

Appendix—The fools who don't believe the existence of God, the Lord during the period of His incarnation being manifest to all others, is not manifest to them—ye yathā mām prapadyante tāmstathaiva bhajāmyaham' (Gītā 4/11). In fact God does not want to remain unrevealed, but those who do not believe Him, how can He reveal Himself to them?

During the period of His incarnation, though He appears as a common human being of this world, yet He ever remains unworldly. But because of their attachment and aversion, the Lord appears to be an ordinary man to the ignorant people viz., He does not appear as an incarnation of God to them.



Link:—The Lord, is veiled by His divine potency, to those who do not recognize Him, as unborn and imperishable. But none can remain covered, with a veil before Him—This fact is mentioned, in the verse that follows.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

vedāham samatītāni vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni mām tu veda na kaścana

I Know, O Arjuna, the created beings of the past, the present and the future, but the ignorant one, does not know Me. 26

Comment:—

'Vedāham samatītāni vartamānāni cārjuna bhaviṣyāṇi ca bhūtāni mām tu veda na kaścana'—Here, the Lord has used three adjectives, to express the past, the present and the future for the beings, but for Himself, He has used only the present. It means that in God's eye, the past, the future and the present are simply present. So, He knows all the beings of the past, the future and the present. As in a movie, the incidents, for persons seeing a movie seem to occur in the past, the future and the

present, while in the film they are all in the present. Similarly, from the view-point of beings, there is distinction between the past, the future and the present, but in reality, there is only the present, because the beings are within a limit of time, while the Lord is beyond the limit of time. Time, things, men, incidents and circumstances etc., change, while God ever remains the same. Knowledge of the beings, who are bound by time, is limited, while knowledge of God, is limitless. The beings, by practising Yoga, enhance their knowledge, but that knowledge, is limited. Such Yogīs, are called 'Yuñjāna Yogī' (the ascetics who are practising austerities, but have not attained final beatitude). The Lord, is 'Yukta Yogī' i.e., He knows all beings and the whole world, all the time, without practising Yoga. All beings of the past, the future and the present, constantly abide in God; they can never be separated from Him. It is beyond His power, to separate Himself, from them. So, they can never escape, His observation.

'Mām tu veda na kaścana'—It means, that the ignorant folk, who do not recognize Me, as unborn and imperishable, but regard Me as an ordinary man, do not know Me, but I know, all of them. As a man from inside, can see the outside through a curtain made from split bamboo sticks, hung on the door, but a man from outside the door, cannot see inside through it, the ignorant people, veiled by the curtain of divine potency, cannot see the Lord, while He can see all of them.

Now, a doubt arises, that as the Lord knows the future of all beings, it means that man's emancipation and bondage, are also predestined. Then, how can a man attain emancipation, or salvation, by making efforts?

The clarification is, that God has bestowed upon man, this last life. Now, it is upto him whether he attains salvation or he has a downfall (Gītā 7/27; 8/6), it is not decided by God.

The Lord Himself, in the nineteenth verse of this chapter,

declares, "In the very last of all births viz., in this human birth, man of wisdom, takes refuge in Me, realizing that, all this is God. Such, a great soul is rare indeed." It means, that men are free to attain salvation, or God-realization. If a man's rebirth in a particular womb, is predecided by God, it means that man is not free, in attaining salvation and there is no recourse for sanction and prohibition, preached by God, saints and preceptors, and in scriptures. Moreover, the Lord's declarations, "Whatever form any devotee with faith wishes to worship, that faith of his, I make steady" (7/21) and "Thinking of whatever being he at the end, gives up his body, to that being, does he attain" (8/6) will prove futile and man's worship and the freedom bestowed upon him, of the last thought, which determines his next birth, will also go, in vain.

The Lord by His grace bestows this human body, so that a man may attain salvation. In the thirty-third verse of the eleventh chapter, Lord Kṛṣṇa says to Arjuna, "These warriors have already been slain by Me. You, be merely an instrument." Similarly, the Lord, has bestowed upon men all the resources, for attaining salvation by His grace. He should merely become an instrument in his hand. The Lord also declares, "By receiving this boat, in the form of a human body and favourable wind, in the form of My grace, one, who does not attain salvation, commits, suicide" (Śrīmadbhā. 11/20/17). In the Gītā, it is also declared, "Seeing the same Lord dwelling equally in all, he does not kill his self, by the self and thereby reaches, the supreme state" (Gītā 13/28). It proves that the Lord has bestowed upon human beings, the right, resources and understanding, so that they can attain salvation. If they do not attain salvation, by receiving this priceless opportunity, they commit suicide and follow the cycle of birth and death. If on receiving this human body, a man makes proper use of the resources, without working against the ordinance of scriptures and God, his salvation is axiomatic, and there is no obstacle to it.

Thus, a man should have a firm determination, to make the best possible use of his resources, in accordance with the scriptures. But, if they are misused by an error, he should have a burning sensation, and pray to God, "O God, I regret for my error. Give me power, so that I may not deviate from your ordinances and principles." In such cases, God's help is certain.

Man's inability can be of two kinds—First, a man is not able to do a piece of work, because he has not got enough power, just as a servant, cannot lift a house and carry it, if desired by his master. Secondly, that he has the power and can do the work, but because of indolence, he does not do it. A striver, suffers from the latter sort of inability. In order, to do away with this inability, a striver should pray to God.

God can never wish that a human being may have to take, so many births, because He has given him freedom, to attain salvation. Not only this, the Lord would not wish countless animate and inanimate beings, to take births. God, does not force a man to follow the cycle of birth and death. Other beings, besides men, follow this cycle of birth and death according to the fruit of their actions. But, if anyone of those beings, either in human birth or even in any other birth, takes refuge in the Lord, He liberates him, from sins of infinite births (Mānasa 5/44/1).

Appendix—Here a doubt may arise that when the Lord knows all beings, it means that a man's bondage and salvation are predestined because the Lord's knowledge is eternal. This doubt arises because we assume the existence of the world and we value the world (it is our point of view). From the viewpoint of God and exalted souls, the world has no existence, only God exists—'Vāsudevaḥ sarvaṃ'. Because of ego we have assumed the existence of the world and have valued it. Therefore the Lord talks about the past, the present and the future in our language. If He does not speak in our language, how shall we understand? As, if a teacher of English language who wants

to teach us English, uses only English, we shall not be able to learn English.

The knowledge of God is eternal. All is within the knowledge of God. There is nothing else besides Him—‘mattaḥ paratarāṇi nānyatkiñcidasti’ (Gītā 7/7). The embodied soul because of ego (ignorance) has sustained the world. Therefore bondage and salvation are man (the self)-made. In Pure-Reality there is neither bondage nor salvation but there is only God.* The purpose of the use of the term ‘ca’ two times is that no time is permanent. Neither the past nor the present nor the future ever stays but God ever exists. As the past and the future don’t persist now, so is the case with the present also. The conjunction of the past and the future is called present. There is a formula of Pāṇini-grammar—‘vartamānasāmīpye vartamānavadvā’ (3/3/131) viz., near-present is also like the present. As the action which was performed in the past, is said in the present ‘I have come now’ and the action of the future is also said in the present ‘I am going now’—this is near-present which is called present. Had there been present really, it would have never changed into past. In fact time is not present but only God is present. Therefore the Lord has used the verb in the present tense ‘Vedāham’ (I know). God is ever present in the past, at present and in future also, but in God there is neither past nor future nor present. God’s present existence does not depend on time because God transcends all limits of time. Time has no existence either from the view-point of God or from the view-point of an exalted soul.



* na nirodho na cotpattirna baddho na ca sādhaḥ

na mumukṣurṇa vai mukta ityeṣā paramārthatā (Ātmopaniṣad 31)

“There is no end (dissolution) and no origin; no one is bound and no one a striver; no one a seeker of emancipation and no one emancipated—this is Pure-Reality.”