

*Link:—In the previous verse, Lord Kṛṣṇa explained, that all beings dwell in Him. But He did not explain, their new creation and final dissolution, which are going to be explained, in the next two verses.*

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।  
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

sarvabhūtāni kaunteya prakṛtiṁ yānti māmikām  
kalpakṣaye punastāni kalpādaū visrjāmyaham

All beings, O Kaunteya, merge into My Prakṛti (the prime cause), at the end of a Kalpa and I myself create them again, at the beginning of the next Kalpa. 7

*Comment:—*

'Sarvabhūtāni kaunteya prakṛtiṁ yānti māmikām kalpakṣaye'—All beings, are God's fragments, and ever rest in Him. But, they identify themselves with Nature and its evolutes, body etc., by having an affinity of 'Tness and 'Mineness'. So, these are born and die, again and again. At the time of final dissolution, when Brahmā, the creator's life period of a hundred years, is over, the entire creation goes into an unmanifest state, with their actions.

'Punastāni kalpādaū visrjāmyaham'—When actions of those beings, become mature, to bear fruit, the Lord has His pursuit of mind, to become manifold from, one. This, is the beginning of a new creation. It has been mentioned, in the third verse of the eighth chapter, as follows—"This resolve, which brings forth the existence of beings, is called Ādikarma (Action)." In the fourteenth chapter, it is mentioned "I place the seed" (14/3) and "I am the seed-giving, Father" (14/4).

It means, that at the beginning of a new creation, when Brahmā emanates from the Lord, the Lord according to the actions of the beings, brings them forth, again. The Lord declares, it in the thirteenth verse of the fourth chapter, "The fourfold caste was

created by Me, according to their qualities and actions."

Brahmā's day is called a 'Kalpa', which extends for a thousand fourfold Yugas (ages). His night, is also of the same duration. Brahmā, lives for a hundred years. When Brahmā's, life period is over, he merges into the Lord, which is called the end of a Kalpa, and when he emanates from the Lord, that is the beginning of a new Kalpa.

Here, it is mentioned that all beings go into His prakṛti, at the end of a Kalpa, but He generates them again at the beginning, of the next Kalpa. It means, that prakṛti being active, when it gets tired, merges into God itself, and beings having affinity with prakṛti also merge in it at the time of final dissolution. But at the time of a new creation, the Lord brings forth those beings, who had affinity with prakṛti again, by giving them the fruit of their mature actions, in order to, purify them. As a person, builds a house, but it slowly gets destroyed by itself whole, the Lord brings forth beings, but they die themselves. In the same way, a man (soul) being a portion of the Lord, has natural inclination for the Lord, but he has a fall himself, by having desires and attachment for the perishable body, and world. So, a striver by attaching importance to discrimination, by renouncing desires and attachment, should be inclined, towards the Lord.

**Appendix**—In the entire universe there are three important factors—origin, state of existence and dissolution. A striver has an eye only on the state of existence of the world, so the Lord in the preceding verse having described the existence, now in this verse mentions the origin, and dissolution. It means that the origin, existence and dissolution—all the three spring from the entire form of God.

In fact there is no state of existence of the world but the flow of its origin and dissolution is said to be the state of existence. If we perceive from the real point of view we find that there is not even the origin of the universe, but there is only dissolution

viz., it has no existence. Therefore in the world dissolution, non-existence or disunion is only predominant—‘nāsato vidyate bhāvah’ (Gītā 2/16).



**प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।  
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥**

**prakṛtiṁ svāmavaṣṭabhya visrjāmi punaḥ punaḥ  
bhūtagrāmamimaṁ kṛtsnamavaśaṁ prakṛtervaśāt**

By use of My Nature (prakṛti), I bring forth, again and ever again, this whole multitude of creations, subject however to the influence of their, own nature. 8

*Comment:—*

'Bhūtagrāmamimaṁ kṛtsnamavaśaṁ prakṛtervaśāt'—Here, the term 'prakṛti', stands for individual prakṛti. At final dissolution, all beings merge in individual Nature (causal bodies) and individual Nature merges into Cosmic Nature and Cosmic Nature, merges into the Lord. But, at the beginning of a creation when actions of those beings become mature to bear fruit, the Lord, thinks to become manifold from one. So, there is commotion in nature. When curd is churned, butter and butter-milk become separate. Out of this, butter flows over butter-milk. Here, butter is sāttvika, butter-milk is tamas and the action of churning is, Rajas. Similarly, from the commotion in prakṛti (Nature), also the three attributes (qualities)—goodness, activity (passion) and inertia (ignorance), are born. Out of the three modes, the heaven, this mortal world and the underworld, are born. In these three worlds, beings are born according to their actions, and nature. This description, is also given in the third and fourth verses of the fourteenth chapter. Where 'prakṛti' has been called 'Mahadbrahma', and 'the Lord's pursuit of mind to become manifold' has been declared, as 'placing the seed of all life.'

At dissolution the soul submerges into God, but it does not