

viz., it has no existence. Therefore in the world dissolution, non-existence or disunion is only predominant—‘nāsato vidyate bhāvah’ (Gītā 2/16).



**प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥**

**prakṛtiṁ svāmavaṣṭabhya visrjāmi punaḥ punaḥ
bhūtagrāmamimaṁ kṛtsnamavaśaṁ prakṛtervaśāt**

By use of My Nature (prakṛti), I bring forth, again and ever again, this whole multitude of creations, subject however to the influence of their, own nature. 8

Comment:—

'Bhūtagrāmamimaṁ kṛtsnamavaśaṁ prakṛtervaśāt'—Here, the term 'prakṛti', stands for individual prakṛti. At final dissolution, all beings merge in individual Nature (causal bodies) and individual Nature merges into Cosmic Nature and Cosmic Nature, merges into the Lord. But, at the beginning of a creation when actions of those beings become mature to bear fruit, the Lord, thinks to become manifold from one. So, there is commotion in nature. When curd is churned, butter and butter-milk become separate. Out of this, butter flows over butter-milk. Here, butter is sāttvika, butter-milk is tamas and the action of churning is, Rajas. Similarly, from the commotion in prakṛti (Nature), also the three attributes (qualities)—goodness, activity (passion) and inertia (ignorance), are born. Out of the three modes, the heaven, this mortal world and the underworld, are born. In these three worlds, beings are born according to their actions, and nature. This description, is also given in the third and fourth verses of the fourteenth chapter. Where 'prakṛti' has been called 'Mahadbrahma', and 'the Lord's pursuit of mind to become manifold' has been declared, as 'placing the seed of all life.'

At dissolution the soul submerges into God, but it does not

attain emancipation, because it submerges being associated with modes of nature. Had it renounced its association with modes, it might have emancipated forever, and would not have undergone, the wheel of birth and death.

Attachment to these modes, is the cause of beings' birth, in good and evil bodies. So, a being remains under its control. In the nineteenth verse of the eighth chapter, there is a description of a being who remains under the control of his own individual nature. In the fifth verse of the third chapter, there is description of helplessness, under one's nature after birth. A being, is tied by these Nature-born modes, in all the three worlds, as is also described in the fifth verse of the fourteenth chapter.

'Prakṛtim svāmavaṣṭabhya'—Prakṛti (Nature) is an uncommon power of the Lord, which can neither be called different from Him, nor one with Him. The Lord, as its supervisor, keeping Nature under control, brings forth beings, at the beginning of creation, because all changes take place in nature, not in the Lord. It does not mean, that God Himself is incapable, dependent and weak, to do so.

As a man, performs actions by controlling his mind and senses etc. (But when he comes under the sway of mind and senses etc., he instead of being their master becomes, a slave to them), the Lord brings forth beings, by keeping Nature under control, without getting entangled in her.

'Viśṛjāmi punaḥ punaḥ'—The Lord, brings forth, this whole multitude of beings in different moving and unmoving species, and different bodies. In physical bodies of some of the species, there is preponderance of the earth element, in some, of fire element, in some of the air element. Thus, the Lord creates many forms, of bodies.

Here, one point needs to be understood. The Lord, brings forth only those beings, who have become slaves to their nature, by having the affinity, of 'I' and 'mine', with personal nature

(body). On being a slave, to his personal nature, one becomes a slave to the Cosmic Nature. In case, he is not a slave to such Nature, he is not reborn at the cosmic dawn.

Appendix—In reality Prakṛti is not different from God. Therefore God in His integral form comprises Prakṛti. To regard God without Prakṛti is to have unipresent view of God and it is not possible.

‘Avaśaṁ prakṛtervaśāt’—Parā prakṛti viz., the self is totally independent (established in the self). By being connected with the alien Aparā Prakṛti, the self has become dependent (established in prakṛti), otherwise it can never be dependent. Attachment to the modes is its dependence—‘kāraṇaṁ guṇasaṅgo’sya sadasadyoniḥjanmasu’ (Gītā 13/21).

God creates only those beings again and again who are under the sway of prakṛti (their individual nature). Those who are not under the control of prakṛti (nature) are not created (born)—‘sarge’pi nopajāyante pralaye na vyathanti ca’ (Gītā 14/2).



Link:—A man is bound by actions, when either he is attached to them or accepts himself as the doer. But, the Lord is, not bound by actions. Why? The clarification, comes in the next verse.

न च मां तानि कर्माणि निबद्धन्ति धनञ्जय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

na ca mām tāni karmāṇi nibadhnanti dhanañjaya
udāsīnavadāsīnamasaktaṁ teṣu karmasu

O Dhanañjaya (Arjuna), those actions, however, do not bind Me, who remains like one unconcerned with, and unattached, to such actions. 9

Comment:—

‘Udāsīnavadāsīnamasaktaṁ teṣu karmasu’—The Lord, is not attached to the action which He performs, in bringing forth the