

In fact, all the worldly things are in the process of decay every moment, and we being eternal, have no real affinity with them. So, if we renounce this assumed affinity, and only aim at salvation, we shall take refuge in Him automatically, because we are God's, despite ever having developed disinclination for Him, due to our inclination, for the world. As soon as, this assumed affinity or inclination are renounced, our affinity or inclination for God, will manifest itself, and that is axiomatic.

**Appendix**—The devotee, whose mind has been naturally attracted towards God, who has taken refuge in God and who has accepted his axiomatic eternal union (intimate relationship) with God, knows God in full. All is God this is the integral (entire) form of God.

In the term 'mayyāsaktamanāḥ' there is predominance of love (devotion) and in 'madāśrayaḥ' there is predominance of faith (belief).

'Samagraṁ māṁ'— In this expression the term 'samagraṁ' is adjective and the term 'māṁ' (God) is the noun qualified. A devotee's affinity instead of being with adjective is with the noun-qualified i.e., with God.

In the expression 'śraddhāvān bhajate yo māṁ' used at the end of the sixth chapter, what is the form of 'māṁ'? The Lord answers the questions here—'māṁ' is My entire form.

'Yathā jñāsyasi tacchṛṇu'—I shall describe My full form in such a manner, using such a device, in such a style that you will easily know My real form.

Arjuna in the preceding chapter expressed his doubt—'etanme sarṁśayaṁ kṛṣṇa' (6/39). Therefore the Lord here declares that He will unfold to him the fact by which he will have no doubt.



*Link:—In the first verse, Lord Kṛṣṇa asked Arjuna, to listen to how he would know Him in full. Now in the next verse, He*

*promises to tell him about it.*

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।  
यज्ञात्वा नेह भूयोऽन्यज्ञातव्यमवशिष्यते ॥ २ ॥

jñānaṁ te'haṁ savijñānamidaṁ vakṣyāmyaśeṣataḥ  
yajñātvā neha bhūyo'nyajñātavyamavaśiṣyate

I shall unfold to you, in full, this knowledge (Jñāna) along with secrets of manifest Divinity, having known which nothing more remains to be known. 2

*Comment:—*

'Jñānaṁ te'haṁ savijñānamidaṁ vakṣyāmyaśeṣataḥ'—Lord Kṛṣṇa declares:—O Arjuna, I Myself shall teach you in full, this 'Jñāna' (knowledge) and 'Vijñāna' (real knowledge of manifest Divinity).<sup>\*</sup> No one else, can describe Me in full, because their knowledge about Me, is limited, so they cannot know Myself, in full†, as My knowledge is limitless and imperishable, being ever omniscient. After knowing it, nothing else remains to be known.

In the sixteenth verse of the tenth chapter, Arjuna says to Lord Kṛṣṇa, "You alone can describe in full, Your divine glories" (10/16). So Lord Kṛṣṇa in response to his curiosity, says, "I shall tell you of My important divine glories, because there is no end to My manifestations" (10/19). At the end of this chapter again, He declares, "There is no end of My divine glories" (10/40). Here (in 7/2) He declares, "I shall unfold to you the true essence of real knowledge (realization) and having

<sup>\*</sup> Here the adjective 'Vijñāna' qualifies the noun 'Jñāna' and so is superior to 'Jñāna'. Here the belief that the world is born of the Lord and again merges in Him is knowledge (wisdom) (Jñāna) while the realization, that in the world there is nothing else except the manifestation of God, is the real knowledge (Vijñāna).

† A man cannot describe his own experience in full because the thoughts and feelings cannot be clearly expressed in words. When a man cannot express his own experience in words, how can he teach and unfold the knowledge (wisdom) along with real knowledge like the Lord?

known which, nothing else remains to be known." It means, that God's glories, manifestations and powers etc., are endless. In the Rāmācaritamānāṣa also, it has been declared, "The form of the Lord without attribute, is easy to know, while the form endowed with attributes, is too difficult to understand. His manifestations, are so varied, that even ascetics find themselves, at their wits end.

It means that there is no end to the glories of the Lord, endowed with attributes. So, how could a man know Him, by using his mind? But a man can know the Divine essence, which is all-pervading. As in different ornaments, made of gold, there is nothing but gold, similarly, in the whole universe, there is nothing else, except Divine manifestation. A man, can know of gold without knowing about different ornaments. Similarly, a striver, can know that God pervades everywhere, in all creatures and things etc., even though, he may not know the names of different creatures and things etc., which form parts of His divine glories. By knowing the reality about God, nothing else remains to be known, in the same way, as thirst is quenched, after drinking water.

In the second verse of the tenth chapter, the Lord declared, "Neither gods nor great sages, know the secret of My birth." In the third verse, He declares, "He who knows Me, as unborn and without beginning, among men, is undeluded and purged of all sins." Now, a question arises, how a man can know Him, when even gods and great sages, do not know Him. The answer is, that if a striver, accepts Him as unborn and without beginning, with a firm faith, it means that he knows Him, because it is within the power of man, only to accept Him as unborn and without beginning. As a child, cannot see a marriage procession of its parents, so to gods, sages, liberated souls etc., cannot know of incarnations, godly sports and divine glories, of the Lord, because He is limitless and unfathomable. But a devotee can know Him in essence.

In order to know the Lord in reality, in the Discipline of Knowledge, there is pre-eminence of knowledge, while in the Discipline of Devotion, there is pre-eminence of assumption, or acceptance. If reality is accepted firmly, it cannot be given up, because it is real. When no one, can force a man to renounce, even a false assumption, how can an assumption of real affinity for God, be renounced? This assumption, is in no way, less significant than knowledge; it is as effective as knowledge.

In the Discipline of Devotion, there is pre-eminence of acceptance. In the first verse of the tenth chapter, Lord Kṛṣṇa says to Arjuna, "O mighty-armed, listen to My supreme word, which I speak to you, out of a desire to do you good." Here, 'listen' means 'accept'. Importance is attached to acceptance, because it is, the context of devotion. In the Discipline of Knowledge, importance is attached to knowledge. In the first verse of the fourteenth chapter, Lord Kṛṣṇa declares, "I impart to you, the supreme knowledge, the best of all forms of knowledge, acquiring which, all sages have attained the highest perfection." In the Discipline of Devotion, a striver knows Him by accepting His Existence, while in the Discipline of Knowledge, a man accepts Him, by knowing Him. In perfection, both of them, are identified.

<p><b>An Exceptional Fact Pertaining to Knowledge (Wisdom) and Real Knowledge of Manifest Divinity</b></p>
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The world, is born of the Lord and it merges into Him. Therefore, He is the root of the world—this belief (acceptance) is knowledge. There is nothing in the world, except God viz., the world is nothing except manifest Divinity—this realization, is real knowledge (Vijñāna).

Lord Kṛṣṇa (in 7/4—6) declares, "My nature, is of two kinds—lower and higher and I am the origin of the whole universe." By this declaration, Lord Kṛṣṇa referred to knowledge (Jñāna). "There is nothing else, besides Me. Like clusters, of

yarn-beads, formed by knots on a thread, all this is threaded on Me" (7/7). By this declaration Lord Kṛṣṇa explains what real knowledge (Vijñāna) is?

"I am the sapidity in water, the light in the moon and the sun, the eternal seed, of all beings. Whatever other entities there are, born of sattva (the mode of goodness), of rājasa (the principle of activity), (the mode of passion) and of tāmasa (the principle of inertia), (the mode of ignorance), know these all, as evolved from Me, alone" (7/8—12). By this declaration, He explains the essence of knowledge. "In reality neither I exist in them nor they in Me viz., I manifest Myself in all forms, because none have their free existence" (7/12). By this declaration, He explains realization (Vijñāna).

"The whole of this creation, is deluded by objects, evolved from the three modes of nature (prakṛti). But those who are not deluded, by the modes of nature and accept that these are born of Me and are absorbed in Me—by accepting so, they take refuge in Me alone, and cross the divine illusion of Mine. Such devotees, are of four types—a seeker of worldly objects, a sufferer, the seeker of knowledge, and a man of wisdom. All these, are noble but the man of wisdom is extremely dear, to Me and he is My own Self" (7/13—18). By this declaration, He explains of knowledge, "The man of realization, who realizes, that all is God, is very rare (7/19)." By this declaration He explains realization, (Vijñāna).

"Those who, being motivated by desires worship gods, gain perishable fruit, while those who are My devotees, attain Me. I am not manifest to those, who do not know Me, as the unborn and imperishable Supreme Spirit. I know the beings of the past, the present and the future, but no one knows Me. Those, who are subject to illusion, by the delusion of pairs of opposites, follow a cycle of birth and death. But, the sins of those who worship Me with a firm resolve, come to an end, and they become free

from the pairs of opposites" (7/20—28). By this declaration also, He explains knowledge (Jñāna), "Those who take refuge in Me, know Brahma (the Infinite), Adhyātma (Embodied souls), Karma (Action), Adhibhūta (Matter), Adhidaiva (Brahma) and Adhiyajña (the unmanifest Divinity), viz., they realize that I manifest Myself, in all the movable, as well as the immovable (7/29-30). By this declaration He explains realization (Vijñāna).

'Yajjñātvā neha bhūyo'nyajjñātavyamavaśiṣyate'—After knowing this wisdom, and with realization, nothing remains to be known. It means that there is nothing else besides Me (Gītā 7/7), and that all, is God (7/19). After knowing this reality, nothing else remains to be known. On the other hand, if a striver possesses all knowledge about the world, without knowing Me, all his efforts are in vain, they bear no fruit.

Whatever, a striver knows with his senses, mind and intellect, is not true knowledge about God, because these all belong to matter and matter cannot know reality, which is beyond matter. When one takes refuge in Him, he knows Him naturally, without making any effort, because He can be known by the self, rather than, with mind and intellect etc.

**Appendix**—The Parā Prakṛti (higher nature) and the Aparā Prakṛti (lower nature) have no independent existence—this is 'jñāna' (knowledge) and the higher and the lower nature—all is God—this is 'Vijñāna'. Therefore all including 'ego' is only God—this is Jñāna with Vijñāna.

'Jñātavyam'—which must be known and which can be known is called 'Jñātavya'.

Having known 'Jñāna' with 'Vijñāna' viz., the entire form of God, nothing remains to be known viz., he who wants to know the Pure-Reality, nothing remains to be known to him. The reason is that when there is nothing else besides God (seventh verse of this chapter), then what more will remain to be known?

Someone may raise a question that the Lord declares that

he will tell 'Jñāna' with 'Vijñāna', it means that the primary importance goes to 'Jñāna' while 'Vijñāna' is of secondary importance. But actually it is not so, only 'Jñāna' can lead to salvation but 'endless bliss of love' is attained only when it is accompanied by 'Vijñāna'. 'Jñāna' is like money and 'Vijñāna' is the feeling of attraction. Money does not provide the pleasure which attraction for money provides. Similarly the bliss that is attained by 'Vijñāna' (devotion) is not attained by 'Jñāna' (knowledge). In 'Jñāna' there is constant relish but in 'Vijñāna' there is such a relish which goes on increasing every moment. Therefore while declaring 'Jñāna' with 'Vijñāna', the Lord specially aims at 'Vijñāna' and he wants to explain that it is superior to 'Jñāna' because 'Vijñāna' stands for the Lord's entire form.



*Link:—In the second verse, Lord Kṛṣṇa said, "I shall unfold to you this knowledge with Realization, having known which nothing remains to be known." How is it that men do not know the reality, about God, when nothing else remains to be known? In the next verse, Lord Kṛṣṇa answers the question.*

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

manuṣyāṇāṁ sahasreṣu kaścidyatati siddhaye  
yatatāmapi siddhānāṁ kaścinnmāṁ veti tattvataḥ

Among thousands of men, hardly one, strives for perfection and of those who do, scarcely one, knows Me in essence. 3

*Comment:—*

'Manuṣyāṇāṁ sahasreṣu kaścidyatati siddhaye'—Among

\* If a word is used as an adjective of number, its number is singular. But in the sixth inflexion it has not only the singular number but all the three numbers. Here in the word 'Manuṣyāṇāṁ' there is sixth inflexion in connection with the thousand