

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

are, three categories of sinful persons—(1) The sinful. (2) The more sinful. (3) The most sinful. The Lord uses the superlative degree, to emphasize the fact, that even the most sinful of all sinners can cross the ocean of sin, by the boat of knowledge, of the self.

The Lord assures strivers that, not only the strivers who are engaged in spiritual practice, having renounced sins, even those, who have committed innumerable sins, need not lose heart, as far as attainment of salvation (God-realization) is concerned. Even the most sinful person, can attain salvation in this life, even immediately if he resolves, never to commit sin, but only to attain salvation or self-realization. The sins, of such a person of firm resolve, perish in no time.

As darkness of hundreds of years disappears, as soon as a lamp is lit, it does not take time, so do sins disappear, as soon as knowledge of the self is gained.

The Lord uses the term 'Cet' (if) to clarify the point, that generally sinners are not engaged in spiritual practice, but it does not mean that they cannot be engaged in it. If by coming into contact, with a great soul or by being influenced by an incident or circumstance or environment etc., they resolve, that they have to gain knowledge of the self, or God, they cross the ocean of sins, by the boat of knowledge, of the self.

The Lord, in the thirtieth and the thirty-first verses of the ninth chapter, declares, "Even if, a man of most vile conduct worships Me with exclusive devotion, he must be regarded as righteous, for he has rightly resolved and he attains to eternal peace very quickly."

**'Sarvaṁ jñānaplavenaiva vṛjināṁ saṁtariṣyasi'**—All the sins, are incurred when a man assumes his affinity for nature and its evolute, the body and the world. When he gains knowledge of all the self, his affinity for them is totally renounced, and he gets rid of sins.

When he gains knowledge of the self, it means that he acquired the boat of knowledge. Even the most sinful of all sinners crosses the ocean of sins, by the boat of knowledge of the self. This boat, is such as can neither be broken nor can a hole be made into it, nor be sunk. Through it, one can cross the ocean of sins.

This boat of knowledge of the self, can be gained through knowledge-sacrifice (4/33). Discrimination, occupies an important place, from the very beginning in the knowledge-sacrifice and attains perfection in the knowledge of the self. When this perfection is attained, sins perish totally.

**Appendix**—Here the Lord by the expression ‘pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ’ has mentioned the extreme limit of a sinner. Though the term ‘pāpebhyaḥ’ being used in plural number denotes all sinners, yet the Lord has used the term ‘sarvebhyaḥ’ with it. The term ‘sarvebhyaḥ’ also stands for ‘all’. Even by using these two terms the Lord has used the term ‘pāpakṛttamaḥ’ in the superlative degree which stands for the most sinful of all sinners. The term ‘pāpakṛt’ is in the positive degree, then ‘pāpakṛttara’ is in the comparative degree and ‘pāpakṛttama’ is in the superlative degree. It means that even the most sinful of all sinners can gain knowledge (wisdom). The reason is that the number of sins may be large but they are unreal, while knowledge (wisdom) is real. How can the unreal face the real? Sin is impure while knowledge is the purest among the pure (Gītā 4/38). How can an impure thing suppress the pure thing? Therefore sins have no power to suppress knowledge. The main obstacle to the attainment of wisdom is attachment to the perishable pleasure (Gītā 3/37—41). It is because of attachment to pleasure that a man has no relish for spirituality and without the taste for spirituality, it seems very difficult to gain knowledge.

