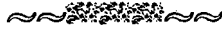


it in a disinterested manner. The assumption that the world is his and for him and also the tendency to derive pleasure out of it, is anti spiritual discipline and is the cause of bondage. The reason is that the body-senses-mind-intellect etc., whatever we have, is of the world and for the world. Therefore 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

Kṣetrajña (spirit)." The same fact has been pointed out, in the fourth verse of the fourteenth chapter, when He declares, "My prakṛti (nature) (primordial matter), is the womb of the bodies of creatures and the soul (seed), which resides in those bodies, is My fragment." The same seed or soul, has been called His higher (sentient) Nature (7/5), and His eternal portion (15/7).

'Sarvāṇītyupadhāraya'—In the universe all the moving and unmoving creatures, are born of the union of the sentient and the insentient nature (matter). It means, that soul has accepted matter, as its own, and keeps its company, and so beings are born—So think of this fact i.e., understand it in the right perspective, or accept it.

'Ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayastathā'—All objects emanate from God, and again dissolve in Him. So the Lord declares, "I am the origin of the entire creation, and again it dissolves in Me."

The Lord, is the source of entire creation because, creation comes into existence, by His will\* (Chāndogya. 6/2/3). As a potter, makes earthenwares and a goldsmith makes ornaments of gold, so does the Lord create this world. Thus, like a potter and a goldsmith, He is an efficient cause, of this world.

The universe, again dissolves in Him. As an earthen vessel is of clay, it was clay in the past, before it was moulded into this shape and will remain clay, when the vessel is broken into pieces. Similarly, the creation is born of the Lord, resides in Him and merges (dissolves) in Him. Thus, he is the material cause of this creation. This is knowledge. The realization, that in the world there is nothing besides the manifestation of the Lord, is Vijñāna (real knowledge of Manifest Divinity).

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\*There is a fact which needs attention that only Kṣetrajña (spirit), not Kṣetra (Matter) has accepted this affinity. If it does not accept this affinity, it can't be reborn because, "Attachment to these Guṇas (modes) is the cause of his birth in good and evil wombs" (13/21).

In the expression 'Kṛtsnasya jagataḥ', Lord Kṛṣṇa declares Himself to be the origin of entire creation, and also its dissolution. Here it is appropriate for Him, to talk of Himself as the origin and dissolution of Matter (insentient Nature). But how is the origin of soul (sentient or higher nature) and its dissolution, possible? The soul is eternal, omnipresent, immovable, constant and everlasting (Gītā 2/24), while the world is ever-changing. But, here the word 'creation' denotes, both the lower nature (matter) and higher nature (Soul). The reason is, though the soul is eternal, changeless and constant, yet It identifies Itself with perishable matter and thus accepts its (insentient's) creation and dissolution as Its (sentient's) own creation and dissolution. So, the soul is said to be born and decayed. Therefore, Lord Kṛṣṇa, has declared Himself to be the origin of the entire creation and also its end. Thus, within creation, (i.e.,) all the moving, unmoving; sentient, insentient beings, will be included. Moreover, Lord Kṛṣṇa, in the thirteenth verse of this chapter, declares, "The whole of this creation, being deluded by objects evolved from the three modes of nature, does not know Me." Only the sentient can know Him. Therefore the term "Jagat" (universe), includes both matter (the insentient), as well as soul (the sentient).

In the eighth verse of the sixteenth chapter, according to men of demoniacal traits, the universe includes both insentient and sentient beings, because they accept all beings, not only insentient ones, as unreal. If the term 'Jagat' (universe), is interpreted as only matter, the followers of non-dualistic principles, who accept the universe as unreal, untrue and baseless, will be included, among men of demoniacal traits, which is totally improper and unjustified. Similarly, in the twenty-sixth verse of the eighth chapter, there is description of the two paths, the bright and the darkness of the world. But the paths, can be followed by the sentient only. The sentient, by identifying with matter, is called 'Jagat' (world or universe).

Thus, we conclude that soul by identifying Itself with Matter, is called embodied soul (world or universe). But, when having disinclination for Matter, it realizes its identity, with pure consciousness (God), this individual soul becomes, the Cosmic Soul. Such a person is called a Yogī.

**Appendix**—The ‘Aparā prakṛti’ is that which may know neither (to) itself nor others. The ‘Parā Prakṛti’ is that which may know itself and also others. All beings moving and unmoving are born by the union of the two—aparā and parā (Gītā 13/26).

The main defect is one which appears in different forms with the difference in places and that is—attachment to the ‘aparā’. If this evil is born, it will give birth to all other evils and if this evil is wiped out, all evils will be wiped out. Similarly the basic virtue is also one which reveals all virtues and that is—attachment to God.

We may assume ‘aparā’ eternal or transient but our relationship with it is transient—this is a unanimous fact. This attachment to this aparā is the cause of birth and death—‘kāraṇaṁ guṇasaṅgo’sya sadasadyonijanmasu’ (Gītā 13/21). This is the seed cause of the world.

“I am the origin of the entire creation and again it dissolves in Me—It means that I create this moving-unmoving world and only I am created; I destroy the world and only I am destroyed because besides Me there is no other cause or effect of this world (Gītā 7/7) viz., I am its instrumental cause and I am its material cause. Therefore I have manifested Myself in the form of the world.” In the nineteenth verse of the ninth chapter also the Lord declares—‘amṛtaṁ caiva mṛtyuśca sadasaccāhamarjuna’ viz., ‘I am immortality as well as death; I am also being and non-being both’. In Śrīmadbhāgavata the Lord declares—

**ātmaiva tadidaṁ viśvaṁ sṛjyate sṛjati prabhuh  
trāyate trāti viśvātmā hriyate haratiśvaraḥ**

(11/28/6)

“Whatever thing there is manifest or unmanifest that is only

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.