

O Arjuna, *bahūni*, many; *janmāni*, lives; *me*, of Mine; *vyatītāni*, have passed; *tava ca*, and so have yours. *Aham*, I; *veda* know; *tāni*, them; *sarvāni*, all; (but) *tvam*, you; *na vetta*, know not, due to your power of understanding being obstructed by righteousness, unrighteousness, etc. However, *parantapa*, O scorcher of foes; *aham*, I know, possessing as I do unobstructed power of knowledge, because by nature I am eternal, pure, enlightened and free.

‘In that case, how, in spite of the absence of righteousness and unrighteousness, can there be any birth for You who are the eternal Bhagavān?’

That is being answered:

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥६॥

6. Though I am birthless, undecaying by nature, and the Bhagavān of beings, (still) by subjugating My Prakṛti, I take birth by means of My own Māyā.

Api san ajah, though I am birthless; and *avyaya-ātmā*, undecaying by nature, though I am naturally possessed of an undiminishing power of Knowledge; and so also *api san*, though; *īśvarah*, the Bhagavān, natural Ruler; *bhūtānām*, of beings, from Brahmā to a clump of grass; (still) *adhiṣṭhāya*, by subjugating; *svām*, My own; *prakṛtim*, Prakṛti, the Māyā of Viṣṇu consisting of the three *gunas*, under whose spell the whole world exists, and deluded by which one does not know one’s own Self, Vāsudeva;—by subjugating that Prakṛti of Mine, *sambhavāmi*, I take birth, appear to become embodied, as though born; *ātma-māyayā*, by means of My own Māyā; but not in reality like an ordinary man.

It is being stated when and why that birth occurs:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥७॥