

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 man 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*

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\*nareṣvabhikṣaṇaṁ madbhāvaṁ puṁso bhāvayato’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.’

*His divine glories, now, He describes His power of Yoga, in the next verse.*

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।  
तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ ४१ ॥

yadyadvibhūtimatsattvaṁ śrīmadūrjitameva vā  
tattadevāvagaccha tvaṁ mama tejoṁśasambhavam

Every such thing that is glorious, brilliant or powerful, know that, to be a manifestation, of a spark of My splendour. 41

*Comment:—*

'Yadyadvibhūtimatsattvaṁ śrīmadūrjitameva vā'—Whatever glory, brilliance, power, beauty or any other singularity, appears in animate or inanimate things, and persons etc., should be known as a manifestation, of a spark of the Lord's splendour—'tattadevāvagaccha tvaṁ mama tejoṁśasambhavam'. Without Him, there is no singularity, anywhere.

Therefore, whatever speciality a person observes, he should regard it, as the Lord's and so think of Him, only. If he thinks, that the speciality is of a person or a thing etc., he has a fall. If a chaste wife observes, something special in any other person, except her husband, her chastity gets polluted. Similarly if a devotee, perceives any singularity anywhere else except in God, his exclusive devotion, is affected.

Whatever beauty, glory or attraction, power or any other quality, appears in an object or a being, it is only the Lord's. How? If it had been, of a person or a thing, it might have remained there forever. But that is not so. Then, whose is it? It is of the Lord, Who is the illuminator, the origin and the base of all of these. One, who regards it as of a person or thing, gets entangled in the world, and gains nothing. But if he, after a serious thought comes to know the fact, that objects and persons that are perishable, cannot possess those qualities, they are only the Lord's, he attains bliss.

As electric current, works our radio but an ignorant person may regard the sound coming only from the radio, without attaching any importance to the electric current, while a person having knowledge of it knows, that the radio works by electric power. Similarly, an ignorant person, may regard the speciality of a person and an object as theirs, but a wise man treats it as, the Lord's.

In the eighth verse of this chapter, the Lord declared that, He is the source of all the creation and from him all things evolve. It means, that whatever glory, brilliance, power or any other speciality, is seen, is of the Lord. Once, a saint heard a prostitute singing a song with a melodious voice. He cried, "Oh! What a melody bestowed upon her, by the Lord!" Thus the saint instead of paying attention to the prostitute, paid attention to the glory, of the Lord. Therefore, wherever any beauty, excellence, quality or speciality appears, should be regarded as that of the Lord. But it does not mean, that we should not feel thankful, to those who have done good to us, with their qualities. We should be grateful to them, and we should render service, to them. But we should not get entangled in the world, by regarding these as belonging to them.

#### An Important Fact

While describing His divine glories, from the twentieth verse to the thirty-ninth verse, the Lord has used the term 'Asmi' (I), several times, to lay emphasis on the fact, that He is the origin of all divine glories. He has used the term 'Viddhi' (Know), two times, once in the twenty-fourth verse, and the second time in the twenty-seventh verse and 'Avagaccha' (Know), in the forty-first verse.

The term 'Viddhi' (Know), has been used to make us cautious. A man becomes cautious, by knowledge and by a ruling power. A preceptor, imparts knowledge, while a king rules with his authority. In the twenty-fourth verse, the Lord mentions the name of preceptor, Br̥haspati. It means, that people should know the reality, about His divine glories, through a preceptor. That knowledge

will lead them to, unwavering devotion (Gītā 10/7). In the twenty-seventh verse, the Lord by mentioning the king as His divine glory, means to convey that we through the ruling power of a king, should follow the right path viz., make our life virtuous. To bring home something, a preceptor applies his love, while a king applies his power. A preceptor wants his disciple to attain salvation, while a king wants his subjects, to obey the rules of the country.

The terms 'Uccaiḥśravā' and 'Airāvata', in the twenty-seventh verse, denote prosperity of the king. So the term 'Viddhi' (Know), in this verse, specially seems to be used, for the king.

The term 'Avagaccha' (Know), used in this verse, means to know the reality that whatever distinction is observed in the universe, is only the Lord's.

Thus, by giving the term 'Viddhi', two times and 'Avagaccha' once, the Lord means that, so long as, a person does not carry out the orders of the preceptor, and the king and try to understand reality, the knowledge imparted by the preceptor and the authority of the king, will be of no avail, for him. If, he himself carries out their orders, and knows the reality, then and then only, it can be useful for him.

**Appendix**—Besides the divine glories already mentioned, if a striver is attracted towards any person or thing, there he should behold God viz., he should firmly hold that that speciality is not of a person or a thing but that is only God's. When he firmly believes that there is only God, the world will disappear in the same way as when we hold that in ornaments made of gold, there is nothing else besides gold, then existence of the ornaments is lost; when we think that in the toys made of sugar, there is nothing else besides sugar, then toys vanish. The reason is that in fact the world has no existence. Only the man (self) because of his attachment and aversion, has sustained the world 'yayedam dhāryate jagat' (Gītā 7/5). The gist of all this is that a striver has

to attain the goal—‘Vāsudevaḥ sarvam’ (all is God). Therefore the Lord according to ‘Arundhatīnyāya’ has described His divine glories so that strivers may realize ‘Vāsudevaḥ sarvam’ because when a striver beholds God in divine glories, then God will be seen everywhere viz., there will be no attraction for things, but there will be attraction for God only because God has manifested Himself as things.

Whatever speciality or remarkability is possessed by man, that is bestowed upon him only by God. If God had not possessed that speciality or remarkability, how would He have bestowed it upon the man? How can there be any speciality in the fragment (amśa) which is not in the whole (amśī)? A man commits an error that he, by regarding the speciality as his own, gets proud of it and does not pay attention to God, the origin (source) of the speciality.

All things, persons etc., of the creation are perishing every moment. The speciality in the form of beauty and power etc., which is perceived also vanishes. Therefore everything of the universe is preaching us the practical sermon, “Don’t look at me, I’ll not stay forever but look at my maker Who has manifested Himself in different forms and Who will stay forever. Whatever beauty or power or remarkability is being perceived in me, that is not mine but that is only His.” Having realized this fact, we shall have no attraction for things and persons etc., but we shall behold God in them. Thus there will not be ‘Bhoga’ viz., enjoyment of pleasures but naturally there will be ‘Yoga’ (viz., natural eternal union with God).

God is the remarkable storehouse of all powers, arts and sciences etc. Powers can’t stay in the inert Prakṛti (matter) but can stay in divine Godhood only. How can the knowledge, by which all actions are being performed, stay in matter? If it is assumed that there are all powers in Prakṛti, even then it will have to be accepted that Prakṛti has no ability to reveal those powers and to use those powers (for the creation of the universe

etc.). As a computer in spite of being inert, works wonders but it is made and conducted by the sentient viz., man. It can't work without being constructed, guided and conducted (directed) by man. A computer has no independent existence but it is man-made, while God exists by itself.

Had God not possessed special traits, how would have they been inherited by beings? A particular trait of the seed is found in that tree which grows from that seed. How will any special trait, which is not in the seed, be possessed by the tree? The poetic talent of a poet comes from God, the power of oration of an orator comes from God, the power of charity in a donor comes from God. He is the origin of all these powers. Salvation, knowledge and love etc.—all have been bestowed upon us by God. This is not the evolute of nature. If 'I am an embodiment of salvation'—this is true, then how was I bound, when was I bound and why was I bound? If 'I am knowledge personified'—this is true, from where was ignorance emanated, how was it emanated, when was it emanated and why was it emanated? How can the darkest night of 'amāvasya' stay in the sun? In fact knowledge is the possession of God, but a man has assumed it as his own, thus ignorance has evolved.\* 'I am knowledge personified, knowledge is mine'—This 'I' and 'mine' (egoism and the sense of possession) (aharītā-mamatā) is ignorance†. When we are not inclined towards the Lord Who has bestowed upon us salvation, knowledge and love, then it appears that salvation is

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\* Knowledge or the power of knowing is not there in prakṛti. Prakṛti never remains uniform but it is kaleidoscopic. If there is knowledge in Prakṛti, that knowledge also instead of being uniform, will be kaleidoscopic. The knowledge which is born, will not stay forever but will be transient. If anybody holds that there is knowledge only in prakṛti, we call that prakṛti God, there is difference only in words. It means that there is no knowledge in prakṛti, if there is, then that (prakṛti) is God.

† mairi aru mora tora tairi māyā,

jehiri basa kinhe jiva nikāyā. (Mānasa, Araṇya 15/1)

mine, knowledge is mine, love is mine. This is the singularity of the Lord that He has endowed us with the things in such a way that we think that they are ours. This singularity of God is an example for strivers which they should follow. A man commits a blunder that he assumes the thing, which has been bestowed upon him by God, as his own; but he does not cast a glance on the most gracious giver. He sees the thing received but he does not see the giver. He perceives the action but he does not perceive the cause by whose power the action could be done. In fact the thing is not one's own, but the giver is one's own.

A man becomes a Karmayogī with the power conferred on him by God, he becomes a Jñānayogī with the knowledge bestowed upon him by God and He becomes a Bhaktiyogī by possessing the devotion (love) showered on him by God. Whatever singularity or speciality is observed in a man, that is all the gift from God. Having given all the things to him, He does not reveal the fact—this is His nature.



*Link:—Having answered Arjuna's question, in the next verse, the Lord Himself reveals an important fact.*

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

athavā bahunaitena kiṁ jñātena tavārjuna  
viṣṭabhyāhamidaṁ kṛtsnamekāśheṇa sthito jagat

Or what need is there, for you O Arjuna, of detailed knowledge? I stand supporting the entire universe, with a single fragment, of Myself. 42

*Comment:—*

'Athavā'—This term suggests something different, from what has been stated already. By this term, the Lord means to say, that He has already answered the question. Now, He wants to tell him something remarkable, of His own accord.