

brings them into further contact with prakṛti (this contact was already there, with the causal body). This further gross contact is what, He means by placing the seed.

'Sambhavaḥ sarvabhūtānām tato bhavati bhārata'—After the Lord, has placed the seed in prakṛti, all beings with their gross and subtle bodies, are reborn. The birth of beings, at the time of creation, is called the discharge of spirits (Visarga), which also goes by the name of primeval action (Karma). So, it is the primeval action, or primeval idea of the Lord, which brings forth, the existence of beings (Gītā 8/3).

[So long as the spirit (Embodied Soul), is not emancipated, it continues to have its affinity with prakṛti and its portion, the causal body. So, at the time of final dissolution, the spirit with the causal body, merges in prakṛti.]

Appendix—The Lord means to say that though the self has got entangled in the cycle of birth and death, yet it is His fragment. The soul is identical in attributes with Him, not with the body.



Link:—In the preceding verse, there was description of the birth of all beings, in totality. Now, He describes the birth of all beings individually, in the next verse.

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

sarvayoniṣu kaunteya mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahadyonirahaṁ bījapradāḥ pitā

Of all the bodies that take birth from different wombs, this Primordial Matter (Brahma or Prakṛti) is the Mother, while I am the seed-giving, Father. 4

Comment:—

'Sarvayoniṣu kaunteya mūrtayaḥ sambhavanti yāḥ'—All beings

born from a womb, such as men and animals etc., born from eggs, such as birds and snakes etc., born from sweat, such as louse etc., and sprouting forth from the earth, such as plants and vegetation etc., having different shapes and of different species, including the gods, manes, devils, ghosts and other evil spirits etc., are included, in the term 'Sarvayoniṣu mūrtayaḥ', (all the species).

A poet, has rightly said, that a turban, luck, speech, personal nature, shape, sound, thoughts and writing, are not similar, even of two persons. In eighty-four lac species, so many beings since eternity have taken birth, but their shapes are different from one another.

'Tāsām brahma mahadyoniraham bijapradāḥ pitā'—The primordial Matter, is the Mother of all beings, that take birth from different sources, as mentioned above, while God is the seed-giving father. The bodies, of different colours and shapes, are constituted of matter, while the spirit dwelling in them, is a portion of the Lord. The Lord Himself, declares, "Know Myself to be the Kṣetrajña (Spirit), in all the Kṣetras (bodies)" (Gītā 13/2). This can be clarified, by giving an illustration of a piece of cloth, which is wet. In the piece of cloth there are many minute holes. If it is soaked in, water it permeates, all the holes, equally. In this illustration, the piece of cloth denotes matter (Prakṛti), each of the holes denotes a body and the water, which permeates the holes and the cloth denotes God. It means, that God permeates all bodies and the entire, universe. Though in different bodies He seems different like water in holes.

Appendix—Eighty-four lac wombs, gods, manes, celestial singers, ghosts, evil spirits, demons, devils, moving and unmoving creatures, water creatures, land creatures, birds, creatures born from the womb, creatures born from eggs, plants etc., sprouting from the ground, creatures born of perspiration etc.,—all should be included within the term 'sarvayoniṣu'. The same fact has been mentioned in the sixth verse of the seventh chapter by the

expression 'etadyonīni bhūtāni sarvāṇītyupadhāraya' and in the twenty-sixth verse of the thirteenth chapter by the expression, 'yāvatsañjāyate kiñcitsattvaṁ sthāvarajaṅgamam'.

Here the term 'mūrti' means body. Within this concrete-abstract, manifest-unmanifest—both kinds of bodies should be included. The earth, water and fire are manifest. Air and ether are unmanifest. The bodies of ghosts, demons and evil spirits etc., are also unmanifest as in their bodies there is predominance of air.

The Lord in the first and the second verses declared that if a man (the Self) has no affinity with 'Prakṛti', he is free from birth and death and in the third and the fourth verses He declared that by having affinity with 'Prakṛti', he has to follow the cycle of birth and death. The same fact (mentioned in the third and fourth verses) has been described in detail ahead from the fifth verse to the eighteenth verse.



Link:—In the next verse, the Lord explains how the guṇas (modes of nature), evolved from prakṛti, bind the spirit.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥५॥

sattvaṁ rajastama iti guṇāḥ prakṛtisambhavāḥ
nibadhnanti mahābāho dehe dehinamavyayam

Sattva, rajas and tamas—these guṇas (modes) born of prakṛti, bind the imperishable spirit to the body, O mighty-armed. 5

Comment:—

'Sattvaṁ rajastama iti guṇāḥ prakṛtisambhavāḥ'—The three guṇas—sattva, rajas and tamas are born of prakṛti (primordial matter), which has been called 'Mahad Brahma', in the third and the fourth verses.

Here the term, 'Iti' (these) denotes, that these guṇas (attributes