

Whom different kinds of beings are born (Gītā 14/4); and in spite of giving birth to the entire creation, there is no modification or diminution in Him, He remains immutable because He is the imperishable seed (Gītā 9/18) and He is the eternal seed (Gītā 7/10).



Link:—Now in the next verse, Lord Kṛṣṇa concludes the topic by revealing, that there is no end, of His divine glories.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥

nānto'sti mama divyānām vibhūtīnām parantapa
eṣa tūddeśataḥ prokto vibhūtervistaro mayā

O harasser of foes, there is no end of My divine glories; this is only a brief description by Me, of the manifestation of My glories. 40

Comment:—

'Mama divyānām* vibhūtīnām'—The term 'Divya', stands for singularity or uncommonness. If a striver, thinks of the Lord only, in whatever circumstances he is or wherever he is, that singularity or divinity, is revealed to him, because there is none else, as singular and divine, as the Lord. The gods who are called divine, are also always eager to behold, the Lord (Gītā 11/52). It proves that the Lord is the most divine. So His glories, are also divine. But the divinity of these glories, is revealed to a striver, only when he has the sole goal, to realize God and he, being free from attachment and aversion, thinks entirely of Him, in order to know the reality of Divinity.

* Arjuna first asked Lord Kṛṣṇa to tell him His divine glories (11/16). So Lord Kṛṣṇa while starting the description said that He would tell him His divine glories (10/19) and while concluding the topic he again tells Arjuna that there is no end of His divine glories (10/40). Thus the term 'divine' has been used in the question as well as in the beginning and conclusion of the answer.

'Nānto'sti'—There, is no end of the Lord's, divine glories. As the Lord himself, is endless, so are His glories, virtues, sport and discourses etc. Therefore, the Lord, while beginning His divine glories and concluding them, has said, that there is no end of His divine glories. In the Śrīmadbhāgavata also, about His glories, He says that He can count the number of atoms with the passage of time, but He, Who has created millions of universes, cannot count, His divine glories.

The Lord is endless, limitless and bottomless i.e., He is beyond the limit of time, and space.

'Eṣa tūddeśataḥ prokto vibhūtervistaro mayā'—The Lord, describes His divine glories, in detail from the view-point of Arjuna. But, from His view-point, this description is very brief, because His glories are endless.

[In this chapter some of the glories of the Lord, have been described. There may be other glories, which have not been described here, but they can be related to strivers. Therefore, whatsoever attracts the mind of a striver, should be regarded as the Lord's divine glory, whether it has been described here or not, and he should think only, of Him.]

Appendix—In the Gītā the Lord has mentioned His seventeen divine glories in the form of cause (7/8—12), thirty-seven divine glories in the form of effect and cause (9/16—19), twenty-five divine glories in the form of persons (10/6), eighty one glories in the form of principal and in the form of the ruler (10/20—38), one divine glory in the form of essence (10/39) and thirteen divine glories in the form of His influence (15/12—15). All this means that there is nothing else besides God. In all forms, God has manifested Himself. All this is the entire form of God. The unreal is kaleidoscopic while the real is immutable. These—the real (parā) and the unreal (aparā)—both are the Lord's divine glories—'Sadasaccāhamarjuna' (Gītā 9/19). It means that only God has manifested Himself in the form of divine glories. Therefore

whatever attracts us, that is only the Lord's attraction. But we want to enjoy pleasures, so that attraction instead of changing into love (devotion) for God, is changed into desire and attachment which bind us to the world.

In the Gītā the Lord has called Brahma also 'mām' (His own self) (8/13). He has also said 'mām' to gods (9/23), He has also said 'mām' to Indra (9/20) and He has also said 'mām' to Uttamagati (supreme goal) (7/18), He has also said 'mām' to 'kṣetrajña' (the self) (13/2), He has also called the indwelling God as 'mām' (16/18) and He has also said the seed of all beings as 'mām' (7/10) and so on. It means that God, Who is endowed with attributes and is also attributeless; Who is endowed with form and is also formless; as well as men, gods, beasts, birds, gods, evil spirits and devils etc.,—all combined together is the entire form of the Lord viz., all are the divine glories of God, all is His majesty.* All these divine glories are imperishable.

Here a doubt arises, when the entire universe is the manifestation of God, then what is the purpose of the description-repetition of His divine glories? The explanation is that the question of Arjuna was, "In what various aspects should I think of You?" (10/17). In fact all is the entire form of God but the thing in which a man sees some speciality, it is easy to behold God and to think of Him in that thing, because mind is naturally attracted towards the thing whose speciality is marked in the mind. Therefore the Lord has described His divine glories. While describing His prominent divine glories the Lord declared, "I am the beginning, the middle and the end of all beings and of the

* sarve ca devā manavassamastāssaptarṣayo ye manusūnavaśca
indraśca yo'yaṁ tridaśeśabhūto viṣṇoraśeṣāstu vibhūtayastāḥ

(Viṣṇu Purāṇa 3/1/46)

'All gods, Manu, seven great sages, Manu's son and gods' king, Indra etc., as well as whatever is there besides them—all of them are Lord Viṣṇu's divine glories.'

entire creation” (10/20, 32), “I am the seed of all beings. There is no creature, animate or inanimate, that exists without Me” (10/39), and “I stand holding the entire universe in a fragment of My body” (10/42), then what remains besides God? Nothing remains. It means that all is God—‘Vāsudevaḥ sarvam’ (Gītā 7/19).

In the Gītā the description of the divine glories of God is not of secondary importance but it is an important means for God-realization which leads to ‘Vāsudevaḥ sarvam.’ The reason is that if any speciality appears in the world and we regard it as the Lord’s speciality, naturally we shall be attracted towards God rather than towards that thing or person. Attraction or attachment to matter leads to bondage—‘kāraṇaṁ guṇasaṅgo’sya sadasadyonijanmasu’ (Gītā 13/21). Therefore the purpose of the description of the divine glories is that a striver may get rid of the notion of the existence of the world, the value of the world and the lovability of the world and may realize ‘Vāsudevaḥ sarvam’ which is the main aim of the gospel of the Gītā.

Existence of the world, its value and attachment to it, lead a men to bondage. If a man instead of being attracted towards the world, and instead of having the notion to enjoy pleasures out of it, regards it as the manifestation of God, then the assumption of the existence of the world, its value and attachment to it, will be renounced and he will accept the existence of God, he will value Him and will be attached to Him viz., will love Him.*



Link:—In the eighteenth verse, Arjuna requested Lord Kṛṣṇa, to describe His glories and power of Yoga. Having described

*nareṣvabhīkṣṇaṁ madbhāvaṁ puṁso bhāwayato’cirāt
spardhāsūyātiraskārāḥ sāhaṅkāra viyanti hi

(Śrīmadbhā. 11/29/15)

‘When a devotee regards all men and women as My manifestation viz., beholds Me in them, then soon he gets rid of evils such as envy, fault-finding, contempt etc., with egoistic notion totally.’