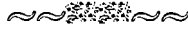


is totally destroyed, because, all accumulated actions depend on ignorance. All present actions are destroyed i.e., change into inaction, because one has no sense of doership as they do not bear any fruit. As far as Prārabdha actions (Fate) are concerned, these produce favourable and unfavourable circumstances, but a man of knowledge, is not in the least affected by them. He remains equanimous, without feeling sad or happy. Thus, when he has no affinity for actions, in the least, all his actions are reduced to ashes i.e., and are changed into inaction.



Link:—The Lord, in the first half of the next verse, reveals the glory of knowledge, while in the second half, He glorifies Karmayoga (the Discipline of Action).

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

na hi jñānena sadṛśam pavitramiha vidyate
tatsvayaṁ yogasamsiddhaḥ kālenātmani vindati

Verily, nothing purifies in this world, like knowledge (jñāna). He who has been perfected in Yoga fully finds it automatically and positively in the self. 38

Comment:—

'Na hi jñānena sadṛśam pavitramiha vidyate'— Here the term, 'Iha' stands for the human world, because only human beings, are qualified to gain purity. Such opportunities are not available, in other species. All rights, in other species are acquired through a human body only.

The belief in the independent existence of the world, and the desire to derive pleasure out of it, give birth to all sins (Gītā 3/37). By the knowledge of the self, when the world ceases to have its independent existence, all sins are totally destroyed and a man becomes completely pure. Therefore, in the world, there

is no other means as capable of sanctifying as knowledge.

The means, such as performance of sacrifice, charity, penance, adoration, vows, fasts, chanting the Lord's name, meditation, breath-restraint, bath in sacred rivers, such as the Ganges, the Yamunā and the Godāvārī, destroy sins of a man and purify him. But none of these is as purifying as is knowledge of the self, because all of them are means, while knowledge, is the end.

God, is the purest among the pure (Viṣṇusahasra. 10). The knowledge of self, being conducive to the realization of God, Who is the purest (most sacred), is very pure.

'Yogasamsiddhaḥ'—'Yogasamsiddhaḥ' (perfected in Yoga) stands, for the great soul who has attained perfection, in Karmayoga. Such a great soul, in the fourth verse of the sixth chapter, has been called 'Yogārūḍha' (one who is enthroned or established in Yoga). This state is, the last stage of Karmayoga. When a striver attains this state, he realizes the self and his affinity for the world, is totally renounced.

In Karmayoga (the Discipline of Action), all actions are performed for the welfare of the world without any selfish motive and without a sense of doership. By doing so, a striver's affinity for the body and the world, which are evolutes of nature, is totally renounced. It means, that in that case, the world has no independent existence, only actions, are performed. This is known as perfection in Yoga.

When a man is attached to action, and its fruit, he does not realize 'Yoga' i.e., union with God. In fact, a man has no affinity for actions and material objects, because he (the self) is eternal, while these are transitory (perishable). What can the eternal (Imperishable) self, gain from perishable actions? The self can gain nothing by actions—this is called 'Karmavijñāna' (science of action). Having realized this science of action, a man has no desire to reap the fruit of actions, in the form of pleasure etc., and then he realizes his natural and eternal, union

with God, which is called 'Yogavijñāna' (Science of Yoga). This is called perfection in Yoga.

'Tatsvayam kālenātmam vindati'—The knowledge of the self, which reduces all actions to ashes, and like which, there is no purifier in this world, is found in the self immediately, when a Karmayogī becomes, perfect in Yoga.

In the thirty-fourth verse, the Lord said, that a striver should go to a wise preceptor, who would instruct him in (that) knowledge. But by doing so, it is not necessary that he would gain knowledge, of the self. But here, He declares that a Karmayogī having become perfected in Yoga, gains this knowledge, assuredly.

The term 'Kālena', used in this verse, needs special attention. The Lord, has used the third inflexion, which means that through the discipline of action, one certainly gains knowledge of the self or realizes God.*

The term 'Svayam', shows that a Karmayogī gains the knowledge of the self, while performing his duty, without the guidance of a preceptor, or the scriptures or any other means.

The expression 'Ātmam vindati' means, that a Karmayogī, in order to gain knowledge of the self, need not go anywhere else. When he becomes perfected in Yoga, he finds this knowledge, in the self.

As the Lord pervades everywhere, He also pervades the self. But, a person does not realize this fact, because of his inclination towards the world and disinclination for God. When he performs his duty scrupulously, for the welfare of others without any selfish motive, his affinity for the world is renounced i.e., his identity with the body, sense of meum and desire, for the world perish, and he finds this knowledge in the self easily. The Lord

* In the term 'Kālena' instead of the second inflexion Kālam, third inflexion has been used which shows that the fruit will be surely reaped i.e., through Karmayoga the striver will certainly find this knowledge in the self.

declares, "He who is free from dualities (the pairs of opposites), is released, easily from bondage" (Gītā 5/3).

This knowledge of the self, cannot be gained by the senses, mind, intellect and other means (instruments). One will find the knowledge of the self, in himself. The reason is, that the sentient self can't be known by the insentient senses, mind and intellect etc. The means such as, listening to Vedantic texts, cognition and constant and deep meditations etc., may help, in removing the obstacles such as notion of impossibility of gaining knowledge and contrary sentiments etc., but they cannot induce a man, to gain the knowledge of self. He can gain that knowledge, by renouncing his affinity for the insentient. As the world can be seen with an eye but an eye cannot be seen by itself, but it can be said, that the organ with which any object is seen, is the eye. So it can be said, that He who is the Knower of all persons and objects etc., and by Whom all objects etc., are known, is the self or God, Who is not known by any means (Bṛhadāraṇyaka. 2/4/4).

An Important Fact

Having studied, the verses from the thirty-third to the thirty-seventh, it seems that the Lord has glorified the Discipline of Knowledge (Jñānayoga). But if we give a serious thought to this, we come to know, that the Lord says, that knowledge of the self, which is so glorious and pure and for gaining which He is advising to go to preceptors, who are well-versed in the scriptures, and can be easily and certainly, gained through the Discipline of Action (Karmayoga). The Lord declares, "He who is perfected in Yoga, finds this knowledge of the self automatically, in himself" (Gītā 4/38). Thus, He has actually glorified, the Discipline of Action. He means to say, that the knowledge of the self, which we can gain from wise preceptors through obeisance, questioning and service and by carrying out their directions, practising cognition, and constant and deep meditation, can be gained also by performing one's duty of fighting. It is not certain, whether he will gain, the

knowledge of the Self from the preceptors, because they may themselves not have, realized the Truth. Besides, he may not have reverence for them. In this process, first he will see all beings in his self, and then in the Lord (Gītā 4/35). Thus, in this process of gaining knowledge, there is possibility of doubt and delay. Therefore, the Lord exhorts Arjuna, to follow the Discipline of Action (performance of duty) by which he will gain knowledge of the Self, certainly and immediately. So, He does not want to preach him the common method (of eight, inward spiritual means), to gain knowledge.

Lord Kṛṣṇa Himself, is the Lord of all the great souls. So, how can He order Arjuna to go to the wise, who have realized the Truth and learn knowledge from them? Further, in the forty-first verse of this chapter, the Lord eulogizes the Discipline of Action (Karmayoga), and clearly orders Arjuna, in the forty-second verse, to fight by being, fixed in equanimity.

Appendix—‘Pavitramiha’—affinity for the world causes impurity; on Self-realization, when the universe totally ceases to be, then there is no question of the persistence of impurity. Therefore in the knowledge (of the self) there is neither impurity nor inertness nor modifications.

The term ‘iha’ stands for ‘this world’. It means that Self-realization is worldly while God-realization is unworldly.



Link:— The Lord, in the next verse, explains, who is eligible to attain that knowledge.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

śraddhāvāllabhate jñānam tatparaḥ saṁyatendriyaḥ

jñānam labdhvā parāṁ śāntimacireṇādhigacchati

He who has faith and is devoted to it (i.e., knowledge) and who