

Self (inseparable with Him)—‘jñānī tvātmaiva me matam’ (Gītā 7/18). This intimate relationship in which the devotee becomes the Lord’s own self viz., inseparable with Him, is the attainment of ‘parā bhakti’ (love which increases every moment).

In the Path of Knowledge, renunciation of matter is important which is done by discrimination. When the matter is renounced in the light of discrimination, the objects renounced may leave their latent impression, which causes philosophical differences of opinions. But having attained love, there is no latent impression of the objects renounced, because a devotee renounces nothing but he regards all objects and beings etc., as the manifestation of God—‘sadasaccāham’ (Gītā 9/19). Love is not attained by the use of discrimination but is attained by faith. In faith there is dependence only on God’s grace. Therefore the striver who has the latent impression of devotion, the God’s grace, does not let him be satisfied with salvation, the relish of salvation (integral relish) becomes insipid for him and by God’s grace the relish of love (infinite relish) is bestowed upon him.

The affinity with the world causes disquietude; therefore by Karmayoga, with the breach of affinity with the world, ‘serene bliss’ is attained. By Jñānayoga a striver by getting established in the Self, attains Bliss of the Self. In Bhaktiyoga by becoming one with God, the devotee attains the Supreme Bliss viz., infinite Bliss (love which enhances every moment).



Link:—In the next verse, the Lord points out, the reward of supreme devotion.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

**bhaktiā māmabhijānāti yāvānyaścāsmi tattvataḥ
tato mām tattvato jñātvā viśate tadanantaram**

Through devotion he comes to know Me in essence (tattva),

what and who I am; then having known Me in reality, he forthwith merges unto Me. 55

Comment:—

'Bhaktiā māmabhijānāti'—When a striver, is attracted towards God, he surrenders himself to Him and becomes one with Him. He, has no separate existence of his own, his egoism, in its subtle form also disappears. He attains supreme devotion, and then he knows God, in truth.

When he realizes his identity with God, his affinity with the world is renounced, but he has egoistic thoughts, in its subtle form, by thinking, "I am Brahma, I am tranquil, I am free, from modifications." Because of this subtle egoistic notion, his individuality and dependence persist, because egoistic thought is an evolute of prakṛti (nature) and prakṛti is different, from the self. This egoism perishes after attaining supreme devotion. As soon as, this egoism completely perishes, he knows God, in truth.

'Yāvān'—At the beginning of the seventh chapter, the blessed Lord said to Arjuna, "Listen how, practising Yoga, with mind attached to Me, with complete dependence on Me, thou shalt know Me, in full, without any doubt." The same fact, was pointed out, at the end of the seventh chapter, when He declared, "Those who, having taken refuge in Me, strive for deliverance from old age and death, know Brahma (the Absolute), Adhyātma (the entire self), entire field of action (i.e., they know Him as attributeless) and also My integral being, comprising Adhibhūta (material field), Adhidaiva (Brahmā) and Adhiyajña (the unmanifest Divinity dwelling in the hearts of all beings as their witness) (i.e., they know Him endowed with attributes)."

Besides knowing Him, as attributeless and endowed with attributes, they also know Him in His other forms, such as Rāma, Kṛṣṇa, Śiva, Gaṇeśa and Sun etc. Thus he knows what He is.

'Yaścāsmi tattvataḥ'—A devotee, comes to know, that God is one, but He manifests Himself in different forms, again and

again, according to the feelings of devotees. Thus, though a devotee calls a particular form of the Lord, his favourite Deity, He is one and the same in all the different forms.

'Tato mām tattvato jñātvā viśate tadanantaram'—Having known the Lord in reality he immediately enters into Him i.e., attains Him and knows the truth, about Him. This is perfection, and this is, the fruitfulness of human life.

An Important Fact

A man (soul), is automatically attracted towards God. But, when he assumes his affinity with prakṛti (matter), he is disinclined from God, and is inclined to the world. Then this very attraction is called lust, desire, hope or ambition etc.

The thing that is desired, is perishable and kaleidoscopic, while the self is, eternal and unchanging. But he by identifying himself with prakṛti, is attracted towards the changeable. This attraction or attachment, leads him to the cycle of birth and death. But, if he practises anyone of the disciplines of Action, Knowledge or Devotion, he can be free, from this cycle of birth and death. If serious thought is given to these three disciplines, it is found, that in all the three, there is devotion for God. In the Discipline of Action, there is devotion to duty (18/45). (This devotion to duty, is at last changed into devotion to the self (2/55, 3/17) and in the case of a man, who has past impressions (saṁskāra) of devotion for God, his devotion to duty, is transformed, into his devotion for God.) In the Discipline of Knowledge, this devotion is to the self (5/24) and in the Discipline of Devotion, this devotion is for God (10/9).^{*} Though in all the three disciplines, there is devotion to duty or self or God but in Gītā devotion for God, has been specially glorified.

^{*}When a man regards a thing as his own, he is automatically attracted towards it. God has been ours, since time immemorial. If we realize this fact, we shall be automatically attracted, towards Him. That attraction will provide eternal and unique bliss to us. Then, we shall be free from all evil propensities, such as desire, anger, greed, pride and envy etc. All evils are born, because spiritual bliss, has not been attained.

A Yogī (who is equanimous), is superior to ascetics, men of knowledge and men of rituals (Gītā 6/46). It means, that a Yogī, who has links with prakṛti (matter), in spite of observing austerities, possessing knowledge of scriptures and performing Vedic rituals, such as holy sacrifice, offering charity and going on pilgrimages, etc., receives a perishable reward, while a Yogī, attains spiritual realization. Therefore, he is superior to the other three. The Lord, further points out, that even among Yogīs, the greatest is a devotee (bhakta), (Gītā 6/47). In this context, a Bhaktiyogī, knows Him fully. A Sāṅkhyayogī, through supreme devotion, knows Him, fully. The same description of His full form is represented by the term, 'Yāvān.'*

At the beginning of this topic, the Lord promised to explain, how a man endowed with pure intellect, attains Brahma. He explained, that a striver engaged in meditation and concentration, resorts to dispassion. Then, being free from egoism and mineness, he attains tranquillity. One, who is tranquil in mind, becomes qualified to attain Brahma. In that state, the pairs of opposites, such as attachment and aversion, pleasure and pain, born of his affinity with the world, totally perish. Then, he regards, all beings alike and afterwards that he attains, supreme devotion.

A man (the soul), has developed a disinclination for God, by having attachment for perishable things and persons etc. But, still he has an inclination for Him, as in distress and adversity, he invokes Him for help and protection.

*The term 'Yāvān' (what He is) has been explained, in 7/19 with the declaration 'All this is God.' The same eternal Lord has been explained by distinguishing the real from the unreal, higher and lower natures, spirit (soul) and nature (Prakṛti), the knower of the field and the field and also beyond the real and the unreal (11/37). The same eternal Lord, has been explained giving three forms—higher, lower natures and 'I' (7/5-6), the knower of the field, the field and 'Me' (13/1-2), the imperishable, the perishable and the Supreme Person (15/16-17). Again each of these three, has been divided into two—lower nature, into actions and things, higher nature into spirit and Brahmā (the creator) and 'I' into attributeless, and endowed with attributes.

It can be explained by an illustration. Water can have six different forms—atom as attributeless Brahma, vapour as God with attributes, cloud as Brahmā, drops as common embodied soul, rain as action of creation and ice as element (earth, air, water and fire etc.).

That supreme devotion, is true love. Through that supreme devotion or true love, he knows Brahma fully and forthwith enters into Him.

A striver, through exclusive devotion can know Him in essence, can see Him, and can even, enter into Him (Gītā 11/54) while a Sāṅkhyayogī, can know Brahma in essence, can enter into Him, but the Lord is not bound to reveal His vision before Him, because he has no desire to behold Him. But it does not mean that he is in anyway inferior to the striver who through exclusive devotion can behold Him.

Here, entrance into Him, is that attachment to love which is inexpressible and which is said to enhance, every moment.* This love, is the state of perfection, in which nothing remains to be known, nothing remains to be done, and nothing further to be achieved. So, such a Yogī, has neither attachment for action, nor curiosity to know, or hope to live, or fear to die, nor greed, to receive.

Until he attains supreme devotion even having become one with Brahma, he possesses, a subtle egoistic notion, that he is Brahma. But this notion does not lead him, to the cycle of birth and death, unless he is attached to modes of nature. Attachment to the modes, is the cause of his birth, in good and evil wombs (Gītā 13/21). For example, when a man awakes from sound sleep, first of all he thinks 'I am'. Through this thought he is attached to his name, form, caste, place and time etc. This egoistic notion, becomes the cause of his good and evil actions. Thus, he follows a cycle of birth and death. But, when he attains supreme devotion, this subtle egoistic notion, is renounced. A striver, of high rank, who has become one with Brahma, sees the one Imperishable Being, in all existence (18/20). But, so long as, he has affinity with the mode of goodness, after awaking from sleep, he thinks 'I am Brahma' or 'All is God'. It means, that

*This love is free from attributes and desires, it enhances every moment, it cannot be divided, it is the subtlest and it can only be experienced.

during sleep, he forgets this fact and he remembers it, when he awakes. When he transcends, the three modes of nature, he realizes, that he is free from the state of sleep and wakefulness, because both of these take place in nature, while he (the self) ever remains, the same. So, such a liberated soul, is neither attached to illumination (wakefulness) and delusion (sleep), nor has an aversion, for them (14/22).

Appendix—‘What (as much) I am and who I am’ (yāvān yaścāsmi)—this statement pertains only to God endowed with attributes because ‘yāvān-tāvān’ cannot be applicable to attributeless Brahma, it can be applicable only to God endowed with attributes. In ‘catuḥśloki’ (consisting of four verses) Bhāgavata also the Lord while using the term ‘yāvān’ said to Brahmā—

**yāvānaham yathābhāvo yadrūpaguṇakarmakaḥ
tathaiva tattva vijñānamastu te madanugrahāt**

(Śrīmadbhā. 2/9/31)

“As much I am, of what feeling I am, of what forms, attributes (qualities) and actions I am; by My grace you should exactly realize the reality of My entire form as it is.”

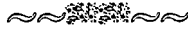
The expression ‘yāvān yaścāsmi’ has been described by the Lord in the thirtieth verse of the seventh chapter by the expression ‘sādhībhūtādhidaivam mām sādhiyajñam ca ye viduḥ’. It proves the speciality and significance of God endowed with attributes.

The striver following the Path of Knowledge, after Self-realization, attains devotion, then he knows Brahma in essence and also enters into Him, but he does not behold Him; nothing lacks in him but he has no desire for God’s vision while the striver who follows the path of devotion from the beginning, knows God in essence, enters into Him and also beholds Him (Gītā 11/54). Therefore when there is mention of the saints who followed the Path of Knowledge, it is said that they loved God viz., had devotion to Him but there is no mention that they beheld Him.

As people coming by different paths, having entered the

gate, meet together, so do the strivers following different spiritual paths, having entered into God, become one viz., without having even the subtle trace of ego, they become free from differences of opinions.

There are two states of love—(1) When a devotee is engrossed in love, then the lover and the beloved don't remain two but they become one. (2) Sometimes in a devotee there is an overflow of love, then the lover and the beloved in spite of being one, become two in order to stage the drama of human life. Here the term 'viśate' has been used to indicate the first state.



Link:—In the first verse of this chapter, Arjuna expressed his desire to Lord Kṛṣṇa, for explaining the true nature of renunciation (Sannyāsa), and the Discipline of Action (Tyāga). In response to his question Lord Kṛṣṇa, from the fourth to the twelfth verses, explained abandonment (Tyāga—Karmayoga) and from the forty-first to the forty-eight verses, again He explained Karmayoga, as well as in brief, Bhaktiyoga (Discipline of Devotion). From the thirteenth to the fortieth verses, He explained renunciation (Sannyāsa or Sāṅkhyayoga) while, from the forty-ninth to the fifty-fifth verses He explained Sāṅkhyayoga (Discipline of Knowledge), with the predominance of the tranquillity of mind and also in brief the supreme devotion. Now Lord Kṛṣṇa, exhorts Arjuna to perform actions, by taking refuge in Him.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥५६॥

**sarvakarmāṇyapi sadā kurvāṇo madvyapāśrayaḥ
matprasādādavāpnōti śāśvataṁ padamavyayam**

Performing continually all actions whatsoever, taking refuge in Me, by My grace, My devotee, attains the Eternal imperishable State. 56

Comment:—

'Madvyapāśrayaḥ'—Such a devotee, instead of depending