

4. It has been sung of in various ways by the *rsis*, separately by the different kinds (93) of Vedic texts, and also by the rational and convincing sentences themselves which are indicative of and lead of Brahman.

Gītā, It has been sung of, spoken of; *bahudhā*, in various ways; *rsibhih*, by the *rsis*, by Vasiṣṭha and others; sung *prthāk*, separately; *vividhaih*, by the different kinds of; *chandobhih*, Vedic texts—*chandas* mean the *rg-veda* etc; by them; *ca*, and; besides, *hetumadbhih*, by the rational; and *vinīścitaiḥ*, by the convincing, that is by those which are productive of certain knowledge—not by those which are in an ambiguous form; *brahma-sūtra-padaiḥ eva*, sentences themselves which are indicative of and lead to Brahman. *Brahma-sūtras* are the sentences indicative of Brahman. They are called *padāni* since Brahman is reached, known, through them. *By them indeed has been sung the true nature of the field and the Knower of the field* (—this is understood). The Self is verily known through such sentences as, ‘The Self alone is to be meditated upon’ (Br. 1.4.7), which are indicative of and lead to Brahman.

To Arjuna who had become interested as a result of the eulogy, the Bhagavān says:

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥५॥

5. The great elements, egoism, intellect and the Unmanifest itself; the ten organs and the one, and the five objects of the senses;

Mahābhūtāni, the great elements: Those elements which are great owing to their pervasion of all modifications, and which are subtle. As for the gross elements, they will be spoken of by the word *indriya-gocarāḥ*, objects of the senses.

Ahankārah, egoism, which is the source of the great elements and consists of the idea of ‘I’. *Buddhiḥ*, intellect, the source of egoism and consisting of the faculty of judgement; *ca*, and; its cause, the *avyaktam eva*, Unmanifest itself, the Undifferentiated, the power