

in all circumstances the same as He is. We have turned away from Him, he has not turned away from us.



Link:—In the second verse, Lord Kṛṣṇa promised Arjuna to unfold to him knowledge combined with realization. In keeping with His promise, Lord Kṛṣṇa proceeds, in the next verse, to explain knowledge with realization.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥४॥*
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥५॥

bhūmirāpo'nalo vāyuḥ khaṁ mano buddhireva ca
ahaṅkāra itīyaṁ me bhinnā prakṛtiraṣṭadhā
apareyamitastvanyāṁ prakṛtiṁ viddhi me parām
jīvabhūtāṁ mahābāho yayedam dhāryate jagat

Earth, water, fire, air, ether, mind, intellect, ego—these constitute My nature (prakṛti) eightfold divided. This is My lower (insentient) nature; but different from it, O mighty-armed, is My higher (sentient) nature—the life-element (Jīva), by which this universe is sustained. 4-5

Comment:—

'Bhūmirāpo'nalo vāyuḥ khaṁ mano buddhireva ca ahaṅkāra itīyaṁ me bhinnā prakṛtiraṣṭadhā apareyamitastvanyāṁ prakṛtiṁ viddhi me parām'—God is the origin of the whole creation. Wielding His own nature, He brings forth the whole creation. This nature is called the lower Nature (aparā prakṛti), while the embodied soul, which is a fragment of God, is called higher

*The entity which is kaleidoscopic and never remains the same has been mentioned as perishable (in 15/16), lower (insentient) Nature (in 7/4) and of twenty-four categories—five subtle elements (ether, air, fire, water and earth), ego, intellect, Primordial Matter, ten organs, mind and five objects of senses (sound, touch, colour, taste, smell) (in 13/5).

nature (parā prakṛti). The lower nature, is inferior, insentient and changeful, while higher nature is superior, sentient and changeless.

Every man's nature, is different. As a man's nature, cannot be proved to have its own separate entity, independent of that man, similar is the case with that of God's nature. This nature is God's own disposition, therefore, it is called as His nature. Similarly, the embodied soul, being a portion of God, cannot be proved to have its own separate existence, independent of God, as it is God itself. Though God itself, but it is named nature, because of its affinity with lower nature. As it accepts the activities of the Lower Nature as its own, or in other words attributes the doership to himself, therefore, it is called, superior Nature, or embodied soul, otherwise, it is nothing else but God. When it becomes free, from the bondage of being a doer, and an enjoyer (Gītā 18/17) it is no more higher nature, or embodied soul.

Here the Lower Nature, includes earth, water, fire, air, ether, mind, intellect and ego. If out of these eight, five gross elements are supposed to represent the gross creation and the three, (mind, intellect and ego) are to represent the whole subtle creation, then this description of nature, remains incomplete, as it leaves out the causal creation. To prove that in this description of nature, all parts of nature, have been included, the venerable commentators, have interpreted these in the following way. According to them the five gross elements stand for gross as well as their causes, five subtle tanmātrās, mind stands for its origin ego; intellect stands for cosmic intelligence and 'ego' stands for the causal nature. Thus, this interpretation includes full description, of cosmic nature, as it includes all the three gross, subtle and causal creation.

In scriptures, this cosmic nature has been described as prakṛti and vikṛti. Here, a point needs attention, that Lord Kṛṣṇa has not described lower and higher nature from the view-point, of prakṛti

and vikṛti or Nature-cum its evolutes. Had the Lord defined so, He would not have called the individual soul, as higher nature, because the soul is neither prakṛti—the cause of any evolute nor vikṛti—the evolute itself. The soul is immutable and changeless. It proves, that the Lord, has described matter, as lower nature, and the individual soul, as higher nature, just in order to distinguish, the insentient from the sentient.

According to this author, this eightfold division of Nature, includes the gross and subtle, creation only. The five gross elements enumerated here, include the gross creation. These five elements, also represent subtle creation, as these are evolutes of five subtle tanmātrās. Mind, intellect and ego, described here, are also part of the subtle creation.

The ego has two aspects. The ego is matter, in its nature, and it is a modification, or a trait of the inner sense (अन्तःकरण). It is a sort of an instrument. This is called, in the fourth verse, as ego a part of lower nature. The second aspect of ego, is one's own personality and it represents itself as a 'doer'. This is described, in the fifth verse of this chapter, by the name of higher nature. This 'ego', is the result of the soul's identification, with causal body.

This identification, has two aspects—insentient and sentient. The insentient factor, is the causal body and one who cultivates egoistic notion, is sentient factor, until Self-realization, this ego persists assuming itself always, as 'doer'. During deep sleep, it lies dormant or is not manifest. After waking up "I slept soundly and am awake", a man making this statement, represents the ego, the higher nature. After waking up he thinks, "where and how he is", this is wakefulness of mind, and when he knows, that he is at a particular place and time, it is the wakefulness, of the intellect. Thus, one who experiences his entity, is the ego, representing higher nature, and through the ego, with which he experiences, is a trait of the inner sense, it is lower nature.

When soul, the sustainer and illuminator of this lower nature—identifies itself, with this nature, it is then called higher nature, or the embodied soul. This fact, has been described in Gītā by the term 'यदेदं धारयति जगत्'—by whom this insentient Nature, is sustained.

If this sentient nature (soul or spirit), without having any inclination for the insentient nature, has an inclination for God i.e., accepts Him as Its own, it realizes the Self and then its (soul's or man's) attachment, for the world, turns into love for God.*

This Divine love, is limitless, it is in the form of bliss, and it increases every moment. After attaining it, nothing else remains to be attained; and after realizing the Self, nothing remains to be known and after applying all the objects etc., of the lower nature for the service of the world, and having disinclination, for them, nothing remains, to be done. This is the state of perfection, of human life.

'Prakṛtiraṣṭadhā apareyam'—It seems, that this eightfold lower nature is individual, lower nature, because a man is bound because of his affinity for his body. If a man (soul) does not accept his affinity for it, there is no question of any bondage. Man himself (soul or spirit), sustains this universe viz., accepts his relationship with the universe, and that relationship leads him, to bondage.

An individual body, has no separate entity, different from the universe. When a man (the self), assumes his affinity for the body, he is bound. If he does not assume this affinity, there is no question of bondage.

In the seventh verse of the fifteenth chapter, Lord Kṛṣṇa

*The striver following the Discipline of Knowledge will have revelation of love for God in the form of Self-realization while a devotee following the Discipline of Devotion will have that revelation in the form of Divine love. Thus from this point of view the striver following the Discipline of Knowledge and that following the Discipline of Devotion—both become one.

declares, "The soul in the body, is an eternal fragment of Myself." But it attracts the mind and the senses, that rest in Matter viz., it accepts the mind and the senses as its own. In the same way in the fifth verse of the thirteenth chapter, Lord Kṛṣṇa describes the universe as Kṣetra (field) and, in the sixth verse, describes its evolutes (modifications). But actually these evolutes are found, not in the universe, but in the body. Thus, affinity for the body, is the main obstacle to emancipation. This body, being a fragment of the universe, cannot be separated from it.

The fact is, that primordial Matter, is neither a means nor an obstacle to emancipation. When a striver does not accept his affinity for it, it proves helpful. But, when he accepts his affinity for it, it proves an obstacle, because this affinity for prakṛti (matter), gives birth to egoism (Tness). This egoism, is the cause of bondage. By the phrase 'Itūyaṁ me', Lord Kṛṣṇa, warns us that this Primordial Matter or lower nature, is His. So a striver should not accept it as his own, otherwise this affinity will lead him, to the cycle of birth and death.

In egoism (Tness), there are two desires—desire for pleasure, as well as desire for knowledge. The desire for pleasure, can be wiped out by the Discipline of Action, while the desire for knowledge can be satisfied by the Discipline of Knowledge. Thus, a striver who is firmly established in either of the two, gets the fruit of both (Gītā 5/4-5) i.e., when the desire for pleasure is wiped out, the desire for knowledge is satisfied. When the desire for knowledge is satisfied, the desire for pleasures, is wiped out. When the desire for pleasures is wiped out, or the desire for knowledge is satisfied, there develops detachment, automatically. If a striver does not enjoy that detachment i.e., he is not pleased with that state, he attains Self-realization and his human life, proves fruitful.

'Jivabhūtām'—Actually, the soul is a fragment of God, but by accepting its affinity for physical, subtle and causal bodies,

it has become an embodied soul. It accepts its affinity, in order to, enjoy mundane pleasures, which lead It to great affliction, in the form of birth and death.

'Mahābāho'—O Arjuna, being mighty-armed, you are very brave and powerful and you can understand the difference between the lower nature (matter) and the higher nature (Soul). Therefore, understand it.

'Yayedam dhāryate jagat'*—In fact, this universe is a manifestation of God i.e., all the universe is God (7/19) and He is being and non-being both (9/19). The man (soul), has sustained this universe i.e., the man (soul), by accepting the free existence of this universe, has started using it for his own pleasure, and thus it has led him to bondage. If he takes this universe, as a manifestation or revelation of God, he will be free, from the shackles of birth and death.

The world, is transitory and kaleidoscopic, but man thinks it permanent and pleasing, because of his temptation and attachment for pleasure and things, by having feelings of 'I' and 'mine'. It is because of his attachment for pleasure and prosperity, that he cannot behold this world, as a manifestation of God. As a debauch cannot behold a woman, as mother, so can a person having attachment for the worldly pleasure and prosperity, not perceive that the Lord Himself, has manifested Himself, in the form of the world. This attachment for pleasure sustains the universe, i.e., is the cause of sustaining, the universe.

Secondly, all human beings, are born of sperm and ovum, which themselves are filthy and impure. But a voluptuary thinks, the body as charming and beautiful, because of his attachment for pleasure. This thought makes the world.

Once a gentleman said to a saint, who was standing on the bank of a river, "Sir, the water of this river and the men, on the

*In the Gītā the term 'Jagat' (universe) denotes higher Nature (in 7/13), lower Nature (in 7/5) and higher and lower Nature both (in 7/6).

bridge are flowing." The saint said, "O brother, it is not only the water of the river, or the men that are moving, but the river and the bridge themselves, are also moving." It means, that all of these are moving towards, destruction. One day they will come to an end. Actually the whole world is perishing every moment. In fact, the soul is neither born nor does It decay. But, by identifying Itself with the body, It accepts the body's birth and death as Its own, birth and death. If It does not identify itself with the body nor does It accept its affinity for it, this world will have no existence at all.

The term 'Idam', means that as both body and the world are one, and the same, their difference is not real, it is merely assumed. Therefore, Lord Kṛṣṇa, in the thirteenth chapter, says that this body is spoken of as a field (kṣetra) (13/1); but where there is a description of this field, it is a description of the world (13/5), while the evolute such as desire, aversion, pleasure and pain etc., have been described part of the individual body (13/6). It means, that the world and the body are essentially the same. If we accept the body as 'I', it gives birth to egoism ('I'ness), and if we accept the body as 'mine', it gives birth to 'mineness', and both of these lead to bondage. If we realize, that the body and the world belong to one and the same class, and the man himself (soul) and God belong to one class, which is quite different from that of the body and the world, egoism ('I'ness) and 'mineness' perish' automatically. These can be wiped out, by the three Disciplines of Action (2/71), Knowledge (18/53) and Devotion (12/13). It means, that the assumed affinity for matter, should be broken off and it can be, by accepting reality through discrimination.

An Exceptional Fact

A teacher and a pupil have their own separate entity or existence. But by having love and regard for each other, there

is a further affinity between the two.* Similarly, the soul which is a fragment of the Lord, has accepted its affinity, with a body and the world. It is because of this affinity, that there appears to be a third entity, which is called 'Tness. This affinity of 'Tness, is merely assumed, not real. But the soul, by accepting it as real, gets into bondage. A teacher and a pupil, have a separate existence, and both of them accept their affinity for each other. But, out of the soul (sentient) and the world (insentient or matter), only the soul has Its own existence. By an error it accepts Its relationship with the world, which is changing and perishing, every moment. This assumed relationship, is also decaying every moment. But it seems real to those, who want to seek pleasure in the world. It is because of their attachment for worldly pleasures, that a world, which is never attained, seems to be attained; while God, Who is ever attainable seems unattained to them. As soon as, they are free from this assumed affinity for the world, they will realize the reality of their affinity—that they have their affinity for God; and only He, not the world, can be attained.

To wipe out this feeling of 'Tness, a striver should have a firm belief, that he is different from matter, he should not expect anything from the world, but perform actions for the service of the world, because, whatever strength, intelligence and resources he possesses, he has received from the world. By following, this Discipline of Action, the direction of actions and objects, is towards the world and the self, remains, so he attains self-realization. By following, the Discipline of Knowledge, also by using discrimination a striver, by breaking off his affinity for things and actions, of the world, attains self-realization. Thus, by breaking off his affinity for matter, he becomes free from his assumed, 'Tness. Devotion to God, is aroused in the Discipline of Devotion, by accepting 'I am only God's, and only God is

* In teacher-taught relationship the duty of the teacher is to do good to the pupil and the duty of the pupil is to serve the teacher. In the same way every relationship of the world is to do good to others or serve others without any selfish motive.

mine, I am not of the body, and the world, and the body and the world, are not mine'. Then a striver having disinclination for the world, depends only on God and thus he becomes free from the affinity of the world, and egoism (T'ness).

Thus, by following, the Discipline of Action, the Discipline of Knowledge, or the Discipline of Devotion, in the right perspective, a striver, becomes free from the affinity of matter and realizes, God.

Appendix—When the self gets identified with the lower nature viz., is identified with 'ego' and assumes itself 'I am', then by becoming an embodied soul, it is called higher nature. On one side of the 'ego' (I), there is the world (lower nature) and on the other side there is God. But the embodied soul instead of accepting God, accepts His lower nature and sustains it in the form of the world which leads him to the bondage of birth and death.

'apareyamitastvanyām'—Different from 'aparā' (lower) is 'parā' (higher) and different from 'parā' is 'aparā'. 'Aparā' is different viz., belongs to another class. By catching (sustaining) the alien this 'parā' has become 'jīva' (embodied soul)—'jīvabhūtām'.

Aparā (kaleidoscopic) and parā (unchangeable)—both are God's nature viz., power. Being powers of God, both are identified with God because without the powerful, the power has no independent existence. As nail and hair, in spite of being lifeless, are not different from the living body, similarly the lower nature, in spite of being insentient, is not different from God—Who is sentient—'sadasaccāhamarjuna' (Gītā 9/19). In this way when 'aparā' and 'parā'—both prakṛtis are the embodiments of God, then what remains besides God? Nothing remains—'Vāsudevah sarvam' (Gītā 7/19).

God's integral form consists of both parā and aparā nature meaning that Parā, Aparā; Sat, Asat; sentient and insentient all are God.

‘Yayedam dhāryate jagat’ means that this world has no existence in the eye of God as well as in the eye of an exalted soul. It exists only in the eye of the individual soul. In the eye of God ‘Sat’ and ‘Asat’ all is He Himself सदसच्चाहमर्जुन (Gītā 9/19) and in the eye of the exalted soul “All is God” वासुदेवः सर्वम् (Gītā 7/19).

A man (the embodied soul) because of attachment and aversion has sustained the world in his intellect. The same fact has been pointed out in the seventh verse of the fifteenth chapter by the expression ‘manaḥ ṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati’. By cognising the existence of the world, attachment and aversion arise.

The embodied self assumed the existence of the world and attached importance to it. By attaching importance, the desire for pleasure sprang up which in its turn led it to the cycle of birth and death. It means that by assuming any other entity besides God, the being has been snared in the worldly bondage. Therefore it is the being’s responsibility not to assume any other entity besides God. If it does not assume the entity of the world, where is the world?

The Lord declares that earth, water, fire, air, ether, mind, intellect, ego—these eight constitute ‘aparā’ (insentient) prakṛti.* As the earth is insentient and is to be known, so is ego insentient and is to be known. It means that earth, water etc.,—all the eight belong to the same ‘jāti’ viz., class (category)†. Therefore

* If there is one thing common in several things, that is called ‘jāti’. Earth, water, fire, air, ether, mind, intellect and ego—in these eight there is oneness of ‘jāti’ (class) but there is not oneness of form viz., in spite of one class, their forms are different. Therefore it has been called ‘aṣṭadhā’ (eightfold). Being the evolutes of ‘aparā prakṛti’ (lower nature), here earth, water etc., have been called ‘aparā prakṛti’.

† Earth is gross. Water is more subtle than earth. Fire is more subtle than water. Air is more subtle than fire. Ether is more subtle than air. Mind is more subtle than ether. Intellect is more subtle than mind. Ego is more subtle than intellect.

the class to which the earth belongs, ego also belongs to the same class viz., ego like a clod is insentient and is objective in nature. Therefore the Lord has mentioned 'ego' as 'this'—'etad yo vetti' (Gītā 13/1). 'Etat' (this) is never 'aham' (I). Therefore the Lord by saying 'ego' as 'this' means that 'ego' is not 'the self'. When the sentient (self) identifies itself with 'ego', then it gets bound—'ahaṁkāra vimūḍhātmā kartāhamiti manyate' (Gītā 3/27). This is called 'cijjadagranthi'.

'Ahaṁkāra itiyaṁ me'—the pure ego is matter (insentient) in its nature and belongs to the 'aparā prakṛti' (lower nature) but 'I am'—this identified ego is not only of 'aparā prakṛti' but it is conjoined with 'parā prakṛti' (sentient). On Self-realization the latter ego, which leads to birth and death, does not persist but the former (ego of aparā prakṛti) remains.

Actions and objects are neither in 'parā prakṛti' nor in God but they are in 'aparā prakṛti'. 'Aparā prakṛti' is in the form of actions and objects. The Lord with the help of 'Prakṛti' brings into being the whole creation. 'Parā prakṛti' viz., the embodied soul, by being attached to actions and objects (Aparā prakṛti) and depending on them, gets bound. Attachment to the 'Aparā prakṛti' and dependence on it means 'to sustain the world'. Therefore the Lord at the very beginning of the seventh chapter has mentioned—to be attached to Him and to take refuge in Him by the expression—'mayyāsaktamanāḥ pārtha yogaṁ yuñjanmadāśrayaḥ'. If a striver (the embodied soul) is not attached to 'Aparā prakṛti' and does not take refuge in it; he will attain salvation. If he is attached to (loves) God and takes refuge in him, he will become a 'Bhakta' (devotee).

The world has no independent existence. The soul has cognised the existence of the world which leads it to bondage. The soul sustains the world which causes pleasure, pain, bondage

In aparā prakṛti ego is the most subtle. Thus the Lord has described aparā prakṛti from the gross to the subtle in due order.

and leads it to the eighty-four lac forms of life, to the life of ghosts, evil spirits, devils and deities etc., and also paves the way to hells. Sattva, Raja and Tama—the three modes don't cause any obstacle but attachment to the modes carries it to the higher regions or middle regions or lower regions—'kāraṇaṁ guṇasaṅgo'sya sadasadyonijanmasu' (Gītā 13/21). The soul itself gets attached to the modes. Aparā prakṛti does not get attached to anyone. Neither Prakṛti nor modes, nor senses; nor mind nor intellect gets attached. But the embodied soul itself gets attached and thus it feels pleasure and pain and follows the cycle of birth and death. The soul is independent because it is 'parā' viz., the higher nature. The poor aparā prakṛti does nothing because it is insentient and is free from desire. The being getting attached to it and making proper use or misuse of it, goes to high (good) and low (evil) wombs and goes astray. It means that the being in spite of being unchangeable, being attached to the changeable world, becomes the kaleidoscopic world (embodied soul)* (Gītā 7/13). It has an eye on the body only, it does not even think of its divine nature.

The self identifies itself with the world viz., with the body, senses, mind, intellect, ego which is altogether different from it—this is sustenance of the world. In fact the world is not ours, because if we had attained the thing which is ours, our desires would have ended forever and we would have been free from mineness, fear, worries and desires. But the world can't afford us such a thing which is ours viz., of which there is never any disunion. The entity which is ours, can't be attained by the world but can be attained by renouncing attachment to the world. Our thing (entity) is God. We are the fragments of that God—'mamaivāṁśo jīvaloke' (Gītā 15/7). The method to attain Him (from the view-point of Karmayoga) is that the objects (body etc.,) received from the world, should be used to

* Here the term 'Jagat' stands for the 'changeable'—'gacchatūti jagat'.

render service to the world without desiring any fruit. A striver should not be attached to any action or object. It is better not to harm anyone than to serve them. If we don't harm anyone and do not do evil to others, service will be naturally rendered to them, we shall have not to render it.* We are not proud of the action which takes place itself and there is no desire for its fruit. Having renounced pride and the desire for fruit we attain the thing which is really ours.

In fact 'aparā prakṛti' has no separate existence at all besides God—'nāsato vidyate bhāvah'. The individual self has cognised its (aparā prakṛti's) special existence. As money has no importance of its own but we attach importance to it because of our greed for it. We are attracted towards the object to which we attach importance. We attach importance, when we accept evil i.e., some faults†. It is due to the evil of lust for sex, there is attraction for woman; because of the evil of greed there is attraction for money; because of the evil of delusion, there is attraction for family and so on. But when we identify ourselves with those evils, we don't perceive those evils as evils and we don't know that we, by assuming their (aparā prakṛti's) existence, are attaching importance to them. When this identification is wiped out, evils stay no more in us and

* If we don't do evil to others, there will be two things—either we shall do nothing, or if we do, only service will be rendered. By doing nothing and by serving others—by these two things, attachment to the world is renounced. The reason is that by doing nothing, no evil is done and by the service which is rendered itself to others all evils are wiped out. As while eating food a man holds 'I eat'—thus the pride which is attached is not attached in the digestion of food because food is digested itself. Similarly when service is rendered itself, the pride of doership and attachment to the fruit of action, are naturally renounced.

† All the worldly pleasures are born of evils. When we accept evils, they seem to provide pleasure. Because of the lust for sex a man can't live without woman. Because of greed a man can't live without wealth. Because of delusion a man can't live without family. It is because of evils that a man can't perceive the value of renunciation.

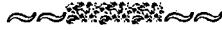
virtues are not apparent (viz., they don't come to light).

In endless universes, three worlds, fourteen spheres, insentient-sentient, unmoving-moving, land creatures-aquatic creatures-sky creatures, placental-born from egg-born of perspiration-sprouting from ground, Sāttvika-Rājasa-Tāmasa, men, deities, manes, celestial-musicians, animals, birds, insects, moths, ghosts-spirits-devils-brahmarākṣasa (demons) etc., whatever beings are seen, heard, studied and imagined, in all of them there is nothing besides the two natures (Prakṛti)—‘parā’ (higher) and ‘aparā’ (lower). Whatever is seen, heard, studied and imagined; and the body-senses-mind-intellect-ego by which the actions of seeing, hearing, studying and imagining are performed, are all ‘aparā’. But he who sees, hears, studies, thinks, knows, assumes is ‘parā’. ‘Parā’ and ‘aparā’—both being the powers of God, are inseparable from God viz., they are the manifestations of God. Therefore in the inside and outside of endless universes and in the form of infinite universes, there is nothing else besides God—‘vāsudevaḥ sarvaṁ’ (7/19), ‘sadasaccāhamarjuna’ (9/19). All the philosophies and diverse opinions of the world have been propounded by their heads (ācāryas) but ‘Vāsudevaḥ sarvaṁ’ is not the philosophy or opinion of a particular ‘ācārya’ (head) but it is the irreversible principle of Lord Kṛṣṇa within which all philosophies and diverse opinions are included.

The individual self has assumed the independent existence of the ‘aparā’ (world)—‘yayedam dhāryate jagat’. ‘Aparā’ is God’s but this self is bound because it has assumed ‘aparā’ viz., body-senses-mind-intellect-ego its own and for itself. Therefore if a striver perceives (sees) the world, it is his personal view. The personal view is not a principle. Whatever is seen is limited while the ‘Reality’ is limitless. As the sun appears like a metallic dish, but actually it is not of the size of a metallic dish but it is several times bigger than the earth.

If the world is in cognizance of a striver, he should serve

it in a disinterested manner. The assumption that the world is his and for him and also the tendency to derive pleasure out of it, is anti spiritual discipline and is the cause of bondage. The reason is that the body-senses-mind-intellect etc., whatever we have, is of the world and for the world. Therefore if the things received from the world, are used in rendering service to the world, the world will not appear as the world but it will be seen as the manifestation of God, which really it is. It means whether a striver assumes the world as true or the self as true or God as true, by anyone of the assumptions, he can practise spiritual discipline and can attain the final reality 'Vāsudevah sarvam'.



Link:—In the previous verse, Lord Kṛṣṇa said, "The higher (sentient) nature, has sustained the lower (insentient) nature." He clarifies it, in the next verse.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

etadyonīni bhūtāni sarvāṇītyupadhāraya
aham kṛtsnasya jagataḥ prabhavaḥ pralayastathā

Know, that all beings have evolved from this twofold prakṛti (the insentient and the sentient nature). I am the origin (prabhava) of the entire creation and then, it dissolves in Me (pralaya). 6

Comment:—

'Etadyonīni bhūtāni'—All the beings—gods, men, animals, birds etc., which move and also trees, creepers and grass etc., which do not move, have their origin, in the union of My insentient and sentient Nature.

In the twenty-sixth verse of the thirteenth chapter also, the Lord declares, "Whatever being, moving or unmoving is born; know that, as emanated from the union of Kṣetra (matter) and