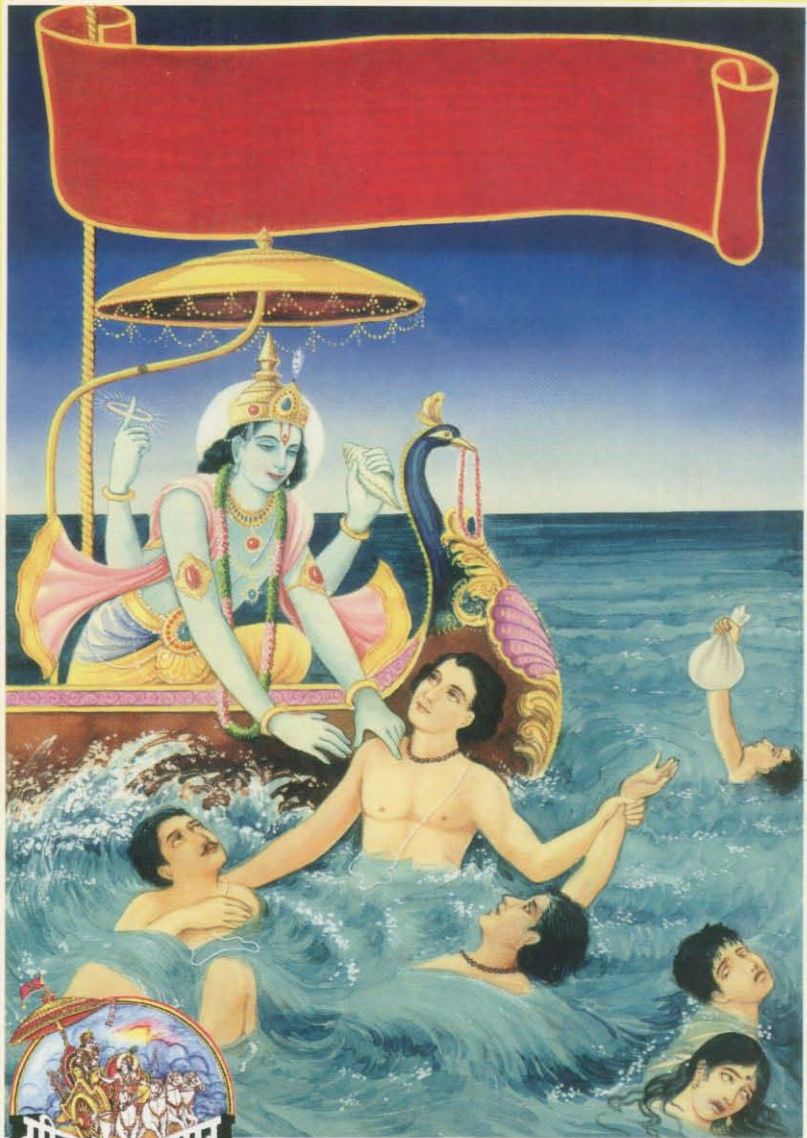


# Śrīmad Bhagavadgītā

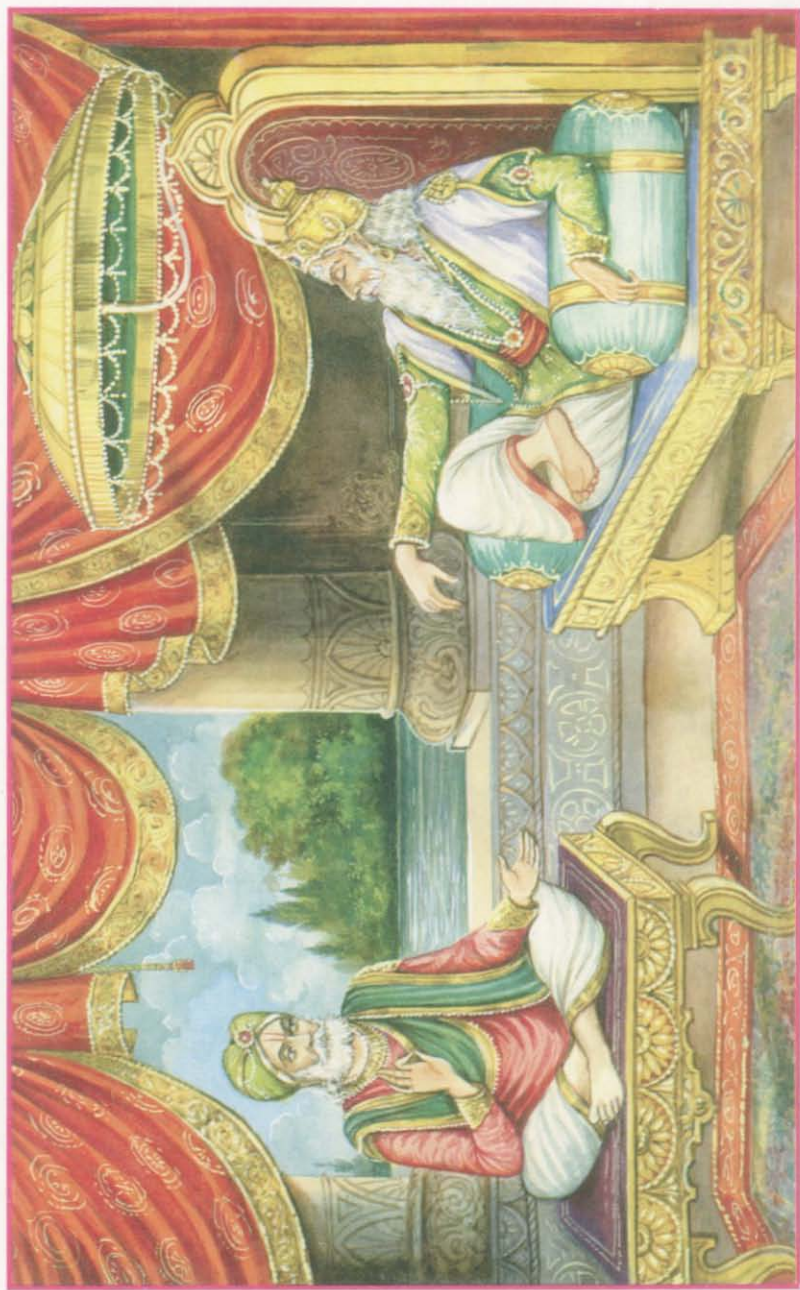
Sādhaka-Sañjīvanī [with Appendix] Vol. I



Swami Ramsukhdas



कृपासिन्धु भगवान् श्रीकृष्ण (Lord Kṛṣṇa, the ocean of mercy)





अर्जुनको उपदेश

(Prescript to Arjuna)



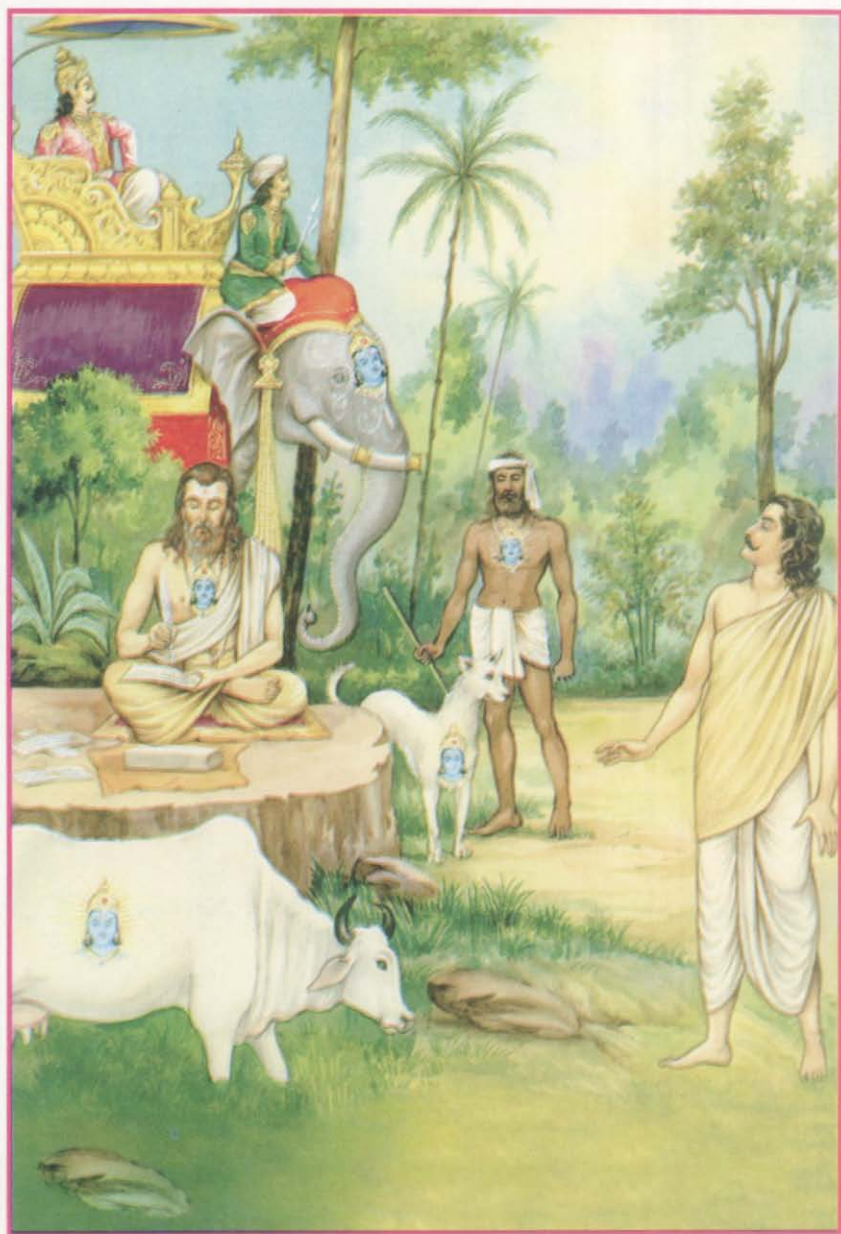
प्रजापतिकी शिक्षा

(Teachings of Prajāpati)



सूर्यको उपदेश

(Precept to Sun)



समदर्शिता

(Impartiality)



अनन्यचिन्तनका फल

(Undivided devotion fructified)





ध्रुवपर अनुग्रह

(Shower of grace on Dhruva)

॥ Om Śrī Paramātmāne Namaḥ ॥

1080

# Śrīmad Bhagavadgītā

## Sādhaka-Saṅjīvanī [with Appendix]-Vol. I

### Commentary

By Swami Ramsukhdas

[With Sanskrit text, Transliteration  
and English Translation]

(Translated into English by S. C. Vaishya)  
Revised by R. N. Kaul & Kesṇoram Aggarwal

tvameva mātā ca pitā tvameva  
tvameva bandhuśca sakhā tvameva  
tvameva vidyā draviṇaṁ tvameva  
tvameva sarvaṁ mama devadeva

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## Publisher's Preface

Śrīmad Bhagavadgītā holds an incomparable and unique position in world literature. It recalls the divine voice of Lord Kṛṣṇa, through which many of His mysteries and inner secrets are revealed. In communicating these for the benefit of mankind, the Lord has invoked Arjuna, as an interlocutor or questioner. The small book, full of the Lord's extraordinary thoughts and views from the very heart, was never excelled in the past, nor would ever be, in the future.

Our revered Param Shraddheya Shri Swami Ramsukhdasji has delved deep into the bottomless depths of this profound scripture and extracted invaluable gems, which in his magnanimity, he has through his commentary in Hindi, called 'Sādhaka Sañjīvanī' offered for the benefit and spiritual advancement of aspirants. It is obvious that this commentary is singularly different and distinctive, in many respects, from other publications. Though we claim no far-reaching study of other critiques and annotations, yet we are struck by new interpretations, new meanings and new revelations in this commentary, arising from many verses, such as; Chapter one—Verses: ten, nineteen, twenty and twenty-five; Chapter two—Verses: thirty-nine and forty; Chapter three—Verses: three, ten, twelve, thirteen and forty-three; Chapter four—eighteen and thirty-eight; Chapter five—Verses: thirteen and fourteen; Chapter six—Verses: twenty and thirty-eight; Chapter seven—Verses: five and nineteen; Chapter eight—Verse: six; Chapter nine—Verses: three and thirty-one; Chapter ten—Verse: forty-one; Chapter eleven—Verses: twenty-six, twenty-seven, forty-five and forty-six; Chapter twelve—Verse: twelve; Chapter thirteen—Verses: one, nineteen, twenty and twenty-one; Chapter fourteen—Verses: three, twelve, seventeen and twenty-two; Chapter

fifteen—Verses: seven and eleven; Chapter sixteen—Verses: five and twenty; Chapter seventeen—Verses: seven and ten; Chapter eighteen—Verses: thirty-seven and seventy-three, etc.

We are confident that with an in-depth study of the commentary, aspirants would discover many different facets and resolutions, from these and other verses, for their better understanding and help in forging ahead with their Sādhanā.

In the present times, unfortunately, there is a dearth of books, which would in simple language and with lucidity, explain and delineate the correct path and milestones of an aspirant's progress, and this void often results in their predicament. Therefore, the publication of a detailed commentary, in plain words and simple style with clarity and offering elucidation and explanation, such as this work, is at once a most welcome and important step.

Swamiji Maharaj's commentary is apparently, neither intended to promote a new or particular philosophical viewpoint, nor in the least, a means to display learning; but that it should and would act as a life-giving boon, like the Sañjīvanī herb, for all aspirants, no matter which creed, faith, religion, or language or place, they belong to. The Buddhist, Jain, Parsi, Muslim, Christian and others etc; in studying this book, would discover in it, a basis for their advancement, in accordance with and supportive of the tenets of their individual faiths or religions and they would find enough material in this book, to help achieve their spiritual goals.

To gain spiritual bliss, we humbly urge aspirants to study the commentary deeply and sincerely, understand the writing and endeavour to put into practise the contents, for their own forward progress in the world.

Gorakhpur

Śrī Gītā Jayantī (1988)

**Publisher**

## **Preface to the First Revised Edition**

Śrīmad Bhagavadgītā-Sādhaka Sañjīvanī—with commentary by Param Shraddheya Shri Ramsukhdaṣji Maharaj in its English version has, on all hands, been an outstanding and much appreciated exposition of the divine and immortal work. It has been reprinted before and is now ready for another printing. Time was, therefore, opportune for a revision of this masterly analytical and exhaustive commentary, so that, if necessary, clarify and amplify comments in order to enhance its understanding and gainful usefulness.

The result may be called a revision or a mere new work. It is a revision, in as much it retains the basic concept, approach and arguments of the first edition. What is new, however, is the elucidation and precise explanation of some comments in English, in order to eliminate any possible ambiguity or loss of clarity. It is in this light that changes made must be read. The amendments are unpretentious, and are intended to make reading easy.

The book is, at the same time, somewhat new, in as much as, an opportunity has been taken, importantly, to include—with the approval of the author, Param Shraddheya Shri Ramsukhdaṣji Maharaj—two additional and valuable appendices at the end of the commentary on the Gītā. The first Appendix entitled, "A bird's eyeview of the Gītā", is a summarised essence of the scripture, highlighting its core and offering a capsulised version for quick comprehension and ready reference. The second Appendix, covers the traditional and other suggested "Methods of Recitation of the Gītā", to help devotees to seek and achieve spiritual benefit of worship, through the Gītā. Both these sections were authored by Param Shraddheya Shri Ramsukhdaṣji

Maharaj and originally included in his monumental and celebrated book, "The Gītā Darpaṇa—The Gītā A Mirror", and published by the Gita Press.

The Publishers are confident that the changes effected, would make this revised edition of the Bhagavadgītā-Sādhaka Sañjīvanī of greater interest to the English readers and would be acclaimed by them. This edition makes it still more comprehensive, more meaningful and beneficial, for aspirants of spiritual elevation, as to students of the Gītā, as well as to the perspicacious members of different creeds and faiths, ideologies and religions interested in this unique and secular publication—The words of God.

May, the publishers urge the readers to study this revised edition of the Gītā, with deep profundity and put into creative practice, the knowledge gained, with a view to their advancement in the world.

—Publisher

## FOREWORD

वंशीधरं तोत्रधरं नमामि मनोहरं मोहहरं च कृष्णम् ।  
मालाधरं धर्मधुरन्धरं च पार्थस्य सारथ्यकरं च देवम् ॥  
कर्त्तव्यदीक्षां च समत्वशिक्षां ज्ञानस्य भिक्षां शरणागतिं च ।  
ददाति गीता करुणार्द्रभूता कृष्णेन गीता जगतो हिताय ॥  
सञ्जीवनी साधकजीवनीयं प्राप्तिं हरेर्वै सरलं ब्रवीति ।  
करोति दूरं पथिविघ्नबाधा ददाति शीघ्रं परमात्मसिद्धिम् ॥\*

*vaṁśīdharaṁ tottradharaṁ namāmi  
manoharaṁ mohaharaṁ ca kṛṣṇam  
mālādharaṁ dharmadhurandharaṁ ca  
pārthasya sārathyakaraṁ ca devam  
karttavayadīkṣāṁ ca samatvaśikṣāṁ  
jñānasya bhikṣāṁ śaraṇāgatiṁ ca  
dadāti gītā karuṇādrabhūtā  
kṛṣṇena gītā jagato hitāya  
sañjīvanī sādhakajīvanīyam  
prāptiṁ harervai saralaṁ bravīti  
karoti dūraṁ pathivighnabādhā  
dadāti śīghraṁ paramātmāsiddhim*

---

\* I bow down to Kṛṣṇa the Divine, the flute-holder, holder of the reins, the usurper of hearts and infatuation, the wearer of garlands, the holder of the Axis of Dharma and the Charioteer of Arjuna.

Sung by Lord Kṛṣṇa, the Gītā—drenched in ambrosial compassion—is the provider of initiation into duty, lessons of equanimity, alms of enlightenment and surrender and is for the welfare of mankind.

Bestower of the gift of life, this Sādhaba Sañjīvanī tells in simple terms the art of realizing Hari. It also removes the obstacles in the path and quickly gives the supreme accomplishment of God-realization.



By meditating and contemplating on the Gītā and by preparing this commentary, I have been very much spiritually benefited; I also have a clear understanding of the subject matter of the Gītā. It is my firm conviction that if our brothers and sisters reflect on it, they will also receive spiritual benediction. I do not have even an iota of doubt about it, that by meditating and contemplating on the Gītā, great benefits would accrue to them.

कृष्णानुग्रहायिका सकरुणा गीता समाराधिता  
 कर्मज्ञानविरागभक्तिरसिका मर्मार्थसन्दर्शिका ।  
 सोत्कण्ठं किल साधकैरनुदिनं पेपीयमाना सदा  
 कल्याणं परदेवतेव दिशती सञ्जीवनी वर्द्धताम् ॥  
 kṛṣṇānugrahādāyikā sakaruṇā gītā samārādhitā  
 karmajñānavirāgabhaktirasikā marmārthasandarśikā  
 sotkaṅṭham kila sādhakairanudinam pepīyamānā sadā  
 kalyāṇam paradevateva diśati sañjīvanī varddhatām\*

*Swāmī Rāmasukhadāsa*



\* May, by the Grace of Lord Kṛṣṇa, the adorer and seeker of Gītā, that is full of compassion, the knower of the truth of Karma (action), Jñāna (knowledge); virāga (renunciation) and Bhakti (devotion), reflecting the shower of subtle and deep meanings be, sought and enjoyed with enthusiasm, by seekers, and the grantor of Kalyāṇa, the Supreme Lord, may this Sādhaka Sañjīvanī continually promote and perpetuate spiritual benefits in a seeker's life.

## YOGA OF GĪTĀ

The word 'Yoga' of the Gītā is pregnant with many wondrous meaning. We can place these under three heads:

(i) Derived from the root 'Yujir Yoge' (युजिर् योगे) the word 'yoga' has the implied meaning—eternal kinship with equanimous (समरूप) God; as in 'Samatvaṁ yoga ucyate' (2.48) etc. This meaning has importance in the Gītā.

(ii) Originating from the root 'Yuj Samādhau', the word 'yoga', implies—stability of citta i.e., a state of trance during meditation; as in 'Yatroparamate cittam niruddham yogasevayā' (6.20) etc.

(iii) Deduced from the root 'Yuj Saṁyamane', the word 'yoga' means—controlling power, divine prowess, magnetic impact; as in 'Paśya me yogamaīśwaram' (9.5) etc.

Wherever the word 'Yoga' has appeared in the Gītā, it has in it the primacy of one of the aforesaid three meanings, the other two meanings having a secondary place only. As in the word 'yoga' derived from 'yujir yoge', there is the predominance of the meaning of equanimity, though on realization of equanimity, meditational stability and divine prowess\* also accrue automatically. In the word 'yoga' from 'Yuj samādhau', there is the supermacy of transcendental stability, but on achievement of this state, equanimity and prowess follow, automatically. In the word 'yoga' from 'Yuj Saṁyamane', there is the dominance of divine prowess and majesty, but on realization of this prowess, equanimity and stability also, follow suit on their own. Thus the word 'yoga' of the Gītā has very pervasive and profound meanings.

\* The power of creation, preservation and destruction etc., of the entire universe which belongs only to God—that power the Yogī does not acquire—Jagadvyāp āravarjam (Brahmasūtra 4.4.17). The power which a Yogī gains, enables him to conquer nature (Gītā 5.19), meaning that no amount of favourable or unfavourable circumstances, can in anyway affect him.

In the Yogadarśana of Sage Patañjali, the word 'yoga' is the name given to the control of cittavṛttis (mental tendencies and mind-stuff) from taking various forms—'Yogaścittavṛttinirodhaḥ' (1.2) and the effect of that yoga has been pointed out, as the lodgement of draṣṭā (the witness) in one's own self: 'Tadā Draṣṭuḥ svarūpe'vasthānam' (1.3). In this way, the very result of Yoga as depicted in the Yoga-Darśana of Patañjali has been given the name 'yoga' in the Gītā (2.48; 6.23). The implication is, that the self-proved natural state of equanimity totally cut off from the cittavṛttis, is called 'yoga' by the Gītā. On realizing lodgement in equanimity, (eternal unison—Nityayoga), there is never a disunion or deviation from it. There is a desireless transcendental state, (nirvikalpa avasthā) when there is control over mental tendencies. But on realization of equanimity there is 'desireless transcendental awareness 'nirvikalpāvasthā.' This 'desireless transcendental awareness—nirvikalpa bodha—is the illuminator of statelessness, as well as, of other states.

For a seeker to have experience of equanimity or eternal unison, three yoga-ways have been expounded in the Gītā—the Path of Action, the Path of Knowledge and the Path of Devotion. There is an inalienable relationship of the three bodies—the gross, the subtle and the causal,—with the world. To, employ these three, in the service of others—is the Path of Action. The realization of one's identity and lodgement within one's own self, after dissociating from these, it is the Path of Knowledge; and surrendering one's self to God—is the Path of Devotion. In order to accomplish these yogas, and attain one's salvation, man is endowed, with three powers (i) power to act (strength), (ii) power to know (knowledge), and (iii) power to believe (faith). The power to act is for rendering service to the world selflessly—that is Karmayoga; the power to know, is meant for Self realisation—that is Jñānayoga; and the power to believe, is

## GLORY OF GĪTĀ

Unfathomable and illimitable is the glory of Śrīmad Bhagavad Gītā. This holy book, the Bhagavad Gītā, is counted among the scriptural trio, the 'Prasthāna Traya'. The three royal ways of welfare of mankind, are known by the name of Prasthāna Traya: one is the 'Vedic Prasthāna' called the Upaniṣad; the second is metaphysical or 'Philosophical Prasthāna' called the Brahma Sūtra; and the third is, 'Smārta Prasthāna', called the Bhagavad Gītā. There are 'Mantras' (mystical rubrics), in the Upaniṣads., 'sūtras' (aphorisms) in the Brahma Sūtra and 'ślokas' (verses), in the Bhagavad Gītā. Though the Bhagavad Gītā has only Ślokas', yet these being the very voice of God, are verily mantras. Pregnant, as the ślokas are with meaning and import of great profundity, these can be called 'sutras' also. The Upaniṣads are of use and value for the deserving only, and the Brahma Sūtras, are of use and importance for men of erudition and learning, but the Bhagavad Gītā is for, one and all.

The Bhagavad Gītā is a most unusual and many faceted scripture. It contains highly useful and detailed material for a seeker, be he of any country, costume, community, disposition, creed, 'varṇa' or any 'āśrama' (station), in life. It is so, because there is in it, neither denunciation nor praise of any creed or denomination, in particular; instead it deals with the essence of pure Reality only. Pure Reality (the Supreme Lord or Paramātmā), as that which is wholly beyond change in Nature and the nature-born things and is ever-eternally immutable and uniform, in the midst of the flux in space, time, things, being, circumstance etc. Real 'Tattva', (essence), is ever-present in its perfect form, in each man, wherever and however, he is. But that is not realized

because of attachment and aversion—rāga and dveṣa—born of the changeable nature of things in a person. Only on achieving complete freedom from attachment and aversion, it is automatically realized and with ease.

The teachings of Bhagavad Gītā are singularly divine. Numerous commentaries have been written on it and several more are being written, yet new and fresh ideas continue to surge, in the hearts and minds of saints, seers and sages, of wisdom. However much thought may be given to this profound Song Celestial, the meaning and deeper implications thereof, none can fathom in their entirety. The deeper they delve into it, the more profound the meanings are to be found, therein. When the range of the finer emotions of a learned person is not easily judged how can then the magnitude of emotions encased in the words of God, whose forms and names are infinite, be ever assumed?

There is such a uniqueness in this small-sized work, that a real seeker of one's salvation (kalyāṇa) irrespective of varṇa, āśrama, nationality, creed, belief etc., is at once attracted by the mere study of this treatise. If a man reads and grasps, even a little, from this sacred book, several satisfying disciplines or ways, become available to him for his life's fulfilment. Different authorities exist for the study of respective systems of philosophy, but the unique significance of the Gītā, is that all the seekers of salvation are eligible for its study.

In explaining different disciplines (sādhana), and in communicating the meanings in detail, no hesitaion was felt in repeating matters about each discipline in the Bhagavad Gītā, and yet its size has not increased unduly. No single holy book of wisdom exists, which expounds the full import of Reality with such precision and proliferation. A man with intense yearning for his 'kalyāṇa' (goal) can realize Godhead, the Supreme Truth, in

to totally surrender to God, after regarding God as one's own and one's own self, as God's—this is Bhaktiyoga. He, in whom interest to act dominates, is qualified to adopt the Path of Action. He, in whom inquisitiveness for Self-realisation dominates, is eligible and qualified, for the Path of Knowledge. He, in whom faith and belief in God dominates, is qualified for the Path of Devotion. All these three Yoga-paths are independent means of God-realization. All other means are also implicit in these three paths.\*

The main object of all the paths, is to accomplish separation from non-self. However, there does remain a difference in these disciplines in attaining separation, but after completing this breach with matter (non-self), all means lead to realization of one equanimous; supreme Godhead. This very realization of 'Paramātmataṭṭva', the Gītā has called 'Yoga'; and verily, this is called, 'Nityayoga'—the Eternal Union.

It is not right, that there has been given only a description, in the Gītā of Karmayoga, Jñānayoga, or of Bhaktiyoga. Besides these three yogas, there is a description of yajña (sacrifice), dāna (charity), tapa (penance), dhyānayoga (yoga of meditation), prāṇāyāma (control of breath), haṭhayoga (austere discipline of body etc.), layayoga (yoga of rhythmic unison) etc. The reason

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\* The Lord has said in the Śrīmad Bhāgavata:

"Yogāstrayo mayā proktā nṛṇāṃ śreyovidhitasayā; jñānam karma ca bhaktiśca nopāyo'nyosti kutrācit (11.20.6)." i.e., "Three Yogas have been stated by Me for seekers eager for their welfare: those of knowledge, action and devotion. There is nowhere, any other way of total well-being."

The same thing has been observed in the Adhyātma Rāmāyaṇa and Devī Bhāgavata:

"Mārgāstrayo Mayā Proktāḥ Purā Mokṣāptisādhakāḥ; Karmayogo Jñānayogo Bhaktiyogaśca śāsvataḥ" (Adhyātma. 7.7.59).

Mārgāstrayo Me Vikhyātā Mokṣapṛāptau Nagādhipa; Karmayogo Jñānayogo Bhaktiyogaśca śattama (Devī. 7. 37.3.).

for it is, that Arjuna's questions in the Gītā are not about war, but really about salvation. Lord Kṛṣṇa's purpose in discoursing this Gītā was not the conduct of war. Arjuna definitely wanted his salvation (2.7; 3.2; 5.1). Therefore, as many means of his welfare, which have been reflected in the scriptures, have been with precision, detailed in the Gītā. Keeping in view all those means, the Gītā is specially held in high esteem; the reason being, that a seeker might belong to any belief, creed, or doctrine, but one's salvation is indeed, dear and open to all.

### Two Disciplines of Seeking

In a 'Jīva' (being)—there is an 'aṁśa' (element) of the Conscious God and an 'aṁśa' of the inert nature (prakṛti). By the dominance of the Conscious-part, one seeks God; and by the dominance of the inert part, he desires the world. Between these two, the yearning for God could be satisfied, but the desires of the world are never fulfilled. Some worldly desires seemingly fulfilled are never satiated, but owing to worldly attachment, ever new desires arise. In fact, the satisfaction of worldly desires or achievement of worldly objects, is not within the authority of desire, but is subject to karma. God-realization is not under the power of karma, and it is attained by the intense longing of one's own self. Its reason is, that each karma (act), has a beginning and an end; so the result too is bound to have a beginning and an end. How can then a beginningless and endless God, be realized by karmas, which are origin and end bound? But seekers have often understood, that as the worldly objects are achieved by the predominance of activities, so also the realization of God would be achievable through the dominance of activity. As the assistance of body, senses, mind and intellect, has to be taken in achieving the objects of the world, so also in God-realization, the assistance of body, senses, mind, intellect will have to be

called for, they argue. Therefore, such seekers practise spiritual discipline, erroneously with the help of their inert body etc., to realize God.

By practising the Yoga of Meditation for a long time, i.e., gradually fixing one's mind on God, when the 'citta' (mind) gets controlled, having no worldly attachment and being incapable of realising God, due to inertness, it becomes unconcerned with the world. On the citta (mind) becoming unconcerned, the seeker becomes completely cut off from the mind or inertness, and he gains experience of Godhead automatically (Gītā 6.20). But a seeker, who having accepted his axiomatic and eternal unison with God, from the beginning without accepting in the least, his kinship with inert matter, traverses the course of his discipline, he experiences the Supreme Tattva (essence) early, and with ease.

Thus, for seekers who wish to realize God, there are two disciplines or ways of seeking Him. The discipline, in which there remains dominance of 'antahkaraṇa' (the inner faculty) i.e., wherein a seeker observes discipline with the assistance of matter which goes by the name of 'karaṇa sāpekṣa śailī' (Discipline aided by the Inner faculty). The second discipline, in which the seeker, from the very beginning, follows the discipline by himself, without the assistance of matter, is called, 'Karaṇa Nirapekṣa Śailī' (Discipline unaided by the Inner faculty). God-realization, in both these disciplines, takes place only by Karaṇa Nirapekṣatā i.e., by one's own self (after a complete breach with matter). Realization via 'Karaṇa Sāpekṣa Śailī' comes very late, whereas it happens immediately, through 'Karaṇa Nirapekṣa Śailī'. There are four main differences, between these two disciplines of seeking God.

(i) Assistance of matter, (body-senses-mind-intellect) has to



be taken in the 'Karaṇa Sāpekṣa Śailī', but no such assistance is necessary, in the 'Karaṇa Nirapekṣa Śailī', instead the assumed relationship with matter, is to be sundered or broken up.

(ii) There is, creation of a new state of mind in the 'Karaṇa Sāpekṣa Śailī', but there is realization after breach with all states of mind in the 'Karaṇa Nirapekṣa Śailī'.

(iii) There is, in the discipline aided by the instrument, ('Karaṇa Sāpekṣa Śailī') an acquisition of occult powers (siddhis), but in the discipline unaided by the instrument, (Karaṇa Nirapekṣa Śailī,) there is a direct and intuitive experience of Reality, on severance of relationship with matter.\*

(iv) God-realization, in the 'discipline aided by the inner faculty' is never immediate, but in the 'discipline unaided by the Instrument' God-realization (siddhi) is immediate, as soon as a breach with matter is complete, either after surrendering to God, or on being established in the self.

In the Yogadarśana of Patañjali, importance is given to 'discipline aided by the antaḥkaraṇa' in the realization of yoga, but in the Gītā, importance is attached only to 'discipline unaided by the faculty', in the realization of yoga (योगसिद्धि). It is alright if the mind gets tuned to God, but if it is not so tuned, then

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\* If it were possible to have direct God-realization with the 'Discipline aided by Instrument' (Cittavṛttinirodha), then the 'Vibhūti-Pāda' (wherein 'Siddhis' are described) of Patañjali's Yogadarśana, would have been futile. Those 'siddhis' or powers, which are acquired by the 'Discipline Aided By Instrument', are hurdles in the path of God-realization. Even in the Patañjali Yogadarśana, the 'siddhis' are regarded as obstacles—'Te samādhāvupasargā vyutthāne siddhayaḥ' (3.37) i.e., these (siddhis) are obstacles in the attainment of Samādhī and are 'powers' during 'Vyutthāna' (behavioural) world; 'Sthānyupanimantraṇe saṅgasmayākaraṇaṁ punaraniṣṭaprasaṅgāt' (3.51) i.e., on being called by the gods guarding the directions, (by offering temptations of the enjoyments of their realms), neither should one have attachment for them, nor should one take pride in them; because in doing so, there is again a possibility of the loss of realization (aniṣṭa) or a fall.