

the imperishable is attained. The Self is a fragment while the Supreme Person is the whole.



*Link:—The Lord, now in the next verse, concludes the topic of unswerving devotion, mentioned in the twenty-sixth verse of the fourteenth chapter, for attaining which, the world, the soul and the Supreme Person, have been described in detail in this chapter.*

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।  
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

yo māmēvamasammūḍho jānāti puruṣottamam  
sa sarvavidbhajati mām sarvabhāvena bhārata

He, who undeluded, knows Me as the Highest Person, is the knower of all and he worships Me, with all his being O Arjuna. 19

*Comment:—*

'Yo māmēvamasammūḍhaḥ'—The soul, is an eternal fragment of God. When It realizes Its real affinity for God, it means, that It is, undeluded.

Delusion is a stumbling block, to the real knowledge of the world, or of God. The reality, about a thing can be known, only when a man has neither attachment nor aversion, to it. This attachment or aversion, is delusion.

When a man knows the world in reality, he (the self) realizes his identity with God, and when he knows the reality about God, he realizes, that he (the self), is different from the world. It means that he renounces his assumed affinity for the world, having known the reality about the world, and realizes his real affinity for God, having known the reality about God.

A man, can possess unswerving devotion only, when he does not assume his affinity for the world.

'Jānāti puruṣottamam'—The man, who is totally free from

delusion, knows that God, is the Highest (Supreme) Person.

He, who regarding the Supreme Person as the Supreme Lord Who, transcends the perishable, has an inclination to Him and considers Him as his own, he knows Him, really as the Supreme Person.

He, who comes to know that the whole power or influence or splendour, that is either seen or heard in the world, is God's, his attraction towards the world totally perishes. If there is the least attraction for the world, it means, that he has not firmly admitted the existence of God, or His power.

'Sa sarvavidbhajati mām sarvabhāvena bhārata'—For him, who knows God as the Supreme Person, having no doubt or confusion, nothing remains to be known, and so the Lord calls him, the knower of all.\*

Nothing remains to be known for the person, who has known God, even if he is illiterate or less educated.

Such a person, who knows the Supreme Person, is the knower of all and he worships God, with all his being.

When a person, knows that God transcends the perishable, his mind (attachment) deviates from the world, and is concentrated on God. When he knows Him higher than the imperishable, his intellect (faith), is absorbed in God.†

Then God is worshipped, through each of his inclinations and actions. Thus worship to God, with all being is 'unswerving devotion.'

So long as a man, is attached to mundane objects, such as the body, senses, mind and intellect etc., he cannot worship God with all his being, because a man has an automatic inclination,

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\*O gentleman! He who knows God Who is imperishable, is omniscient and such a person enters the Supreme Lord (Prašnopaniṣad 4/11).

†The mind is concentrated on the object or topic it is attached to and the intellect gets absorbed in it if there is faith (belief).

to an object, he is attached to.

When a striver, accepts the fact 'I am God's and only God is mine', God is automatically worshipped by him, with all his being. Then all the activities (sleeping, waking, speaking, walking, eating and drinking etc.,) are undertaken by him, in order to please God, rather than for himself.

As 'knowing' plays an important role in the path of knowledge, so does assumption, play an important role in the path of devotion. Firm assumption, free from doubt, is 'knowing' (knowledge), in the path of devotion. When a devotee, believes that God is the Supreme Person, he worships Him with all his being, (Gītā 10/8).

When a person holds that God, is the Supreme Person, he becomes a knower of all; then there is no doubt, that the person who worships God, with all his being, will know Him, as the Supreme Person.

**Appendix—**'Yo mānevamasammūḍho jñāti puruṣottamam'—He, who knows God is really undeluded (Gītā 10/3) but he who does not know God is deluded—'avajānanti mām mūḍhāḥ' (Gītā 9/11).

'Sa sarvavidbhajati mām sarvabhāvena bhārata'—The perishable and the imperishable—both are fragments of the entire form of God, therefore he who is the knower of these two, is not the knower of all (omniscient). But the person who knows the Supreme Person, Who transcends the perishable and is superior to the imperishable, is the knower of all viz., is the knower of the entire form of God. Such an omniscient devotee remains engaged in God in everyway by doing different duties—'sarvathā vartamāno'pi sa yogī mayi vartate' (Gītā 6/31); because from his view-point there is no other entity at all besides God.

In the Gītā, the term 'sarvavit' (knower of all) has been used only for a devotee. A devotee knows the entire viz., the worldly and the unworldly (divine)—both, therefore he is

'sarvavit'. Within the worldly, the unworldly (divine) cannot be included but within the unworldly, the worldly is included. Therefore the knower of the attributeless God (Imperishable) is not the knower of all but the devotee who knows the entire form of God is the knower of all.



*Link:—According to the principle of Arundhatī (moving from the gross to the subtle) the Lord, first described the perishable, then the imperishable and finally, the Supreme Person. He also affirmed Himself to be the Supreme Person. Now in the next verse, He explains the purpose of this description.*

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ २० ॥

iti guhyatamaṁ śāstramidamuktaṁ mayānagha  
etadbuddhvā buddhimānsyātkṛtakṛtyaśca bhārata

Thus, this most secret Śāstra has been taught by Me, O sinless one. By knowing this essence a man becomes wise and nothing remains to be done and what must be acquired, is acquired by him, O Arjuna. 20

*Comment:—*

'Anagha'—Arjuna has been called sinless, as he is free from a carping (cavilling) spirit. Cavilling is a sin, which defiles the mind. He who is free from the cavilling spirit deserves devotion.

A secret, is disclosed only to a person, who is free from a cavilling spirit.\* If the secret is disclosed to the person who cavils, it may have a contrary effect on him, i.e., he may find fault even in the speaker that the latter eulogises himself and

\* In the first verse of the ninth chapter Lord Kṛṣṇa promised Arjuna that He would declare to him who did not cavil the greatest secret. Here in the fifteenth chapter also the most secret doctrine has been taught by the Lord. So here the term 'Anagha' stands for the person who does not cavil.