

it is 'Karaṇa sāpekṣa' (dependent on sense & other organs). In Jñānayaज्ञा (Knowledge-sacrifice) there is predominance of discrimination. Therefore it is 'Karaṇa nirapekṣa (independent of sense and other organs). Therefore knowledge as sacrifice is superior to material sacrifice. In Jñānayaज्ञा, affinity for all actions and objects is renounced viz., after God-realization nothing remains to be done, to be known and to be attained because no other existence remains except God.



Link:—Arjuna wants to attain Self-realization. Therefore, the Lord, having described different methods as sacrifice for Self-realization, now explains, how to attain Self-realization, through the knowledge as sacrifice.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

tadviddhi praṇipātena paripraśnena sevayā
upadekṣyanti te jñānaṁ jñāninastattvadarśinaḥ

Learn that by your obeisance humble reverence, by questioning and by your service; the wise who have realized the truth, will instruct thee, in (that) knowledge (jñāna). 34

Comment:—

'Tadviddhi'—Arjuna, in the beginning declared, "I don't foresee any good by slaying my own people, in the fight" (Gītā 1/31) and "Only sin will accrue to us, if we kill these malignants" (Gītā 1/36). He also declared, "It is better to live in this world, even by begging, than to slay these honoured teachers" (Gītā 2/5). Thus, according to Arjuna, it is better to renounce fighting, which is his duty, rather than to fight. But, according to Lord Kṛṣṇa, it is not necessary to renounce actions in order to gain knowledge (wisdom) (Gītā 3/20; 4/15). Therefore, it seems that the Lord, warns Arjuna that if he, because of his

lack of faith in Him, does not believe in what He preaches, he should go to a wise preceptor, who has realized the truth and he would impart him the knowledge of self-realization, through the traditional practice of knowledge.*

The Lord further, in the thirty-eighth verse, declares, "Through the constant practice of the Discipline of Action, a striver without any other spiritual practice, attains the knowledge of the self. He needs no help from others.

'Pranipātena'—He should go to a teacher, with profound humility and perfect devotion, and through prostration surrender himself, his body and possessions etc., to him. He should be very submissive and very cautious, that in no way disrespect is meted out to a preceptor. He should keep his inquisitiveness always, awake.

'Sevayā'—He should render service to his preceptor, with his body and objects and try to please him, by carrying out his orders and acting, according to his wish.

A striver, renders the greatest service to the saints (great souls) by translating their principles into practice, because their principles are more dear to them, than even their bodies. They remain prepared to sacrifice their life, in order to protect their principles.

'Paripraśnena'—A striver, should ask questions of his preceptor, with inquisitiveness, simplicity and humility, in order to know the reality about God, rather than to display his own learning or to put his preceptor on test. He should put such

* First of all having performed his duty according to his caste and order of life scrupulously, a man having purified his mind should renounce the performance of actions. After that having possessed the traits such as quietism and self-control etc., he should go to the God-realized preceptor in order to attain the knowledge of Self-realization.

In order to gain that knowledge the inquisitive striver, having taken the fuel used in a sacrifice, with profound humility, should go to the God-realized preceptor who is well-versed in the scriptures.

questions, "Who am I?" What is the world? What is the cause of bondage? What is salvation? How can I realize God? What are the obstacles to my spiritual practice? How to do away, with these obstacles? Why am I unable to understand this topic of God-realization?" Thus, he should satisfy his curiosity and gain knowledge from his preceptor.

'Jñāninastattvadarśinaḥ'—The expression 'Tattvadarśinaḥ', stands for the seers of truth, who have realized God, while the term, 'Jñāninaḥ' stands for the wise, who are well-versed in the Vedas and the scriptures. A striver, should go to such a wise seer, and acquire knowledge from him.

In regard to, the purification of mind, there are three kinds of strivers, who are qualified to gain that knowledge—the superior, the mediocre and the inferior. The superior ones, are those who attain knowledge of the self, merely by listening to Vedantic texts.* The mediocre ones, attain this knowledge by hearing, cognition, constant and deep meditation. The inferior ones, have several doubts. In order to, clarify those doubts it is necessary, to possess knowledge of the Vedas and the scriptures. Without possessing knowledge, even such a preceptor who has realized the truth, cannot clarify the doubts of his disciples. Similarly, even a learned preceptor, who has not realized the truth, cannot lead his disciple, to Self-realization. Therefore, a preceptor should be, one who is wise and who has realized, the truth.

'Upadekṣyanti te jñānam'—By obeisance, by service and by asking questions with profound humility, a striver will be able to gain knowledge from the preceptor, as the latter is specially inspired, to impart true knowledge in view of the disciple's profound humility and perfect devotion. It does not mean, that a high-souled man, expects these, but without humility and devotion, the striver will not be able to gain that knowledge.

* The superior ones are those who have a burning desire to realize the Truth at once.

Here, the term 'Jñānam' stands for Truth-realization, or Self-realization. In fact a striver, does not gain knowledge about the self, but he gains it about the world. When a striver, comes to know the truth about the unreal world, his affinity for the world is renounced and he realizes the self, which is self-evident.

The term 'Upadekṣyanti' (instruct) means, that the great souls instruct a striver, but it is not necessary that he should attain self-realization. The reason is, that faith is a trait of the heart. A man may prostrate, question and serve, hypocritically. Further, in the thirty-ninth verse, He declares, "The man who has faith, gains knowledge (wisdom)". Therefore, here it is mentioned, that the wise will instruct him, in that knowledge, while in the thirty-ninth verse, it is mentioned that a man, who has faith, gains knowledge.



Link:—Having explained how to attain Self-realization through knowledge, as sacrifice the Lord, in the next three (thirty-fifth, thirty-sixth and thirty-seventh) verses, explains the real merit or glory of Self-realization.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

yajñātvā na punarmohamevaṁ yāsyasi pāṇḍava
yena bhūtānyaśeṣeṇa draṁsyasyātmanyatho mayi

Having known it, thou shalt not, O Arjuna, again get beguiled like this; and by that knowledge thou shalt see all beings, without exception in yourself and then in Me. 35

Comment:—

'Yajñātvā na punarmohamevaṁ yāsyasi pāṇḍava'—The Lord, in the preceding verse, said, 'The wise will instruct thee in (that) knowledge.' But, merely by listening, a man does not