

This sweet paradoxical statement clearly indicates that the relationship between Spirit and matter is not in terms of cause and its effect, but it is only as a super-imposition of matter upon the Spirit. Addressing the deluded, the post can only explain, "the ghost of your vision had risen from me alone, inasmuch as, I alone lend to it its existence; but I, the post, am not in the ghost." So, too, shall the ocean cry, "the waves rise, stay and dissolve away in me; but I am not in the waves."

As Shankara would have it, the Self declares here that even though matter depends entirely for its existence upon the Conscious Principle, yet the Divine Spark is in no way under the thralldom of matter. Matter ekes out its existence from the Spirit; but, the Spirit is --- in no way at no time, howsoever little --- controlled, contaminated, or shackled by the sad lot of the finite, imperfect matter.

IN THE FOLLOWING STANZA, LORD KRISHNA REGRETS THAT THE WORLD DOES NOT UNDERSTAND HIM IN HIS TRUE NATURE. WHAT IS THIS IGNORANCE ON THE PART OF THE WORLD DUE TO? LISTEN:

*13. Deluded by these natures (states or things) composed of the three GUNAS (of PRAKRITI ) all the world knows Me not as Immutable and distinct from them.*