

which is predominant. If the doer of an action has the pure feeling, it will lead him to salvation, though he may belong to any 'varṇa'. In performing an action there is predominance of 'varṇa' while in 'feeling' there is predominance of the divine nature or the demoniac nature. Therefore all the people can be endowed with the divine or the demoniac nature without the distinction of 'varṇa'. Divine nature leads to salvation and the demoniac nature is conducive to bondage. Therefore even if a Brāhmaṇa is boastful of his high varṇa, he will be endowed with the demoniac nature viz., he will have a downfall—

**nīca nīca saba tara gaye, rāma bhajana lavalina
jāti ke abhimāna se, dūbe sabhī kulina**

(The people of low castes who remained engrossed in the worship to God attained salvation while all the people belonging to the high caste because of their pride were ruined).



**यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥**

**yataḥ pravṛttirbhūtānām yena sarvamidaṁ tatam
svakarmanā tamabhyarcya siddhiṁ vindati mānavaḥ**

He from Whom all beings emanate and by Whom all this is pervaded—by worshipping Him, through the performance of one's own duty, man attains perfection. 46

Comment:—

'Yataḥ pravṛttirbhūtānām yena sarvamidaṁ tatam'—The Lord, from Whom the entire universe emanates, Who conducts it, Who is the creator, base and illuminator of all beings, and objects, Who pervades all, Who existed, before the creation of infinite universes, and will exist, when all the universes perish and Who pervades infinite universes, should be worshipped, through the performance of one's own duty, according to one's Varṇa (Caste).

'Svakarmaṇā tamabhyarcya'—According to Manusmṛti (code of Manu), the six duties of a 'Brāhmaṇa, are—study, teaching, performance of religious sacrifice, performing it, for others as a priest, accepting charity and offering charity. Out of these, teaching, performing religious sacrifice for others as a priest, and accepting charity—these three are the means of his living, while study, performance of religious sacrifice and offering charity, are his duties. Through these six duties, as well as through the nine duties mentioned in the verse forty-two of this chapter, and also through other activities such as eating, drinking, going, sleeping etc., he should worship, the Lord Who pervades all beings. It means, that he should serve all beings, regarding them as the manifestation of the Lord, to please Him, without expecting any reward.

Similarly, protection of subjects, offering charity, performance of religious sacrifice, study and detachment from sensual pleasures—these five, are the duties of a Kṣatriya, mentioned in the code of Manu. A Kṣatriya, through these five duties, and seven duties, mentioned in the forty-third verse of this chapter, as well as through the activities of daily routine, such as eating, drinking etc., should worship the Lord, Who has manifested himself, as beings.

A Vaiśya, through religious sacrifice, study, offering charity, charging interest, agriculture, cattle-rearing and trade, and all other activities, should worship the all-pervading Lord. Similarly, a Śūdra through service and all other activities, should worship the all-pervading Lord, without expecting any reward.

All the duties of men, mentioned in the scriptures, according to their Varna (Caste or Social order) and āśrama (stage of life), are meant, to worship the cosmic form of the Lord. If a striver, while performing his activities, thinks that he is worshipping the Lord, with his activities, all those activities are included in the worship of the Lord. Grandfather Bhīṣma, on the battle-field worshipped Lord Kṛṣṇa, with arrows, through his duty of a warrior. With his arrows Lord Kṛṣṇa's armour was broken,

He was injured and it became difficult for Him, to hold the bridle of the horse of the chariot. At the last moment of his life, Bhīṣma thinks of the same Lord and concentrates his mind on Him—"Let my mind and intellect, concentrate on Lord Kṛṣṇa, Whose armour was broken, with my sharp arrows, Whose body is injured, Whose face is adorned with perspiration, because of exertion, and Whose beautiful curl, is stained with dust raised by the gallop of horses."

A striver, should worship the Lord, through mundane and spiritual activities, but he should not be attached, either to the activities or the instruments and means, by which they are performed because attachment (a sense of mineness) makes things impure and polluted, and so they cannot be offered to God; they can't be used for His worship. So a striver, should think that whatever he possesses, belongs to the omnipresent Lord, and he as His instrument, has to worship Him with the resources bestowed upon him, by Him. Thus all his activities, become worship to the Lord, otherwise not.

'Siddhiṁ vindati mānavaḥ'—It means, that a person who worships the Lord, through the performance of his own duty, by being free from his connection with Prakṛti (Nature), gets established, in the self. Then because of past influence, of his surrender to the Lord, his exclusive devotion to the Lord, is aroused. In that case, nothing further remains to be achieved by him.

Here, the term 'Mānavaḥ' (man), stands not only for Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras, or for celibates, householders, people of retired order, and renounced order, but also for, all the people of different religions and sects etc., such as Hindus, Muslims, Christians, Bauddhas, Parsees and Jews etc. As a mother becomes pleased with the different activities, of her sons, similarly the Lord is pleased, with the activities of men, by regarding those activities as worship to Him.

Lord Kṛṣṇa, in the seventieth verse of this chapter declares, "He who studies this sacred dialogue of ours, by him, I shall

be worshipped through the sacrifice of knowledge (wisdom), so I hold." It shows that if a person studies the Gītā, the Lord considers it, as His worship. Similarly, when a person, by having a disinclination for the perishable world, has an inclination for the Lord, He accepts it as worship, to Him.

An Important Fact

Through Karmayoga (the Discipline of Action), a devotee is detached from matter, while through Bhaktiyoga (the Discipline of Devotion), he has an inclination for God. A Karmayogī, serves the world with his body, senses, mind and intellect by abandoning his selfishness, pride and desire. By doing so, the flow of his actions is towards the world and the impetus to act, calms down, his assumed attachment, to these things is renounced, and his natural detachment, is revealed.

A devotee, following the Discipline of Devotion, worships the Lord through the performance of his natural duties, as well as, the spiritual duties, such as chanting His name, meditation and adoration etc. Thus, he develops an inclination for God, having a disinclination for Matter, and his love for Him enhances.

A devotee, from the outset surrenders himself to God exclusively. So all his mundane and spiritual activities, are automatically surrendered to Him. Outwardly, mundane activities seem different, from the spiritual ones, but actually, there is no difference between the two.

At last, a Karmayogī and a Jñānayogī, also become one. As a Karmayogī, becomes detached by serving the world, having no selfishness, pride and desire, so does a Jñānayogī, through knowledge (wisdom), offer all his activities to prakṛti (nature) and become, detached.* Thus, both of them become

* It is inevitable for all the strivers whether they follow the Discipline of Action or that of Knowledge or of Devotion to get detached from the world. In the Gītā there is mention of this detachment for a Karmayogī in 5/11, for a Jñānayogī in 18/26 and for a Bhaktiyogī in 11/55.

free from the bondage of actions. The actions of a Karmayogī, are dissolved entirely (Gītā 4/23) while the fire of knowledge, reduces all actions of a Jñānayogī, to ashes (Gītā 4/37). Thus he gets freedom. If he does not enjoy this freedom, he becomes totally indifferent to this freedom. Then by God's grace, divine love can be revealed in him.

Appendix—Here the meaning of the term 'pravṛttiḥ' used in the expression 'yataḥ pravṛttirbhūtānām' should be taken as 'origination' (emanation) because all beings do originate from God but actions do not emanate from God. An action (activity) emanates from the mode of passion—'lobhaḥ pravṛttirārambhaḥ' (Gītā 14/12). The term 'pravṛtti' in the fourth verse of the fifteenth chapter also has been used in the sense of origination—'yataḥ pravṛttiḥ prasṛtā purāṇī'.

This universe is the first incarnation of God—'ādyo'vatāraḥ puruṣaḥ parasya' (Śrīmadbhā. 2/6/41). Therefore this world is an idol of God. As in an idol we worship God, we offer flowers, we apply sandalwood paste viz., we instead of worshipping the idol, worship God; similarly we have to worship God in the form of this world with each and every action of ours. The audience should worship the orator by listening to Him, the orator should worship the listener by his speech or by his spiritual discourse—thus all beings should worship one another through the performance of their duty. They should have an eye on God rather than on 'varṇa' such as Brāhmaṇa and Kṣatriya etc. The sages and saints did obeisance to Lord Rāma by regarding Him as God rather than a Kṣatriya when he was sent into exile. The important fact in worship is—all is God's and it is only for Him. As we worship the holy Ganges with the Ganges-water, similarly we have to worship God with the things bestowed upon us by Him. In fact performance of all actions is worship only to God, we have to rectify our error of regarding it for us. Having offered the God's things to Him, our selfishness, pleasure-seeking nature, and desire for fruit, will be wiped out; and having accepted our

power (strength) as only God's, our sense of doership will also be destroyed and we shall attain God.

The worship to the world by regarding it as the manifestation of God, is highly prized than the worship to an idol of God. The reason is that if an idol of God is worshipped, the idol does not appear to be pleased, but if service is rendered to beings, they clearly appear to be pleased.

If human beings are served by regarding them as the manifestation of God with actions and objects, the universe will disappear and only God will remain viz., 'All is God'—it will be realized, As in a rope when the illusion of a snake is wiped out, the snake ceases to be but the rope certainly remains; similarly when in God, the illusion of the existence of the world is wiped out, then the world in the form of the world disappears, and it remains as the manifestation of God. The reason is that the existence of the world is merely an assumption but 'God exists'—this is reality.

In Śrīmadbhāgavata, the Lord declares—

**na reṣvabhīkṣṇaṁ madbhāvaṁ puṁso bhāva-yato'cirāt
spardhāsūyātiraskārāḥ sāhaṅkāra viyanti hi**

(Śrīmadbhā. 11/29/15)

“When a devotee regards all women and men as My manifestation and he beholds Me in them*, then very quickly evils such as envy, fault-finding, contempt etc., including egoism are removed.”

The Lord in the Gītā declares—‘aḥamātmā guḍākeśa sarvabhūtāśayasthitah’ (10/20)—“I am ‘the Self’ seated in the hearts of all beings.” Therefore if we serve any being, respect him, and greet him with pleasure and hospitality, by regarding him as the manifestation of God, it will be service to God.

*The reason of beholding God in men and women is that we mostly perceive virtues and vices in men and women, so we don't perceive that they are the manifestations of God. Therefore when we instead of perceiving virtues and vices in them, will behold only God in all beings and objects, we'll easily regard them as the manifestations of God.

Similarly if we disrespect and humiliate any being, it will be disrespect and humiliation to God only—‘karṣayantaḥ sārīrasthaṁ bhūtagrāmama cetaśaḥ’ (17/6).

As in the path of knowledge, the modes are acting on the modes (‘guṇā guṇeṣu vartante’), similarly in the path of devotion, God is being worshipped by God’s things. But there is a vast difference between the two. In ‘guṇā guṇeṣu vartante’ there is predominance of matter (non-Self) which a striver, following the path of knowledge, disowns but in ‘svakarmaṇā tamabhyarcya’, there is predominance of the sentient (the divinity) which the striver, following the path of devotion, owns. Therefore in the path of devotion, inertness is wiped out, the universe in the form of the universe is concealed, and it is revealed as God because in fact it is only God. If the universe appears as the universe to a striver, he should serve it, and if it appears as the manifestation of God, he should worship Him. He should do nothing for himself. Performance of action for one’s own sake, is ‘bondage’; for the sake of the world, is ‘service’ and for God’s sake, is ‘worship’.



Link:—The Lord, in the next two verses, explains that a striver, need not lose heart, while worshipping the Lord through the performance of his duty, even if there remains any defect, in his performance.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥

**śreyānsvadharṁo viguṇaḥ paradharmātsvanuṣṭhitāt
svabhāvaniyataṁ karma kurvannāpnoti kilbiṣam**

Better is one's own duty (dharma), though devoid of merit than the duty (dharma) of another even if well-performed. He who carries out the duty ordained, by his own nature, incurs no sin. 47