

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

**ādityānāmahaṁ viṣṇurjyotiṣāṁ raviraṁśumān
maricirmarutāmasmi nakṣatrāṇāmahaṁ śaśī**

I am Viṣṇu among the twelve sons of Aditi; and the radiant sun among the luminaries; I am the glory of the Maruts, and the moon, among stars. 21

Comment:—

'**Ādityānāmahaṁ viṣṇuḥ**'—Vāmana (Viṣṇu) is the most important son, of all the twelve sons of Aditi. As an incarnation of Vāmana, He got the property of demons, as charity, and gave it* to the sons of Aditi viz., to the gods.

'**Jyotiṣāṁ raviraṁśumān**'—Among the luminaries, such as the moon, stars and fire etc., the Lord is the the radiant sun, by whose light, all of them are illuminated.

'**Maricirmarutāmasmi**'—The Lord, is the glory of the forty-nine Maruts (wind-gods), It is because of that glory, that Indra, the king of the gods, split the foetus of Diti into forty-nine parts, but the foetus instead of being destroyed, was turned from one to forty-nine.

'**Nakṣatrāṇāmahaṁ śaśī**'—Lord Kṛṣṇa, is the lord named moon of twenty-seven stars, such as Aśvinī, Bharaṇī and Kṛttikā etc.

Whatever distinction there is in those divine glories, is of the Lord.

[In this context there is a description of the Lord's divine glories, rather than His incarnations as "I am Viṣṇu among Aditi's sons" (10/21). "Among wielders of weapon I am Rāma" (10/31), "Among the members of the Vṛṣṇi clan, I am Kṛṣṇa and among the Pāṇḍavas, I am Arjuna" (10/37).]



used to point out the important thing out of many and to show their affinity. In the first part of the verse it has been used for importance while in the second part for affinity.

* The sun of the month 'Kārtika' is also known as Viṣṇu.