

for devotees, who worship God with attributes. So Arjuna wants to ask, which of the two, is better.

If we give a serious thought to the answer offered by the Lord to Arjuna's question, we come to realise the importance of Arjuna's question.

From the second verse of this chapter to the twentieth verse of the fourteenth chapter, Lord Kṛṣṇa went on speaking continuously. This is the only occasion when Lord Kṛṣṇa, spoke continuously for such a long time, by uttering seventy-three verses. It shows that, Lord Kṛṣṇa wants to clarify many vital points. He wants to explain the identity of the Lord, Who is endowed with form, with Brahma, Who is formless; the means of attaining the two, and the marks of perfect devotees (Gītā 12/13—19) and the wise (Gītā 14/22—25) and how they may realize the importance of renouncement, of attachment to the world.

It means, that the supreme word, the most secret of all, for the supreme good of all beings, which the Lord wanted to announce, for the welfare of them, was disclosed in response to Arjuna's question inspired by Lord Kṛṣṇa.

**Appendix**—The Gītā being a 'Yogaśāstra', in it 'Yoga' is important. Therefore who is a real Yogavettā?—This is Arjuna's question. There are three categories of Yogavettās—(i) Yogavit viz., Yogī, (ii) Yogavittara viz., better of the two Yogīs, (iii) Yogavittama viz., the best of all Yogīs. Arjuna has no doubt about 'Yogavit' and 'Yogavittara' but he has doubt about 'Yogavittama'.



*Link:—The Lord, answers Arjuna's question, in the next verse pertaining to the superiority of worshippers who worship God with attributes, and those who worship, attributeless God.*

श्रीभगवानुवाच

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।  
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

*śrībhagavān uvāca*

mayyāveśya mano ye mām nityayuktā upāsate  
śraddhayā parayopetāste me yuktatamā matāḥ

**The Blessed Lord said:**

Those who, fixing their mind on Me, worship Me ever steadfast and are endowed with supreme faith, are the most perfect Yogīs, in My opinion. 2

*Comment:—*

[Lord Kṛṣṇa explained this fact of his own accord without being asked in the forty-seventh verse of the sixth chapter, but Arjuna could not understand it (verdict). So he put this question, in the first verse of this chapter. Similarly, strivers on account of not having keen desire and curiosity do not understand the spiritual teaching imparted in religious discourses by the saints and the scriptures as it was told in a general way not as an answer to a specific question. Therefore they disregard them though general impression remains but if they have a keen desire to know it, they pay special attention and listen to it, with faith and also study the scriptures carefully. Therefore, strivers should listen to religious discourses and study the scriptures carefully, considering these as meant for them and translate those teachings into practice.]

'Mayyāveśya mano ye mām nityayuktā upāsate'—When a person's mind, is concentrated, he thinks automatically of persons or object he loves.

The expression 'Nityayuktāḥ (ever steadfast or earnest), means that the striver himself should remain absorbed in God, by thinking, "only God is mine and I am only of God." When

a striver has a firm resolve (aim), to realize God, his mind and intellect automatically, get absorbed in Him. On the other hand, if his aim is not God-realization, his mind and intellect cannot be absorbed in Him, in spite of, his best efforts. Mind and intellect, are the instruments which remain under the control, of the agent. So, when a striver himself gets absorbed in Him, the mind and the intellect, automatically get absorbed in Him.

A striver, commits an error, when he instead of getting absorbed himself practises to concentrate his mind and intellect on Him. So, there is a general complaint, that strivers' mind and intellect do not get absorbed in Him. Through the concentration of mind and intellect he can attain the state of a trance, but he cannot realize God. God-realization is possible only, if he himself, gets absorbed in Him.

Real worship, consists in surrendering oneself to God and believing, "I am only God's and only God is mine." When a man surrenders himself to God, all prescribed actions, including chanting His name, thinking, meditation, service and adoration etc., are performed, only for Him.

A body, is a fragment of prakṛti (nature), while the soul (self), is a fragment of God. But the self having forgotten the real affinity for God, assumes affinity for nature and its evolute i.e., body, senses, mind and intellect etc. As soon as, he (the self), renounces this assumed affinity, his real and eternal affinity for God is manifested, and his memory is regained—"Destroyed is my delusion, as I have gained my knowledge (memory)" (Gītā 18/73).

It is because of man's (soul's), inclination to matter (nature), i.e., by deriving pleasure out of it, that he assumes his affinity for it, i.e., he assumes, "I am body." Because of this assumed affinity for the body, he holds that he belongs to a particular caste, creed, colour, profession, order of life and regards the self, rather than the body, as at a stage of boyhood, youth and

old age etc., viz., he does not regard the self, as different from the body.

This assumed affinity for the alien body, and the world, becomes so firm, that he remembers it without making any effort. If he realizes his real affinity, for the sentient and eternal Lord, he can never forget Him, and while performing all actions, such as sitting, eating, drinking, sleeping and waking etc., he automatically will think of Him.

A striver, whose only aim, instead of hankering after worldly pleasures and prosperity, is God-realization, it means, that he has started realizing his real affinity, for God. When he fully realizes this real affinity, he has not the least desire, to hanker after worldly pleasure and prosperity, through his mind, intellect, senses and body etc.

The self (soul), in spite of being a fragment of God, assumes Its affinity for nature, because it wants to derive pleasure out of it. So a striver, having a disinclination for the world, should realize his real affinity for God, and should have an inclination for Him, only.

'Śraddhayā parayopetāste me yuktatamā matāḥ'—A striver, has faith in a thing or person etc., whom or what he considers as the best and then he follows the principle, decided upon by him, without deviating from it.

A person's mind, is fixed on the object or person he loves, and his intellect is fixed on the object or person in whom he has faith. If he is a lover, he seeks company of the beloved, but if he has faith, he ever remains ready to carry out, the wishes of the adored one.

He, who loves only God, ever realizes his affinity for Him, and never feels any separation from Him. Therefore, such devotees, are the most perfect in Yoga, in the Lord's opinion.

The fact, which has been pointed out here, by using a plural

number in the expression 'Te me yuktatamā matāḥ (they are the best in Yoga in My opinion), has already been explained, in the singular number by the Lord in the forty-seventh verse of the sixth chapter, by the expression 'Sa me yuktatamo mataḥ' (he is considered by Me, to be the best Yogī).\*

**Appendix**—'Sa yogī paramo mataḥ' (Gītā 6/32), 'sa me yuktatamo mataḥ' (Gītā 6/47), 'te me yuktatamā matāḥ' (Gītā 12/2)—Thus the Lord has mentioned the Supreme (the most perfect) Yogī; it means that a striver may practise anyone of the paths such as Karmayoga, Jñānayoga etc., but he is the best (Supreme) who has attained devotion. A Karmayogī and a Jñānayogī finally attain devotion but a Bhaktiyogī from the outset remains absorbed in devotion (which is the fruit of Karmayoga and Jñānayoga), therefore he is the best of all.

Knowledge and devotion—both are equal as far as the freedom from sufferings is concerned, but devotion is more glorious than knowledge, because in knowledge there is 'akhaṇḍa' (integral) relish (bliss) but in devotion there is infinite relish. Infinite relish increases every moment, in it there are waves of singular bliss which make it unique. As in the world when we come to know that 'this is a paper currency' or 'this is a watch' etc., our ignorance in regard to that is wiped out, similarly by Self-realization, ignorance of the self is removed. When ignorance is removed, a man is delivered from sufferings, fear and bondage of birth and death etc. But love (devotion) is more singular than

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\* In the fifty-fourth verse of the eleventh chapter the Lord has declared, "By single-minded devotion I can be known and seen in reality and also entered into." But in the fifty-fifth verse of the eighteenth chapter the Lord declares for the devotees who worship the attributeless Absolute (Brahma), "He, having known Me in truth, forthwith enters into Me." Here He does not declare that he can see Him. Thus only the devotees who worship the Lord with attributes can see Him. This is a singularity of such devotee.

The Lord in the forty-seventh verse of the sixth chapter has declared the striver full of faith in His form with attributes the best Yogī. Thus such a striver (devotee) is very loving to Him.

knowledge. Knowledge has no access to God but devotion has. Knowledge is realized by the Self but love is relished by God and He is the knower of love. God is not hungry for knowledge but He is hungry for love. Having attained salvation, a Jñānayogī is satisfied with the self and content in the self (Gītā 3/17), but having attained devotion, a devotee is not satisfied but his bliss is enhanced more and more. Therefore the last stage is love, not salvation.

As ‘this is a paper currency’—it is known, then ignorance of it is removed but if there is greed to get more and more money, the money provides a special taste (relish). Similarly in devotion there is a singular relish. It means that in the world as greed for money has attraction for a man, similarly love for God has attraction for a devotee, but knowledge has no such attraction. Greed for wealth causes downfall but love elevates a devotee to a higher peak of devotion than knowledge does. There is not that relish in an object and in the knowledge of that object as is in the attraction for that object.

In the Path of Discrimination (Jñānayoga) there is assumption of both the real and the unreal together, so a trace of subtle ego persists for a long time. This subtle ego viz., the trace of ego persists even on having attained salvation. This subtle ego does not lead to the cycle of birth and death but it is a stumbling block to have ‘abhinnatā’ (intimate love or inseparation) with God. Therefore by following the path of discrimination, the wise men (Jñānīs) or philosophers can attain salvation; but they may become ‘abhinna’ with God viz., they may have true devotion (love) for God—this is not the rule. It is because of the subtle ego that there are differences of opinions among philosophers and their philosophical thoughts. But in the path of faith (Bhaktiyoga), a devotee from the outset, does not assume any other independent existence besides God. Therefore God and he become inseparable (abhinna). Both being inseparable viz., with

the dawn of sincere love, the subtle ego and all philosophical differences of opinions evolving from the subtle ego are totally wiped out\* viz., dvaita, advaita, dvaitādvaita, viśiṣṭādvaita etc.—all become the manifestation of God which is a reality. Therefore the devout devotee who has realized ‘Vāsudevaḥ sarvam’ (All is God), does not insist on a particular sect (opinion) but respects all sects equally. As he does not insist on any sect, so he never disrespects any sect. It means that unity by virtue of love is superior to the unity through knowledge. In knowledge distance and distinction are wiped out, but intimacy (Abhinnaṭā) is not developed. But in love distance, distinction and separation—all the three come to an end. Therefore in love (devotion) there is real non-dualism. In love there is so much power that by it a devotee becomes the favourite deity of even God. The strivers following the path of knowledge, regard salvation the Supreme, then how can they realize the glory of love or devotion (premābhakti or parābhakti). (Parābhakti is the Supreme devotion in which a devotee has a unique attraction for God which increases every moment?) In salvation there is ‘akhaṇḍa ānanda’ viz., constant bliss (relish) but in love there is endless bliss which increases every moment. This ‘Premamukti’ is far superior and is the more advanced stage to salvation, Self-realization, realization and ‘Kaivalya’ etc.†

Karmayoga and Jñānayoga—these two are the worldly paths (Gītā 3/3). But Bhaktiyoga is not the worldly path viz., is not the path followed by human beings. He who remains absorbed in God is ‘bhagavanniṣṭha’ (dependent on God and His grace) viz., his state is unearthly. His means and end—both are only God. Therefore Bhaktiyoga is the means and

\* prema bhagati jala binu raghurāi, abhiantara mala kabahuṁ na jāi.

(Mānasa, Uttara 49/3)

† śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇam pādasevanam

arcanaṁ vandanaṁ dāsyam sakhyamātma nivedanam

(Śrīmadbhā. 7/5/23)

also the end; so it has been declared—‘bhaktyā sañjātayā bhaktyā’ (Śrīmadbhā. 11/3/31) viz., devotion evolves from devotion. Śravaṇa, kīrtana, smaraṇa, pādasevana, arcana, vandana, dāśya, sakhya and ātma-nivedana—this is nine types of ‘Sādhana-bhakti’ (devotion as a means)\* and then is the devotion as an end which is called ‘premalakṣaṇābhakti’ (Sādhya-bhakti) (the Supreme devotion) which is the aim to be attained by all the disciplines such as Karmayoga and Jñānayoga (Gītā 18/54). This devotion as an end (aim), is the Supreme essence which is to be attained.

In Jñānayoga a striver, by attaching importance to the discrimination between the real and the unreal, renounces the unreal. By renouncing the unreal, the entity of the renouncer as well of the thing renounced, remains for a long time, therefore in Jñānayoga, the total renunciation of the unreal is very much delayed. In Karmayoga, a striver renders service to others with the things he has. The worthless things of inferior quality are renounced easily but it is difficult to renounce things of Superior quality. But if those things are used in rendering service to others, the unreal is easily and quickly renounced. In Bhaktiyoga a devotee regards the world as God’s or as God’s manifestation, and thus the world (the unreal) is extinguished and God remains. Therefore by Karmayoga the unreal (inert) is more quickly renounced than by Jñānayoga and by Bhaktiyoga it is more quickly renounced than by Karmayoga, because in devotion the unreal does not persist at all—‘Sadasaccāham’ (Gītā 9/19). Therefore Karmayoga is Superior to Jñānayoga—‘tayostu karmasannyāsāt karmayogo viśiṣyate’ (Gītā 5/2) and Bhaktiyoga is Superior to Karmayoga—

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\* dvaitam mohāya bodhātprāgjāte manīṣyā,

bhaktiyartham kalpitam (svikṛtam) dvaitamadvaitādapi sundaram.

(Bodhasāra, Bhakti. 42)

Dualism before Self-realization causes delusion but after Self-realization the accepted-dualism for devotion is superior to the non-dualism of Jñānayoga.



yogināmapī sarveṣāṁ madgatenāntarātmanā  
śraddhāvānbhajate yo mām sa me yuktatamo mataḥ

(Gītā 6/47)



*Link:—In the preceding verse, the Lord declared the worshippers of God, with form and attributes, to be the best Yogīs. So a question arises, whether worshippers of attributeless Absolute (Brahma), are not the best Yogīs. The Lord, answers the question, in the next two verses:—*

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।  
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥  
सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।  
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

ye tvakṣaramanirdeśyamavyaktaṁ paryupāśate  
sarvatragamacintyaṁ ca kūṭasthamacalaṁ dhruvaṁ  
sanniyamyendriyagrāmaṁ sarvatra samabuddhayaḥ  
te prāpṇuvanti māmeva sarvabhūtahite ratāḥ

But those, who worship the Imperishable (Akṣara), the Undefinable, the Unmanifest, the Omnipresent, the incomprehensible, the Unchanging and the Immobile, the constant, by restraining all the senses, being even-minded everywhere, engrossed in the welfare of all beings, also come to Me. 3-4

*Comment:—*

The term 'Tu' (but), shows that worshippers of the formless Brahma, are different from those, who worship the Lord with form.

'Sanniyamyendriyagrāmam'—Having given the term 'Sanniyamya', with two prefixes 'Sam' and 'Ni' the Lord, lays emphasis on full control over all senses. If they are not fully controlled, there is difficulty in the worship of attributeless Absolute. The senses of devotees who worship the Lord with attributes, are fixed on Him and so there is not much need of