

their view-point there is neither existence nor value of the lower nature and they don't regard it as theirs. They regard it as My manifestation as really it is."

The devotees who follow the guidance of 'Viveka', having renounced dependence on ego viz., by renouncing the world, depend on God. But those who cannot follow the dictates of their Viveka, but have the predominance of faith and belief, such simple hearted and straightforward devotees with their ego (as they are, so) take refuge in God. The Lord Himself destroys the ego of such devotees (Gītā 10/11).



Link:— In the previous verse, Lord Kṛṣṇa said, "Those who take refuge in me alone, cross the Divine illusion of Mine." Then why do all creatures not take refuge in Him? The answer follows:—

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

**na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ
māyayāpahṛtajñānā āsuram bhāvamāśritāḥ**

The evil-doers, the deluded, the lowest of men, deprived of discrimination (wisdom) by illusion (māyā) having succumbed to demoniacal nature, do not take refuge in Me. 15

Comment:—

'Na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ'— Those, who are evil-doers and deluded, do not take refuge in Him. Evil-doers are those, who have attachment, for the acquired worldly kaleidoscopic things, and who have desire to get unacquired ones. Fulfilment of desires, leads to greed and obstacles to fulfilment of desires, lead to anger. Thus, those who because of their desire, enjoy sensual pleasures against the ordinance of scriptures, because of greed, commit sins, such as

falsehood, fraud, betrayal and dishonesty etc., and because of anger, have feelings of envy, jealousy and enmity and commit violence, are all evil-doers.

Desire, evolves when a man attaches importance to any worldly entity. This desire, leads a man to delusion and he thinks that he should, enjoy worldly pleasures and should live. Thus he instead of seeking refuge in God, seeks refuge in perishable things and objects etc., owing to pre-ponderance of the mode of their ignorance.

Men are deluded, because they cannot discriminate, between the real and the unreal, the imperishable and the perishable, the improper and the proper etc., and they are disinclined, towards God. Such evil-doers and deluded ones, cannot have a resolve, for spirituality, then how can they take refuge in Him?

Those evil-doers and deluded ones, are the lowest of men. They are lower than, even animals, because animals follow rules of nature, while they do not. Moreover, animals, while suffering the fruit of their previous actions, move higher towards human life, whereas, human beings by having this body (bestowed upon them for God-realization) by doing sins and injustice, follow the path, which leads them to hell and animal-life. Lord Kṛṣṇa, has declared about such people (Gītā 16/19-20)—"I repeatedly, throw those evil, cruel, haters, and vilest among men, into demoniacal wombs. Thus cast, they sink into, still lower depths."

'Māyayāpahṛtajñānā āsurāṁ bhāvamāśritāḥ'— Deluded by, the wonderful illusion of the Lord, consisting of the three modes of nature (7/14) possessing demoniacal traits viz., busy with bringing up senses, body and mind etc., such people have total disinclination for Him, and thus cannot seek refuge in Him. Secondly, such people, are so much deprived of discrimination, that they cannot perceive the perishable nature of the worldly things, and so they hanker after prosperity, pleasure, praise etc. They consider it to be their chivalry and success, and think that

there is no aim of life, besides them. So they cannot perceive reality about the world that it is perishable and they have no lasting connection with it.

The term 'asu', stands for, vital force (prāṇa). In spite of, perceiving them as active and perishable, they are ever-engaged in nourishing them. They attach importance only, to mundane objects, which are necessary for the maintenance of their life. They attach more importance to money, than to necessities of life. Money is not usable by itself. It is useful through commodities. They attach importance, not only to money, but to its quantum. The quantum enhances pride, which is a demoniac trait, and leads to all afflictions and sins.*

An Important Fact

Here Lord Kṛṣṇa has declared, that evil-doers do not seek refuge in Him, while in the thirtieth verse of the ninth chapter, He declares that even if the vilest sinner worships Him with exclusive devotion, he should be considered a saint, and he secures lasting peace. How? The answer is, that the vilest sinner has no natural inclination to God, but if his unfavourable circumstances or grace of saints or any virtuous action of the past, inspires him to take refuge in Him, he becomes a saint because God is equanimous to all, without having any hatred or liking (Gītā 9/29). He, equally showers His blessings, upon all creatures, whether they are vile or virtuous.

In fact, a vile person is more deserving, as far as God's grace is concerned, because he thinks that he has no virtue. As a mother, loves all her sons equally, the Lord's heart is naturally gracious to all beings. The Lord, the mother of all ages, loves all creatures equally. Therefore, if a man seeks refuge in Him, the Lord's heart, melts with a great compassion and He instead

* Pride is the root of the world which is in the form of birth and death and it causes innumerable kinds of afflictions and miseries (Mānasa 7/74/30).

of thinking of his past errors, thinks of what he has in his heart now (Mānasa 1/29/3).

It has been declared by Him, in the Rāmacaritamānasa that even a man having envy with all beings but finding himself helpless, in the world, however takes refuge in God, He by His grace, without paying any heed to his pride, delusion, fraud and deception etc., keeping his good sentiment in view makes him a saint very quickly (5/48/1-2).

A righteous man, depends on his righteousness and so does not depend on God exclusively, while a vile person, without having any support, depends on the Lord exclusively. Therefore the Lord's heart melts, and thus the vile person, becomes a saint. Moreover, the nature of evil-doers does not allow them to take refuge, in God. But, if anyone somehow or the other, takes refuge in Him, He is ever-prepared to embrace him. Therefore, in the two contexts, there is no contradiction, but God's grace, is revealed in both of these.

The virtuous and vile, are not those who perform virtuous and vile actions. But, virtuous are those, who have inclination for God, while vile are those, who have disinclination for Him. Though performance of actions, such as oblation, charity, penance, pilgrimage, fast is good, but when these are performed for their fruit, they are not so valuable, as is the inclination for God, because God's grace enables a man to become pious very quickly. Being pious is far superior to piety gained, through virtuous actions. Therefore, when a man being helpless and disappointed from all quarters, invokes Almighty, His heart melts and enables him, to become a loving devotee to Him.

Feelings of the heart, are more important, than actions performed, with the body, while exclusive devotion of one's own self, is far superior to such feelings. No evil can stand, where there is exclusive devotion. It is this, which enables a man to become pious very quickly, because the soul being an

eternal portion of the Lord, is pious. It is because of sins and ill-feelings, that he has become impious.

Appendix—Those people who don't take refuge in God, depend on the fiendish, demoniacal and delusive nature (Gītā 9/12). They have an eye on the world only (objects and actions). They don't believe in the existence of God, then there is no question of their taking refuge in God. Their final aim is to hoard riches and to enjoy pleasures—'kāmapabhogaparamā etāvaditiniścītāḥ' (Gītā 16/11). Their wisdom being carried away by 'Māyā', they come under the sway of 'Māyā'. Being under the sway of 'Māyā', they can't cross it.

'Māyāpahr̥tajñānāḥ'—This expression means that 'Māyā' has overwhelmed their 'Viveka'. They remain engrossed in 'Māyā' viz., they indulge in enjoying pleasures, in accumulation of wealth, in decoration of the body and the house etc. They make new inventions which provide pleasure and comfort to the body and they attach special importance to them. How can such people, who know only the transitory and ephemeral objects, know the unchangeable reality? They don't even cast a glance and can't cast a glance at the Supreme truth.



Link:—In the previous verse, Lord Kṛṣṇa declared "The evil-doers having embraced the demoniac nature, do not take refuge in Me." Then who take refuge in Him? It is delineated, in the next verse.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

caturvidhā bhajante mām janāḥ sukr̥tino'rjuna
ārto jijñāsuararthārthī jñānī ca bharatarṣabha

Four kinds of virtuous men worship Me, O Arjuna; the seeker, of wealth, the afflicted, those who quest for knowledge, and the wise (Jñānī). 16