

which स्यान् *syāt* may be मया *mayā* by me भूतम् *bhūtam* being चराचरम् *carācaram* moving or unmoving

And whatever is the seed of all beings, that am I, O Arjuna. There is no being, whether moving or unmoving that can exist without Me. 39

It may be summed up that the varieties of existences, at all levels, the moving and the unmoving have all taken their source in Brahman

Has the 'Lord exhausted the account of His divine attributes? He gives the answer —

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।

एष तद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४०

न अन्त अस्ति मम दिव्-यानाम् वि-भू-तीनाम् परम्-तप ।

एष तु उद्-देशत प्र उक्त वि-भूते वि स्तर मया ॥

*nā 'nto 'sti mama divyānām vibhūtīnām paramtapa ।*  
*esa tū 'ddesataḥ prokto vibhūter vistaro mayā ॥*

न *na* not अन्त *antaḥ* end अस्ति *asti* is मम *mama* my दिव्यानाम् *divyānām* of divine विभूतीनाम् *vibhūtīnām* glories परंतप *paramtapa* O Parantapa एष *esa* this तु *tu* indeed उद्देशत *uddesataḥ* brief statement प्रोक्त *proktaḥ* has been stated विभूते *vibhūteḥ* of glory विस्तर *vistarāḥ* particulars मया *mayā* by me

There is no end of My divine manifestations, O harasser of foes ; this is only a brief exposition by Me of the extent of My glories. 40

The mother hen puts the chicks in the way of helping themselves to grains of food The young ones catch the process and continue to feed themselves Likewise the way of recognizing the Divinity