

use of words 'Parameśvara' (Supreme Lord) and 'Īśvara' (Lord) in these verses, the Supreme Lord has been described in the explanation (comment) because the Self is identical with the Supreme Soul (Gītā 13/22).



*Link:—In the twenty-sixth verse, the Lord talked about the union of Kṣetra (Matter) and Kṣetrajña (Spirit). There are two ways to be free from this union—realizing one's identity with the Lord, and renouncing one's assumed affinity with Prakṛti (Body). The former, has been discussed in the preceding two verses. Now He explains the latter, in the next two verses.*

**प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।**

**यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ २९ ॥**

**prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ  
yaḥ paśyati tathātmānamakartāraṁ sa paśyati**

He who sees that all actions are performed only by nature (prakṛti), and that the self (ātmā) is not the doer, he verily sees reality. 29

*Comment:—*

'Prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ'—In fact, the self or the Absolute, is equanimous, tranquil and devoid of modifications, while His potency, prakṛti, is full of activities. Though prakṛti is also said to be devoid of activity, at the time of dissolution, yet on reflection, it becomes clear that it starts its activity in subtle form, towards the creation, at that time, also. That subtle activity, is known as non-activity, because in that state, there is no activity of the creation of the universe. From the beginning of the creation, to its middle, prakṛti moves towards creation, while after its middle, it starts moving towards dissolution. If prakṛti is said to be inactive, during dissolution and final dissolution, how can there be beginning, middle and end of dissolution, and final dissolution? It means, that activity goes on in subtle form, even during dissolution. During a state

of creation, there is more activity, while during the state of dissolution, there is less activity.

The sun rises in the morning. Its light increases from morning to noon, and decreases, from noon to evening. From evening to midnight, it grows darker, while from midnight to morning, darkness decreases. Actually the juncture of light and darkness is noon, and midnight, nor morning and evening. Thus the process of light and darkness, goes on continuously. Similarly, Prakṛti undergoes activity, during creation as well as dissolution, new creation, as well as, final dissolution.\*

When a man (Spirit) identifies himself, with active prakṛti, the activities performed by the body seems to him, to be his own activities.

'Yah paśyati tathātmānamakartāraṁ sa paśyati'—All the actions, such as eating, drinking, walking, moving, rising, sitting, sleeping, waking, meditating and trance etc., which go on in the gross, subtle and causal bodies, are performed by prakṛti, not by the self, because the self is without action. He who intuits this reality, realizes that he himself, is a non-doer.

Here, the activities are said to be performed by Prakṛti, while in other verses, they are said to be performed by the modes of Prakṛti, or by senses. These statements, though apparently different, are basically the same. Prakṛti is the cause of guṇas and senses. Guṇas are the evolutes of prakṛti and senses are the evolutes of guṇas. So all actions performed by prakṛti or guṇas (Modes of Prakṛti) or senses are performed, by Prakṛti.

**Appendix**—All actions are performed by Prakṛti, not by the Self. In the Gītā the actions, performed by 'Prakṛti', have been described in several ways such as—actions performed by the modes of nature and actions performed by senses etc., as all actions are performed by the modes of nature—'prakṛteḥ

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\* The duration of the new creation is measured by the sun. But at the time of final dissolution when even the sun is merged, time is measured by the only means, the eternal, imperishable Lord.

kriyamāṇāni guṇaḥ karmāṇi sarvaśaḥ' (3/27); the modes are acting on the modes—'guṇā guṇeṣu vartante' (3/28); there is no doer other than the modes—'nānyaṁ guṇebhyaḥ kartāraṁ yadā draṣṭānupaśyati' (14/19); Senses move among the Sense-objects—'indriyāṇindriyārtheṣu vartante' (5/9) etc. It means that all actions are performed by 'Prakṛti' only. Therefore Prakṛti is never inactive in the least, while in the Self there is never any activity in the least. Therefore in the Gītā, it is mentioned that the Sāṅkhyayogī, who knows the truth, believes that he does nothing at all—'naiva kiñcitkaromīti yukto manyeta tattvavit' (5/8); he neither acts himself nor causes others to act—'naiva kurvanna kārayan' (5/13); the Self in spite of dwelling in the body neither acts nor is tainted—'śarīrastho'pi kaunteya na karoti na lipyate' (13/31); he who assumes the Self as the doer, that man of perverse understanding does not see right because his mind is impure (untrained)—'tatraivaṁ sati kartāramātmānaṁ.....,' (18/16) etc.



यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ ३० ॥

yadā bhūtapṛthagbhāvamekasthamanupaśyati  
tata eva ca vistāraṁ brahma sampadyate tadā

When he realizes, that the manifold state of beings is centred in prakṛti, and evolve from that prakṛti alone, then he attains Brahma. 30

*Comment:—*

[Prakṛti can be seen in two forms—actions and things (objects). In the twenty-ninth verse, there is mention of how to renounce affinity with actions, while in this verse there is description of how to renounce, affinity with objects.]

'Yadā bhūtapṛthagbhāvamekasthamanupaśyati tata eva ca vistāraṁ brahma sampadyate tadā'—When a striver, realizes the whole variety of beings, whether born from the womb or