

cannot be described but He can be attained.

In fact God cannot be described in words. But He is called real in relativity with the unreal, immutable in relativity with the mutable and omnipresent in relativity with the unipresent but in fact the terms real, immutable and omnipresent are not applicable to Him. The reason is that all the terms are used in relativity and in having affinity with Prakṛti; but the Divinity is independent and transcends Prakṛti. A name is given in relation to space, time, thing, person, state and quality etc. God transcends all limits of space and time etc., then how can He be addressed by particular names? Therefore it is mentioned here that God can't be called either real (existent) or unreal (non-existent).

There is no beginning of God. How can there be the beginning of God Who is eternal viz., from time immemorial? All are within limits but He is beyond limits. He is neither real nor unreal. With beginning-beginningless, within limits and beyond limits, real and unreal—these differences are there because of affinity with Prakṛti. The Supreme Reality transcends all restrictions such as with beginning-beginningless, within limits and beyond limits and real and unreal. Thus whatever has been said about the description of God, Who is to be known, is in fact no description but it is to draw attention towards the aim. It means that God is not merely to be described but this description draws a striver's attention towards the knowable. Therefore a striver should not merely learn facts but should reflect upon them with a view to have an insight into it.



Link—In the preceding verse, Lord Kṛṣṇa described the attributeless-formless Brahma, the Absolute, Who is worth knowing, by saying that He is neither existent nor non-existent. In the next verse, He describes the reality of what is worth knowing (Jñeya) viz., God as formless and endowed with attributes.

सर्वतःपाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३ ॥

sarvataḥpāṇipādaṁ tatsarvato'kṣīsiromukham
sarvataḥśrutimalloke sarvamāvṛtya tiṣṭhati

With hands and feet all over, with eyes, hands, mouth and with ears everywhere, He stands pervading all. 13

Comment:—

'Sarvataḥpāṇipādaṁ tat'—As there are, various scripts in ink and various ornaments in gold, the Lord has His hands and feet everywhere. Therefore, He accepts all offerings from all quarters made to Him physically, or mentally. Moreover, His hands are ever ready to protect devotees, from all the dangers everywhere. He has his feet everywhere, and so he accepts the sandal-paste, flowers and prostrations etc., offered by devotees, according to their feelings. If thousands and lacs of devotees, adore the Lord's feet, separately at a time, the Lord's feet are present then and there, according to the sentiments of devotees.

'Sarvato'kṣīsiromukham'—Wherever, devotees wave lamp to God and offer homage to Him with kindled lamps, there are God's eyes to see these. He has eyes, everywhere. It means, that no activities are hidden from Him. He beholds the devotees, wherever they perform actions, such as a dance, meditation, prayer and various spiritual practices. It means, that he who beholds the Lord, present everywhere, He is never out of his sight (Gītā 6/30).

He has His head everywhere and therefore, sandal-paste and flowers etc., offered to Him, as a mark of reverence, reach His head. Having His mouth everywhere, He accepts the articles of food offered by His devotees, everywhere (Gītā 9/26).

'Sarvataḥśrutimat'—The Lord, hears the loud, slow and silent (mental) prayer, of His devotees.

The Lord, unlike men has all His limbs, everywhere. It

means, he can hear, speak or accept the articles offered, with His eyes. Similarly, He can perform all actions with anyone of his sense-organs. He has all the sense-organs, in each of the smallest limbs.

By this statement, that He has His limbs everywhere, He means that he pervades all the time, all places, persons, incidents and circumstances etc. So He is not away, from anyone, He is close at hand, for everyone. Saints, have also declared, the same.

As a man, leading a mundane life, beholds the universe everywhere, a devout devotee, beholds the Lord, pervading everywhere.

'**Loke sarvamāvṛtya tiṣṭhati**'—The Lord, stands pervading the infinite universes, because, in the forty-second verse of the tenth chapter also, He declares that He stands, holding the entire universe, with a single fragment of His.

Appendix—In God everywhere there is everything. As in a pen and ink, which script is not there? A man having knowledge of different scripts can write them with the same pen and ink. In a lump of gold, which ornament is not present? A goldsmith out of that lump prepares several ornaments such as bangles, necklaces and nose rings etc., similarly in iron which arm or weapon or instrument is not there? Which idol is not present in clay and stone? Similarly in God what is not there? The entire universe is born of God, stays in Him and at last merges into Him. When He is at the beginning, He is at the end, then Who else can be there in the mid-state? If a striver accepts this fact firmly that God pervades everywhere, God will be seen to him because only He exists, there is no other existence besides Him. The Lord declares—

**ahamevāsamevāgre nānyad yat sadasat param
paścādaham yadetacca yo'vaśiṣyeta so'smyaham**

(Śrīmadbhā. 2/9/32)

'I was present before the universe was created, there was

nothing else besides Me; and after the creation whatever the world appears, that is also I. The real, the unreal and any other entity which can be imagined beyond the real and the unreal, that is also I. If there is anything else besides the creation that is also I; and at the destruction of the creation, whatever remains, that is also I.'

It means that there is only one existence and that is not realized because we remain entangled in the pairs of opposites.



Link:—Describing the Lord, as formless and endowed with attributes, in the preceding verse, in the next three verses, there is a description of His singularity (transcendent character), all-pervasiveness and omnipotence.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४ ॥
sarvendriyaguṇābhāsaṁ sarvendriyavivarjitam
asaaktaṁ sarvabhṛccaiva nirguṇaṁ guṇabhoktṛ ca

He (God), though without all senses, is the perceiver of all sense-objects, unattached yet sustains all, unpossessive of guṇas (attributes), yet enjoys them. 14

Comment:—

'Sarvendriyaguṇābhāsaṁ sarvendriyavivarjitam'—There is pre-existence of God; then there is His power, prakṛti (matter). The evolute of matter is Mahattattva (Cosmic intelligence), an evolute of cosmic intelligence, is cosmic ego, and the evolutes of ego, are five gross elements, while the evolutes of five gross elements, are mind and ten senses. The evolutes of ten senses, are five objects of senses—all these are the evolutes of cosmic Nature. But God transcends, prakṛti and its evolutes, whether He is attributeless or endowed with attributes, whether He is formless, or with form. He transcends prakṛti, even when He