

The Lord is here identifying himself with the Total-causal-bodies of the world, meaning the "total-*vasana*" in all the creatures, and therefore, as *Ishwara*, He declares that the Self is the One-great-seed from which the Tree-of-Samsara has emerged and will, in future, emerge for an infinite number of times.

By the statement "I AM THE SEED OF THE UNIVERSE," the students of the Geeta might, during their reflection, come to a wrong conclusion altogether, inasmuch as in the outer world the seed itself dies to become the tree. Similarly, the Lord, while creating the world, might have destroyed Himself! To remove this misconception, Krishna says here, "NONE CAN EXIST WITHOUT ME, NEITHER THE MOVING, NOR THE UNMOVING."

Not only is the Lord the Seed of the Universe, but even after its germination and growth, the 'tree' is also sustained by the Self. The ocean is the 'seed,' no doubt, of all waves, that arise on the sea's surface. And yet, when all the waves germinate as it were, and grow up, none of them can stand apart from the Source, from which they arose. Where there is no ocean, no waves can stand, and wherever there are waves, they cannot sustain themselves except upon the grace of the ocean.

The cosmos rises up from the PRINCIPLE OF IGNORANCE that seemingly veils the Truth. This *avidya* (ignorance) also exists, drawing its potencies, however delusory they may be, from the Total-Source of all