

is weeded out, its effect is naturally wiped out; therefore when the desire for pleasure is wiped out, all sorrows get destroyed.



असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥

asaktiranabhiṣvaṅgaḥ putradāragṛhādiṣu
nityaṁ ca samacittatvamiṣṭāniṣṭopapattiṣu

Non-attachment, non-identification of the self with son, wife, home and the like and equanimity in all desirable and undesirable, happenings. 9

Comment:—

'Asakti'—Attachment to perishable worldly objects, persons and circumstances etc., is 'Sakti'. Absence of that attachment is called, 'Asakti'. A man, is attached to them, to seek pleasure, from them. He feels pleasure, while there is contact. But real joy, reveals itself, with termination of the contact (Gītā 6/23). So, it is indispensable to renounce, attachment for the mundane for a striver.

Remedy:—Pleasure, which is derived from the contact of senses, with their objects, seems like nectar at first, but is like poison in the end (Gītā 18/38). One, who enjoys pleasures born of contact, has to bear suffering. So, by thinking of their result a striver, is not attached to them.

'Anabhiṣvaṅgaḥ putradāragṛhādiṣu'—Close association with one's sons, wife, house, wealth and cattle etc., is really assumed. A man, is so much identified* with them, that he regards their sickness and death etc., as his own. So, a man should not identify himself, with them.

Remedy:—Render service, to your kith and kin, without expecting any service or reward in return. If they take pleasure, in

* Proper dealings and rendering of service to sons and wife is not identification, it is rather non-attachment which leads to immortality.

serving you, accept their service, without deriving any pleasure, out of it.

'Nityam ca samacittatvamiṣṭāniṣṭopapattiṣu'—Absence of joy and attachment, in the favourable circumstances and absence of grief and aversion, in unfavourable circumstances, is equanimity. In that state a striver, remains unaffected by all desirable and undesirable, happenings. In 2/48, the Lord has called it 'Equanimity' (Evenness of mind), in success and failure.

Remedy:—A striver, should utilize desirable happenings and circumstances, to render service to the beings of the world, without any selfish motive. Similarly, in undesirable happenings and circumstances, he should renounce the desire to receive favourable circumstances. He, should feel, neither happy in agreeable circumstances, nor sad, in disagreeable ones.

He should have a firm belief, that the desirable, as well as the undesirable circumstances, are a means to realize God. So, he has to transcend these and thus a striver attains equanimity.



मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥

mayi cānanyayogena bhaktiravyabhicārīṇī
viviktadeśasevitvamaratirjanasamsadi

Unswerving devotion to Me with sole dependence on God, inclination for solitary places, and dislike for the worldly people. 10

Comment:—

'Mayi cānanyayogena bhaktiravyabhicārīṇī'—Having dependence, on the world a striver's body-consciousness, remains intact. This 'ego' is the main hurdle to Self-realization. To remove this hurdle the Lord, declares that exclusive devotion is a means to Self-realization. In simple words it means, that through devotion,