

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

realize, the self. The Lord declares, "Even after hearing, no one understands, the self" (Gītā 2/29) because, the self, is beyond the access of mind and speech etc. The self, can be realized by the self, when a striver attaches importance, to discrimination. When he attaches importance, to discrimination, ignorance totally perishes and discrimination changes, into self-realization. And affinity is totally renounced, for the insentient. Then one never gets deluded.

In the first chapter of the Gītā, Arjuna gets deluded, when he believes that if his kinsmen are killed in the battle, no one will remain alive to offer them water and rice offering. So, they would go to hell. Moreover, it would be difficult for living women and children, to earn their living, in order to maintain their bodies. Having realized the self, a striver does not get deluded like this, because his affinity for the world, is totally renounced.

'Yena bhūtānyaśeṣeṇa drakṣyasyātmani'— When he realizes the self, he sees all beings (infinite universes), in the self. As a person, having awoken from sleep sees the entire creation of his dream, in him, so does a striver, having realized the self, see all beings, in the self. The same fact, has been pointed out by the Lord, in the twenty-ninth verse of the sixth chapter, when He declares, "A Yogī sees all beings as assumed in the self."

'Atha mayi'—A striver, having gained knowledge of the self, by hearing, cognition constant and deep meditation etc., or from the preceptor, sees all beings in the self—this is the realization of 'Tvam' (self-realization). Then he sees all beings and the self in God—this is realization of 'Tat' (God-realization). Thus, he realizes the identity of the self with God, and, then nothing remains for him, except God. The trio, of the seer, the sight, and the seen, gets extinct. When this trio gets lost, there remains, no perceiver. Therefore, the expression, 'he perceives', refers to the feeling prevailing in the inner sense of that perfect soul.

The sea and its waves, may seem different but both of these

are, one and the same—both of these are nothing but water. The sea and the waves, are limited while the element, water, is unlimited. Therefore, he who sees water in both the sea and the waves, sees reality. As are the sea and its waves, so are the world and the body. As waves appear and disappear in the sea, so are bodies born and these perish, in the world. But, both of these have no independent existence of their own, only God has independent existence. In God, there is, neither world nor body. These seem to exist because of the existence of God. Both the body and the world because of their affinity for nature, are limited, while God is limitless. He who, instead of seeing the world and bodies, perceives the Supreme Lord existing equally in all beings, notices reality (Gītā 13/27).

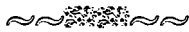
Appendix—Self-realization or destruction of ignorance takes place only once and forever. It means that there is no repetition of Self-realization. The self once realized is realized forever. The reason is that when ignorance has no independent existence, then how will ignorance prevail? We are freed from ignorance because we are ever free from it and the self is realized because it is ever realized.

The self is existence and knowledge itself. By disregarding Knowledge itself we have accepted the unreal and by accepting the unreal, indiscrimination overwhelms. It means that turning away from knowledge itself we accept the existence of the unreal and by accepting the existence of the unreal, discrimination is neglected. In fact knowledge itself has not been disrespected, but its disregard has been from time immemorial. If we assume that we have disrespected knowledge, it shows that first we had knowledge. Therefore if we respect it now, again it may be neglected. But the knowledge is attained only once and forever.

After self-realization one is never deluded because in fact delusion has no existence. Only the non-existent perishes and only the ever existent is attained.

The universe is within the sphere of the embodied self and the embodied self is within the sphere of the Supreme Soul, therefore a striver sees the universe in himself 'drakṣyasyātmani' and then he sees the self in God—'atho mayi'. In 'drakṣyasyātmani' there is Self-realization (Jñāna viz., knowledge) and in 'atho mayi' there is God-realization (Vijñāna). In Self-realization there is bliss of the self while in God-realization there is supreme bliss. By 'laukika niṣṭhā' (Karmayoga and Jñānayoga) the self is realized and by 'alaukika niṣṭhā' (Bhaktiyoga) God is realized.

"All is God"—Thus the knowledge of God in its entirety is God-realization. In Self-realization (salvation) there remains an iota of subtle ego because of which there is difference of opinion among philosophers and in their philosophical thoughts. If there is no iota of subtle ego, then how can there be difference in philosophical opinions? But by God-realization even an iota (trace) of subtle ego does not remain and all the philosophical differences come to an end. It means that as long as there is 'ātmani', there are philosophical differences. But when 'Vāsudevaḥ sarvaṁ' (all is God) is realized, all differences come to an end, 'atho mayi' expresses this God-realization. In such realization no existence apart from God is intuited.



अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ३६ ॥

api cedasi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ
sarvaṁ jñānaplavenaiva vṛjinaṁ santariṣyasi

Even if you are the most sinful of all sinners, you shall undoubtedly, cross all sins by the boat of knowledge (wisdom), alone. 36

Comment:—

'Api cedasi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ'—There