

As the mighty wind moving everywhere ever rests in the Akasa, know you that so do all beings rest in Me. 6

Akasa is the origin and background of the other four elements. At the same time it remains unattached to the other elements. Even so the manifested universe that has come forth from Brahman causes no modification or mutation in Him. An understanding of the way of Akasa aids the comprehension of Brahman.

Though the wind carries the good and bad odour alike it remains unaffected by both. Para-Brahman is in this wise unaffected by the phenomenal universe.

— Sri Ramakrishna

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७

सर्व-भूतानि कौन्तेय प्र-कृ-तिम् या-अन्ति मामिकाम् ।

कल्प-क्षये पुनः तानि - कल्प-आदौ वि-सृजामि अहम् ॥

*sarva bhūtāni kaunteya prakṛtiṁ yānti māmikām ।*

*kalpakṣaye punas tāni kalpādaṁ visrjāmy aham ॥*

सर्वभूतानि *sarva bhūtāni* all beings कौन्तेय *kaunteya* O Kaunteya प्रकृतिम् *prakṛtiṁ* to Prakriti यान्ति *yānti* go मामिकाम् *māmikām* my कल्पक्षये *kalpakṣaye* at the end of the Kalpa पुनः *punaḥ* again तानि *tāni* them कल्पादौ *kalpādaṁ* at the beginning of a Kalpa विसृजामि *visrjāmi* send forth अहम् *aham* I

All beings O Kaunteya, go into My Prakriti at the end of a Kalpa. I generate them again at the beginning of the next Kalpa. 7