

भूत प्राप्नोति स एव अयम् भूत्वा भूत्वा प्रलीयते ।
रात्रि-आ-गमे अवश पार्थ प्र-भवति अह-आ-गमे ॥

*bhūtagrāmaḥ sa evā 'yam bhūtvā-bhūtvā pralīyate ।
rātri āgame 'vaśaḥ pārtha prabhavaty aharāgame ॥*

भूतप्राप्नोति *bhūta grāmaḥ* multitude of beings स *saḥ* that एव *eva* verily अयम् *ayam* this भूत्वा भूत्वा *bhūtvā bhūtvā* being born again and again प्रलीयते *pralīyate* dissolves रात्रि आगमे *rātri āgame* at the coming of night अवश *avaśaḥ* helpless पार्थ *pārtha* O Partha प्रभवति *prabhavati* comes forth अहरागमे *aharāgame* at the coming of day

This multitude of beings, coming forth again and again, merge, O Partha, in spite of themselves, at the approach of night, and re-manifest themselves at the approach of day. 19

Man's free-will is a misnomer. Beyond a certain limit man has not got the freedom to keep awake or to go to sleep. He is a helpless creature of his own mind given to the modifications of wakefulness and sleep. Much more helplessly than this, the multitude of beings are dragged into creation or the manifest state when Brahma wakes up and they go into the unmanifested when he retires to sleep. The process of being revolved in this wheel of birth and death has to go on indefinitely, sometimes even through the life periods of a few Brahmas, until perfection is reached and *mukti* obtained.

Immortality — 20 22

परस्तस्मात्तुमावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २०