

These two are stanzas not merely to be explained away by words, however true the commentator may be; they are to be meditated upon by the students, individually.

THEN WHAT ABOUT YOUR WONDERFUL THEORY OF A SYSTEMATIC LAW OF REBIRTH --- THE STORY OF A CREATOR CREATING THE WORLD DURING HIS DAY-TIME --- AND DISSOLVING THE ENTIRE LOT DURING HIS NIGHT-TIME, ETC.?... LISTEN:

*7. All beings, O Kaunteya (O Son of Kunti) , go into My PRAKRITI (nature) at the end of a KALPA; I send them forth again at the beginning of (the next) KALPA.*

*8. Animating My PRAKRITI, I, again and again send forth all this helpless multitude of beings, by the force of nature (PRAKRITI) .*

The Eternal *Brahman* functioning through the equipment of the total mind is the God-principle, the Creator, and the same Absolute *Brahman* functioning through the limited individual mind-and-intellect is the individualised Self, the mortal ego (*Samsarin*). The same Sun gets reflected in the clear still waters of a vast lake and in the disturbed muddy pool on the roadside; the difference between the two distinctive reflections, in the different equipments, will explain the difference between the individual-ego and the God-principle. Just as the Sun in the sky can rightly say: "I am the cause for the brilliant reflection in the lake