

42. Or, on the other hand, what is the need of your knowing this extensively, O Arjuna? I remain sustaining this whole creation in a special way with a part (of Myself).

*Athavā*, or, on the other hand; *kim*, what is the need; of *tava jñātena*, your knowing; *etena bahunā*, this extensively—but incompletely—in the above manner, O Arjuna? You listen to this subject that is going to be stated in its fullness: *Aham*, I; *sthitah*, remain; *viṣṭabhya*, sustaining, supporting, holding firmly, in a special way; *idam*, this; *kṛtsnam*, whole; *jagat*, creation; *ekāmśena*, by a part, by a *foot* (37) (of Myself), that is as the Self of all things (38). The Vedic text, ‘All beings form a *foot* of His’ (rg., Pu. Sū. 10.90.3; Tai. Ār. 3.12.3) supports this. (39)

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## FOOTNOTES AND REFERENCES

- [1] *Reality*, both immanent and transcendent.
- [2] *Glory*: the aids to the realization of the qualified and the unqualified aspects of Bhagavān.
- [3] Bhrgu, Marīci, Atri, Pulastya, Pulaha, Kratu and Vaśiṣṭha.—Tr.
- [4] *The cause*: ‘I am both the efficient and the material cause of everything.’
- [5] This is said in the sense that none of these dispositions can exist without the Self.
- [6] Sāvarṇi, Dharma-sāvarṇi, Dakṣa-sāvarṇi, and Sāvarena.—Tr.
- [7] Omnipresence.
- [8] Bhagavān’s omnipotence. (Bhagavān’s power of accomplishing the impossible.—M.S.)
- [9] After realizing the Personal Bhagavān, he attains the transcendental Reality; the earlier knowledge leads to the latter.