

is His manifestation. He who creates and whatever is created, He who sustains and whatever is sustained, He who destroys and whatever is destroyed—all these are organs (manifestation) of only one entire God—‘aham kṛtsnasya jagataḥ prabhavaḥ pralayastathā’ (Gītā 7/6).

When all is God and there is no one else besides Him, then with whom should He be indifferent? Therefore the Lord has said to Himself ‘udāsīnavat’ ‘as if I am unconcerned (indifferent)’.



Link:—After describing, detachment and indifference, in the previous verse, Lord Kṛṣṇa now describes, how He is a non-doer, a supervisor.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

mayādhyaṅkṣeṇa prakṛtiḥ sūyate sacarācaram
hetunānena kaunteya jagadviparivartate

O son of Kuntī, under My supervision, Nature brings into being the whole creation, both animate and inanimate; thus the world, undergoes various changes. 10

Comment:—

‘Mayādhyaṅkṣeṇa prakṛtiḥ sūyate sacarācaram’—The Lord, animates nature, to bring forth the whole creation. As different machines, such as refrigerators, heaters, trains, lifts, televisions and X-rays etc., function with the power of electricity; so, creation, preservation, destruction and all the mundane activities, are performed by nature with the power of God, Who animates Nature but Himself, remains as a supervisor. It means, that as electric power manifests itself through machines, the Lord’s power, manifests itself, through Nature.

The Lord, is an actionless supervisor, while the world revolves i.e., the world undergoes changes. These changes, will continue

to occur, so long as, beings have their affinity of 'T'ness and 'Mineness' for Nature, and its evolutes—bodies. Thus they will go on revolving, in the path of the mortal world. It means, that without God-realization they cannot rest permanently, anywhere. Nature, whirls them, in the path of birth and death (Gītā 9/3).

All beings, are established in God, and so God is attainable to them, but they assume their affinity of 'T'ness and 'Mineness' with Nature, and so Nature brings them forth and merges them in her, under the supervision of the Lord. In fact, Nature has no power to bring them forth and to merge them, because it is insentient. They cannot die and take birth, because they, being a portion of the Lord, are imperishable, sentient and unaltered. But, by assuming their affinity, of 'T'ness and 'Mineness' with objects and persons born of Nature, they have to take birth, and have to die.

All actions, of the entire universe, such as creation, preservation and dissolution are performed by nature, in nature and are of nature. But nature, derives the power of action from God, Who remains actionless. As all actions, approved and disapproved by scriptures are performed, in the light of the sun, these actions result, in favourable and unfavourable circumstances for beings. But the sun and its light, remain the same, without undergoing any change; similarly there is a lot of modification in the world, but the Lord and His portion (i.e.,) soul, remain the same. There is no change, ever possible in the self (soul). A man thinks, that there is a change in him but actually there is no change in him. Change is in his body etc. But this change to him appears in himself, because he identifies himself with a body and the world. If he accepts, his true affinity with God (which is natural), his true love for God, will be spontaneously aroused.

Appendix—Nature brings into being the whole creation, both animate and inanimate by receiving power from God viz., nature undergoes all changes, there is no change in God. So long as

beings are attached to prakṛti (nature), they under the control of prakṛti, undergo different changes viz., they don't remain at rest anywhere but they whirl in the wheel of birth and death.

Prakṛti under the control of God, creates the entire universe but the embodied soul being controlled by one's own prakṛti, whirls in the circle of birth and death. It means that God is independent, but His fragment, the self becomes dependent because of the desire for pleasure.

In essence God (the powerful) and prakṛti (His power)—both are one but the Lord in order to explain it to people, declares that prakṛti plays the predominant role in the creation of the universe. In fact neither prakṛti nor actions have independent existence.

If we perceive God and His prakṛti different, then prakṛti is the material cause and God is the instrumental cause; because God is not transformed into the world but it is prakṛti which is transformed. But if we perceive God and His prakṛti as one (which really are one), then He alone is the material cause and as well the instrumental cause.

At the beginning of the seventh chapter the Lord described the nature of parā and aparā prakṛtis and here (at the beginning of the ninth chapter) He is describing their evolutes (origin, state of existence and dissolution) which is the Lord's drama (play) of human semblance. It means that in the seventh chapter there is predominantly the description of parā and aparā and here is predominantly the description of the master of parā and aparā (God). In this chapter there is elaborate description of the Lord's pastime, influence and glory, by which a striver may develop his love (devotion) for God, lest he may rest content merely at salvation.



Link:—The ignorant people, who without having an inclination

for the Lord under whom the whole world is revolving, follow the opposite path, have been described in the next two verses.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

avajānanti mām mūḍhā mānuṣīm tanumāśritam
param bhāvamajānanto mama bhūta-maheśvaram

Fools disregard Me on My taking on a human form, not knowing
My supreme nature, as the Great Lord of beings. 11

Comment:—

'Param bhāvamajānanto mama bhūta-maheśvaram'—The Great Lord, is He, Who is ruler, patron, director and supervisor of nature, from Whom, Nature derives power to create, preserve and destroy, the animate and inanimate beings, and Who is the master of the gods, who control their own worlds, to which different beings go, according to their actions. Without His will, not even a leaf of a tree moves. This, is His lordliness. This has been described here, by the expression, 'Bhūta-maheśvaram'.

By 'Param bhāvam', He means, that fools do not know His supreme nature, that He is free, to make any drastic change. They do not know, that He transcends the perishable Matter, is also superior to the imperishable soul, and He, is known as the Supreme Person, in the Vedas (Gītā 15/18). So they ignore Him by taking Him as an ordinary mortal, in human form.

'Mānuṣīm tanumāśritam'—They, treat the Incarnation of the Lord, as an ordinary human being. As a common man, by identifying himself with the body, thinks that the family, honour or dishonour, is his own, and gain and loss of property etc., is also, his own. As common beings, were not manifest before birth and will not be manifest after death, they are manifest, only in the interim (2/28), and deluded persons, treat Him as a common man. They regard Him, as a slave to the human body, like a common man.