

do not perish; *pralaye*, during dissolution, when even Brahmā perishes.

The Bhagavān says that association of this kind between the field and the Knower of the field is the origin of all beings:

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
सम्भवः सर्वभूतानां ततो भवति भारत ॥३॥

3. My womb is the great-sustainer. In that I place the seed. From that, O scion of the Bharata dynasty, occurs the birth of all things.

Mama, My own Māyā, that is Prakṛti consisting of the three qualities, which belongs to Me; is the *yonih*, womb (132) for all the creatures. Since it (Prakṛti) is great (*mahat*) as compared with all its effects, and it is the sustainer (*brahma*) (133) of all its own transformations, therefore the womb itself is qualified as *mahat brahma*. *Tasmin*, in that, in the womb which is the great-sustainer; *aham*, I, Bhagavān, possessed of the power in the form of the two aspects, viz. the field and the Knower of the field; *dadhāmi*, place, deposit; *garbham*, the seed—the seed of the birth of Hiranyagarbha, the seed which is the cause of the birth of all things—; that is, I bring the field into association with the Knower of the field who conforms to the nature of the limiting adjuncts, viz. ignorance, desire and activity.

Tatah, from that, from that deposition of the seed; O scion of the Bharata dynasty, *bhavati*, occurs; *sambhavah*, the birth, origination; *sarva-bhūtānām*, of all things, following the birth of Hiranyagarbha.

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥४॥

4. O son of Kuntī, whatever forms are born from all the wombs, of them the great-sustainer is the womb; I am the father who deposits the seed.

O son of Kuntī, *yāh*, whatever; *mūrtayah*, forms—that have their parts and limbs integrated, which is characteristic of the formation of