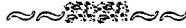


has to face adversity, which is natural.

The man (soul), is a fragment of the Lord. But, having an inclination for matter, he has a desire for prosperity and pleasure. The more, he tries to gain these, the more entangled, he gets in disquietude, adversity and in burning sensation etc. But, when by having disinclination for the world, he starts moving towards the Lord, he starts attaining bliss, and his sorrows diminish.

**Appendix**—Here the term 'sthāne' should be understood for both the preceding verses and the succeeding verses to this verse. Whatever the Lord said in the thirty-second, thirty-third and thirty-fourth verses and whatever has been said in this verse for that Arjuna says, "O Lord! You said that the warriors of the hostile army have already been slain and I should merely become an instrument—in this way whatever You said is quite proper. The world is delighted by chanting Your names and glories, and the demons, being terrified, are fleeing—whatever is happening is proper. All this human-drama is being staged by You, not by me."



*Link:— Arjuna justifies the propriety of the term 'Sthāne', used in the preceding verse, in the next four verses, and offers repeated salutations to the Lord.*

कस्माच्च ते न नमेरन्महात्मन्  
 गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।  
 अनन्त देवेश जगन्निवास  
 त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

kasmācca te na nameranmahātman  
 garīyase brahmaṇo'pyādikartre  
 ananta deveśa jagannivāsa  
 tvamakṣaram sadasattatparam yat

O Great Soul, why should they not bow to You, the greatest

of all, the progenitor, even of the Brahmā? O Infinite one, O Lord of the gods, O Abode of the universe, You are eternal. You are the being (real), the non-being (unreal), and that, which is beyond, both being and non-being viz., the Imperishable Brahma. 37

*Comment:—*

'Kasmācca te na nameranmahātman gariyase brahmaṇopyādikartre'—The Lord, is the progenitor not only of the universe, but of Brahmā Himself, who created it. Thus, being the greatest and the best of all the worldly things and persons etc. He deserves the homage of all. Homage, is paid to two kinds of persons (i) Preceptors (ii) Parents, grand-parents and elders. The Lord, is the preceptor\* and father of Brahmā, the creator of the universe.

'Ananta'—The Lord, is infinite, because He transcends time, space and intellect etc. He has no beginning and no end. His forms and glories, are also infinite.

'Deveśa'—He is the Lord of all the gods, who are known, such as Indra, the king of the gods and Varuṇa, the deity of the waters etc., as well as, those who are unknown; their destiny, is shaped by Him and He controls all of them.

'Jagannivāsa'—The Lord, is the Abode of the infinite universes, because all of them are held in one of His limbs. In spite of it, that limb is not fully occupied, it still remains vacant.

'Tvamākṣaram sadasattatparam yat'—The Lord, is Imperishable.† He is the real, which never ceases to be and He is also the unreal, which has no existence, and He is also, the Absolute, the Transcendental, Who is beyond the power of senses, mind and intellect and cannot be described, in anyway.

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\* Sage Patañjali has said, "The Lord is the preceptor of even Brahmā who emanated from Him first of all" (Yogadarśana 1/26).

† In the first verse of the eighth chapter Arjuna asked, "What is Brahma?" The Lord answered, "The Supreme Imperishable is Brahma." Similarly Arjuna called Him the Imperishable in (11/18) and also in this verse.

It means, that He is the best, the greatest and the most Supreme Being. So it is proper to pay obeisance to You.

**Appendix**—By the expression ‘Sadasaccāham’ (9/19) and by the expression ‘sadasattatparam’ used here the infinitude and entirety of the Lord endowed with attributes are proved.

The real and the unreal are relative terms, so they are earthly (worldly) but He Who is beyond them, having independent existence, is unearthly (divine). Both the mundane and the divine are the manifestations of the entire God. The higher and lower nature of God are not beyond the real and the unreal but God transcends the real and the unreal also—‘mattaḥ parataram nānyatkiñcidasti dhanañjaya’ (Gītā 7/7).

Within ‘saguṇa’ (entire form of God), ‘nirguṇa’ can be included, but within ‘nirguṇa’, ‘saguṇa’ cannot be included. The reason is that in ‘saguṇa’ there is no negation of ‘nirguṇa’, but in ‘nirguṇa’ there is negation of ‘saguṇa’. Therefore ‘nirguṇa’ is unipresent (finite) viz., within it all is not included. But within ‘saguṇa’ (entire form) all is included, nothing is left out. Therefore, Arjuna by the expression ‘sadasattatparam yat’ seems to say, “You are the real, You are the unreal and You are also the entity beyond these two, which we can imagine. From the view-point of knowledge You are also the indescribable entity which can be called neither real (existent) nor unreal (non-existent)—‘na sattannāsaducyate’ (Gītā 13/12). It means that there neither has been, nor is, nor will be, nor can be anyone else besides You viz., You and only You exist.”



त्वमादिदेवः पुरुषः पुराण-

स्त्वमस्य विश्वस्य परं निधानम्।

वेत्तासि वेद्यं च परं च धाम

त्वया तत् विश्वमनन्तरूप ॥ ३८ ॥