

ninth chapters.” It proves that the Lord in the seventh, ninth and tenth—these three chapters has outpoured his heart for the welfare of all beings.



Link:—Why does the Lord Himself declare His supreme word? The clarification is.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

na me viduḥ suragaṇāḥ prabhavaṁ na maharṣayaḥ
ahamādirhi devānāṁ maharṣīṇāṁ ca sarvaśaḥ

Neither gods (devatā) nor the great sages (ṛṣis) know the secret of My origin; for I am the prime cause, in all respects of gods, as well as, the great sages. 2

Comment:—

'Na me viduḥ suragaṇāḥ prabhavaṁ na maharṣayaḥ'—Though, bodies, intellects, worlds and materials of the gods, are divine, yet they do not know, the Lord's origin, of His incarnations and His divine glories etc. They are unable to know Him, in His entire form; and His vision is difficult, for them. They are, always eager to behold His form (Gītā 11/52).

Even seers or liberated souls, possessing uncommonly divine powers, who have risen above the world, don't know, the secret of His origin, completely.

Here the Lord has mentioned gods and great seers, having divine experience, because the gods, hold the highest rank next to the Lord, and great seers possess, the highest knowledge. They do not know Him, because whatever power, intellect, resources, they have at their disposal, have been given by the Lord and so, these are limited. So, how can the limitless Lord, be known by limited power and resources etc.? As the birth and marriage of a mother, remains beyond the access of a son, the gods and

the seers, who emanate from the Lord, don't know Him, who is their cause. The effect can merge in the cause, but cannot know it. Similarly, seers cannot know Him, their cause. They can merge in Him. The whole universe including the gods and the seers, emanates from Him, and merges into Him.

Gods and sages cannot know the beginning, the end and the interim (the present), of the Lord and how He is and in how many forms, He has manifested Himself. They cannot know His dimensions and limits. The reason is, that He was the same, when they were born and He will remain the same when they merge or die. So, how can they, whose bodies are born and die, know the beginningless, endless and limitless God, with their limited intellect, ability and power etc. How can the limitless be confined to a limited intellect?

In the fourteenth verse of this chapter, also the Lord declares, that neither the gods nor the demons know His manifestation, because the gods are ever engaged in enjoying heavenly pleasures, while demons in knavery and beguilement. Thus, gods have no time to know, Him and demons cannot know Him, by their knavery and beguilement.

Appendix—Whatever the Lord declared in the third verse of the seventh chapter by the expression 'manuṣyāṇāṃ sahasreṣu', He declares the same here by the expression 'na me viduḥ'. Why do they not know God? The reason is that He is the prime cause, in all respects of gods, as well as of the great sages. In the twenty-sixth verse of the seventh chapter also the Lord declared, "I know the created beings of the past, the present and the future but no one knows Me." Therefore Arjuna also in the fourteenth and fifteenth verses says, "Neither the gods nor the demons know You but You alone know Yourself by Yourself."

In this verse the Lord has disclosed His sovereign secret. The Lord is not known by knowledge, intellect, ability and power etc., but He is known by the faith and belief of the inquisitive

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