

Keeping this idea in mind, Lord Krishna declares here: "THESE TWO ARE THE WOMB OF ALL BEINGS." It is not very difficult for an intelligent student to understand what it actually means. Not only does the pluralistic world of objects, feelings, and ideas rise from, and stay in the Spirit, but it dissolves into It, again to become the Higher-Nature. Thus, the lower-nature is, in its essential constitution, nothing other than the Higher. The Higher, forgetting Its own divinity, identifies Itself with the lower and comes to the ego-centric sorrows and imperfections. The Higher seemingly suffers, at present, in Its own delusions, the sorrows of the lower. Its own rediscovery of Its native divine glory is the redemption of matter. The idea that the lower has arisen from the Higher is likened to the way in which pots of different shapes and colours have all arisen from the mud. Just as the mud is the truth in all the pots, the Higher is the essential Reality in all the objects of the sense-organs, mind and intellect which the lower procreates.

THEREFORE:

*7. There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string.*

There are two possible points of view of life, if the above-mentioned theory is accepted. There is a point of view from the lower and distinctly different from it, there is a point of view from the Higher also. Just as in mud there