

in this verse upto the expression 'matta eva' used in the twelfth verse, the Lord has mentioned this fact that there is nothing else besides Him. Here the term 'mattaḥ' denotes entire God (God in full) Who is the owner of both prakṛtis—Parā and Aparā.

The cause changes into effect; as cotton is changed into thread and the seed grows into a plant. Therefore God being the Supreme cause of all, only He manifests Himself in all forms—'Vāsudevah sarvam'. Therefore it is a misperception to see any other entity besides God.

'Mattaḥ parataram nānyatkiñcidasti'—He who is better (superior) of the two is called 'paratara'. God is unique (unparalleled), besides Him there is nothing else, then how can He be 'paratara' (superior to anyone)? The term 'paratara' does not apply to Him. Here the term 'paratara' has been used in order to mention the uniqueness of God. It means that there is nothing else besides God and therefore there is no question of anyone being superior to Him. In the Upaniṣad it is mentioned—

puruṣāṇna param kiñcitsā kāṣṭhā sā parā gatiḥ

(Kaṭha. 1/3/11)

"There is nothing else besides that Puruṣa. He is the Highest limit and the Supreme destination of all." Arjuna while addressing Lord Kṛṣṇa also says—

'Na tvatsamo'styabhyadhikaḥ kuto'nyolokatrāye'pyapratima-prabhāva'—"In all the three worlds, there is none equal to You; who could then possibly excel You (Gītā 11/43)?"



Link:—Now Lord Kṛṣṇa, in the verses eighth to twelfth, declares that He Himself becomes all the manifestations.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

**raso'hamapsu kaunteya prabhāsmi śaśisūryayoḥ
praṇavaḥ sarvavedeṣu śabdaḥ khe pauruṣaṁ nṛṣu**

O son of Kuntī! I am the taste in water, radiance in the moon and the sun; I am the sacred syllable Om, in the Vedas, sound in ether, and manliness, in men. 8

Comment:—

[Generally people attach a lot of importance to money. So, greedy people have a natural inclination to earn money and accumulate it. Similarly, by accepting the fact that the Lord is the source of the entire creation (7/6), there is no existence of the creation besides the Lord. By accepting this fact, a striver has his natural inclination, towards Him without making any effort. The same fact, has been pointed out by the Lord, in the eighth verse of the tenth chapter, when He declares, "I am the source of the creation, all things evolve from Me. Knowing this, the wise adore Me, with all their heart." In the forty-sixth verse of the eighteenth chapter, He declares, "He from whom the evolution of all beings is, by whom all this is pervaded, worshipping Him through the performance of his own duty, man attains perfection." Here the same principle is explained further.]

'Raso'hamapsu kaunteya'—'O son of Kuntī! I am sapidity in water'. Water emanates, from a subtle form of sapidity, (rasa tanmātrā)* it remains in it and it merges in it. If the taste is removed from water, water cannot remain water.

'Prabhāsmi śaśisūryayoḥ'—"I am radiance† (light), in the

* The causes of the five gross elements—earth, water, fire, air and ether are respectively smell, taste, form, touch and sound which are called five Tanmātrā (seeds). These five seeds can't be known by senses and mind but they are only assumed by hearing the scriptures. The evolutes of these five seeds are also smell, taste, form, touch and sound which can be known by senses and mind.

† In subtle element fire there are two powers—radiance (brilliance) and combustion (burning). Radiance is called 'Prabhā' and combustion is known as 'Teja'. The power of radiance can function without the power of combustion as in gems and the moon, but the power of combustion can't function without radiance. Here in this verse there is predominance of radiance while in the ninth verse of

moon and the sun." Without radiance the moon and the sun, will lose their essence.

'Pṛaṇavaḥ sarvavedeṣu'—"I am the syllable Om, in all the Vedas." First of all, there was revelation of the syllable Om. It was from this sacred syllable Om, that Gāyatrī was revealed and it was from Gāyatrī, that the Vedas were revealed. Therefore, the gist of the Vedas, is the sacred syllable Om.

'Śabdaḥ khe'—Ether, emanates from the subtle element, sound, it remains in it and merges in it. Therefore, sound manifests itself as ether. Without sound, ether is meaningless.

'Pauruṣaṁ nṛṣu'—"I am manliness in men." It is not enough for a man to possess the human body, in order to gain worldly riches, knowledge, name and fame etc., but all these are perishable. The real man, is he who has attained God-realization, the ultimate aim of human life. God existed in the past, exists now and will also exist, in future, because He is eternal. Therefore, a man's 'Puruṣārtha' exertion consists in making efforts with promptness and zeal, to realize God. Without attaining Him, human life is, in vain.

Appendix—In the sixth and seventh verses the Lord has mentioned that He is the cause of the entire creation. Therefore now the Lord describes His divine glories in the form of 'cause' from the eighth verse to the twelfth verse. Though the effect has special characteristic which is not found in the cause, yet the cause has its independent existence viz., without cause the effect has no independent existence. As earth (clay) is the cause and jar is its effect. Water can be filled in a jar but this characteristic is not found in the earth. But without earth (clay) a jar has no independent existence. It means that the cause is changed

this chapter there is predominance of the power of combustion. So there the term 'Teja' has been used.

The sun and fire possess both of these powers while in the moon there is only radiance, and instead of combustion there is mildness.

into effect. In making a jar, the doer, the material (cause) and the effect—the three are not one viz., the cause (clay) and the effect (jar) are of one class but the doer (potter) has his different (independent) existence. But in creating the universe the doer, the material and the effect—these three are only God. Therefore sapidity is also God and water is also God. Radiance is also God and the moon and the sun are also God. ‘Om’ is also God and the Veda is also God. Sound is also God and ether is also God. Manliness is also God and man is also God.

[The earth is changed into the form of a jar but God does not change into the form of the world. The reason is that the thing which is changed is mutable while God is immutable. As in the dark a string (rope) appears in the form of a snake or the snake appears in the form of a coil, similarly God appears in the form of the world. It means that in God there is no distinction of effect and cause because there is nothing besides Him. There is a distinction between the cause and the effect from the man’s point of view. Therefore in order to explain it to men, by assuming the existence of some other thing or the other, God is described, discussed, considered and reflected upon and there are questions and answers etc., on Him—‘nodyaṁ vā parihāro vā kriyatāṁ dvaitabhāṣyā.’]



पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

puṇyo gandhaḥ pṛthivyāṁ ca tejaścāsmi vibhāvasau
jīvanam sarvabhūteṣu tapaścāsmi tapasviṣu

I am pure fragrance of the earth, the lustre in fire; I am the life-force in all beings, and austerity in ascetics. 9

Comment:—

‘Puṇyo gandhaḥ pṛthivyām’—The earth is born of subtle