

can arise only when there are two entities. When there is no one else besides God, then where will a striver have his inclination, why will he have it, in whom will he have it and how will he have it? Therefore the striver is endowed with unfaltering devotion in God—there is no doubt about it.



Link:—In the previous verse, Lord Kṛṣṇa explained that he who knows in reality His divine glory and power, is endowed with unfaltering Yoga of devotion. What is meant by unfaltering Yoga of devotion? The answer comes in the next verse.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

aham sarvasya prabhavo mattaḥ sarvaṁ pravartate
iti matvā bhajante mām budhā bhāvasamanvitāḥ

I am the cause of the whole creation; from Me all things move. The wise knowing this and full of faith and devotion, continually worship Me viz., they take refuge in Me alone. 8

Comment:—

[Whatever, was said in the previous verse, that what is seen, heard and known is nothing besides the divine glory, of the Lord, is repeated in this verse. The power through which their manifestations appear is His divine yoga. It is expressed through the word Mattaḥ. Whatever, has been said in the seventh, eighth and ninth chapters, has been condensed in the first line of this verse.]

'Aham sarvasya prabhavaḥ'—The Lord is the material and efficient cause of all creatures, born through mind, word, semen, earth, womb, egg, sweat viz., He is the origin of the whole creation, sentient or insentient, moving or unmoving.* He is

* As the Lord has declared in the sixth verse of the seventh chapter that He is the source of the entire creation and in the fourth verse of the fourteenth

the material cause, as well as the efficient cause, of the entire creation. It means, that He has manifested Himself, in the form of the entire creation.

'Mattah sarvaṃ pravartate'—Everything, in the world moves, because of the Lord. As electricity manifests itself, in various forms in instruments suited to those forms, the Lord, is the root of all the worldly actions.

'Ahaṃ sarvasya.....pravartate'—The Lord says that a striver, instead of paying attention to various feelings, actions, things and persons etc., should behold the Lord, Who is the origin of all of them.

The Lord, uses the term 'Mattah' (from Me), again and again, as in the seventh and the twelfth verse of the seventh chapter and fifth and the eighth verse of the tenth chapter, to emphasize the fact that all feelings, actions and creatures etc., emanate from Him, remain established in Him, and merge into Him. So if a striver, either knows or assumes this fact, that in the entire universe, there is nothing else, besides the Lord, he will have unwavering unity (Yoga), with Him.

Here, by giving the word 'Sarva' (All), two times, the Lord means to say that, only He is the creator and conductor, of the entire universe.

'Iti matvā bhāvasamanvitāḥ'—When strivers assume, that the Lord is the creator and conductor of the entire creation, and He is the supreme Lord and none is equal to Him, none will be equal to Him, and none can be equal to Him, they place their faith and devotion, in Him and their attention, never deviates from Him. In those devotees, who entirely depend on Him, divine traits such as equanimity, fearlessness, truthfulness etc., grows naturally. The reason is, that where there is Divinity, there are divine traits.

chapter that He is the seed giving father. Here He declares that He is the origin of the whole creation.

'Budhā'—They are wise because they behold the Lord, as the origin of entire creation. The same fact, has been pointed out, by the Lord in the eighteenth and the nineteenth verses of the fifteenth chapter, when He declares, "One who knows Me beyond perishable Matter and superior to the imperishable soul, knows Me, in reality and worships Me, with all his heart" (Gītā 15/18-19).

'Mām bhajante'—Uttering and loud chanting, of the name of the Lord, thinking of the Lord, meditation, listening to divine discourses, study of scriptures, such as the Gītā, the Rāmāyaṇa etc., all this is, worship. But the real worship is that in which a devotee, likes and loves nothing, besides the Lord. Forgetfulness of the Lord, is repugnant to their nature. Such absorption in God, is real worship.

An Important Fact

Every striver, should know that the Lord is the origin and the source of power, of all things, objects, creatures and persons. So the only aim of the life, should be God-realization. The Lord mentions His divine glories and power, in order to attract the attention of the strivers, towards Him. This fact, has been mentioned in the Gītā, several times—'He from whom is the emanation of all beings, by Whom all this is pervaded, should be worshipped through the performance of one's duty' (18/46). "The Lord Who dwells in the hearts of all beings and Who is the source of inspiration for them, they should seek refuge in Him alone, with all their heart" (18/61-62) etc.

The Disciplines of Action, Knowledge and Devotion are various disciplines for different strivers, according to their tastes and interests, but the above-mentioned knowledge, is very necessary, for all the strivers.

Appendix—People attach importance to money because things can be acquired (gained) by paying money. Things are gained by paying money but they don't evolve, but from God all things

evolve and are also gained. Therefore those who realize God's glory instead of getting entangled in the greed for petty money, worship God—'sa sarvavidbhajati mām sarvabhāvena bhārata' (Gītā 15/19).

The Lord declares that all objects and persons emanate from Him (aham sarvasya prabhavaḥ) and He is the root of all actions (mattaḥ sarvaṁ pravartate). But a man (the self) by having affinity with objects and actions, by assuming them as his and by becoming their enjoyer and doer, gets bound. When he becomes the enjoyer of objects, the objects lead him to bondage, and when he becomes the doer of actions, the actions lead him to bondage. If he neither becomes an enjoyer nor a doer, there is no bondage for him.

Whatever glory is seen in the world is emanating from God. The fact has been mentioned in Gītā by the Lord by the term 'mattaḥ' several times as—

'mattaḥ parataram nānyatkiñcidasti' (7/7)

"of this world there is no other cause or effect besides Me."

'matta eveti tñviddhi' (7/12)

'These (Sāttvika, Rājasa and Tāmasa) modes are evolved from Me—know them so.'

'bhavanti bhāvā bhūtānām matta eva prthagvidhāḥ' (10/5)

'These diverse feelings (intellect, wisdom, non-delusion etc.,) of creatures emanate from Me alone.'

'mattaḥ smṛtir jñānamapohanam ca' (15/15)

'I am the source of memory, knowledge and reasoning faculty.'



Link:—In the next verse, the Lord mentions the way of the worship, of those devotees.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥ *

* In this verse there are six points. A devotee has to do the first two

**maccittā madgataprāṇā bodhayantaḥ parasparam
kathayantaśca māṁ nityaṁ tuṣyanti ca ramanti ca**

With their minds fixed on Me, with their lives surrendered to Me, enlightening each other about My excellences and greatness and ever speaking of Me, they always remain contented and delighted with Me. 9

Comment:—

[Those who have realized, that the Lord is the origin and source of inspiration of all things and creatures, for them nothing remains to be done, to be known and to be acquired. They have ever, to be engrossed in Him. The same fact, has been explained in this verse.]

'Maccittā'—Their minds are fixed on the Lord. There are two things—one is the fixation of the mind on the Lord, and the second is fixation of the self on the Lord. When a devotee, by admitting the fact that he is the Lord's, is absorbed in Him, his mind, intellect etc., are automatically absorbed in Him, because, these organs depend on the doer. So, if a devotee worships the Lord and wants to fix his mind on Him, by thinking, that he is a worldly householder, it is very difficult for him to fix his mind. It means, that if he himself remains devoted to the world, and attempts to absorb his mind in God, it is practically impossible.

Secondly, a person can fix his mind on what he likes the most, and he likes the most a thing or person with whom he has affinity. So, a devotee should admit the fact, that he is only the Lord's and the Lord is only, his. The body and the world, are not his. So he surrenders himself to Him and His will, becomes his will. Such devotees, are said to have fixed their minds on God.

things himself—to fix his mind on Him and to surrender himself to Him. The next two points—enlightening each other and ever speaking of Him, occur when two devotees meet and the last two—contentment and the delight are the fruits of the first four.