

the world wheels round and round, O son of Kunti, because of this.

[In verses VII to X the Lord defines His position, following the Arundhati Nyâya. When a bride is brought to her husband's house for the first time, he shows her a very tiny star, called Arundhati. To do this, he has to direct her gaze the right way, which he does by asking her to look at something near and something big, in the direction of the star, e. g., a branch of a tree. Next, he draws her attention to a large bright star observed beyond this branch, and so on, till by several steps, he succeeds in leading her eyes to the right thing. This method of leading to a subtle object through easy steps, is called, Arundhati Nyâya. The Lord begins by stating that He projects all beings at the beginning of evolution: Prakriti is only an instrument in His hands. Next, He says, He is not affected by that act, since He sits by, as one neutral, perfectly unattached. Lastly, He leads up to the final truth that really He does nothing, it is Prakriti, who animated by His proximity produces all that is. It is His Light that lights up Prakriti, and makes her live and act, That is all the relation between Him and her.]

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ॥

परं भावमजानंतो मम भूतमहेश्वरम् ॥११॥

IX. II.

भूतमहेश्वरं Great Lord of beings मम my परं higher भावं state or nature अजानंतः unaware of मूढाः fools मानुषीं human तनुं body or form आश्रितं dwelling मास् me अवजानन्ति disregard.

Unaware of My higher state, as the great Lord of beings, fools disregard Me, dwelling in the human form.

[ Great Lord—Supreme Self. ]