

the world was created, and It will exist after the destruction of the world. Actually, the world does not exist, it seems to exist. The unreal has no existence and the real never ceases to be. As soon as, we realize this fact, it means that we have faith which will inspire us, to gain knowledge of the self.

'Jñānam labdhvā parāṁ śāntimacireṇādhigacchati'—The Lord, in the third verse of the ninth chapter, declared, in the negative, "Those have no faith in this Dharma (knowledge of the Self), return to the world of death, without attaining Me." The same fact, has been mentioned here, in a positive form, when the Lord declares, "He who has faith, attains to the supreme peace" i.e., is liberated, from the cycle of birth and death. Why does a man not attain, the supreme peace? The answer is, that a man seeks the supreme peace in the perishable world—persons and objects etc., by having a disinclination, for God. The supreme peace, abides in all beings naturally, but because a person seeks it in the perishable world, he cannot attain it. When he gains knowledge of the self, his affinity for the world, which is an abode of sorrow, is totally renounced and he attains the supreme peace, which is axiomatic (natural).

Appendix—'Śraddhāvāllabhate jñānam'—esteemed belief, faith and discrimination are necessary for all the strivers. Yes, in Karmayoga and Jñānayoga there is predominance of discrimination and in Bhaktiyoga there is predominance of belief-faith. At first the Self-realization is attainable—this faith a striver must have, then only he will strive for it.



*Link:—In the next verse, the Lord speaks ill of the person, who lacks discrimination, who has no faith and who is of a doubtful disposition.*

अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

**ajñāścāsraddadhānaśca saṁśayātmā vinaśyati  
nāyaṁ loka'sti na paro na sukhaṁ saṁśayātmanah**

One who is devoid of discriminative insight, and has no faith, who is of a sceptical nature, perishes. For the sceptic, there is neither this world nor the world beyond, nor any happiness anywhere. 40

*Comment:—*

'Ajñāścāsraddadhānaśca saṁśayātmā vinaśyati'—The man, whose discrimination is not aroused, or the man whose discrimination is aroused but he does not attach importance to it, and who lacks faith, such a man of doubting nature, perishes i.e., is deprived of the spiritual path. Such a person of doubting nature, uses neither his own discrimination, nor listens to the teachings of others. So, how could his doubts be removed and how can he progress spiritually?

It is natural, for a striver who follows the spiritual path to be confronted with doubts, because his knowledge is imperfect, this is known as ignorance.\* Therefore, the appearance of doubt is natural, and it is not very harmful. But it proves harmful, when a person does not make effort to remove it, and he rather wants, to maintain it. In such cases, the doubt becomes a principle for the person, and he holds that spiritual practice, is nothing but hypocrisy. So, he ceases to believe in God and the scriptures etc., and becomes an atheist. Consequently, it leads to his downfall. Therefore, a striver should try to remove his doubt. By doing so, he will gain knowledge. It is characteristic of a striver to investigate and discover.

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\*Ajñāna' (ignorance) does not mean total absence of knowledge but it means imperfect knowledge. A man (the self) being a fragment of God can't lack knowledge (discrimination) totally. But he attaches importance to the unreal by regarding as real. Moreover he has no disinclination for the unreal, even when he regards it as unreal. This is ignorance. If he makes the right use of his knowledge (discrimination), his ignorance will perish and discrimination will be revealed because ignorance has no independent existence.

A striver, should go on proceeding further to attain his aim. He should not be satisfied with, what he has known. He should have a burning desire to remove his doubts, and acquire knowledge. By adopting such an attitude, his doubts are removed by saints or scriptures or by other means. If there is, no one to remove his doubts, it is removed by God's grace.

### An Important Fact

The soul, is a fragment of God (Gītā 15/7). Therefore, when It has a desire to attain God, and feels sad and uneasy without attaining Him, He cannot tolerate his sadness, and He satisfies his desire. Similarly, when a striver, gets uneasy or sad, in order to remove his doubts, the Lord Himself, removes his doubts and frees him from sadness, he has not to pray to Him even. An intense feeling of a person to have his doubt removed does reach God automatically.

The Lord, is a disinterested friend of all beings (Gītā 5/29). So, He ever remains prepared to do away with restlessness, sadness and doubts of a man, somehow or the other. One commits an error, that having known a little he feels that, he has attained perfect knowledge. This pride leads to his downfall.

'Nāyaṁ loko'sti na paro na sukhaṁ saṁśayātmanaḥ'—In this verse, there is description of such a man of suspicious nature, who is ignorant i.e., who lacks discrimination and who is faithless i.e., does not follow the preaching of others. Such a man, of sceptical nature, perishes. For him, there is neither this world, nor the world beyond, nor any happiness.

In practical life, a man of doubting nature, behaves badly towards others, because he suspects their integrity and actions etc. He also cannot attain salvation, because it requires a determinate intellect, or firm resolve and a man of doubting nature, cannot resolve, whether he should chant the Lord's name, study the scriptures, perform mundane actions or attain God-realization

and so on. Because of his doubting nature, he cannot attain happiness or peace. Therefore, a striver through discrimination and faith, must get rid of a doubt.

When a striver, comes across two contradictory statements, it leads to scepticism. Such scepticism can be removed, either by discrimination or through a reverential study of scriptures, or by following the advice of saints and holy men. Thus, if a sceptic is lacking in knowledge, he should acquire knowledge and wisdom. If he is wanting in faith, he should endeavour to gain faith. It is, because without especially enhancing either of these two, his scepticism cannot be removed.

**Appendix**—If a man has knowledge, his doubt is destroyed—‘Jñānasañchinnaśaṁsayam’ (Gītā 4/41) or if he has faith, then also his doubt can be wiped out—‘śraddhāvāllabhate jñānam’ (Gītā 4/40). If there is lack of both knowledge and faith, then doubt cannot be slashed. Therefore the sceptic who is devoid of knowledge (discrimination) and has no faith (belief) viz., he who neither knows himself nor follows the instructions of others (the wise), has a downfall or is ruined.



*Link:— The Lord, having started the topic of the Discipline of Knowledge in the thirty-third verse, discussed the method of attaining knowledge and revealed its glory. Then, He declared, “Knowledge which can be gained through prostration and service etc., from the teacher, can be automatically gained by a man, who has attained perfection in Karmayoga.” After that He described the person who is eligible to attain this knowledge as also the person, who is ineligible for it. Thus, he concluded the topic.*

*Now the question arises, what should a Karmayogī do, in order to attain perfection in Yoga. The Lord, answers the question, in the next verse.*

योगसन्न्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४१ ॥