

devotee and by His own grace.



Link:—In the previous verse, it has been mentioned that neither gods nor great sages, know the secret of His origin, How then, can an ordinary striver, know Him and attain salvation? The Lord answers.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम्।

असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

yo māmajamanādiṁ ca veti lokamaheśvaram
asammūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate

He who knows Me as unborn and without a beginning, as the Great Lord of the world, he, undeluded among men, is purged of all sins. 3

Comment:—

'Yo māmajamanādiṁ ca veti lokamaheśvaram'—Though, a striver cannot know the Lord in His entirety, yet he can know Him so much, that he can attain salvation. His knowledge about Him is that he can assume that the Lord is unborn, without beginning and He is the Lord of all the lords, of the different worlds. The Lord, is beyond time. The time which is referred in the world by days and months etc., is ordinary time, while the Lord is beyond time. This time rests in the Lord. The Lord is, eternal time. Such firm assumption removes, all doubts about His glories.

'Asammūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate'—The Lord, is birthless, beginningless and is the Lord of all the lords. It means, that He is imperishable and the supreme sovereign, of the world. So, He pervades everywhere, everytime, all things and is the Lord of everyone. It means, that He is here, now, in him and his Lord also, while the world, is perishing every moment. Thus knowing the reality about the Lord, and the world, one

renounces his affinity with the world (including the body) and becomes free from the feeling of, 'Tness and 'Mineness'. Thus, knowing the truth, he is no more deluded and by becoming free, from the feeling of 'Tness and 'Mineness', he has affinity with the Lord, and becomes free from all sins, of the present and the past. Mere learning of affinity with God, will not serve the purpose. It is to be given a practical shape.

What is delusion? Delusion means, lack of knowledge, about reality. What is reality? The reality is, that a man cannot be identified with, the world and the body, while he cannot be separated, from the Lord. The man, who is free from this delusion can know Him, endowed with attributes and without attribute, endowed with form and formless in reality, and has not the least doubt, about His different forms, sports, secrets and glories etc.

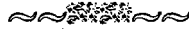
Appendix—In the twenty-fourth verse of the ninth chapter the Lord by the negative inference said, “He who does not know Me, has a fall.” Here by the positive inference He says, “He who knows Me, is purged of all sins.”

Here the term ‘vetti’ means—‘to accept firmly and undoubtedly’ because God cannot be known by senses, mind and intellect (Gītā 10/2). Therefore God is not to be known but He is to be believed and realized. When even prakṛti cannot be known, then how can God, Who is beyond Prakṛti, be known? Realization means—to merge the self into God and to be one with Him by losing his independent identity. By becoming ‘abhinna’ God can be known, because in fact he (the self) is not apart from Him, he is ‘abhinna’ with Him. Similarly the world can be known by becoming detached from the world because in fact he is detached from it.

The great sages don’t know the secret of His origin but they do know that the Lord is unborn and without a beginning. The self, being a fragment of God, is also unborn and without

a beginning. Therefore when he knows the Lord as unborn and without a beginning, he will know the self also the same (unborn and without a beginning) because the self by becoming identified (abhinna) with God knows God. By knowing the self as unborn and without a beginning, he becomes undeluded, then how will sins stay in him? The reason is that sins have accrued afterwards, the self is unborn and without beginning from time immemorial. 'Sarvapāpaiḥ pramucyate' means—to be free from attachment to the modes. So long as a man is attached to the modes, he can't be purged of sins because attachment to the modes is the root of sins.

In the verses fourth to sixth ahead there is discussion on non-delusion in which the Lord has declared Himself to be the origin of all. The Lord Himself is without beginning and is the origin of diverse feelings and great sages.



Link:—The Lord, in the next three verses, explains His supreme word, which He mentioned in the first verse.

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

buddhirjñānamasammohaḥ kṣamā satyaṁ damaḥ śamaḥ
sukhaṁ duḥkhaṁ bhavo'bhāvo bhayaṁ cābhayameva ca
ahimsā samatā tuṣṭistapo dānaṁ yaśo'yaśaḥ
bhavanti bhāvā bhūtānāṁ matta eva prthagvidhāḥ

Intellect, wisdom, non-delusion, forgiveness, truth, self-restraint (control over the mind and the senses), joy (pleasure), and sorrow (pain), evolution and dissolution, fear and fearlessness, non-violence, equanimity, contentment, austerity, charity, fame and disrepute—these diverse feelings of creatures, emanate from Me alone. 4-5