

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

thousands of men, scarcely one strives for perfection. It means, that only those persons who do not indulge in the sensuous pleasures like eating, drinking and enjoying themselves like animals, are human beings, in the true sense of the term. Out of those, men who follow virtues and righteousness, are only in thousands. Out of those thousands, hardly one strives for Divine perfection or Divine bliss,\* having gained which, one thinks that there is no greater gain beyond it, and there is not the least sorrow.

Persons, who have no desire to go to heaven, and to enjoy worldly pleasures, respect and praise etc., even when they get an opportunity and have an inclination to them, but because of past impressions who do not deviate from their principles and aims, and want to attain, Divine perfection, are rare.

Pleasure and prosperity, are obstacles to spiritual progress. Worldly pleasures, seem pleasant only in the beginning. If strivers, think over the result of pleasure and prosperity, that these are gateways to hells and eighty-four lac forms of lives, they will start taking to spiritual practice. Most of the people, hanker after worldly pleasure and prosperity. Some people, who transcend worldly pleasures, run after heavenly pleasures. But, there are only a few aspirants, who strive for Divine perfection or God-realization. If we turnover the pages of history, such aspirants are very rare. Most of them, are those who have performed actions and penances etc., in order to, reap fruits.

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number and there is seventh inflexion in the plural number in the word 'Sahasrāṇi'. Therefore, the expression 'Manuṣyāṇāṃ sahasreṣu kaścidyatati siddhaye' means 'Manuṣyāṇāṃ sahasrāṇi bhagavati rucim kurvanti sahasreṣu kaścit siddhaye yatati ca' i.e., 'thousands of men have an inclination to God but one of those thousands of men strives to attain perfection.

\* Divine perfection does not mean worldly and heavenly enjoyments and accomplishment such as 'Aṇimā, Mahimā' and 'Garimā' etc., because they lead to a downfall and to the cycle of birth and death (9/21). Therefore, here perfection means God-realization.

In fact, it is not difficult to attain, God-realization but there are only a few aspirants who strive, sincerely from their heart, to realize Him. Now, a question arises, why do not strivers strive for God-realization? The answer is, that there are two stumbling blocks—attraction of sensual pleasures and hope to realize Him, in future.\*

'Yatatāmapi siddhānām'†—Here, 'Siddha' (the successful one), is the striver whose mind has been purified, and whose only aim, is to realize God. Though (in 7/19) the man of realization who realizes that all is God, is called a great soul, yet in this context, great souls are those strivers, who possess divine nature, worship the Lord constantly, with exclusive devotion (Gītā 9/13), and strive to realize Him.

Here, 'Yatatām' means, that strivers want to realize God, from their heart and so strive for Divine perfection, and naturally think of Him, with reverence.

'Kaścinmān veti tattvataḥ'—'Scarcely one knows Me in reality.' Here it does not mean, that the strivers who strive to know Him, cannot know Him. But, at present, anyone striver out of the assiduous strivers, knows Him in reality; out of those who know Him, scarcely anyone can speak of Him, and explain to others. Other learned persons, may be there who may have

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\* God always pervades everywhere, all persons, things, incidents, circumstances and actions etc. Therefore, God-realization need not be left for the future. He is now, here, in everyone and everyone's. Moreover, He is superior to all the persons etc. By having this belief, mind will be attracted towards Him automatically and a burning desire to realize Him immediately will be aroused.

† Here the striver has been called 'Siddha' (successful one) according to 'Śāṭī-sūtra-nyāya' because he will attain perfection in the same way as a saree will be prepared of the Sūtra (thread). If a striver depending on God, having exclusive devotion for Him adores Him in order to realize Him, he will attain perfection, there is no doubt about it. As far as a saree is concerned it may be prepared out of the thread or even any other cloth may be prepared out of the thread or the thread may be destroyed. But the devotee who adores God with exclusive devotion will certainly attain perfection.

knowledge, but they cannot explain to others. The Lord declares, "One looks upon Him, as a marvel; another, likewise speaks of Him, as a marvel" (Gītā 2/29).

Generally, people give illustrations about this verse, in order to explain, that it is very difficult to attain, Divine perfection. But actually, it is not so. In order to attain Divine perfection, it is difficult to have keen desire and for the fulfilment of that desire, it is not easy to have the company of liberated souls. Here, Lord Kṛṣṇa says to Arjuna, "I shall unfold (teach) to you in full, this knowledge, combined with realization and you will know it." Such an omniscient speaker, as Lord Kṛṣṇa Himself, and such an inquisitive striver as Arjuna, are very rare. The fact is, that it is difficult to have keen desire. By having keen desire, a striver has no responsibility of his own, the responsibility is shouldered by the Lord.

By using 'tattvataḥ' (In truth), Lord Kṛṣṇa means that a striver comes to know the truth (reality), about Him, that He manifests Himself in the form of Lord Śiva, Gaṇeśa, Sūrya (the sun), Viṣṇu, by incarnations and He is possessed of form and attributes and He is also, without form and attributes i.e., he knows that there is no existence, in the least, besides the Lord.

**Appendix**—Out of all the God-realized souls who have attained perfection after striving, following the disciplines of Karma, Jñāna and Dhyāna etc., the devotees, who know the entire form of God in reality, in the shape of 'all is God' are very rare, indeed (7/19).

'Yatatāmapi siddhānām'—those liberated souls, are dissatisfied with their state of liberation and from within they have a yearning, a hunger to have supreme devotion (infinite bliss). Therefore it is mentioned in the Brahmasūtra—'muktopasṛpyavyapadeśāt' (1/3/2)—'that God Who is an embodiment of love (devotion) is realizable (attainable) even by the liberated souls'. The reason is that by attaining salvation, the desire for the perishable relish

is wiped out but the hunger for endless relish is not satisfied. That hunger is aroused by God's grace. It means that those, who practise spiritual discipline by having faith and belief in God, who have the latent impression of devotion, God does not let them be satisfied with knowledge, does not let them stay there, and makes the relish of salvation insipid for them.

A Karmayogī, a Jñānayogī, a Dhyānayogī, etc.,—all can attain perfection (salvation) but all of them don't know God in His entire form. Therefore the expression 'yatatāmapī siddhānām' means that by striving, they have attained perfection with their own method but they don't know My entire (full) form. The reason is that My entire form can be known by supreme devotion—'bhaktyā māmabhijānāti yāvānyaścāsmi tattvataḥ' (Gītā 18/55).

'Kaścinnmām vetti tattvataḥ'—Here the term 'mām' stands for God in his entire form. The entire form of God can be known by God's grace, not by thought (Gītā 10/11). Arjuna also after hearing the gospel of the Gītā said to Lord Kṛṣṇa, "By Your grace my delusion is destroyed and memory is gained"—'naśato mohāḥ smṛtirlabdhā tvatprasādānmayācyuta' (Gītā 18/73). As while feeding the cow licks her calf with fondness, it provides so much nourishment which the calf can't get only by drinking milk. Similarly the knowledge which is gained by God's grace, can't be gained by thought because while thinking, the entity of the self persists.

He who knows only attributeless God, does not know Him in reality but he who knows both God endowed with attributes and also attributeless God (entire) knows God in reality.

By Karmayoga 'quiet bliss' (peace) (quietude) is attained because attachment to the world causes disquietude. By Karmayoga renunciation of attachment to the world causes peace—'tyāgacchāntiranantaram' (Gītā 12/12). By Jñānayoga 'unbroken bliss' is attained. This unbroken bliss is also called 'self-bliss' because it is the bliss of the self. In self-bliss the self merges

into Brahma (Absolute) viz., as Brahma is truth, consciousness and bliss solidified, similarly the self becomes truth, consciousness and bliss solidified—‘mama sādharmyamāgatāḥ’ (Gītā 14/2). Though having attained the self-bliss (Self-realization) a striver lacks nothing, yet the striver, who has the latent impression of devotion and depends on God’s grace, is not satisfied with that self-bliss.\* Within him there is hunger for endless bliss. Therefore by Bhaktiyoga, endless bliss is attained. Self-bliss is the bliss of the fragment (soul) but endless bliss is the bliss of the whole (God) (supreme soul). This is the principle that the pleasure which is caused by the attraction of an object, is not caused by the knowledge of that object. As the pleasure which is derived from the greed for money, is not derived from the mere knowledge of money. By knowing the money we shall know how to make use of it, but there will not be special attraction. ‘Gain more and more money’—this attraction will persist by being greedy for money. In fact there is no pleasure in gaining money but it seems because of the evil of greed, but God’s bliss is because of pure love and this bliss really exists. The reason is that being a fragment of God, the embodied self has an automatic attraction towards Him. This is the principle that a fragment is naturally attracted towards the whole; as a stone being a fragment of the earth when thrown upward naturally is attracted towards the earth, fire is naturally attracted towards the sun (upward)† and rivers naturally flow towards the sea and so on.

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\* He who attains salvation is naturally satisfied, but he who has the impressions of devotion is not satisfied. The reason is that God showers his special grace on such a devotee and does not let him stay there. (7/3)

† Here a doubt may crop up that the sun does not shine at night, then why does fire rise upward at night? The clarification is that whether it is day or night, the sun may shine anywhere but he is always above the earth. Therefore as the people in India see the sun above the earth, so do the people of America (which is almost in the opposite direction of India) also see the sun above the earth.

Why do we need God? If we reflect upon it, we come to know that there is such a necessity which can't be satisfied either by our own self or by the world. In order to alleviate sufferings and to attain supreme peace, there is no necessity for God. The reason is that if desires are totally renounced, our sufferings will end and Supreme Peace will be attained—'tyāgācchāntiranantaram' viz., we shall attain salvation, we have necessity for God in order to attain Supreme Love because we are fragments only of God.

The man who wants to be liberated from worldly sufferings, who wants to be independent, being free from dependence, attains salvation. But the man, who being tired of the worldly sufferings thinks, "If there had been anyone my own who would have given me refuge in himself, who would have embraced me and who would have removed my grief, sin, lack, fear and monotony etc., attains devotion." It means that God is not needed to attain salvation but he is needed to attain devotion. When a man comes to know that in such a vast world, in endless universes, there is nothing mine but only He is mine, in Whose one fragment endless universes are situated, then he feels the necessity for God from within. The reason is that only the thing, which ever stays with us and with which we may ever stay, can be ours. Only God can be the entity Who may not be separated from us and from Whom we may not be separated.

Now the question arises when a man needs God, why is He not attained? The answer is that a man lives comfortably without attaining Him, he forgets his necessity. He remains satisfied with objects, ability and power etc., which are available to him. If he realizes the need for God and can be ill at ease, there is no delay in God-realization. The reason is what should be the delay in attaining Him Who is ever attained? God is not a tree that the seed is sown today and it will bear fruit after years. He is present at all places, all the time, in all things, in all states and

in all circumstances the same as He is. We have turned away from Him, he has not turned away from us.



*Link:—In the second verse, Lord Kṛṣṇa promised Arjuna to unfold to him knowledge combined with realization. In keeping with His promise, Lord Kṛṣṇa proceeds, in the next verse, to explain knowledge with realization.*

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।  
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥४॥\*  
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।  
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥५॥

bhūmirāpo'nalo vāyuḥ khaṁ mano buddhireva ca  
ahaṅkāra itīyaṁ me bhinnā prakṛtiraṣṭadhā  
apareyamitastvanyāṁ prakṛtiṁ viddhi me parām  
jīvabhūtāṁ mahābāho yayedam dhāryate jagat

Earth, water, fire, air, ether, mind, intellect, ego—these constitute My nature (prakṛti) eightfold divided. This is My lower (insentient) nature; but different from it, O mighty-armed, is My higher (sentient) nature—the life-element (Jīva), by which this universe is sustained. 4-5

*Comment:—*

'Bhūmirāpo'nalo vāyuḥ khaṁ mano buddhireva ca ahaṅkāra itīyaṁ me bhinnā prakṛtiraṣṭadhā apareyamitastvanyāṁ prakṛtiṁ viddhi me parām'—God is the origin of the whole creation. Wielding His own nature, He brings forth the whole creation. This nature is called the lower Nature (aparā prakṛti), while the embodied soul, which is a fragment of God, is called higher

\*The entity which is kaleidoscopic and never remains the same has been mentioned as perishable (in 15/16), lower (insentient) Nature (in 7/4) and of twenty-four categories—five subtle elements (ether, air, fire, water and earth), ego, intellect, Primordial Matter, ten organs, mind and five objects of senses (sound, touch, colour, taste, smell) (in 13/5).