

none other than the rays radiating from this cosmic being. The *Jivatman* is also called the *Kshetrajna* because of his being endowed with the faculty of understanding. Variations and grades in the *Jivātmās* are all due to the limiting adjuncts (*Upādhis*) caused by desires which are all born of ignorance. Consequently the *Jivatmans* are all of infinite aptitudes and temperaments.

The next stanza further clarifies this fact.

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४

सर्व-योनिषु कौन्तेय मूर्तयः सम्-भवन्ति याः ।

तासाम् ब्रह्म महत् योनिः अहम् बीज-प्रदः पिता ॥

*sarva yoniṣu kaunteya mūrtayah sambhavanti yāḥ ।*

*tāsām brahma mahad yonir aham bījapradah pitā ॥*

सर्वयोनिषु *sarva yoniṣu* in all the wombs कौन्तेय *kaunteya* O Kaunteya मूर्तयः *mūrtayah* forms संभवन्ति *sambhavanti* are produced याः *yāḥ* which तासाम् *tāsām* their ब्रह्म *brahma* Brahma महत् *mahat* great योनिः *yonih* womb अहम् *aham* I बीजप्रदः *bījapradah* seed-giving पिता *pitā* father

Whatever forms are produced, O Kaunteya, in any wombs whatsoever, the great Brahma (Prakriti) is their womb, I the seed-giving Father. 4

The wombs of the Prakriti are infinitely graded providing scope for all types of beings to sprout forth. The celestials, the human beings, the beasts, the birds, the insects, the vegetable kingdom, the bacteria—all these have their suitable wombs to take