

Sah, that; *purātanah*, ancient; *Yogh*, Yog; *eva*, itself; *ayam*, which is this; *proktah*, has been taught; *te*, to you; *mayā*, by Me; *adya*, today; *iti*, considering that; *asi*, you are; *me*, My; *bhaktah*, devotee; *ca sakhā*, and friend. *Hi*, for; *etat*, this Yog, that is Knowledge; is a *uttamam*, profound; *rahasyam*, secret.

Lest someone should understand that the Bhagavān has said something contradictory, therefore, in order to prevent that (doubt), as though raising a question,

Arjuna said:

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥४॥

4. Your birth was later, (whereas) the birth of Vivasvān was earlier. How am I to understand this that You instructed (him) in the beginning?

Bhavatah, Your; *janma*, birth; was *aparam*, later, in the abode of Vasudeva; (whereas) the birth *vivasvatah*, of Visvasvān, the Sun; was *param*, earlier, in the beginning of creation. Therefore, *katham*, how; *vijānīyām*, am I to understand; *etat*, this, as not inconsistent; *iti*, that; *tvam*, You, Yourself; who *proktavān*, instructed this Yog; *ādau*, in the beginning, are the same person who are now teaching me?

By way of demolishing the doubt of fools with regard to Vāsudeva, that He has no God-hood and omniscience—to which very purpose was Arjuna's question—

Shri Hari said:

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥५॥

5. O Arjuna, many lives of Mine have passed, and so have yours. I know them all, (but) you know not, O scorcher of enemies!