

them there. After several years when their number was increased to a thousand, then a bull said to him, "Our number has increased to a thousand, therefore you should take us back to the preceptor (teacher)." Having said this, the bull preached him the gospel of the first pāda of Brahma. The next day Satyakāma started for the seminary with the cows. On the way Agni preached him the gospel of Brahma's second pāda; Haṁsa preached him the gospel of Brahma's third pāda and Madgu (an aquatic bird) preached him the gospel of the fourth pāda of Brahma. Thus on the way having gained knowledge of the Supreme, he came back to sage Gautama. When the teacher asked him, he narrated the whole anecdote and requested the teacher to preach him the gospel in his own words. Then Sage Gautama preached him the gospel (Chāndogya. fourth chapter, fourth to ninth khaṇḍa) (portions). In this way only by obeying an enlightened liberated exalted soul, Satyakāma attained Self-realization.



Link:—In the preceding verse, the Lord declared that those strivers who worship after hearing from others too, go beyond death. Now a question arises, what causes death? The Lord answers the question.

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २६ ॥

yāvatsañjāyate kiñcitsattvaṁ sthāvaraṅgamam
kṣetrakṣetrajñāsamyogāttadviddhi bharatarṣabha

Whatever being is born, moving or unmoving, O best of the Bharatas (Arjuna), know it all as emanated from the union of the field (kṣetra) and knower of the field (kṣetrajña). 26

Comment:—

'Yāvatsañjāyate kiñcitsattvaṁ sthāvaraṅgamam kṣetrakṣetrajñāsamyogāttadviddhi bharatarṣabha'—The unmoving creation, such as trees, plants, creepers, grass and mountains etc., and moving

beings, such as human beings, gods, beasts, birds, insects and fishes etc., (living on the earth, in the water and the sky)—all are born, of the union of Kṣetra (field), and Kṣetrajña (knower of the field).

All the perishable objects, which appear and disappear, are included in 'Kṣetra', which the knower of this Kṣetra, ever remaining the same, is Kṣetrajña. Affinity of the Kṣetrajña (Spirit), with Kṣetra (body), in the form of 'I'ness and 'Mine'ness, is the union of the spirit and the body. It is because of this assumed union, that the spirit has to be born, as moving and unmoving beings. This union has been called, 'attachment to the modes of nature', in the twenty-first verse. It means, that the eternal spirit by identifying itself with the kaleidoscopic prakṛti and its evolutes, body etc., assumes itself as perishable.

[The birth of moving, as well as, unmoving beings, has been denoted by the term 'Sañjāyate' (Is born) and the death will be denoted by the term 'Vinaśyatsu' (perishing), in the next verse.]

'Tadviddhi bharataṣabha'—Lord Kṛṣṇa, exhorts Arjuna to know the fact that the contact (identification) of the spirit with the body, is responsible for its rebirth. So, if it does not assume its identification, with the body, it will not be reborn.

Appendix—Here within the expression 'yāvatsañjāyate' all the creatures born from the womb, born from an egg, sprouting from the ground, born of perspiration, water creatures, sky creatures (birds) and land creatures, men, gods, manes, ghosts, evil spirits and devils etc., should be included. The same fact has been pointed out in the sixth verse of the seventh chapter by the expression 'etadyonīni bhūtāni'.

In the topic of devotion, the Lord, having stated the twofold prakṛti—'parā' and 'aparā' as His, declared, "All beings have evolved from this twofold prakṛti and I am the origin of the entire creation and it dissolves in Me" (Gītā 7/6). But here in the topic of knowledge, the Lord declares that all beings are born of the union of 'Kṣetra' and 'Kṣetrajña'. It means that in

the topic of devotion He draws a devotee's attention towards Him because a devotee has firm faith in Him. God is his means as well as end. But in the topic of knowledge the Lord draws attention towards the 'Kṣetrajña' (Self) that identification of 'Kṣetrajña' with 'Kṣetra' has led the man to the bondage of birth and death. Here the question arises that there is attraction and union between the objects of the same class, then how has there been a union of 'Kṣetrajña' (the Self) with the inert (the non-Self)? The answer is that as there can't be union of day and night, similarly there can't be union of 'Kṣetrajña' and 'Kṣetra'. But being a fragment of God, 'Kṣetrajña' has this power that it can draw an object belonging to a different class and can assume its affinity with that object. God has bestowed this freedom upon this being. But he has misused this freedom viz., he instead of assuming his affinity with God, has assumed his affinity with the world and has thus got entangled in the wheel of life and death (Gītā 13/21).



Link:—In the preceding verse, the Lord explained that the identification of the spirit with the body, leads the spirit to birth and death. Now, the question arises what should a man do, to be free from the cycle of birth and death. The Lord answers the question, in the next verse.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २७ ॥

samaṁ sarveṣu bhūteṣu tiṣṭhantaṁ parameśvaram
vinaśyatsvavinaśyantaṁ yaḥ paśyati sa paśyati

He alone truly sees God who perceives the Supreme Lord, as imperishable and abiding equally, in all perishable beings. 27

Comment:—

'Samaṁ sarveṣu bhūteṣu'—It means, that the Lord abides equally in all beings, moving or unmoving, of various sizes, colours