

After explaining, in the previous section of *five verses*, the various secondary or auxiliary steps-in-aid for "Knowledge," the Lord promises that He will explain "WHAT IS TO BE KNOWN." There are critics who allege that though Krishna, the teacher, promises that He will explain "WHAT IS TO BE KNOWN," He does not directly do so, but merely gives an elaborate description of what is the RESULT of gaining such a "Knowledge." This criticism is unfair. The glorification of the result of "Knowledge" can create in the hearer a greater desire to realise it.

KNOWING WHICH, ONE ATTAINS THE IMMORTAL --  
- Mortality is the destiny of matter. Identifying with the finite, the Immortal Spirit Itself is conditioned by matter and suffers the delusory sense of finitude and mortality. To rediscover the Spiritual Nature in itself and to live that glory is to end the fearful concept and experience of death, and to enter into a field of joyous Spiritual Nature. This is the goal, for accomplishing which, our inner-equipments of meditation are to be properly tuned up by the disciplines already described.

WITHOUT BEGINNING, THE HIGHEST *BRAHMAN* (*Anaadimat-param*) --- A beginning can be conceived and calculated only with reference to what is the substratum of all, which substratum must be existent even before Time. Thus, the Supreme is always considered as "beginningless." From the Supreme even Time is born.