

It is very well-known that there is a lot of difference between maintaining one's friendship with the minister, and oneself becoming a minister. No doubt, to be a friend of a minister is to gain some amount of influence and power in society; but the entire might and glory come to the man when he himself becomes the minister. Similarly, to be capable of invoking and directing the Spiritual Strength is certainly divine; but a man of Knowledge is one who, courting Truth in a spirit of total identification with It, successfully attains the total transcendence of his individual mind-and-intellect, whereby his ego rediscovers itself to be nothing other than the Self. He becomes one with It.

Such a *Jnani*, thereafter, ever remains in the divine sense of identification with the self. This emphasis of extra preference to the status of a Man-of-Wisdom, is according to Krishna, his personal opinion (*Matam*).

*19. At the end of many births the wise man comes to Me, realising that all this is Vasudeva (the innermost Self) ; such a great soul (MAHATMA) is very hard to find.*

That such pure Men-of-Wisdom are necessarily few in the history of the world, is the declaration here, which, in decadent Hinduism, we have learnt to consider as an extremely pessimistic assertion (VI-45). A little thought should clearly make the fallacy of this wild conclusion quite evident to us. The entire human kingdom is, indeed,