

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.

A man regards the body's death as his own by identifying himself with his body. Those, who rely on the advice of saints and great souls, and act according to it, their assumed affinity, with the body is renounced. So, they go beyond death i.e., they become free from the assumption, by which they regarded the death of a body, as their own death.

Such strivers, who rely on the advice of great souls, are divided into three categories:—

(1) Those, who do not desire worldly enjoyment, but have only yearning for God-realization; and the great soul they depend on, is really exalted, they attain God-realization, quickly.

(2) Those who have a desire for God-realization, but their mundane desires have not perished, by obeying great souls, first they will be free from worldly desires, and then will attain God.

(3) Strivers who only aim at God-realization, even though, the saints whom they obey, are not exalted souls, will realize God, by His grace, because He being omniscient, knows all beings.

Actually, great souls transcend virtues and vices. If a striver finds fault with them, he will behold the reflection of his own vices, because they have no vices, at all. So a striver, need not watch their actions and behaviour. He should draw spiritual inspiration from them. He should neither speak ill of them, nor find fault with them, otherwise he cannot progress spiritually.

Appendix—The people who have no ability to understand the scriptures and whose discriminative power is weak but have a burning desire to go beyond death, such people also by obeying the liberated exalted souls, go beyond death.

In the Upaniṣad, there is an anecdote. Satyakāma, the son of Jabālā went to sage Gautama so that Gautama might preach him the gospel. The sage gave him four hundred lean and feeble cows and ordered him to tend them. Satyakāma enthusiastically said, "I shall return only when their number increases to a thousand." Having said this, he carried them to the forest and began to rear

them there. After several years when their number was increased to a thousand, then a bull said to him, "Our number has increased to a thousand, therefore you should take us back to the preceptor (teacher)." Having said this, the bull preached him the gospel of the first pāda of Brahma. The next day Satyakāma started for the seminary with the cows. On the way Agni preached him the gospel of Brahma's second pāda; Haṁsa preached him the gospel of Brahma's third pāda and Madgu (an aquatic bird) preached him the gospel of the fourth pāda of Brahma. Thus on the way having gained knowledge of the Supreme, he came back to sage Gautama. When the teacher asked him, he narrated the whole anecdote and requested the teacher to preach him the gospel in his own words. Then Sage Gautama preached him the gospel (Chāndogya. fourth chapter, fourth to ninth khaṇḍa) (portions). In this way only by obeying an enlightened liberated exalted soul, Satyakāma attained Self-realization.



Link:—In the preceding verse, the Lord declared that those strivers who worship after hearing from others too, go beyond death. Now a question arises, what causes death? The Lord answers the question.

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २६ ॥

yāvatsañjāyate kiñcitsattvaṁ sthāvaraṅgamam
kṣetrakṣetrajñāsamyogāttadviddhi bharatarṣabha

Whatever being is born, moving or unmoving, O best of the Bharatas (Arjuna), know it all as emanated from the union of the field (kṣetra) and knower of the field (kṣetrajña). 26

Comment:—

'Yāvatsañjāyate kiñcitsattvaṁ sthāvaraṅgamam kṣetrakṣetrajñāsamyogāttadviddhi bharatarṣabha'—The unmoving creation, such as trees, plants, creepers, grass and mountains etc., and moving