

knowledge of the Self from the preceptors, because they may themselves not have, realized the Truth. Besides, he may not have reverence for them. In this process, first he will see all beings in his self, and then in the Lord (Gītā 4/35). Thus, in this process of gaining knowledge, there is possibility of doubt and delay. Therefore, the Lord exhorts Arjuna, to follow the Discipline of Action (performance of duty) by which he will gain knowledge of the Self, certainly and immediately. So, He does not want to preach him the common method (of eight, inward spiritual means), to gain knowledge.

Lord Kṛṣṇa Himself, is the Lord of all the great souls. So, how can He order Arjuna to go to the wise, who have realized the Truth and learn knowledge from them? Further, in the forty-first verse of this chapter, the Lord eulogizes the Discipline of Action (Karmayoga), and clearly orders Arjuna, in the forty-second verse, to fight by being, fixed in equanimity.

Appendix—‘Pavitramiha’—affinity for the world causes impurity; on Self-realization, when the universe totally ceases to be, then there is no question of the persistence of impurity. Therefore in the knowledge (of the self) there is neither impurity nor inertness nor modifications.

The term ‘iha’ stands for ‘this world’. It means that Self-realization is worldly while God-realization is unworldly.



Link:— The Lord, in the next verse, explains, who is eligible to attain that knowledge.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

śraddhāvāllabhate jñānam tatparaḥ saṁyatendriyaḥ

jñānam labdhvā parāṁ śāntimacireṇādhigacchati

He who has faith and is devoted to it (i.e., knowledge) and who

controls his senses, gains knowledge (wisdom) and having gained knowledge he achieves the Supreme peace in no time. 39

Comment:—

'**Tatparaḥ saṁyatendriyaḥ**'—In this verse, it is mentioned that a man who is full of faith, gains knowledge. A man lacking faith, may think that he has faith. So the Lord, has used two adjectives 'saṁyatendriyaḥ' (who has subdued the senses) and 'tatparaḥ' (devoted), as the criteria of faith. The striver, who has subdued his senses, can be called, devoted to knowledge. If senses have not been subdued, and these hanker after sensual pleasures, it means, that the striver is not, fully devoted, to the knowledge of the Self.

'**Śraddhāvāllabhate jñānam**'—The esteemed belief in God, saints, righteousness and scriptures, is called 'Śraddhā' (faith).

So long as, a striver does not realize God, he should have as much faith in Him, as he has when he has seen something himself. God pervades everywhere, but He is not realized, because he believes that He is far away from him. When he thinks that He is in him, and his only aim is to realize Him, he gains knowledge of the Self or God.

The world being ever-changing has no existence of its own, but it seems to exist because of the existence of God. When a striver has this faith, he gains knowledge of the self immediately. It is only because of his lack of faith, that he does not gain this knowledge immediately.

So long as, senses are not subdued and a striver is not keen in his efforts, his faith may be regarded, as imperfect. If the senses are attracted towards their objects, there cannot be any concentration of effort. That results, in the dominance of something other than practice. Unless, there is exclusive devotion to practice, faith cannot mature. Because of immature faith, only realization of the truth (Self), is delayed, otherwise there is not at all, any cause for delay, in realizing, the Self that is ever

available and ever present.

A person through obeisance questioning and service, should gain knowledge from wise preceptors, as mentioned in the thirty-fourth verse. But, it is not certain, that he will acquire it because, he can prostrate, question and serve the preceptor, hypocritically, not from the heart. But, here in this verse, it is mentioned that he gains knowledge, certainly because he has faith, which is a trait of the heart (Gītā 17/3).

When a striver, has faith that he must gain knowledge of the self immediately, this is called 'Śraddhā'. God is ever-existent and 'I am also existent and I want to realize God.' Why then delay? Fully developed faith, immediately leads to God-realization.

An Important Fact

How surprising it is, that the changeful world attracts us, while the eternal Lord, does not attract us! The reason is, that we regard the transitory world, as permanent, and want to derive permanent joy out of it, which is impossible.

In fact, all the worldly objects, including the body, senses, mind etc., are perishing (decaying), while the Self is eternal. Had the self not been eternal, who might have seen the changes? If a man (the self) had identity with the body, he (the self) would have also died, with the death of a body. But it is not so. Thus, it is by error that he identifies the self with the body otherwise, the self is eternal, while the world, body, senses, mind etc., are transitory.

Secondly, in this verse, the term 'labhate', has been used. It means, the attainment of something, which is eternal or whichever exists. A thing, which has no pre-existence or which is created and compounded, its acquisition cannot be called 'labhate'. The reason is, that the thing which did not exist in the past, and will not exist in future, only appears in the interim, is not but acquired. To regard acquisition of such a thing appearing in the interim, is a disrespect to discrimination. The self existed before

the world was created, and It will exist after the destruction of the world. Actually, the world does not exist, it seems to exist. The unreal has no existence and the real never ceases to be. As soon as, we realize this fact, it means that we have faith which will inspire us, to gain knowledge of the self.

'Jñānam labdhvā parāṁ śāntimacireṇādhigacchati'—The Lord, in the third verse of the ninth chapter, declared, in the negative, "Those have no faith in this Dharma (knowledge of the Self), return to the world of death, without attaining Me." The same fact, has been mentioned here, in a positive form, when the Lord declares, "He who has faith, attains to the supreme peace" i.e., is liberated, from the cycle of birth and death. Why does a man not attain, the supreme peace? The answer is, that a man seeks the supreme peace in the perishable world—persons and objects etc., by having a disinclination, for God. The supreme peace, abides in all beings naturally, but because a person seeks it in the perishable world, he cannot attain it. When he gains knowledge of the self, his affinity for the world, which is an abode of sorrow, is totally renounced and he attains the supreme peace, which is axiomatic (natural).

Appendix—'Śraddhāvāllabhate jñānam'—esteemed belief, faith and discrimination are necessary for all the strivers. Yes, in Karmayoga and Jñānayoga there is predominance of discrimination and in Bhaktiyoga there is predominance of belief-faith. At first the Self-realization is attainable—this faith a striver must have, then only he will strive for it.



Link:—In the next verse, the Lord speaks ill of the person, who lacks discrimination, who has no faith and who is of a doubtful disposition.

अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥