

He who Himself is pure (holy) and also sanctifies others is 'parama pavitra' (most sacred). God Himself is the most sacred and His name and form etc., are also the most sacred. In the thirty-eighth verse of the fourth chapter also Jñāna (knowledge) has been declared to be the purest (most sacred)—'na hi jñānena sadṛśaṁ pavitrāmiha vidyate'. But that knowledge is also within the entire form of God. Therefore the Lord is more sacred than even knowledge.



सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

sarvametaḍṛtaṁ manye yanmām vadasi keśava  
na hi te bhagavanvyaktiṁ vidurdevā na dānavāḥ

I accept as true, all that You tell me, O Keśava. Neither the gods nor the demons, O blessed Lord, know your manifestation. 14

*Comment:—*

'Sarvametaḍṛtaṁ manye yanmām vadasi keśava'—'K' stands, for Brahmā, the creator, 'A' stands for, Lord Viṣṇu, the preserver, 'Īśa' stands for, Lord Śaṅkara, the destroyer and 'Va' stands for 'Vapu' the body. So 'Keśava' stands for the trinity of Brahmā, Viṣṇu and Śaṅkara. It means, that He is the creator, preserver and destroyer, of the entire creation.

By using the term 'Yat' (which), Arjuna means that whatever the Lord has said to him, from the seventh to the ninth chapters, he holds as true. By 'Etat' (this), he means to say, that he also believes as true, whatever He has said, in the tenth chapter about His divine glories and power. It means, that He is the creator, conductor and the supreme Lord, of the entire creation, without any doubt.

In the Discipline of Devotion, importance is attached to faith. Lord Kṛṣṇa, in the first verse of this chapter ordered Arjuna to listen to His supreme word. So Arjuna, expresses his faith in

His words by using the term, 'Ṛtam' (True).

'Na hi te bhagavanvyaktim vidurdevā na dānavāḥ'—O Lord, You declared (in Gītā 4/5), "Arjuna, you and I, have passed through many births. I know them all, while you don't." Similarly, You declared (in Gītā 10/2), "Neither the gods nor the great sages, know the secret, of My birth." Thus, Arjuna believes as true, whatever the Lord declared about His manifestation. Though the gods, possess divine power, yet that power is perishable. So the gods cannot know, His manifestation. As far as, demons are concerned, they possess uncommon magical and fraudulent power, by which they cannot know the Lord's manifestation, because He, being eternal and limitless, cannot be known by perishable and limited power, of demons. It means, that the Lord cannot be known, by the power of men, gods and demons, because their power belongs to matter, while He is beyond Matter. Renunciation, dispassion, austerity and study of the scriptures etc., can purify the mind, but cannot enable a man, to know the Lord. The Lord, can be known, by His grace to the devotee who having exclusive devotion, depends on Him, only.

Appendix—No one can know God through his own endeavours, but He can be known only by His own grace—

'soi jānāi jehi dehu janāi,  
jānata tumhahi tumhai hoi jāi.  
tumharihi kṛpā tumhahi raghunandana,  
jānahim bhagata bhagata ura candana. (Mānasa 2/127/2)

God is beyond the reach of miracles and occult powers and also scientific inventions.



स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

svayamevātmanātmānam vettha tvam puruṣottama  
bhūtabhāvana bhūteśa devadeva jagatpate