

CREATION AND THE CREATOR

THEORY OF CREATION

Lord Krishna said: O Arjuna, this physical body, the miniature universe, may be called the field or creation. One who knows the creation is called the creator (or Spirit) by the seers of truth. (13.01)

O Arjuna, know Me to be the creator of all the creation. The true understanding of both the creator and the creation is considered by Me to be the transcendental knowledge. (13.02)

What the creation is, what it is like, what its transformations are, where its source is, who that creator is, and what His powers are, hear all these from Me in brief. (13.03)

The seers have separately described the creation and the creator in different ways in the Vedic hymns, and also in the conclusive and convincing verses of other scriptures. (13.04)

The primary material Nature, the cosmic intellect, "I" consciousness or ego, five basic elements, ten organs, mind, five sense objects; and desire, hatred, pleasure, pain, the physical body, consciousness, and resolve $\frac{3}{4}$ thus the entire field has been briefly described with its transformations. (See also 7.04) (13.05-06)

THE FOURFOLD NOBLE TRUTH AS MEANS OF NIRVANA

Humility, modesty, nonviolence, forgiveness, honesty, service to guru, purity of thought, word, and deed, steadfastness, self-control; and aversion towards sense objects, absence of ego, constant reflection on pain and suffering inherent in birth, old age, disease, and death; (13.07-08)

Detachment, non-fondness with son, wife, and home; unflinching equanimity upon attainment of the desirable and the undesirable; and unswerving devotion to Me through single-minded contemplation, taste for solitude, distaste for social gatherings and gossips; steadfastness in acquiring the knowledge of Spirit, and seeing the omnipresent Supreme Being everywhere $\frac{3}{4}$ this is said to be knowledge. That which is contrary to this is ignorance. (13.09-11)

GOD CAN BE DESCRIBED BY PARABLES, AND NOT IN ANY OTHER WAY

I shall fully describe the object of knowledge. By knowing this one attains immortality. The beginningless Supreme Being is said to be neither eternal, nor temporal. (See also 9.19, 11.37, and 15.18) (13.12)

The Spirit has His hands, feet, eyes, head, mouth, and ears everywhere, because He is all-pervading and omnipresent. (13.13)

He is the perceiver of all sense objects without the physical sense organs; unattached, and yet the sustainer of all; devoid of the three modes of material Nature, and yet the enjoyer of the modes of material Nature by becoming a living entity. (13.14)

He is inside as well as outside all beings, animate and inanimate. He is incomprehensible because of His subtlety. And because of His omnipresence, He is very near $\frac{3}{4}$ residing in one's inner psyche; as well as far away $\frac{3}{4}$ in the Supreme Abode. (13.15)

He is undivided, and yet appears to exist as if divided in beings. He is the object of knowledge, and appears as the creator, sustainer, and destroyer of all beings. (See also 11.13, and 18.20) (13.16)

The Supreme Being is the source of all lights. He is said to be beyond darkness of ignorance. He is the Self-knowledge, the object of Self-knowledge, and seated in the inner psyche as consciousness (See verse 18.61) of all beings, He is to be realized by Self-knowledge. (13.17)

Thus the creation as well as the knowledge and the object of knowledge have been briefly described by Me. Having understood this, My devotee attains My Supreme Abode. (13.18)

A DESCRIPTION OF THE SUPREME SPIRIT, SPIRIT, MATERIAL NATURE, AND THE INDIVIDUAL SOULS

Know that both the material Nature and the Spiritual Being are beginningless. All manifestations and three dispositions of mind and matter, called modes, are born of material Nature. Material Nature is said to be the cause of production of physical body and organs of perception and action. Spirit (or Consciousness) is said to be the cause of experiencing pleasures and pains. (13.19-20)

Spiritual Being enjoys three modes of material Nature by associating with the material Nature. Attachment to the three modes of material Nature due to ignorance caused by previous Karma is the cause of birth of living entity in good and evil wombs. (13.21)

The Spirit in the body is the witness, the guide, the supporter, the enjoyer, and the controller. (13.22)

They who truly understand Spirit and the material Nature with its three modes are not born again regardless of their way of life. (13.23)

Some perceive the Supersoul in their inner psyche through mind and intellect that have been purified either by meditation, or by metaphysical knowledge, or by selfless service. (13.24)

FAITH ALONE CAN LEAD TO NIRVANA

Others, however, do not know the yogas of meditation, knowledge, devotion, and work; but they perform deity worship with faith as mentioned in the scriptures by the saints and sages. They also transcend death by virtue of their firm faith to what they have heard. (13.25)

Whatever is born $\frac{3}{4}$ animate or inanimate $\frac{3}{4}$ know them to be born from the union of Spirit and matter, O Arjuna. (See also 7.06) (13.26)

The one who sees the same eternal Supreme Lord dwelling as Spirit equally within all mortal beings truly sees. (13.27)

When one beholds one and the same Lord existing equally in everybeing, one does not injure anybody; because one considers everything as one's own self. And thereupon attains the Supreme Abode. (13.28)

The one who perceives that all works are done by the powers of material Nature truly understands, and thus does not consider oneself as the doer. (See also 3.27, 5.09, and 14.19) (13.29)

The moment one discovers diverse variety of beings and their different ideas abiding in One, and coming out from 'That' alone, one attains the Supreme Being. (13.30)

ATTRIBUTES OF THE SPIRIT (BRAHM)

Because of being beginningless and unaffected by three modes of material Nature, the eternal Supersoul $\frac{3}{4}$ even though dwelling in the body as a living entity $\frac{3}{4}$ neither does anything nor becomes tainted, O Arjuna. (13.31)

Just as the all-pervading space is not tainted because of its subtlety; similarly, the Spirit abiding in all bodies is not tainted. (13.32)

Just as one sun illuminates the entire world; similarly, Spirit gives life to the entire creation, O Arjuna. (13.33)

They who perceive — with the eye of Self-knowledge — the difference between the creation (or the body) and the creator (or the Spirit) as well as know the technique of liberation of the living entity from the trap of divine illusory energy (Maya), attain the Supreme. (13.34)