

that he is noble because he has got a desire to know Him.



Link:—The Lord, from the twentieth verse to the thirty-ninth verse, describes His eighty-two divine glories.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

**ahamātmā guḍākeśa sarvabhūtāśayasthitah
ahamādiśca madhyam ca bhūtānāmanta eva ca**

I am the self, O conqueror of sleep, seated in the hearts of all beings. I am the beginning, the middle and also, the end of all creation. 20

Comment:—

[The Lord can be thought of, in two ways (1) As of one's favourite Deity only. In case the mind deviates, it should again be fixed on God. (2) Whatever thought, comes to the mind, should be considered as His manifestation. With this second view-point the Lord, is describing His divine glories.]

'Ahamādiśca madhyam ca bhūtānāmanta eva ca'* —Here, by saying that He is the beginning, the middle and the end of all beings, the Lord has given the gist of His divine glories. As in ornaments made of gold, there is nothing but gold, though in between they may have different names and shapes, as ornaments, in the same way, all beings are born of Him, they live in Him, in different forms and they merge in Him.

* Here the term 'Ādi' (Beginning) and 'Anta' (End) are used in masculine gender while the term 'Madhyam' (Middle) is used in common gender. It means that at the beginning He remains 'I am the prime cause of the gods and great seers, (Gītā 10/2) and at the end also He remains (Śrīmadbhāgavata 10/3/25). But in the middle at the time of creation persons, creatures and objects etc., of masculine, feminine and common gender live in the universe. Thus the common gender includes all the three genders. Therefore the Lord here as well as in the thirty-second verse has used the term 'Madhya' in common gender.

It means, that there is nothing else, at the beginning, in the middle and at the end, besides the Lord. The Lord pointed out this fact, first in the twentieth verse then in the middle in the thirty-second verse and at last in the thirty-ninth verse, by declaring Himself as the seed of all beings. It means, that all is God (Gītā 7/19). He has also declared that He becomes manifold in different forms (Chāndogya. 6/2/3) and He remains at the end, also (Śrīmadbhā. 10/3/25). It means that He is in the middle also. In this verse, in the thirty-second and thirty-ninth verses, the Lord has mentioned His main glories, referring to Himself. In other verses, His glories have been mentioned as the head of a class, the controller of the group, or due to some special characteristic of that glory. So, a striver should always think, that all the divine glories are nothing, besides manifestations of the Lord. He should behold only God, in all of these, because Arjuna put the question, "In what aspects are You to be thought of, by me" (Gītā 10/17).

'Ahamātmā guḍākeśa sarvabhūtāśayasthitah'—How should a striver make use, of these divine glories? A striver, should think, that the Lord has manifested Himself in all beings. He is the beginning, the middle and the end of the whole universe. He is the seed of all of them. It means, that in the whole universe there is nothing, besides Him.

Appendix—God is the beginning, the middle and the end of all beings—it means that there is nothing else besides God viz., all is God.

Lord Kṛṣṇa is entire and the soul (self) is His divine glory. The soul is the Lord's 'parā prakṛti' and 'antahkaraṇa' (internal instrument viz., mind) is the Lord's 'aparā prakṛti' (Gītā 7/4-5). Parā and Aparā—both are inseparable with God.



आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥*

* In these divine glories the sixth inflexion has been used. This inflexion is