

taste—tanmātrās should also be considered pure.



बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

bījaṁ mām sarvabhūtānām viddhi pārtha sanātanam
buddhirbuddhimatāmasmi tejastejasvināmaham

O Pārtha, know Me as the eternal, (Sanātana) seed of all beings; I am the intelligence of the intelligent, the glory (splendour), of the glorious. 10

Comment:—

'Bījaṁ mām sarvabhūtānām viddhi* pārtha sanātanam'—
O Pārtha, I am the eternal seed (source), of all beings. All of them, are born of Me, Who am their seed, they live in Me and in the end, merge in Me. They without Me have no existence of their own.

A seed, grows out of a tree and it perishes, after creating a tree. But the seed, described in this verse, is eternal without its origin and end. In the eighteenth verse of the ninth chapter, it has been called an 'Imperishable seed'. Remaining imperishable and unaltered, this eternal seed, is the source, producer, resort and illuminator, of the entire universe.

In the Gītā, the word 'seed', has been used, both for God and the embodied soul. In this verse, 'Seed' denotes God, because here, the divine glories have been described. In the thirty-ninth verse of the tenth chapter also, the word 'seed' denotes, God because there, Lord Kṛṣṇa declares, "I am the seed of all beings." In the eighteenth verse of the ninth chapter also, this word has

* In the sixth verse of this chapter Lord Kṛṣṇa used the term 'Upadhāraya' (know) and here he uses the term 'Viddhi' (know). It means that he wants to say that the striver should understand, know and accept the fact that the universe is nothing besides the Divine manifestation.

been used for God, because, in the nineteenth verse of that chapter, Lord Kṛṣṇa says, "I am being and non-being both." In the fourth verse of the fourteenth chapter, the term 'seed', stands for embodied soul. The seed, signifies the embodied soul, only when, it has accepted Its affinity for matter (nature), otherwise it is a super-soul (God).

'Buddhirbuddhimatāmasmi'—"I am the intelligence, of the intelligent." People are called intelligent, only because of their intelligence, otherwise they would be called, dull.

'Tejastejasvināmaham'—The Lord, is the glory of the glorious. This glory is a divine trait. Liberated souls, possess a special aura, which enables even dissolute and immoral persons, to become virtuous.

An Exceptional Fact

God, is the origin of the whole universe. He always pervades, everywhere. He exists, even when the entire universe perishes. In the universe, there is nothing besides God. Therefore, in the Upaniṣads (parts of different branches of Vedas), there are illustrations of gold, clay and iron. As in ornaments, made of gold, there is nothing besides gold, in the pots made of clay there is nothing besides clay and in the arms and weapons made of iron, there is nothing besides iron. Similarly, in the entire universe which is born of God, there is nothing besides, God. In the Gītā Lord Kṛṣṇa, has given the illustration of a seed. A seed, is born of a tree and after giving birth to a tree, it perishes. But, God is not an ordinary seed, He is an eternal seed (7/10) and an imperishable one (9/18). It means, that unlike an ordinary seed which after creating another tree, perishes, He does not perish, He remains the same.

Gold, clay and iron, are seen with physical eyes, in ornaments, earthenwares and arms respectively, but God is not seen in the world. So the seed too is not seen in a tree. When a tree sprouts

the seed in the form of fruit, then we come to know that the tree is born of that particular seed, though the tree grows out of a seed and ends in a seed. Similarly, God, is the seed of the entire universe. This universe is born of Him, and merges in Him. In the end only God remains (Śrīmadbhāgavata 10/3/25). Those, who see only the tree and the world instead of the seed and God, do not observe in the right perspective. It is only, He Who reveals Himself, in various forms (Chāndogya. 6/2/3).

The universe, including a body, is made of five subtle elements—earth, water, fire, air and ether, but it so appears only if we think over it deeply otherwise not. If we say that these physical bodies, are made of earth because there is predominance of earth-element, people without a deep thought, do not believe, because they say that bodies are different from earth (clay) with which they wash hands. But if the entire universe is burnt to ashes, nothing will remain, besides earth (clay).

If we think deeply, we come to know that a body, is born of the parents' sperm and ovum, which arise from corn (grain), grown out of earth. Thus a body is said to be born of earth. In the end, it merges in earth. After death a body is either buried, or burnt or eaten by animals and birds. In either case it returns, into earth. Thus, the origin and end of a body, is earth. It means, that its middle, is also earth, though it is not seen with physical eyes but it can be conceived by thought. Similarly, by thinking seriously, the world can be perceived, as a manifestation of the Lord. In the entire universe, there is nothing else besides the Lord. Having created the universe (the bodies), He has also entered it (Taittirīyopaniṣad 2/6). He, as the self (soul) also abides in these bodies. Thus the entire universe is His manifestation.

Appendix—The Lord's purpose in calling Himself the seed of all beings is that all beings are His manifestation. There are infinite universes and in those universes—there are endless beings. But the seed of those endless beings is only God. In spite of the

creation of endless universes, there is no diminution in that seed, because that seed is not subject to diminution (Gītā 9/18). With that one seed several kinds of universes are born (Gītā 10/39). We may scan the seed with a keen sight (subtle sight) yet the fruit, flowers and leaves will not be visible in it because they are latent in that seed in their causative form. Even the two leaves born of the same tree, are not similar—Even this diversity is present in that seed.

There are several kinds of a thing in the universe. In different countries there are several castes (classes) of human beings. In their bodies there is so much difference that even the lines of the thumbs of two men are not similar. Their shapes, natures, interests, temperaments, assumptions and feelings etc., are also different. There are several kinds of cows, buffaloes, sheeps, goats, horses, camels and dogs etc., and in each kind (class) there are several sub-classes. Among trees also each kind of tree has several classes. Similarly there are endless differences in each kind of knowledge (art). There are three main colours and by their mixture several colours are formed. Out of them in each colour there are so many differences that two men don't perceive a colour similarly. Thus in the universe any two things, which appear similar, are not really similar. In spite of so much diversity, the seed of the universe is only one. It means that God alone manifests Himself in numberless forms and in spite of manifesting Himself in different forms He remains one.*

God is endless from all viewpoints such as place and time

* In spite of diversity among beings, there should be the unity of love among them. As a thorn pricks the foot but the eyes are filled with tears, the same feeling for the welfare of others should prevail among all beings—‘sarvabhūtahite ratāḥ’ (Gītā 5/25, 12/4). Only love is the feeling which knows no distinction. There can't be any distinction in love. All become one in love. In knowledge there is no difference in reality but differences in opinions persist. In love there is no difference in opinions. Therefore there is nothing beyond love. By love even the Lord of the three worlds becomes submissive to the will of the lover.

etc. When even the universe created by God is endless (limitless), how can a limit be set to God? Upto this day whatever has been thought of, whatever has been said, whatever has been written, whatever has been assumed about God, even if all this is combined, it remains incomplete about Him. Not only this even God Himself can't describe the full details about Himself, if He is able to describe it, how will He remain endless?



बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

balam balavatām cāham kāmārāgavivarjitaṁ
dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha

O Arjuna, I am the strength of the strong without their desire and passion; in beings, I am desire that is not in conflict, with virtue or scriptural injunction. 11

Comment:—

'Balam balavatām cāham kāmārāgavivarjitaṁ'—The strength, free from desire and attachment, utilized on noble and holy cause and sanctioned by scripture and saints, gets sanctified and therefore the Lord declares, "I am the strength of the strong, free from desire and attachment." This strength is acceptable.

Lord Kṛṣṇa Himself, has explained that the strength possessed of attachment and desire, should be abandoned (17/5) because it is a demoniacal trait. Similar, is the case with strength used in 16/14, 16/18 and 18/53. In 6/34, it has been used as an adjective for mind, and it is a demoniacal trait, because it also possesses, attachment and desire. Thus, such strength (power), is to be abandoned. But, strength free from desire and attachment, as explained in 7/11 as well as in 17/8, is sanctified strength, which is acceptable.

'Dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha'—"I am