

ego which causes philosophical differences.

'To know the self' is 'Jñāna' and 'to know God in full' is 'Vijñāna'. Within 'nirguṇa' (attributeless God), 'saguṇa' (God in full) is not included but within 'Saguṇa', 'nirguṇa' is included, therefore the knowledge of 'Saguṇa' is 'Vijñāna' viz., special 'Jñāna'.



Link:—In the next verse, Lord Kṛṣṇa mentions, the merits of Knowledge with Realization.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

rājavidyā rājaguhyam pavitramidamuttamam
pratyakṣāvagamam dharmyam susukham kartumavyayam

This knowledge (Jñāna) with realization, is the sovereign of sciences, and mysterious, and is, supremely holy, most excellent, directly realizable (attendant with virtue) very easy to practise and is imperishable. 2

Comment:—

'Rājavidyā'—This knowledge with Realization, is a sovereign science, after knowing which, nothing remains to be known.

At the beginning of the seventh chapter, Lord Kṛṣṇa said, "After knowing My entire form, nothing else remains to be known." He declared at the end of the fifteenth chapter, "The undeluded person who knows Me, beyond perishable Matter and superior to the imperishable soul, knows all i.e., nothing else remains to be known to him."

So it seems that greater importance has been attached to the Lord Who is endowed with attributes and form in comparison to other forms whether manifest or unmanifest, attributeless or with attributes.

'Rājaguhyam'—This is a sovereign secret, because in the

world there is nothing more secret, than this.

As an actor, in a play conceals his original identity, similarly, the Lord is not manifest to all (Gītā 7/25), because men devoid of devotion have a critical spirit. But, He becomes manifest to His loving devotees. To disclose his identity is something very secret.

'Pavitramidam'—This science is supremely holy and is a purifier. By this science, even the vilest sinner becomes instantly virtuous viz., holy and secures, lasting peace (9/31).

In the tenth chapter, Arjuna addressed Lord Kṛṣṇa, as the greatest purifier (10/12); in the fourth chapter, Lord Kṛṣṇa declared, that in the world there is no purifier like knowledge (4/38), and here He declares Knowledge with Realization, (by using eight adjectives) as a purifier. It means, that the Lord and His name, form, sport, place, thought, utterance, loud-chanting, meditation and knowledge etc., are holy and purify i.e., everything of the Lord is a great purifier, which purifies all beings.

'Uttamam'—This science, is super-excellent, because it makes My devotees, the most noble. One becomes so noble, that I obey him. About those devotees, the Lord declares, "They abide in Me and I abide in them" (9/29) i.e., by being absorbed in Me, they become one, with Me.

'Pratyakṣāvagamam'—It is directly realizable. The more one knows it, the more uncommon, he becomes. As soon as, he knows it, he secures lasting peace. Thus it is directly realizable.

'Dharmyam'—It is virtuous. All the actions performed, for God-realization without a desire for fruit, are included in virtuous actions.

In the second chapter, Lord Kṛṣṇa said to Arjuna, "There is nothing more welcome for a man of the warrior class, than a righteous war" (2/31). It means, that all actions performed according to one's caste and stage (order) of life, sanctioned by scriptures, are virtuous. Besides these, all the means for God-

realization and all divine traits, have also been called immortal Dharma (Righteousness), (Gītā 12/20).

'Avyayam'—It is imperishable. The Lord has also said, that His devotee never perishes (9/31).

'Kartum susukham'—It is very easy to practise. How easy it is to offer a leaf, a flower, a fruit or water etc., to God, by regarding them as His (9/26)! If a devotee offers somethings to God, thinking these as his own, the Lord reciprocates them, an infinite times, more. But, if he offers them, to Him regarding them as His, He offers Himself to him. How easy it is! By doing so, He has only to rectify his error.

The Lord, is easily attainable, because He pervades everywhere, every time, in all the persons and things etc. Whatever is seen, heard and grasped therein, He pervades. All men are His, and He is theirs. But, they without realizing this real affinity attach importance to Matter and thus follow, a cycle of birth and death. If they pay a little attention to Him, they will perceive a singularity in Him, and will realize that they have no affinity with nature, but they have very innate relationship, with God.

Appendix—Karmayoga and Jñānayoga is 'rāja-vidyā' (sovereign science) and Bhaktiyoga is 'rāja-guhya' (sovereign secret). In the fourth and fifth verses of this chapter 'rāja-vidyā' and in the thirty-fourth verse 'rāja-guhya' has been specially mentioned.

'Pratyakṣāvagamam'—It bears direct fruit. Peace is attained by Karmayoga, salvation is attained by Jñānayoga and love (devotion) is directly attained by Bhaktiyoga. By taking refuge in God, a man directly becomes free from fears, sorrows, worries and doubts. The realization of the self which is truth, consciousness is also direct. 'Dharmyam'—It is not devoid of virtues, but it is virtuous, it is imbued with virtues. Having known it, the human life becomes successful viz., nothing remains to be done, nothing remains to the known and nothing remains to be attained.

‘Susukham kartum’—It is very easy to practise because God is naturally attained. All is God— it needs no labour, it is mere acceptance. From the view point of Karmayoga, if the things, which are not ours but which are of others, are used in rendering service to others, what force is needed in it! From the view point of Jñānayoga, if we get established in the self, what force is needed! From the view point of Bhaktiyoga, if we surrender ourselves to God, what force is required! All these disciplines culminate easily.

‘Avyayam’—In fact this is the imperishable and final entity beyond which there is nothing else.



Link:—When it is very easy to practise and is also a sovereign science, why do people not avail themselves of it? The answer comes:

अश्रद्धाऽनाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

**aśraddadhānāḥ puruṣā dharmasyāsya parantapa
aprāpya mām nivartante mṛtyusaṁsāravartmani**

People devoid of faith in this Dharma, fail to reach Me, O oppressor of the foes, and they whirl in the path of the world of death i.e., they remain caught up in the recurring cycle of births and deaths. 3

Comment:—

‘Aśraddadhānāḥ puruṣā dharmasyāsya parantapa’—‘Dharma’, is of two types—‘Svadharmā’ and ‘Paradharmā’. Ever existent self is, ‘Svadharmā’, and nature and its evolutes, is ‘Paradharmā’. In the preceding two verses, the Lord promised to explain Knowledge with Realization, and eulogized it by assigning eight merits. This is mentioned here, as ‘Dharma’. People devoid of faith, are those, who are absorbed in worldly perishable things, by