

grass burns the heap of grass to ashes.

By dedicating the actions, objects and the self to God, affinity (attachment) with the world is renounced and there remains relationship with only God, which has naturally ever been there—‘mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ’ (Gītā 15/7). By regarding the mundane, which is not ours, as ours, we are ensnared in bondage. By regarding the things as ours, only bondage persists, the things don’t persist. A devotee has no sense of mine (possession) with any object, person or action, so he is freed from the bondage.

Here ‘Samarpaṇayoga’ has been called ‘Sannyāsayoga’.

The term ‘māmupaiśyasi’ means that the devotee becomes ‘abhinna’ (one) with God, he loses his independent identity viz., he becomes verily the Lord’s own self—‘jñānī tvātmaiva me matam’ (Gītā 7/18). This is called ‘premādvaita’ (non-dualism of devotion or love).



Link:—Now a doubt arises, that the Lord frees those from bondage, who surrender themselves to Him, it means that he does not free others, and so He is not gracious, and equanimous to all. The Lord clarifies this point.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

samo'haṁ sarvabhūteṣu na me dveṣyo'sti na priyaḥ
ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaham

I am the same to all beings; as such to Me there is none hateful, nor dear. But, those who worship Me with devotion, are in Me and I am also, in them.* 29

* In the first part of this verse there is the description of all beings while in the second part of those who worship the Lord.

Comment:—

'Samo'haṁ sarvabhūteṣu'—The Lord, pervades the whole universe (Gītā 9/4) and He is a disinterested friend, of all beings (Gītā 5/29).

The Lord pervades everywhere, equally from a small ant, to a big elephant and from the vilest sinner, to the most virtuous saint, because all souls are His fragments of His own Self. So they cannot be separated from Him, and He cannot be separated, from them. The beings can be different by birth, by actions, by circumstances, by incidents and by union and disunion etc., but He always and equally, pervades all of them.

'Na me dveṣyo'sti na priyaḥ*'—The Lord, has neither attachment for the virtuous persons, nor aversion to, the evil ones. He loves, all beings equally. But, the virtuous people, desiring fruits for their virtuous actions, go to higher regions, while evil-doers go to hell, and pass eighty-four lac forms of lives.

The Lord, provides earth, water, fire, air and ether, equally to all beings because these are His portion. As a man, has neither attachment to a healthy limb, nor aversion for a diseased one, the Lord, has neither attachment for the virtuous persons, who follow His precepts, nor aversion to the evil-doers as also, His critics because, He is the same, to all beings. He has no partiality. It is partiality, from which attachment and aversion, evolve.

'Ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaḥam'—Those, who worship the Lord with devotion, without having any attachment for the world, and work to please Him, are in Him and He is in them (Gītā 9/14; 10/9).

It does not mean, that other beings are not in Him, but it means that they do not accept this fact, they think that they are

* Here the term 'Priyaḥ' stands for attachment not for loving because all beings are loving to the Lord as they are born of him (Mānasa 7/85/2). The Lord always emphasizes the fact that one should be free from attachment and aversion. So here the term has been used for attachment.

worldly and so they remain established, in the world, and a body, which are transitory. But those, who regard the Lord, as pervading everywhere, all the time, in all things, incidents, circumstances and beings, are specially, in Him and He is specially, in them.

Secondly, those who have this affinity, that they are the Lord's and He is theirs, they become so much intimate, that they become one. So they are in Him, and He is in them.

Thirdly, their 'Tness comes to an end. So they dwell, in Him.

Now a question arises here that it might mean, the Lord is not the same, for all beings. He loves His devotees, more than He loves other beings. So He is not just. The answer is, that the Lord has declared, "Howsoever men approach Me, even so, do I seek them" (Gītā 4/11). Therefore, though the Lord is the same, and just, for all beings, yet it is the devotion of devotees, which attracts the Lord, towards them. If He is not attracted towards them, it means that He is ungrateful and unjust.

As a son, is called worthy or unworthy, because of his virtuous and evil actions, so a louse like insect, sucks blood, instead of milk from the udders of a cow, and as with the same electricity, in a refrigerator water is frozen to ice, while in a heater fire is burnt, because of their different characteristics. Similarly, persons because of their different characteristics, have different grasping capacity, to receive His grace. As a good conductor of heat, or electricity, conducts heat or electricity, but some other substances, do not conduct, at all. The defect does not lie, with the source of energy, but with an instrument. Similarly, God's grace or His sameness is equal, to all. But evil-doers, because of their ignorance do not realize His grace, and equivalence. The Lord's grace, manifests itself among His devotees, according to their devotion, while it is not revealed, among those, who have no devotion, and who are non-believers.

It means, that men because of their worldly attachment, think that they are worldly. If they start worshipping the Lord, their

attachment is wiped out and they start feeling, that they are in God and God is in them. Actually, they are ever in God and God is ever, in them, but the reality, is veiled by attachment.

The Lord, has used the term 'Ye' (who), which means, that whosoever worships Him with devotion, is in Him and He is in His devotee; he may be of any caste, creed, colour and country etc.

Appendix—'Samo'ham sarvabhūteṣu'—A man (the self) may or may not dedicate (offer) his actions and objects to God, it does not make any difference in God. He ever remains the same. The Lord is not at all touched by any particular 'Varṇa' (order of life), particular āśrama (stage of life), particular caste, particular action and particular ability etc. Therefore a person of every Varṇa, Āśrama, Caste etc., can have an inclination to Him, can be a devotee to Him and can attain Him.

'Na me dveṣyo'sti na priyaḥ'—From the view-point of God, there is no one else besides Him, then how can the question arise of His being hateful or dear to anyone? A man (the self) is bound by having attachment and aversion to good and bad actions and their fruit; and by renouncing attachment and aversion, he is liberated viz., he attains salvation. Therefore only the individual self, not God is bound and liberated. The self has partiality; in God there is no partiality at all, He ever remains the same to all beings.

In the eleventh verse of the fourth chapter the Lord declared—'ye yathā mān prapadyante tāmstathaiva bhajāmyaḥ', the same notion has been expressed here by the expression 'ye bhajanti tu mān bhaktyā mayi te teṣu cāpyaḥ'. God pervades all beings equally, He has no partiality. But those who worship God with devotion, they are in God and God is in them viz., God is specially revealed in them. As in the earth, water pervades everywhere, but it is specially revealed in a well, similarly God in spite of pervading the entire universe, is specially revealed in devotees. This speciality is the fruit of God's grace because

devotees worship God with wholehearted devotion. As ghee (clarified butter) present in the body of the cow, is of no use to the cow, but the ghee extracted from her milk (curd) is of use to her, similarly people are not purged of their sins by God merely by His pervasion in the entire universe but only those, who have an inclination to God and worship Him with devotion, are purged of their sins.* Common people in spite of being within God, don't behold Him, but devotees behold God everywhere (Gītā 6/30). Devotees love God and God loves His devotees—'priyo hi jñānino'tyarthamaham sa ca mama priyaḥ' (Gītā 7/17). Therefore the devotees are in God and God is in devotees—'mayi te teṣu cāpyaham'. It means that there is no partiality in God but the people who have disinclination for God, have developed partiality.

In essence (reality) God is 'samo'ham sarvabhūteṣu'—(I am the same to all beings); but the devotees realize 'mayi te teṣu cāpyaham'—(they are in Me and I am in them). It means that though the Lord equally pervades all beings, yet only the devotees realize this fact; other beings don't realize it. In fact this power of realization has been bestowed upon people by God only. The only duty of a man is to turn towards God.

In Rāmācaritamānasa it is mentioned—

sātavā sama mohi maya jaga dekhā
motem samta adhika kari lekha

(Mānasa, Aranya 36/2)

It means that God equally pervades all beings, He equally loves them, equally showers His grace on them and has very close intimacy with them but His love, grace and intimacy etc., specially appear in devotees. These special traits are bestowed upon devotees by His grace and by God only, when devotees love God. Other people don't get engrossed (absorbed) in God

* sanamukha hoi jīva mohi jabahīm
janma koṭi agha nāsaḥīm tabahīm (Mānasa 5/44/1)

and they don't love Him so much as devotees do. Therefore devotees are also loving to God. The natural love between God and a devotee has been mentioned by the expression, 'mayi te teṣu cāpyaham' (devotees are in Me and I am in them).



Link:—Now, in the next verse the Lord expounds the greatness of devotion and devotees.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

**api cetsudurācāro bhajate māmananyabhāk
sādhureva sa mantavyaḥ samyagvyavasito hi saḥ**

Even if the vilest sinner worships Me with exclusive devotion, he should be considered a saint, for he has rightly resolved to be My devotee. 30

Comment:—

[If a multimillionaire says, that he will help anyone, whosoever seeks his help with money, his charity will be testified when he actually helps the man who is his enemy. To prove the veracity of His statement here, the Lord first mentions the vilest sinner.]

'Api cet'—In the seventh chapter, the Lord declares, "Evildoers do not worship Me" (7/15) but here He declares, "The vilest sinners worship Me." There seems, to be a contradiction in these two statements. To remove this doubt, the Lord has used the terms 'Api cet' (even if). It means, that in the seventh chapter, the Lord has described their evil nature. Swayed by that nature, they generally do not take refuge in God. But it does not mean, that there is any restriction imposed by the Lord upon the sinners, that they should not worship, Him. If they want to worship Him, they can. The Lord, has no ill-will against, any being.

'Sudurācāro bhajate mām ananyabhāk'—Even the sinners of the worst conduct, by worshipping the Lord with exclusive