

omnipotent God. The entire creation which is appearing, He is its efficient cause and He is also its material cause viz., he creates the universe and He Himself is created as the universe. He is the protector and he is the protected. The same Soul-Universal, God destroys the universe and He Himself is the universe which is destroyed."

In Taittiriyaopaniṣad it is mentioned, "I am food and I am also the eater of the food"—'ahamanna-mahamannamahamannam, ahamannādo'hamannādo'hamannādaḥ (3/10/6).

It means that aparā and parā prakṛti and all beings that are born by their union—all of them are only God. The cause is also God and the effect is also God.



Link:—In the preceding verse, Lord Kṛṣṇa declared Himself to be the origin of the whole universe (world). In the next verse, He declares that besides Him there is nothing else, in the universe.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

mattaḥ parataraṁ nānyatkiñcidasti dhanañjaya
mayi sarvamidaṁ protaṁ sūtre maṇigaṇā iva

O Arjuna, of this world there is no other cause higher than Me. As yarn beads are strung on the thread, so all the worlds are permeated by Me. 7

Comment:—

'Mattaḥ parataraṁ nānyatkiñcidasti dhanañjaya'—There is nothing else besides Me, the origin of the universe. As air is born of ether, resides in ether and merges in ether without having any independent existence of its own, so is the universe born of the Lord, remains established in Him and merges in Him i.e., the universe has no independent existence of its own, besides the Lord.

Here the term 'Parataram', means that the Lord is the root cause of all things, persons, incidents, circumstances and time etc., of the world. He, is the cause of all causes. There is no cause of Him. It means, that they all seem to exist, in His true light, only He pervades, all of them.

Lord Kṛṣṇa, in the second verse of this chapter, announced that He would unfold in full, the knowledge (wisdom) along with real knowledge of the manifest Divinity (Vijñāna), having known which, nothing else would remain to be known. But, here He declares, that there is no other origin of the universe, besides Him. In both the verses, by using, the expression 'Na anyat' (No anything), He means that, when there is nothing besides Him, how can anything else remain, to be known after knowing Him? Therefore, Lord Kṛṣṇa says, "All this is threaded (strung) on Me" and further, He declares 'All is God' (7/19) and 'I am being and non-being both' (9/19). The effect, has no independent entity, except its cause. The cause, only is manifest in its effect. When the cause, is realized (known), the effect, merges in the cause. It means that the effect has no separate identity from the cause. Similarly, it can be realized, that God is the cause and the world, is the effect. Hence, the world has no separate entity from God. This is God-realization. Actually, it is He who manifests Himself in different forms i.e., this universe is nothing besides, Divine manifestation. Thus a striver, will come to know that the entire universe, is His manifestation.

'Mayi sarvamidam protam sūtre maṇigaṇā iva'—"The whole universe, like clusters of yarn-beads formed by knots on a string, is threaded on Me." As in the cluster of yarn-beads and in the thread, there is nothing besides the thread; in the world, there is nothing else, besides the Lord. As the beads and thread, though being one and the same, seem different, all the beings having different shapes and names, seem to be different, but actually, it is all Divine manifestation. Lord Kṛṣṇa, in the second verse

of the thirteenth chapter, declares, "Know Myself, to be the 'Kṣetrajña' (soul) in all the Kṣetras (fields or matter)." It means, that His lower nature in the form of beads, is His own self and His higher nature in the form of thread, is also His own self. He pervades both the two. So long as, a striver attaches importance to the world, he cannot realize God, Who pervades everywhere, in this universe. But, when one comes to know the reality, he realizes that He and only He pervades, everywhere, and there is nothing else, besides Him. To stress the fact, that all things are pervaded only by God, the Lord has described Himself, as the cause of all manifestations.

Appendix—As the clusters of yarn-beads formed by knots on a string are threaded, in them there is nothing besides the thread, similarly in the world there is nothing else besides God. It means that aparā prakṛti in the form of yarn-beads and parā prakṛti in the form of the thread—in both only God pervades. In the formation of yarn-beads there is predominance of aparā prakṛti and in the formation of thread there is predominance of parā prakṛti. The term 'Maṇigaṇāḥ' has been given in plural number which means that the aparā prakṛti consisting of unmoving-moving, aquatic creatures-land creatures-sky creatures, fourteen spheres and eighty-four lac forms of life etc., is divided into infinite forms and infinite groups.

The distinction between Aparā and Parā is because of the Aparā prakṛti, as the soul by assuming the existence of the Aparā, by valuing it and by establishing relationship with it, has become the embodied soul (fifth verse of this chapter). Therefore Aparā prakṛti is there in the world as well in the embodied soul. But in God there is neither Aparā, nor Parā; nor the world nor the embodied soul. It means that there is neither thread nor beads but only cotton is there. Similarly there is neither aparā nor parā but there is only God. The same fact has been described by the Lord ahead upto the twelfth verse. From the term 'mattaḥ' used

in this verse upto the expression 'matta eva' used in the twelfth verse, the Lord has mentioned this fact that there is nothing else besides Him. Here the term 'mattaḥ' denotes entire God (God in full) Who is the owner of both prakṛtis—Parā and Aparā.

The cause changes into effect; as cotton is changed into thread and the seed grows into a plant. Therefore God being the Supreme cause of all, only He manifests Himself in all forms—'Vāsudevah sarvam'. Therefore it is a misperception to see any other entity besides God.

'Mattaḥ parataram nānyatkiñcidasti'—He who is better (superior) of the two is called 'paratara'. God is unique (unparalleled), besides Him there is nothing else, then how can He be 'paratara' (superior to anyone)? The term 'paratara' does not apply to Him. Here the term 'paratara' has been used in order to mention the uniqueness of God. It means that there is nothing else besides God and therefore there is no question of anyone being superior to Him. In the Upaniṣad it is mentioned—

puruṣāṇna param kiñcitsā kāṣṭhā sā parā gatiḥ

(Kaṭha. 1/3/11)

"There is nothing else besides that Puruṣa. He is the Highest limit and the Supreme destination of all." Arjuna while addressing Lord Kṛṣṇa also says—

'Na tvatsamo'styabhyadhikaḥ kuto'nyolokatrāye'pyapratima-prabhāva'—"In all the three worlds, there is none equal to You; who could then possibly excel You (Gītā 11/43)?"



Link:—Now Lord Kṛṣṇa, in the verses eighth to twelfth, declares that He Himself becomes all the manifestations.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥