

॥ Shri Hari ॥

Fourteenth Chapter

INTRODUCTION

At the end of the thirteenth chapter, Lord Kṛṣṇa said that he, who with an eye of wisdom, perceives the difference between Kṣetra and Kṣetrajñā, attains the Supreme. Now a question arises as to what that wisdom (Jñāna) is, what its value or glory is and how it is easily gained? The Lord, starts the fourteenth chapter, in order to answer these questions.

Connection with prakṛti and its evolutes, leads to bondage. The Lord, in the thirteenth chapter, explained how to renounce connection with prakṛti. Now, He starts the fourteenth chapter, in order to explain the method of renouncing the link with its evolutes, the Guṇas. In the first two verses, He glorifies wisdom.

श्रीभगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

śrībhagavān uvāca

param bhūyaḥ pravakṣyāmi jñānānām jñānamuttamam
yajjñātvā munayaḥ sarve parāṁ siddhimito gatāḥ

The Blessed Lord said:

I shall once again explain to you that supreme wisdom (Jñāna), the best of all wisdoms by knowing which, all sages have attained the highest perfection, and were liberated, from this mundane existence. 1

Comment:—

'Param bhūyaḥ pravakṣyāmi jñānānām jñānamuttamam'—The

expression 'Bhūyaḥ pravakṣyāmi', denotes the Lord's declaration to explain the knowledge (Jñāna) (discrimination) of Kṣetra and Kṣetrajña, prakṛti (Matter) and Puruṣa (Spirit), as described in the eighteenth, twenty-third and thirty-fourth verses of the thirteenth chapter.

This wisdom (Jñāna) is the supreme of all other knowledge—spiritual as well as mundane, of arts, sciences, languages and scripts etc., because other knowledge leads to bondage, while it leads to God-realization. Here, the Lord has used, two terms 'Uttama' and 'Para', which mean the same 'Supreme' or 'the best'. The term 'Uttama' (best) denotes that this knowledge is the best, as it is conducive to renouncement of connection between the body and the world, while the term 'Para' (Supreme) denotes that this knowledge, tends to God-realization.

'Yajñātva munayaḥ sarve parām siddhim ito gatāḥ'—By knowing, i.e., realizing that supreme wisdom all great sages who attained God-realization, and being liberated, from mundane existence, without any exception.

A muni (Sage), is he, who renounces his affinity, with the body. The expression, 'Parām siddhim' denotes, that all the mundane perfections including the Siddhis, such as, Aṇimā, Mahimā and Garimā etc., gained, by the Yogīs are merely imperfections, because all of these lead to bondage, and the cycle of birth and death and are obstacles to God-realization. The highest perfection, is God-realization because it frees a man from the cycle of birth and death.

Appendix—(This fourteenth chapter is an appendix to the thirteenth chapter.) This wisdom of the division between 'Kṣetra' and 'Kṣetrajña' is superior to all other earthly and unearthly wisdoms and is the Supreme. This wisdom is an unerring device for God-realization, therefore having realized this wisdom, all strivers attain God viz., are liberated from mundane existence.

‘Jñānānām jñānamuttamam’—This expression means that this wisdom is superior to Sāttvika, Rājasa and Tāmasa knowledge and also to the earthly as well as unearthly knowledge and is the Supreme. No other wisdom besides this can lead a striver to the attainment of the highest perfection. There is nothing else besides God—this realization is the attainment of the highest perfection. It means that for the man who has attained the highest perfection, actions and objects lose their existence totally and nothing remains in his view except that divine entity which really exists.



इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

idaṁ jñānamupāśritya mama sādharmyamāgatāḥ
sarge'pi nopajāyante pralaye na vyathanti ca

Those, who having taken refuge in this wisdom and have merged into My Being, are not born again, at the time of a new creation, nor do they suffer, at the time of final dissolution. 2

Comment:—

‘Idaṁ jñānamupāśritya’—In the preceding verse, the term ‘wisdom’ was qualified by the adjectives, supreme and best. Having acquired that wisdom, a man’s doubts perish, and he becomes, an embodiment of wisdom.

‘Mama sādharmyamāgatāḥ’—Having acquired that wisdom, people enter into the Lord’s Being i.e., they become free from doership and enjoyership, like the Lord and realize that they are uniform and untainted, like Him.

The wise, become uniform and untainted, like the Lord, but they cannot create, sustain and destroy the universe, like Him. Some of the Yogīs by the practice of Yoga, acquire some exceptional power, but that cannot be on a par with, the Lord’s power, which is but natural. The power of a Yogī, is limited,