

matsthāni.) abide in Me who am omnipresent like space—abide certainly without any contact.

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

7. O son of Kuntī, all the beings go back at the end of a cycle to My Prakṛti. I project them forth again at the beginning of a cycle.

Kaunteya, O son of Kuntī; *sarva-bhūtāni*, all the beings—all the beings which, like wind abiding in space, abide thus in Me during their period of existence; *yānti*, go back; *kalpa-ksaye*, at the end of a cycle, at the time of dissolution; *māmikām prakṛtim*, to My Prakṛti which consists of the three *gunas* (qualities; see 7.13) and is (called My) lower Nature. *Punah*, again; *aham*, I; *visrjāmi*, project forth, create; *tāni*, the beings, as before; (135) *kalpādaū*, at the beginning of a cycle, at the time of creation.

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

8. Keeping My own Prakṛti under control, I project forth again and again the whole of this multitude of beings which are powerless owing to the influence of (their own) nature.

Thus *avastabhya*, keeping under control; *svām*, My own; *prakṛtim*, Prakṛti, which is characterized as nescience; *visrjāmi*, I project forth; *punah punah*, again and again; the *kṛtsnam*, whole of; *imam*, this; existing *bhūta-grāmam*, multitude of beings which are born of Prakṛti; which, being under another's subjugation due to such defects (136) as ignorance etc., are *avaśam*, powerless, not independent; *prakṛteh vaśāt*, under the influence of their own nature.

‘In that case, You, who are the supreme Bhagavān and who ordain this multitude of beings unequally, will become associated with virtue and vice as a result of that act?’

In answer the Bhagavān says this: