

I am the authority of those who punish as rulers; I am righteousness, in those who seek victory. Of secrets, I am silence and I am wisdom, of the wise. 38

Comment:—

'Daṇḍo damayatāmasmi'—Just punishment is necessary, for a convict to deter him, from sinful behaviour and to enable him to follow the right conduct. So the Lord has declared it to be, His divine glory.

'Nītirasmi jigīṣatām'—It is righteousness by which, one gains victory, and again it is righteousness, which makes a victory everlasting. So, the Lord declares it to be, His divine glory.

'Maunaṁ caivāsmi guhyānām'—Out of all the secrets, silence is most important, because every person cannot know the feelings of those, who keep silent. So the Lord speaks of it as, His divine glory.

'Jñānaṁ jñānavatāmaham'—Whatever knowledge or wisdom, the wise have, is the Lord's divine glory.

So, whatever distinction, is perceived anywhere is not personal, but divine. So a striver, should always behold the Lord, in all the divine glories.



यच्चापि सर्वभूतानां बीजं तदहमर्जुन।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम्॥ ३९ ॥*

yaccāpi sarvabhūtānāṁ bījaṁ tadahamarjuna
na tadasti vinā yatsyānmayā bhūtaṁ carācaram

* The Lord from the twentieth verse to the thirty-ninth verse has described His eighty-two divine glories—four in each of twentieth, twenty-first, twenty-second, twenty-third verses, three in the twenty-fourth verse, four in the twenty-fifth, four in the twenty-sixth, three in the twenty-seventh, four in each of the twenty-eighth, twenty-ninth, thirtieth and thirty-first verses, five in the thirty-second, four in the thirty-third, nine in the thirty-fourth, four in the thirty-fifth, five in the thirty-sixth, four in the thirty-seventh, and thirty-eighth each and one in the thirty-ninth verse.

O Arjuna, I am the seed of all beings. There is no creature, animate or inanimate, that can exist without Me. 39

Comment:—

'Yaccāpi sarvabhūtānām bījaṁ tadahamarjuna'—Here the Lord gives a gist of all His divine glories, by declaring that He is the seed or the cause of the entire, animate or inanimate creation. By the term 'seed', He means that He is efficient cause, as well as the material cause, of the entire creation. In other words, it can be said that He Himself is the creator, as well as, the creation.

In the tenth verse of the seventh chapter, the Lord declares Himself as 'the eternal seed', in the eighteenth verse of the ninth chapter, 'the imperishable seed' and in this verse only 'seed'. It means, that He in spite of remaining the same, manifests Himself as the entire universe; and in spite of His manifestation, in the form of the world, He remains, the same.

'Na tadasti vinā yatsyānmayā bhūtaṁ carācaram'—In the universe, whatever creature, animate or inanimate, moving or unmoving, are seen these cannot exist, without, the Lord. All of them, originate from Him i.e., He is manifest, in all of them. By knowing this fact, a striver should think of God alone in whatever, he sees and whatever comes to his mind, and intellect.

Here, the Lord declares, that there is no creature, animate or inanimate, that can exist without Him, while in the fortieth verse of the eighteenth chapter, He declares that there is no existence, which is free from the three modes (sātvika, rājasika and tāmasika), born of matter (nature). The reason is, that here the context is of the Discipline of Devotion. Arjuna, put the question, "By what various aspects, are You to be thought of, by me?" The Lord answers, "I exist in all the forms, which come to your mind." But (in 18/40) in the context of the Discipline of Knowledge, in which, a striver should discriminate between Matter (Prakṛti) and soul. A striver, should renounce his core

affinity with matter. The entire universe, consists of three modes, born of matter (nature). So the Lord, declares that there is no existence, which is free from the three modes, born of matter (Nature).

An Important Fact

In this chapter, the Lord has recounted His eighty-two divine glories, from the tenth to the thirty-ninth verses. His purpose in describing these is, not to mention that they are superior, mediocre or inferior, rather He wants to draw attention of the devotees, to the fact, that whatever comes to their sight or mind, they should think of, God only. The Lord, while describing his eighty-two glories, means to say, that a striver, should think of God only, whatever thing, circumstance or person he comes across,* because, Arjuna put the question as to which aspect He was to be thought of, by him (Gītā 10/17). So the Lord, has described His divine glories, in brief here. Similarly, in the Śrīmadbhāgavata also, (in the sixteenth chapter of the eleventh canto), Lord Kṛṣṇa has described, His divine glories to Uddhava. Some of the divine glories described, in the Gītā and the Śrīmadbhāgavata, are similar while some of them are not. In the Gītā, He declares that among priests, He is Brhaspati (10/24), while in the Bhāgavata He states that among priests, He is Vasiṣṭha (11/16/22). Now the question rises, why the same speaker, Lord Kṛṣṇa makes this distinction. The answer is, that Lord Kṛṣṇa while describing His divine glories, does not mean to attach importance to a thing or a person etc., but He wants to say that a striver, should think only of the Lord, whatever thing or person he comes across, physically or mentally. Therefore, whatever distinction appears in any object or person, should be regarded only, as the Lord's.

* Lord Nārāyaṇa pervades the entire universe, which is seen or heard, externally and internally.

Appendix—All beings are born in four different ways—

(1) Jarāyuja—born with amnion from the womb as men, cows, buffaloes, sheep and goats etc. (2) aṇḍaja—born from eggs as birds, snakes, squirrels and lizards etc., (3) Udbhijja—sprouting up from the earth as trees, creepers, grass, corn etc., (4) svedaja—born of sweat as louse and tiny whitish louse etc., as well as those born from the earth in rainy season such as earthworms etc. From these four sources eighty-four lac forms of lives are born. Out of these there are two kinds—immovable and movable. Trees, creepers, grass and vegetation etc., are immovable while men, beasts and birds etc., are movable. Out of these beings some live in water, some fly in the sky and some others live on the earth. Besides them there are several other forms of lives such as gods, manes, gandharvas (celestial singers and musicians), ghosts, evil spirits, devils, demons, ‘pūtanā’ and ‘bālagraha’ etc. God is the seed viz., the root cause of all these beings. It means that there are infinite beings in infinite universes but the seed of all of them is only one. Therefore only God has manifested Himself in all these forms—‘Vāsudevaḥ sarvaṁ’.

As seed is the origin of agriculture (farming), so is God the origin of the entire universe. As from millet there is production of millet; from wheat there is production of wheat; from an animal, animals are produced; from men, men are produced; similarly from God, only God emanates viz., the Lord is revealed in the form of the world. As in ornaments made of gold there is only gold, in the tools made of iron there is only iron, in the earthen-wares made of clay there is only clay, in the cloths made of cotton there is only cotton, similarly the world emanating from God is the manifestation of only God.

From the worldly seed, only one type of crop is grown. As from the seed of wheat, only wheat is produced, other crops such as millet, green lentil (mūṅga) and ‘moṭha’ etc., are not produced. Their seeds are different. But God is such a seed from

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.