

in this one (Raikva). (So it happens) to anyone who knows what he (Raikva) knew' (Ch. 4.1.4).

In that case, by what means is this highly estimable Knowledge acquired? The answer is being given:

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।  
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

34. Know that through prostration, inquiry and service. The wise ones who have realized the Truth will impart the Knowledge to you.

*Viddhi*, know; *tat*, that, the process by which It is acquired; by approaching teachers *pranipātena*, through prostration, by lying fully stretched on the ground with face downward, with prolonged salutation; *paripraśnena*, through inquiry, as to how bondage and Liberation come, and what are Knowledge and ignorance; and *sevayā*, through the service of the guru. (Know it) through these and other (disciplines). (39) Being pleased with humility, *jñāninah*, the wise ones, the teachers; *tattva-darśinah*, who have realized the Truth; *upadeksyanti*, will impart, will tell; *te*, you; *jñānam*, the Knowledge as described above.

Although people may be wise, some of them are apt to know Truth just as it is, while others may not be so. Hence the qualification, 'who have realized the Truth'. The considered view of the Bhagavān is that Knowledge imparted by those who have full enlightenment becomes effective, not any other.

That being so, the next verse also becomes appropriate:

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।  
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

35. Knowing which, O Pandava (Arjuna), you will not come under delusion again in this way, and through which you will see all beings without exception in the Self and also in Me.