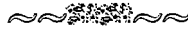


righteousness and rise of unrighteousness, by God's direction saints come to earth or true strivers reveal themselves; these establish righteousness. Sometimes, the liberated souls living in divine abode also come to earth, to help the people to attain salvation, as representatives of God. Where, there are such strivers and saints, there is, neither so much decline of righteousness, nor so much increase in unrighteousness, as at other places where there are, neither strivers nor saints.

When people do not follow the teachings of strivers and saints, but start to kill them, and when there are left, only a few righteous persons to propagate righteousness, and there is a decline in righteousness, then God manifests Himself.



Link:—Having described the occasion of His manifestation, in the preceding verse, the Lord now reveals, the aim of His manifestation, in the next verse.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ८ ॥

paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām
dharmasamsthāpanārthāya sambhavāmi yuge yuge

For the protection of the good as for the destruction of the wicked as for the establishment of righteousness, I manifest myself from age to age. 8

Comment:—

'Paritrāṇāya sādḥūnām'—God manifests Himself, in order to protect the good, because they destroy unrighteousness and propagate righteousness.

The term, 'sādḥūnām' (of Sādhus) has been used for those good men, who naturally are inclined towards the good of others, who remember and chant the name, and think of form, qualities,

glories and pastimes etc., of God, who propagate these among people and who depend on God.

He, whose only aim is God-realization, is a good person (sage) while one who hankers after worldly pleasures and prosperity, is not a good person.

When a man, attaches importance to the perishable world, desires are born. As desires increase, goodness disappears, but when desires are renounced, goodness appears. Because, desire is the root of evil. Goodness leads to salvation of one's self and to the welfare of others.

Good people, are even engrossed in the good of beasts, birds, trees, mountains, men, gods, manes and sages etc., through their thoughts and deeds. In the Rāmacaritamānasa the citizens of Ayodhyā say to Lord Rāma, "O foe of demons, in the world there are only two, who do good to others, without any selfish motive, they are, You and Your devotees" (7/47/3).

If people come to know the thoughts and feelings of these Sādhus, they will ever bow to them. But if they know the thoughts and feelings of the wicked, there would be quarrels and strifes.

Here, a doubt may arise, why are such people seen suffering, when God protects them. The clarification is, that the Lord protects their good feelings, rather than their bodies, riches, honour and fame etc. The reason is, that those good people do not attach importance to the mundane objects, because by doing so, they may turn bad. The Lord also, would not attach importance to them.

Devotees truly never desire, worldly objects. They are happy in unfavourable circumstances, because these lead them to spiritual upliftment. Devotion, develops in unfavourable circumstances, because their attachment, which causes their downfall, is renounced. Therefore, the Lord protects the good, by creating unfavourable circumstances for them.

'Vināśāya ca duṣkṛtām'—The wicked, propagate unrighteousness and destroy righteousness. So the Lord manifests Himself, for their destruction.

Those who, because of many desires, remain absorbed in vices, such as falsehood, fraud, deception and dishonesty etc. Those who exploit the virtuous and good persons; those who remain engaged in doing evil to others; those who do not know what ought to be done and what ought not to be done; and those, who always condemn God and the scriptures, such persons, of demoniac nature, have been called wicked. The Lord manifests Himself for the destruction of such wicked persons.

Question:—The Lord declares, that He is the same to all beings and there is none hateful, to Him (Gītā 9/29); then why does He destroy the wicked?

Answer:—As the Lord is a disinterested friend of all beings, no one is hateful to Him. But he who is an enemy of His devotees, is also His enemy. In the Rāmacaritamānasa, it is said, "He who offends a devotee of Lord Rāma, has to burn in the Lord's fire of anger" (2/218/2-3).

God is called, a devotee of His devotees (Śrīmadbhāgavata 10/86/59). So the wicked, who offend His devotees, are destroyed by Him. Devotees, destroy sins while God destroys sinners.

As His grace is revealed in protecting the good, so is His grace revealed in destroying the wicked as He does evil to none (2/183/3). Moreover, He purifies them by destroying them.

Saints also establish righteousness but they do not destroy the wicked. Destruction of the wicked is brought about by the Lord in the same way, as a simple injury may be dressed by a compounder but a major operation is performed only by a civil surgeon.

Both the parents are equally interested in the welfare of their son. When the son does not pay attention to his studies, and indulges in mischief, both of them want to set him right. The father beats him, so that he may give up his bad habit. The

mother, checks the father from beating him. Being faithful, it is her duty to follow her husband's footsteps. So should she also start beating the boy, because she is faithful? No, it is her duty to protect the boy, otherwise he may receive a severe beating. The father, also does not want to give him a good beating, but he wants the son to get rid of his bad habit. Similarly, God is like a father, while saints are like a mother. First, the Lord and saints urge people to give up their wickedness, but when they do not mend their ways, God has to manifest Himself for their destruction. If they give up their wickedness, there is no need to destroy them.

The attributeless Absolute, is not antagonistic to nature, illusion and ignorance, it rather, gives existence inspires and nourishes these. God, whether He is attributeless or is endowed with attributes, fosters all beings, equally without any distinction. Even the earth, created by Him, provides room equally to everyone, whether he is virtuous or wicked. Similarly, all of them are equally provided with the necessities of life, such as food, water, air and sunlight. Thus the Lord is an ocean of generosity and equanimity, even to the vilest person. If a person just thinks of His generosity, he gets thrilled with delight and starts bowing to Him.

The Lord, is not opposed to wicked person, but He is opposed to their wicked actions as those actions are injurious, to the world, as well as to them. The Lord is a disinterested friend of all beings. Therefore, He destroys the wicked, in order to do good to the world, as well as to those wicked persons. How generous He is, that having killed those wicked persons He sends them to His own abode!

Now a question may arise, whether the Lord Himself will have to come to kill us, if we go on committing sins. If it is as so, we shall attain salvation easily, otherwise we shall have to control our senses, mind etc., and inculcate virtues and practise spiritual discipline. The answer is, that the Lord destroys only

those wicked who cannot be destroyed by anyone, else. Secondly, performance of good actions will lead us to virtues, which would pave the way to our salvation. But if we are killed by anyone else, or die a natural death while performing sinful actions, what will be the consequences? How would our desire of being killed by the Lord, be fulfilled? Therefore, sinful actions, should not be performed at all.

'Dharmasamsthāpanārthāya'—Establishment of righteousness, consists in preaching and propagating the selfless performance of actions. Unrighteousness propagates, due to the performance of action with a selfish motive and due to the attachment to the unreal. Therefore, the Lord manifests Himself, in order to propagate the performance of selfless actions, through His deeds. When this feeling is propagated, righteousness, is naturally established.

The Lord is the abode of righteousness (Gītā 14/27). So He manifests Himself, in order to establish righteousness well. In fact, righteousness never perishes, it only declines. Whenever there is a decline of righteousness, the Lord re-establishes it (Gītā 4/1—3).

'Sambhavāmi yuge yuge'—The Lord, manifests Himself, from age to age. He also descends to the mortal world, several times in the same age, according to the need of the hour. He incarnates Himself as 'Kāraka Puruṣas', as well as saints. The incarnations of the Lord and His 'Kāraka Puruṣas' (representatives), are casual or occasional, while saints are regularly born.

Now, a doubt may arise, whether the omnipotent Lord cannot protect the good, destroy the wicked, and establish righteousness without manifesting Himself. The clarification is, that He can do wonders without His manifestation also and go on doing so, yet He manifests Himself in order to shower His special grace on beings, for their welfare.* During His incarnation, His vision,

* The Lord manifests Himself as a human being in order to shower His special grace on beings and He stages the drama of human life in such a manner that it conduces them to be devoted to Him (Mānasa 1/192).

touch, talk etc., and later on, the practice of hearing, thinking, chanting and following His sport, lead people to salvation.

The Lord, comes to the mortal world in different incarnations, according to the need of the times. He remains perfect, during all the incarnations.

Though there is, nothing that should be done by Him, nor is there anything unattained that should be attained (Gītā 3/22), yet He performs all actions by manifesting Himself, from time to time, only for the welfare of the world. Therefore, human beings, should also perform their duty, for the welfare of others.

In response to Arjuna's question which he put in the fourth verse, the Lord explains the three main differences between men's births and His births (manifestations):—

(1) Difference in knowledge:—Many births of men, as well as of the Lord, have taken place. Men do not know them all, only the Lord knows.

(2) Difference in birth:—Men have to take birth, under the subordination of nature, (prakṛti), in order to reap the fruits of their virtuous and evil actions, and then to realize God. God manifests Himself of His own accord, governing His nature (prakṛti) through His divine potency (4/6).

(3) Difference in actions:—Men perform actions, in order to satisfy their desires, though it is not the aim of human life, while the Lord acts, only in order to enable beings to attain salvation (4/7-8).



Link:—In response to the question put, in the fourth verse, by Arjuna, the Lord started describing the divine character of His birth. Now in the next verse He, of His own accord, explains the merit of knowing the divine character of His birth, as well as actions, in order to explain the performance of actions without expectation of fruit (Karmayoga).