

*Infinite Being, O Lord of Lords, O Abode of the Universe, You are the Imperishable, that which is beyond both the Manifest and the Unmanifest.*

WHY SHOULD THEY NOT BOW DOWN TO THE GREAT ONE --- Because the Lord as the Primal Cause of even the Creator, who creates the entire universe of multiplicity, is like the mud in all mud-pots, or the gold in all gold ornaments. The ornaments or the pots have no existence at all apart from the gold-essence or the mud-essence in them. Thus, the Primal Cause is that which pervades everything and is that which holds together all names and forms. Infinite in nature, the Lord is not only the Universe, but he is the Lord of all Lords, inasmuch as even the denizens of the heavens and the great phenomenal powers --- all derive their individual might from the Source of all Powers, this Infinite Truth.

The entire world of things-and-beings that exist, can fall under two categories: the Manifest (*sat*) and the Unmanifest (*asat*). The manifest is that which can become objects of experience for the organs-of-perception, for the instrument-of-feeling and the equipment-of-thought. The Unmanifest is that which causes the perceptions, feelings, and thoughts. These subtle causes that order the individuals to live in the world outside, are called *vasanas* and these constitute the Unmanifest. Arjuna's beautiful definition of the Lord accepts that the Lord is not only the Manifest (*sat*), but the Unmanifest (*asat*) as well. And He is also that which transcends them both.