

burning away the seed of the evil of transmigration!’—in this way the Bhagavān expresses regret. And what is the source of that ignorance in the world? That is being stated:

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।  
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥१३॥

13. All this world, deluded as it is by these three things made of the *gunas* (qualities), does not know Me who am transcendental to these and undecaying.

*Sarvam*, all; *idam*, this; *jagat*, world, the aggregate of creatures; *mohitam*, deluded as it is—made to have indiscrimination; *ebhih*, by these; aforesaid *tribhih*, three; *bhavaiih*, things, in the forms of attachment, repulsion, delusion, etc; and *gunamayaiih*, made of the *gunas*, of the transformations of the *gunas*; *na abhijānāti*, does not know; *mām*, Me; who am *param*, transcendental to, distinct, different; *ebhyah*, from these *gunas* as referred to above; and am *avyayam*, undecaying, that is free from all (the six kinds of) changes in things, viz. birth etc. (100)

How, again, do they cross over this divine Māyā of Visnu, constituted by the three *gunas*? That is being stated:

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।  
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥१४॥

14. Since this divine Māyā of Mine which is constituted by the *gunas* is difficult to cross over, (therefore) those who take refuge in Me alone cross over this Māyā.

*Hi*, since; *esā*, this, aforesaid; *daivī*, divine; *Māyā mama*, of Mine, of Bhagavān, of Visnu, which (Māyā) is My own; and which is *guna-mayī*, constituted by the *gunas*; is *duratyayā*, difficult to cross over; therefore, this being so, *ye*, those who; wholeheartedly *prapadyante*, take refuge; *mām eva*, in Me alone, in Me who am the Master of Māyā and who am their own Self, by giving up all forms of rites and duties; *te*, they; *taranti*, cross over; *etām*, this; *māyām*, Māyā, which