

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

element, smell, stays with it, and merges in it. The earth, is of no importance without pure fragrance, fragrance is a characteristic of earth. So, the Lord declares, "I am pure fragrance in earth." The Lord, uses the objective 'puṇya' (pure) in order to explain that naturally there is pure fragrance in the earth. But bad smell is produced, because it becomes polluted.

'Tejaścāsmi vibhāvasau'—Combustion is born of subtle element, fire, is inherent in it, and at the end, merges in it. Therefore, in fire combustion is the essence. In fire, if there is no combustion it is useless. So the Lord is that combustion.

'Jivanam sarvabhūteṣu'—Lord Kṛṣṇa declares, "I am life, in all beings." All beings possess life-power, by which they are alive. It is because of that power, that man even in sound sleep, remains different from a dead man.

'Tapaścāsmi tapasviṣu'—Endurance, in the pairs of opposites, is called austerity (tapa). But real austerity, is that in which a striver remains uniform (unchanged), unaffected in difficulties, which he has to face, in realizing God. This austerity, is an invaluable possession, of ascetics. Without austerity, they cannot be called ascetics. So Lord Kṛṣṇa declares, "I am, austerity in ascetics."

Appendix—In the creation of the universe God is the agent (doer), God is the cause and God is the effect. Therefore smell and earth, lustre (combustion) and fire, life-power and beings, austerity and ascetic—all of them (cause and effect) are only God. The reason is that Parā and Aparā—both being the power of God are inseparable from Him. Therefore the entire universe which is born by the union of Parā and Aparā is only the manifestation of God.

'Puṇyo gandhaḥ'—'Gandha-tanmātrā' (smell-subtle element) is the cause and earth is its effect. By calling the smell pure the Lord means to say that the cause (tanmātrā) is ever pure. Impurity is caused by alteration (modification) in the effect. Therefore as fragrance tanmātrā is pure, similarly sound, touch, colour and

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.