

अ-ज अपि सन् अ-वि अय आत्मा भूतानाम् ईश-वर अपि सन् ।
 प्र कृ तिम् स्वाम् अधि स्था य सम् भवामि आत्म-मायया ॥

*ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san ।
 prakṛtim svām adhisthāya sambhavāmy ātmamāyayā ॥*

अज *ajah* unborn अपि *api* also सन् *san* being अव्य-
 यात्मा *avyayātmā* of imperishable nature भूतानाम् *bhūtā-*
nām of beings ईश्वर *īśvaraḥ* the Lord अपि *api* also सन्
san being प्रकृतिम् *prakṛtim* nature स्वाम् *svām* my own
 अधिष्टाय *adhisthāya* ruling सम्भवामि *sambhavāmi* come
 into being आत्ममायया *ātmamāyayā* by my own maya

Though I am unborn, imperishable and the Lord
 of beings, yet subjugating My Prakriti, I come into
 being by My own Maya. 6

Prakriti or *maya-sakti* has her part to play both
 with the *Jivatman* and with the Incarnations of
 Iswara, but her function with these two entities is on
 diametrically opposite bases She enslaves the former
 and is enslaved by the latter It is by manipulating
 His *maya-sakti* that the unborn Lord puts on the
 appearance of being born and of growing The One
 supremely above karma apparently assumes it That
 karma again is not capricious The collective karma
 of the society as it ought to be, gets itself embodied
 in the Incarnation He does not stand in need of
 making any experiments with the various factors of
 life His advent simply explains the sublime plan
 and purpose of the human life He is the benign
 model to be followed by the others

Everything in nature has its time to appear.
 Does the Incarnation of God also come under this
 law in any way? The statement comes.—