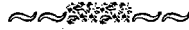


a beginning. Therefore when he knows the Lord as unborn and without a beginning, he will know the self also the same (unborn and without a beginning) because the self by becoming identified (abhinna) with God knows God. By knowing the self as unborn and without a beginning, he becomes undeluded, then 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

Comment:—

'**Buddhiḥ**'—It is the faculty, of deciding something, with an aim.

'**Jñānam**'—It is discrimination, between the real and the unreal, the proper and the improper, the imperishable and the perishable etc. This discrimination, has been bestowed upon every human being, by God.

'**Asammohaḥ**'—It is non-delusion. To have a feeling of 'Tness and 'Mineness', with a perishable body and the world, is delusion and its absence, is non-delusion.

'**Kṣamā**'—Whatever harm, a man may cause, if we bear it in spite of possessing power, to punish him and we have a sentiment, that he should not be punished by God, here or hereafter. This sentiment is called 'Kṣamā'.

'**Satyam**'—Truth, is the accurate presentation for the welfare of all of what one has heard, seen and known, without selfishness and pride.

'**Damaḥ śamaḥ**'—By having, the aim of God-realization, control over senses is called 'Damaḥ' and control over the mind, so that it may not think of mundane pleasures is called 'Śamaḥ'.

'**Sukham duḥkham**'—Feelings of pleasure in favourable circumstances, is 'Sukham', and feelings of pain, in unfavourable circumstances, is 'Duḥkham'.

'**Bhavo'bhāvaḥ**'—'Bhava', means birth or evolution of a thing, being and incident etc., while 'Abhāva', means their death or dissolution.

'**Bhayaṁ cābhayameva ca**'—A feeling of possibility of some undesired result as a fruit of actions, against the saints, scriptures or the social customs is 'Bhaya' (Fear), and lack of fear is 'Abhaya' (Fearlessness).

'**Ahiṁsā**'—To hurt others, with body, mind and speech etc., in all climes, times and circumstances, is violence and absence

of violence is 'Ahimsā' (Non-violence).

'Samatā'—Evenness of mind or temper, in favourable and unfavourable circumstances, is 'samatā' (equanimity).

'Tuṣṭiḥ'—Contentment, in all circumstances, is 'Tuṣṭiḥ'.

'Tapah'—To bear all circumstances happily while performing one's duty is 'Tapah', (austerity). To observe a fast on 'ekādaśī' etc., is also, austerity.

'Dānam'—It is a gift of objects or money, earned by honest means, which is made to a deserving person happily, without having any desire, for the fruit of action (Gītā 17/20).

'Yaśo'yaśaḥ'—Fame, that a man receives as an outcome of his good qualities, feelings and actions, is 'Yaśa' while 'Ayaśaḥ' is ill-fame or disrepute, that a man acquires as outcome of his bad conduct, feelings and deeds.

'Bhavanti bhāvā bhūtānām matta eva prthagvidhāḥ'—Diverse feelings, of creatures emanate, from the Lord i.e., He is the base and the root, of all of them.

Here 'Mattaḥ', stands for Lord's power and influence, while 'Prthagvidhāḥ' stands, for His divine glories.

One who knows, that all of the good or bad actions and feelings, in the world are nothing but the sport of the Lord gets firmly established in Him, (Gītā 10/7).

Out of the twenty diverse feelings mentioned here, twelve have been called as single and they are all born in the mind. Besides these fearlessness, which makes a pair with fear, is also born in the mind. The remaining seven feelings, are contradictory. Out of these evolution and dissolution, fame and disrepute—these four are fruits of previous actions, while pleasure, pain and fear—these three, are an outcome of folly. A man, is free in wiping out this folly.

The Lord, is the base and root of all these twenty feelings. In the twelfth verse of the seventh chapter also, He declares

that whatever entities there are born of sattva (goodness), of rajas (passion) and tamas (ignorance), know them all, as evolved from Him, alone.

Therefore, the purpose of the Lord is to draw attention towards Him, Who is the source of all divine glories and feelings.

An Important Fact

Whatever a striver, beholds in the world, is the Lord's manifestation, and His sport. His sport, includes His pranks of boyhood at Ayodhyā where He incarnates as Rāma, there He is loved by His father, mother and other people. He is received and shown hospitality, by His father-in-law and mother-in-law, and other people of Janakapurī. Then, His sport continues in the woods, where He comes across, both devotees and demons. Afterwards, in Lankā his sport, includes battle and bloodshed. Thus, all these sport have been included in the Rāmāyaṇa. Similarly, all the feelings, actions, whether similar or dissimilar, are the sports of the Lord. So a striver should always behold him, only in various persons, things, incidents and feelings etc., because, He is at the root of all of them.

Appendix—From the point of view of knowledge, all feelings emanate from prakṛti, but from the view-point of devotion, all feelings emanate from God. If these feelings are regarded of the self, the self being the 'parā prakṛti' (higher nature) of God, is inseparable (one) with God, therefore these feelings are also of God only. In God these feelings ever persist but in the self they appear and disappear because of its attachment to the aparā (lower nature). As these feelings emanate from God, so they are all the manifestations of God.

'Prthagvidhāh'—This expression means that as a hand is one but in it there are different fingers, similarly God is one but the feelings, which emanate from Him, are different. Though the

Lord is the same yet different types of opposite feelings persist simultaneously in Him.



महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

maharṣayaḥ sapta pūrve catvāro manavastathā
madbhāvā mānasā jātā yeṣāṁ loka imāḥ prajāḥ

The seven great seers, the more ancient four Sanaka etc., and fourteen Manus, who are all devoted to Me, are born of My will and all the creatures forming the world, have come forth from them. 6

Comment:—

[In the previous verses, the Lord mentioned His twenty glories, in the form of feelings. Now in this verse, He mentions His twenty-five divine glories, in the form of persons, who are administrators, of the entire creation.]

'Maharṣayaḥ sapta'—The seven great seers, are those who possess seven qualities—they are long lived, they have revealed sacred formulas, they are glorious, they possess divine vision, they are learned, they have realized righteousness, and they are inventors of 'Gotras' (sub-castes). These seven seers are—Marīci, Aṅgirā, Atri, Pulastya, Pulaha, Kratu and Vasiṣṭha. They know Vedas, and are reputed as annotators of the Vedas. They are administrators, of creation and are appointed to help Brahmā, the creator, in his work.

'Pūrve catvāraḥ'—Sanaka, Sanandana, Sanātana and Sanatkumāra, were the first to be born, of the mind of Brahmā, after he did penance. They are manifestations of the Lord. They always remain, children of five years. They wander in the three worlds, to promulgate devotion, knowledge (wisdom) and dispassion. They always utter the words 'Hari Śaraṇam' (Refuge