

of 'Prakṛti', he becomes dependent* and follows the cycle of birth and death; but having totally renounced affinity with the evolute of 'Prakṛti', he becomes independent, unconcerned and is freed from birth and death forever.

'Mama sādharmyamāgatāḥ'—This expression means that as God is Truth-Consciousness-Bliss solidified, so do the self-realized exalted souls become Truth-Consciousness-Bliss solidified.



Link:—Those who have become one with God, are not born again, at the time of creation. But, what about those who are born? The process of their emanation, is described, in the next verse.

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम्।

सम्भवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

mama yonirmahadbrahma tasmingarbhāṁ dadhāmyaham
sambhavaḥ sarvabhūtānāṁ tato bhavati bhārata

My primordial matter (prakṛti), known as the great Brahma, is the womb of all creatures; in which, I place the seed of all life. The birth of all beings, follows from this combination of matter and Spirit. 3

Comment:—

'Mama yonirmahadbrahma'—Here, the primordial Matter (Prakṛti), has been called 'Mahad Brahma', because of the following factors:—

(1) The Lord is beyond the great and the small, therefore, He is the subtlest, as well as the grossest. In the entire universe, besides the Lord the largest entity, is the primordial matter. So, the primordial matter (mūla Prakṛti), has been called 'Mahad Brahma'.

(2) The primordial matter is called 'Mahad Brahma', because

* 'Kāryate hyavaśaḥ karma sarvaḥ prakṛtijairguṇaiḥ' (3/5)

'Avaśaṁ prakṛtervaśāt' (9/8)

Rātryāgame'vaśaḥ pārtha prabhavatyaharāgame' (8/19).

it is, in between 'Mahat' (Mahattattva i.e., cosmic intelligence), and 'Brahma' (God).

(3) In the preceding verse, the terms 'Sarga' and 'Pralaya' respectively, may be misinterpreted, as Brahmā's day and night. So, 'Mahad Brahma' has been used, to denote new creation (revelation of Brahmā) and final dissolution (dissolution of Brahmā). It means, that a liberated soul's affinity, is renounced with the primordial Matter. So it is, neither born, at the time of new creation, nor are tormented at the time of, dissolution.

The primordial matter, being the birth abode of all beings, is called a womb. Infinite universes, emanate from it, and again merge into it. It is the cause of all mundane powers, and energies.

This primordial matter is called 'mama' (my), because it is the Lord's, it functions under His control, only. Without His will, it cannot do anything, through its own power. "With Me as the supervisor, prakṛti brings forth, the whole creation" (Gītā 9/10). The Lord has used the expression 'Mama mahadbrahma' in order to explain, that He is superior to prakṛti.

The spirit in spite of, being a fraction of the Lord, establishes its contact not only with prakṛti, but also with its evolutes, the three Guṇas and their evolute, the body, having a disinclination for the Lord thus gets bound. So, the Lord, wants to emphasize the fact, that affinity of the spirit is, with God, Who is superior to His Prakṛti, as the spirit, is His portion (Gītā 15/7). Therefore, the spirit should not degrade itself, by assuming affinity with prakṛti.

'Tasmingarbhāṁ dadhāmyaham'—Here the term 'Garbham' (seed), stands for totality of beings, with their actions and past influences (latencies). The Lord, does not place any new seed. The beings, who are following the cycle of birth and death, since time immemorial, merge in Prakṛti, at the time of final dissolution (Gītā 9/7). When their actions, having become mature, are inclined to bear fruit, the Lord at the time of new creation,

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