

God-realization, in a lonely woodland or temple etc. But if he is unable to find such a lonely and holy place, he need not lose heart, in the least. He should realize, that he (Spirit) is different from the body (Matter). Even in a lonely woodland or temple or the bank of the Ganges, if he identifies himself with body, it means that he identifies himself with the world and, so there is not much use of a lonely place.

Real loneliness is that state in which the striver beholds nothing else, but the Lord or the self, and he realizes that he has no identity with the body, mind and senses etc., because these are evolutes of matter, while the self (Spirit), transcends matter (nature).

'Aratirjanasamsadi'—A striver, should have no inclination for worldly affairs. If anybody wants to discuss with us spiritual subjects, the desire to meet him is not, 'Aratirjanasamsadi'. The company of men, attached to worldly enjoyment, is an obstacle to spiritual life, while the company of saints, exalted souls and strivers for God-realization, is helpful to spiritual practice. So, the former, not the latter, should be disliked and discarded, the latter is indispensable for spiritual progress. It has been said—a man should not keep company with attachment, but if detachment is not possible, he should keep company of noble persons, because, their company, is a good remedy for attachment. By their company, a striver develops detachment.



अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥

adhyātmajñānanityatvaṁ tattvajñānārthadarśanam
etajjñānamiti proktamajñānaṁ yadato'nyathā

Constancy, in the knowledge of the Supreme Spirit, in seeing God everywhere as the object of true knowledge—all

this is declared to be knowledge (jñāna), and what is contrary to it, is called ignorance (ajñāna). 11

Comment:—

'Adhyātmajñānanityatvam'—All scriptures direct men towards God. With this point in view, a striver should dwell upon God to the best of his understanding. From arguments and counter arguments it is proved, that God exists at all times, while the world does not exist, at anytime. Every moment it is decaying. The Self or the Supreme Spirit, is eternal and imperishable, while the world is transitory, perishable and is subject to modifications. The world, actually has no existence of its own, besides the Lord. The world, appears to exist, in the light of the Self or God. Thus, to dwell upon the negation of independent existence of the world, and ever-existence of God, is 'Adhyātmajñānanityatvam'.

Remedy:—Study of the sacred texts, listening to the divine discourses, and inquiries, constitute the remedy.

'Tattvajñānārthadarśanam'—'Tattvajñāna' means, God. Constantly beholding Him, pervading everywhere is 'seeing God, as an object of true' knowledge. A striver, should behold nothing else, besides the Lord, as He pervades everywhere, everytime, every person, thing, incident or circumstance. To have such a constant perception, is 'Tattvajñānārthadarśanam'.

'Etajjñānamiti proktamajñānam yadato'nyathā'—The twenty virtues, mentioned from 'Amānitvam' (absence of pride) in the seventh verse to 'Tattvajñānārthadarśanam' (beholding the Lord) in this verse, are all conducive to God-realization by wiping out a striver's identification, with the body. So these have been named, (true) knowledge. The opposites of these virtues are—pride, hypocrisy and violence etc. Such wicked propensities, are conducive to disinclination for God-realization, as well as, identification of the self, with a body. So they are named, ignorance.

An Important Fact

If a striver, by developing acute discrimination, can renounce his assumed affinity with a body, all these virtues get naturally revealed, in him. Then he need not inculcate separate virtues, in him. A striver, should know the distinction between the real (Spirit), and the unreal (body). By knowing this distinction, his assumed affinity with body, is renounced. Secondly, he should have only an aim for God-realization.

This is everybody's experience that the body has changed but 'I' remain the same and implication of the body with the Self is not real but a false notion. Only by having this belief, his spiritual practice begins. The aim for God-realization arouses discrimination, which leads to dispassion. The Lord, has described these twenty virtues, to strengthen discrimination, and dispassion. With this aim, the evils are rooted out, whether a striver, realizes it or not. As leaves, on the branches of a tree, even when rooted out, remain green for a few days, so the evils of a striver, are rooted out, as soon as he fixes his goal, to realize God. In the beginning a striver, does not realize this fact, because evils appear in him. But gradually he realizes, that he is free from all those, evils.

During spiritual practice, a striver sometimes feels the presence of evils, in him. Actually, at that time, the evils make their exit. During spiritual practice, if the number of evil propensities increases, it means, that these are making their entry. But, if they are decreasing, it means that they are making their exit, and so they will vanish, altogether. Under such circumstances, a striver should not lose heart, he should be whole-heartedly engaged, in spiritual practice. By doing so, all his evils, totally disappear.

Appendix—These twenty virtues have been called 'Jñāna' (wisdom) because they enable us to know the difference between 'kṣetra' and 'kṣetrajñā'. Whatever opposite to it is 'Ajñāna'

(ignorance). Without following the spiritual discipline (these virtues), a man may learn facts pertaining to knowledge but he can't realize the reality. Therefore without spiritual practice, ignorance (to perceive 'kṣetra' and 'kṣetrajña' alike) prevails, and so long as ignorance prevails, if a man having learnt the difference between 'kṣetra' and 'kṣetrajña', discusses it, then in fact he strengthens 'dehābhimāna' (identification of the Self with the body). But he who practises these virtues, he becomes able to distinguish between 'kṣetra' and 'kṣetrajña'.



Link:—The Lord in the next verse, describes that the Knowable Who, ought to be known.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १२ ॥

jñeyam yattatpravakṣyāmi yajjñātvāmṛtamaśnute
anādimatparam brahma na sattannāsaducyate*

I shall describe at length that which is fit to be known, and by knowing which, one attains immortality. It is the supreme Brahma Who is without beginning and Who is said to be, neither existent nor non-existent. 12

Comment:—

'Jñeyam yattatpravakṣyāmi'—The Lord, promises that He will describe at length that Brahma or God, for Whose realization this human body has been bestowed, and Who has been described in the scriptures.

By the term 'Jñeyam' He means that having known all other subjects, sciences and arts of the world, something else remains,

* In this verse the Lord by the term 'Pravakṣyāmi' made a promise to describe that which is to be known; by 'Amṛtamaśnute' the result of that knowledge, by 'Anādimat', its mark, by 'Parama Brahma' its (His) name and by 'Na sattannāsaducyate' its (His) description have been given.