'pi syuḥ pāpayonayaḥ'.



*Link:—In the next verse, Lord Kṛṣṇa describes the two kinds of persons, who are fully qualified to attain Him.*

**किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।**

**अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥**

**kiṁ punarbrāhmaṇāḥ puṇyā bhaktā rājarṣayastathā  
anityamasukhaṁ lokamimaṁ prāpya bhajasva mām**

No wonder then, that the holy Brāhmaṇas and devout Kṣatriya saints, should attain Him. Therefore, having obtained this transient and unhappy body, do continually worship Me. 33

*Comment:—*

'Kiṁ punarbrāhmaṇāḥ puṇyā bhaktā rājarṣayastathā'— When, even the vilest sinners and beings born of the womb of sin, as well as womenfolk, Vaiśyas and Śūdras by taking refuge in Him, attain Him, no wonder then, that the holy Brāhmaṇas and Kṣatriyas by taking refuge in Him should attain Him i.e., they

will attain Him, certainly.

The term 'Punya' (holy), used here is antonym to the term 'Durācārī' (sinner), used in the thirtieth verse, while the term 'Brāhmaṇāḥ' is antonym to the term 'Pāpayonayaḥ', used in the thirty-second verse. It means, that Brāhmaṇas are holy, both by actions and birth. Similarly, for the Kṣatriyas the terms 'Ṛṣi' (saint) and 'rāja' (royal), have been used to denote their purity of birth and actions.

The term 'Bhaktāḥ', has been used to emphasize the fact, that those Brāhmaṇas and Kṣatriyas having a virtuous conduct, in the previous birth, as well as in this birth, through devotion attain Him, without any doubt. Moreover, 'Punya brāhmaṇāḥ' and 'Rajaṣayaḥ', these two terms, denote external purity of actions and birth, while 'Bhaktāḥ' denotes internal purity, because a devotee takes refuge in the Lord, from his heart.

'Anityamasukhaṁ lokamimaṁ prāpya bhajasva mām'—This human birth, is the last of all births, because it destroys all the innumerable, future births. A man, can be a source of bliss to the Lord Himself, by being an ardent devotee. This birth is sacred, but is transient. The body may die any moment. So, a man should attain salvation, as soon as possible. This body is joyless, there is no happiness in it. In the fifteenth verse of the eighth chapter it has been called, the 'abode of pain'. Therefore, a man should not hanker after worldly pleasures, during this human life and waste his precious time.

Here, the expression 'Imaṁ lokam', stands for human body, of which the only aim is God-realization, as according to the ordinance of the Lord, this is the last of all births. If, in this life he does not attain God, he misses a golden opportunity, which will not be available to him, in other species. So He advises men to worship Him, without aiming at perishable objects and without attaching any value to them. The Lord's exhorting a devotee, to worship Him does not mean, that this worship will be of any benefit to the Lord, it will benefit the devotee only.

### A Vital Fact

The man (soul), being a fraction of the Lord, is pure, sentient and imperishable. Then, by having affinity with transient evils, how can he himself be sinful and how can the Lord regard Him, as sinful? Being attached to the transient body and the world, he gets engaged in evils and sins. So, as soon as, he renounces that affinity of 'Tness and 'Mineness' with the body and the world, he comes to know that he is pure. Similarly, animals, birds and pariah etc., born of the womb of sin, become free from sinful actions performed, in the previous birth. So, they by taking refuge in the Lord, can also attain Him. Thus the Lord, has referred to sinners of this birth and of the previous birth.

Then, the Lord describes, those who are mediocre. First, He talks about women, including, those of Brāhmaṇas and Kṣatriyas. Then, He talks about the twice-born viz., Vaiśyas, who are not so virtuous, as Brāhmaṇas and Kṣatriyas. Then, He describes, Śūdras who are inferior to the twice-born viz., Vaiśyas. So, He declares, that even women, Vaiśyas, and Śūdras taking refuge in Him, attain Him. Thus there is no wonder that those Brāhmaṇas and Kṣatriyas, who are holy by birth and actions, should attain Him.

The Lord here (9/30—33) has mentioned seven kinds of persons even they can seek devotion to God. They are, the vilest sinners, those born of a womb of sin, womenfolk, Vaiśyas, Śūdras, Brāhmaṇas and Kṣatriyas. Lord Kṛṣṇa, should have described the holy Brāhmaṇa or Kṣatriya, first, but first of all, He mentions the vilest sinner. The reason is, that the lower a person, the more loving he is to the Lord, because he is not proud, of his virtues. He naturally, considers himself lower and inferior. So the Lord, names him first. In the twelfth chapter also, He declares that devotees who have attained perfection, are dear to Him while, strivers, are extremely dear to Him (Gītā 12/13—20).

Here, a point needs attention. The Lord, has divided persons, into seven categories according to their caste, (Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra); conduct, (vilest sinner and that born of

womb of sin) and sex (womanfolk), to emphasize the fact, that beings belonging to any caste, having any sort of conduct and of any sex, by, worshipping God, can attain Him as they are all fractions of God. They have become extraordinary, not because of their caste, conduct and sex, but because of their devotion, to the Lord.

In the seventh chapter, the Lord has divided devotees into four groups according to their attitudes, and here He has divided them into seven groups according to their caste, conduct and sex, in order to explain that all devotees, without any distinction of caste, creed, conduct and sex etc., are deserving of God-realization. So, no one should lose heart, as far as devotion and God-realization, are concerned. If they have a disinclination for Him. So they themselves can develop inclination for Him as well. They are free to and capable of doing so.

**Appendix**—The Lord from the thirtieth verse to the thirty-third verse mentioned seven kinds of persons who are qualified (eligible) for devotion and God-realization—they are the vilest sinners of this birth, sinners of the previous birth, womenfolk, Vaiśyas, Śūdras, Brāhmaṇas and Kṣatriyas. No person remains out of these seven kinds of persons. Every human being is eligible for God-realization without any distinction of his birth, caste; and even if he committed so many sins in his previous birth. Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra—all the four Varnas have been mentioned in this verse. Anyone may not think that only men have been included, so the Lord has also mentioned the womenfolk. The persons such as Yavana, Hūṇa, Khasa etc., who are below the people of the four Varnas in rank have been included in ‘Pāpayoni’ (born of sinful wombs). Besides human beings other beings (birds and beasts etc.,) can also be included in ‘Pāpayoni’ because every living being is a fragment of God and therefore there is no bar for anyone from the side of God that one can’t turn towards God.

He who is committing sins at present is a ‘durācārī’ and

he who because of being a sinner in the previous birth, is born of sinful womb is a 'Pāpayoni'. It means that even the vilest sinner and the one born of the most sinful womb, is entitled to God-realization. Therefore a man by taking into consideration his caste and conduct, should not get disappointed as far as God-realization is concerned. Caste and conduct are transient and unreal but a man's affinity with God is eternal and real. Therefore God accepts the relationship of devotion, not of caste and conduct—

**kaha raghupati sunu bhāmini bātā, mānaū eka bhagati kara nātā  
jāti pāti kula dharma baRāī, dhana bala parijana guna caturāī  
bhagati hīna nara sohai kaisā, binu jala bārīda dekhia jaisā**  
(Mānasa, Aranya. 35/2-3)

The worldly people see the outward caste, conduct, rather than the inward reality; but God sees the reality that a man (the self) is His fragment.

In the sixteenth verse of the seventh chapter, the Lord according to the inner feelings of devotees, has divided them into four kinds—'Arthārthī' (seeker of wealth) 'Ārta' (afflicted), 'Jijñāsu' (seeker of knowledge) and 'Jñānī' (wise devotee); and here according to their outward assumption (caste and conduct) from the worldly point of view, He has mentioned seven kinds. In the seventh chapter there is description of those devotees who are engaged in the worship of God and here is the description of those persons who can divert themselves towards God. It means that in spite of the distinction of 'Varṇa' (order of life), 'Āśrama' (stage of life), dress, castes and sects etc., all the people can become devotees of these four kinds—arthārthī, ārta, jijñāsu and jñānī and can attain God. As far as God-realization is concerned, in it all are one, no one is low (inferior) or high (superior). A being may be born of any womb, he is neither disqualified for God-realization, nor was, nor will be nor can be disqualified.

'Kiṁ punarbrāhmaṇāḥ puṇyā bhaktā rājarṣayastathā'—The purpose of using the term 'bhaktāḥ' in the middle of the half

verse is that there is not the glory of the holy Brāhmaṇas and Kṣatriya-saints but there is glory of their devotion. It means that the Lord is neither (envious of) impartial to sinners of the worst conduct and to these who are born of sinful wombs nor He is partial to the holy Brāhmaṇas and Kṣatriya saints. He is the same to all beings (Gītā 9/29). But he who worships God with love (devotion), he may be of any region, guise, varṇa, āśrama, caste, creed etc., he has his intimate relationship with God—‘mayi te teṣu cāpyaham’ (Gītā 9/29). Therefore the sinners of the worst conduct, these born of sinful wombs, womenfolk, Vaiśyas, Śūdras, Brāhmaṇas and Kṣatriya, all the seven become one as far as devotion is concerned, no difference remains in them. Therefore the Lord orders Arjuna to worship Him—‘bhajasva mām’. ‘Bhajana’ (worship) means—to be inclined to God, to love God (to have one’s ownship with God) and to aim at God-realization. To render service to others by regarding them as the manifestation of God, to offer things to others in disinterested manner and to help the needy and scarcity-stricken people—this is also worship.

‘Anityamasukhaṁ lokamimaṁ prāpya bhajasva mām’—Having obtained the transient and joyless human life viz., we may live alive and enjoy pleasures—having renounced such desires, we should worship God. The reason is that there is no joy in the world, there is mere illusion of joy. Similarly there is the illusion of living. We are actually not living but we are dying every moment.

In the twenty-ninth verse of this chapter the Lord declared, “Those who worship Me with devotion, are in Me and I am also in them.” Therefore here Lord Kṛṣṇa orders Arjuna to worship Him—‘bhajasva mām’.

*Link:—Lord Kṛṣṇa, from the twenty-ninth to the thirty-third verses, has described devotion and worship. How to worship Him, is made clear, in the next verse.*

