

Self-realization, there is no attachment to modes. The difference in the two is that in Self-realization, there is emancipation from birth and death but in love besides emancipation (salvation), the devotee attains oneness with God.



Link:—In the preceding verse, the Lord explained that the true knowledge of prakṛti and Puruṣa, is the means of being free, from rebirth. Now, curiosity arises, whether there is any other means also to be free from rebirth i.e., to attain salvation. So, the Lord mentions four means, in the next two verses.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥

**dhyānenātmani paśyanti kecidātmānamātmanā
anye sāṅkhyena yogena karmayogena cāpāre**

Some perceive God in their own self by the self through meditation; others by the discipline of knowledge, and still others by the discipline of action. 24

Comment:—

'Dhyānenātmani paśyanti kecidātmānamātmanā'—Strivers, by meditation on the Supreme Soul, Who is formless and attributeless, as well as, endowed with attributes and form etc., (as described in the twenty-seventh and twenty-eighth verses of the fifth chapter, from the tenth to the twenty-eighth verses of the sixth chapter and from the eighth to the fourteenth verses of the eighth chapter), according to their faith and taste, realize, the self or God.

As by knowledge of the distinction between, Prakṛti and Puruṣa, one's affinity with Prakṛti is eliminated, so is this affinity, discarded by meditation. No meditation is possible, when mind is either in a deluded state, or in the volatile state. Meditation begins, in the non-volatile state. When the mind is concentrated in the self, that is the state of trance, in which there is no thought, of the world,

body or any inclination etc. Then a Dhyānayogī, by perceiving the self in the self, by the self gets self-satisfied (Gītā 6/19-20).

'**Anye sāṅkhyena yogena**'—'Several strivers realize, the self by the self, through the Discipline of Knowledge, as has been described (from the eleventh to the thirtieth verses of the second chapter, from the thirty-third to the thirty-ninth verses of the fourth chapter, in the eighth and ninth verses as well as from the thirteenth to the twenty-sixth verses of the fifth chapter and in the fourth and fifth verses etc., of the twelfth chapter).

Here, the Discipline of Knowledge, stands for discrimination. A devotee, following the Discipline of Knowledge, discriminates between the real and the unreal. The real is eternal, all-pervading, unchanging, immovable, unmanifest and unthinkable, while the unreal is transitory, kaleidoscopic, movable and it always, undergoes modifications. Thus a devotee following this discipline, by discriminating the real from the unreal, isolates himself from prakṛti and its evolutes and realizes, the self in the self, by the self.

'**Karmayogena cāpare**'—Some strivers, attain the Supreme, through the Discipline of Action, as has been mentioned (from the forty-seventh to the fifty-third verses of the second chapter, from the seventh to the nineteenth verses of the third chapter, from the sixteenth to the thirty-second verses of the fourth chapter, in the sixth and seventh verses etc., of the fifth chapter). A devotee following the Discipline of Action, performs all his duties as well as religious sacrifice, charity, penance and pilgrimage etc., for the welfare of others. By doing so, his affinity with things, objects and persons etc., is renounced and he realizes the Supreme.

A man, has assumed his identification with the body. In order to do away with the assumption, he should assume his identification with the Lord, as he identified himself with the body. This identification with the Lord is not through senses etc. In knowing, the oversoul through instruments, dependence on matter subsists. Unless, affinity with Prakṛti is renounced, he cannot get himself established, in the Supreme Soul. Therefore,

Self-realization is beyond instruments.

Appendix—As in the preceding verse the Lord stated that attaching importance to discrimination is a means for salvation, similarly here in this verse He mentions others means such as meditation etc., to attain salvation. In the Gītā, God-realization has been mentioned—by meditation in the twenty-eighth verse of the sixth chapter, by Jñānayoga (Sāṅkhyayoga) in the fifteenth verse of the second chapter and by Karmayoga (Discipline of Action) in the seventy-first verse of the second chapter. All these are independent means for God-realization.



अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २५ ॥

anye tvevamajānantaḥ śrutvānyebhya upāśate
te'pi cātitarantyeva mṛtyuṁ śrutiparāyaṇāḥ

Others ignorant of this (Discipline of Meditation, Knowledge and Action) hearing from others, celebrated souls worship; and they too go beyond death, by their devotion, to what they have heard. 25

Comment:—

'Anye tvevamajānantaḥ śrutvānyebhya upāśate te'pi cātitarantyeva mṛtyuṁ śrutiparāyaṇāḥ'—Strivers, who have a keen desire but who cannot understand in full, anyone of the Disciplines of Meditation, Knowledge or Action, by listening to liberated souls, and by obeying them promptly, realize the self. As a poor man, receives money from rich people, by carrying out their wishes; a devotee, receives divine knowledge, by obeying great souls. But the difference is, that money is gained when a rich man offers it, and obedience to great souls naturally, leads a man to realize God, Who is automatically attained, as payment of the money, depends on a rich man and his will, but God-realization does not depend, on anyone.