

Link:—The Lord, in the preceding verse, explained that He and Arjuna had passed through many births. Now, in the next verse, He explains the secret of his descent (incarnation).

**अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥**

**ajo'pi sannavyayātmā bhūtānāmīśvaro'pi san
prakṛtiṁ svāmadhiṣṭhāya sambhavāmyātmamāyayā**

Though I am unborn, of imperishable nature, the Lord of all beings, yet, subordinating My nature (prakṛti), I manifest Myself, through My Yogamāyā (divine potency). 6

Comment:—

[This is the sixth verse and in this verse, there is a description of six things—God is birthless, imperishable and the Lord of all being, these three things pertain to God*; prakṛti (Nature) and

* Lord Kṛṣṇa has described in the Gītā that some people know Him as birthless, imperishable and the Lord of all beings while others don't know. The description is as follows—

1. (a) He who knows Him as birthless.

"He who knows Me as unborn and beginningless, the great Lord of the worlds, he among mortals, is undeluded and freed from all sins" (10/3).

(b) Those who don't know Him as birthless.

"This deluded world does not know Me, the unborn and imperishable" (7/25).

2. (a) Those who know him as imperishable.

"The great souls worship Me with a single-mind, knowing Me as the imperishable source of beings" (9/13).

(b) Those who don't know Him as imperishable.

"The foolish don't know My higher, imperishable and supreme nature" (7/24).

3. (a) Those who know Him as the Lord of all beings.

"He who knows Me as the enjoyer of sacrifices and austerities, the great Lord of all the worlds, and the friend of all beings, attains peace" (5/29).

(b) Those who don't know Him the Lord.

"The deluded don't know My higher nature as the great Lord of all beings" (9/11).

Yogamāyā, (the divine potency), these two pertaining to His power, and the sixth one, is His manifestation.]

'Ajo'pi sannavyayātmā'—The Lord, by this expression, explains that, unlike common men, He is without birth and death. People take birth and die, but He in spite of being birthless, manifests Himself, and in spite of being imperishable, conceals Himself. Both manifestation and concealment, are his unearthly sport (pastimes).

All beings were unmanifest before birth, and will be unmanifest, after death, these are manifest only in the middle (Gītā 2/28) while the Lord, ever remains revealed like the sun. As the sun, before rising and after setting, remains the same, but it is not seen by all the beings all the time; so is the case with God Who ever remains revealed, but seems to be manifested and concealed.

Other beings, have to take birth under the subordination of nature (prakṛti), according to the actions of the past, while God manifests Himself of His own accord. Beings, take birth grow, become old and die, moreover, they have to undergo pleasure and pain. But, that is not so in the case of God. He does not undergo any change. He incarnates Himself, as Lord Rāma or Kṛṣṇa etc., displays His sports as a child, and an adolescent and then continues to be an adolescent with a healthy and handsome body, without undergoing any change for hundreds of years. Therefore, picture of God, are prepared without a beard and moustache, (if a modern artist shows them, that is something different). Thus, unlike other men, God is neither born, nor does He, undergo any modifications, nor does He die.

'Bhūtānāmīśvaro'pi san'—In spite of, being the only Lord (great Lord) of all beings, God becomes a child, when He incarnates Himself. But even then, He possesses His Lordly nature—as Lord Kṛṣṇa killed an ogress named Pūtānā, of a very huge and horrible body, when He was only six days old. He killed the demons—Śakata, Tṛṇāvarta and Agha respectively, when He was three months old, one year old and five years old

respectively. Thus, in His childhood, He killed several demons. He raised the Govardhana mountain, on the tip of His finger, when He was only seven years old.

In spite of being the Lord of all beings, when He manifests Himself, He does not hesitate even to perform, the most menial job. This is His divine superiority. He works, as a chariot-driver of Arjuna, and obeys him, yet His Lordliness, over Arjuna and other beings remains intact. That is why, in spite of being a charioteer, He preaches him, the gospel of the Gītā. Lord Rāma carries out the order of His father, Daśaratha and goes into exile for fourteen years, yet His Lordliness over Daśaratha and other beings, has not suffered, in the least.

'Prakṛtiṁ svāmadhiṣṭhāya'—The Lord's pure nature (prakṛti) is different, from the three modes of nature—of goodness, of passion and of ignorance. This pure nature, is His divine potency, transcendental power, or delighting power. It is the embodiment of truth, consciousness and bliss. It is, also called the sentient power or power of grace. The same divine or transcendental power is known as Śrī Rādhā* or Śrī Sītā. It is, also called 'devotion' or the supreme knowledge, by which God is attained.

Prakṛti (nature), is the Lord's power, which is neither different from God nor is one with Him. For example, fire has two kinds of power, of lighting and burning. The first, removes darkness as well as fear, while the latter, is used for cooking and heating purposes. But, both these powers are neither different from fire, as these are nothing but fire, nor are they one with fire, because they can be subdued by sacred formulas, and herbs etc.

As, the lighting and the burning powers of fire, remain innate

* The Lord manifests Himself with His pure nature (Prakṛti) i.e., His transcendental power which works for Him. Śrī Rādhā is His divine power and she has several female friends who are the embodiments of devotion and they bestow devotion upon His devotees. A person devoid of devotion can't know them. A devotee can know them only by the grace of Lord Kṛṣṇa and Śrī Rādhā.

in a match-box, so does God's power remain unexposed even though He pervades everywhere, all the time, in all things and persons etc. The Lord, manifests Himself by keeping His nature (prakṛti) under control. As fire is not seen, until it is revealed with its lighting and burning power, so is the Lord not beheld until He manifests Himself with His transcendental power, even though He pervades everywhere all the time.

Śrī Rādhā, Śrī Sītā and Śrī Rukmiṇī etc., are the Lord's own divine powers. He pervades everywhere universally, yet He does not perform, any activity. Whatever He does, He does with His divine power. The drama, that He stages with His divine power, is so wonderful and uncommon, that human beings having heard, sung and recollected it, are sanctified and they attain salvation.

The same divine power, in the case of devotees, who are the worshippers of the attributeless aspect of the Absolute, becomes the supreme knowledge of Brahma; while for devotees who worship the Lord endowed with attributes, that power becomes devotion. When a devotee has an exclusive devotion for God, His divine power is revealed in him, in the form of his devotion. This devotion is so singular, that it attracts God and He in spite of being formless, has to reveal Himself, endowed with that, form. This devotion, is also bestowed upon devotees by Him.

The divine power of God, in the form of devotion, is perceived in two ways—disunion and union. It is by God's grace, that there is disunion of a devotee from God, because in that state, he becomes so much restless to meet Him, that his attachment to the world is totally renounced and God manifests Himself. In the Discipline of Knowledge, the divine power of God is revealed in the form of keen desire to know. This keen curiosity to know, compels a striver to know the real Essence. Then, in the form of the supreme knowledge of Brahma, it roots out ignorance and illumines the real self. But the divine power

of disunion, is more powerful even than this. 'Where is God?' 'What should I do to attain Him?' 'Where should I go?' When a devotee becomes restless, to attain Him, his restlessness roots out all his sins, and reveals Him to him. This restlessness, is a better means of God-realization, than knowledge (wisdom or discrimination).

A Special Fact

The Lord, manifests Himself by keeping His nature (prakṛti) under control, and stages, the drama of human life. As fire by itself, does nothing, its lighting power provides light and its burning power, burns things, so the Lord does nothing, but it is His divine power, which does everything. In the scripture Sītā declares, 'It is I, who killed Rāvaṇa and other demons, while Lord Rāma did nothing'.

Like man and his power, God and His power, are neither different from each other, nor are one. God cannot separate His power from Him; so it is not different from Him. A man remains the same, but his power changes so it is not identical with him. Therefore, philosophers have called it, neither different nor one. This power is indescribable. The devotees of Lord Kṛṣṇa call that power as Śrījī (Rādhājī).

As a male and a female are two distinct entities, that way Lord Kṛṣṇa and Rādhājī are not two. Lord Kṛṣṇa and His power, Rādhājī in the Discipline of Knowledge become one, while, in the Discipline of Devotion become two, Lord Kṛṣṇa and Rādhājī become two*, so that they may stage the drama of human life, in order to exchange love and thrill the devotees with delight. When they become two, it is difficult to judge, who is superior, and who the lover and who the beloved. Both of them, appear

*Lord Kṛṣṇa and Rādhā are the oceans of savour, they are one but they have become two in order to stage the drama of human life (Śrī Rādhātāpanīyopaniṣad).

uncommon and unique and they are attracted towards each other. They are pleased by seeing each other. Their pastime of love, for each other is enhanced. This is called 'Rāsa' (sport).

The Lord's powers are infinite and limitless. His powers can be classified into two groups, pertaining to glory and those pertaining to sweetness or love. By His majestic power, He does wonderful sports and feats, which none else can do. By this very power, we find in Him excellence, eminence, singularity and divinity which are neither heard nor seen anywhere else. While He exercises His sweet power, He Himself is overwhelmed, and forgets that He is Lord. When He manifests Himself in a sweet mood, He appears to be very sweet and loving. He plays, with cowherds like an ordinary cowherd. Similarly, He plays the role of a friend, a son and a husband and so on, in the drama of life. Thus He thrills His devotees with delight, with His sweetness and love, by not disclosing His glory and grandeur.

The Lord, reveals one of His powers at a time, either that of glory or that of sweetness. When any doubt arises in the sentiment of sweetness, His power or glory is revealed. Lord Kṛṣṇa as a cowherd, searches for calves. But, when doubt arises, about their whereabouts, His power is revealed and He immediately comes to know, that the cows have been taken away by Brahmā, the creator.

The Lord is also the handsomest, so every being is naturally attracted towards Him. Seeing His beauty, the women of Mathurā say to each other—

"Lord Kṛṣṇa is the quintessence of handsomeness, no one can compete with Him in the entire universe, He is handsome, even without any outward make up, or ornamentation. No one is ever satisfied by seeing His countenance, because His charm ever remains fresh. All kinds of fame, beauty and glory, depend upon His handsome appearance. It is very rare to behold Him. What penances the cowherdesses must have performed so that they

ever beheld His sweet countenance" (Śrīmadbhā. 10/44/14)?

Śrī Śukadevajī says:—"O Parīkṣit! All the citizens of Mathurā and other people of the country, who were sitting on the dais, having seen Lord Kṛṣṇa and Balarāma, were so much pleased that their eyes and faces were glowing and filled with curiosity. They were not satisfied by looking at their handsome faces through their eyes and it seemed as if they were imbibing them with their eyes, licking them (with their tongues), smelling them (with their noses) and embracing them to their chests" (Śrīmadbhā. 10/43/20-21).

Having seen the beauty of Lord Rāma, king Janaka was filled with joy and declared that his dispassionate mind, having seen the sweet and handsome face of Lord Rāma, was so much enamoured as a 'Cakora' (the Indian red-legged partridge) is, by the moon (Mānasa 1/216/2).

Even the wild tribes, such as Kola and Bhīla got enamoured of Lord Rāma's countenance. They salute Lord Rāma, offer their presents to Him, behold Him, with great affection. They are so much enamoured of Him that they remain standing there just like statues. Their bodies are thrilled and their eyes are flooded with tears of love (Mānasa 2/135/3).

Not to talk of the Lord's devotees, even demons, such as Khara-Dūṣaṇa who have enmity with Lord Rāma, are wonder-struck with His charm. So they say:—Out of all the snakes, demons, gods, men and ascetics, whom we have seen, conquered and killed throughout our life, we have never seen such beauty (Mānasa 3/19/2).

'Saṁbhavāmyātmanāyayā'—The Lord, does not reveal Himself, to those who have a disinclination for Him, and He appears to them, as a common man. 'He stages a drama of His human life, by keeping His divine potency concealed' (Śrīmadbhāgavata 10/29/1).

A devotee comes to know God, while a non-believer does not know Him. The more a devotee is inclined towards Him, the more He reveals Himself to him.

Deluded people cannot know Him, because of their delusion and because of the divine potency of the Lord (Gītā 7/25). They cannot understand the infinitude of God, even when He manifests Himself before them just as He manifested Himself in the form of Draupadī's unending saree. Yet because of their delusion Duṣṣāsana, Duryodhana and Karna etc., could not know, His manifestation.

If a person gets rid of his delusion, he can realize the self or God, but cannot behold Him.*

One can have a vision of the Lord, only when He unveils Himself, by removing the veil of His divine potency. A man can get rid of this own delusion, but it is beyond his power to do away with God's divine potency. If a person takes refuge in Him, He removes his delusion and also helps him, to behold Him.

The different plays, that the Lord stages, are accomplished with the help of His divine potency. So people can see those plays and enjoy these. If staged without the help of divine potency, no one can, either see these, or relish these.

An Important Fact Pertaining to Incarnation

The term, 'avatāra' means descent, one who has descended. The all-pervading Lord Who is, Truth, Consciousness and Bliss, by His special grace, manifests Himself as a common being. His peculiarity lies in being small, in spite of being Supreme, while it is otherwise with common men. It is His peculiarity, that He in spite of being boundless, becomes very small. Though, He

* It is not a rule that having realized the self a devotee may behold God. But having beheld God, he realizes the self. So Lord Rāma in the Rāmācaritamānasa declares:—"The wonderful reward of My vision is that man easily realizes the Self" (3/36/5).

upholds, infinite universes yet He is known as 'Giradhārī,' because he lifted a mountain, 'Govardhana'. It is nothing surprising in His case as in each of Whose pores, infinite universes exist, to uphold a mountain. But, it is His peculiarity, in upholding it, as well as in manifesting Himself, as a common man.

He plays His part in the drama of human life, as a common innocent boy. While playing, He was defeated by other cowherds, consequently, He had to carry the victor on His back.

The wise, remain absorbed in the self, but His devotees relish His pastimes. Even Brahmā, the leader of the wise, was wonder-struck by beholding His pastimes, and so are the great saints and ascetics who cannot understand the secret of His play and remain dumb-founded. The Lord by His grace, enables those devotees, who are exclusively devoted to Him, to know the secret of His pastimes (Mānasa 2/127/2). Lord Kṛṣṇa while grazing cows, kills huge bodied demons, in no time. Despite being a boy, His Lordliness remains the same as usual.

As a learned teacher, utters the letters 'a' 'b' 'c' etc., while teaching the alphabet to a boy by descending to the boy's standard; so does the Lord of infinite universes, preach the gospel to us, by becoming one of us, His wonderful and unearthly pastimes, lead people to salvation, whether they listen to them, study or sing them.

Appendix—The Lord carries on His pastime with the help of Prakṛti. Therefore Sītājī declares, "I have performed all the deeds, Lord Rāma has done nothing (Adhyātma Rāmāyaṇa, Bālakā. 1/32—43). But like the man the Lord is not subordinated to Prakṛti—'prakṛtiṁ svāmadiṣṭhāya'. The reason is that for the Lord Prakṛti is not different from Him but is identical with Him (Gītā 7/4-5). The Lord has to manifest Himself before the man who is seated in Prakṛti, therefore He reveals Himself by subordinating His Prakṛti (nature). Then only men can behold Him.

