

(body). On being a slave, to his personal nature, one becomes a slave to the Cosmic Nature. In case, he is not a slave to such Nature, he is not reborn at the cosmic dawn.

Appendix—In reality Prakṛti is not different from God. Therefore God in His integral form comprises Prakṛti. To regard God without Prakṛti is to have unipresent view of God and it is not possible.

‘Avaśaṁ prakṛtervaśāt’—Parā prakṛti viz., the self is totally independent (established in the self). By being connected with the alien Aparā Prakṛti, the self has become dependent (established in prakṛti), otherwise it can never be dependent. Attachment to the modes is its dependence—‘kāraṇaṁ guṇasaṅgo’sya sadasadyoniḥjanmasu’ (Gītā 13/21).

God creates only those beings again and again who are under the sway of prakṛti (their individual nature). Those who are not under the control of prakṛti (nature) are not created (born)—‘sarge’pi nopajāyante pralaye na vyathanti ca’ (Gītā 14/2).



Link:—A man is bound by actions, when either he is attached to them or accepts himself as the doer. But, the Lord is, not bound by actions. Why? The clarification, comes in the next verse.

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

na ca mām tāni karmāṇi nibadhnanti dhanañjaya
udāsīnavadāsīnamasaktaṁ teṣu karmasu

O Dhanañjaya (Arjuna), those actions, however, do not bind Me, who remains like one unconcerned with, and unattached, to such actions. 9

Comment:—

‘Udāsīnavadāsīnamasaktaṁ teṣu karmasu’—The Lord, is not attached to the action which He performs, in bringing forth the

whole multitude of beings, because He remains like one unattached and indifferent. He is not happy at creation and sad, at dissolution. Why has the Lord said, that He remains like one unattached and indifferent? The term 'like' has been used because, God knows the fact that actions etc., have no existence of their own besides Him, so how can He remain unconcerned and unattached to His own self? One remains unconcerned and indifferent to a thing only when he accepts its independent existence otherwise he is like unconcerned and indifferent.

'Na ca mān tāni karmāṇi nibadhnanti'—In the preceding verse, the Lord declared, "I bring forth beings, repeatedly. Such activities have been termed here, as 'Tāni karmāṇi' (those actions). The Lord is not bound by the actions because, He has not the least affinity, with actions and their fruit. The Lord, by saying so, advises human beings, that they will also not be bound by actions, if they perform these, without attachment for them and their fruit. Otherwise, they would be bound and must follow, the wheel of birth and death. How surprising it is, that a man gets himself bound by having affinity with those actions, and their fruits, things and men etc., that perish! Mundane objects perish but affinity with them, persists. Men die, but affinity with objects remains." How foolish of man!

Appendix—A man is bound by actions (karmanā badhyate jantuh)—from this worldly point of view the Lord declares that He is not bound by actions (Gītā 4/14); because He is neither attached to actions nor to the fruit of actions nor He has the sense of doership. But if we perceive the reality, actions have no independent existence at all. The action in the form of the creation of the world is only God's manifestation—'te brahma tadviduḥ kṛtsnamadhyātmam karma cākhilam' (Gītā 7/29), 'bhūtabhāvodbhavakaro visargaḥ karmasāñjñitaḥ' (Gītā 8/3). It means whatever is being done such as the origin, existence and dissolution of the universe, is being done only by God and

is His manifestation. He who creates and whatever is created, He who sustains and whatever is sustained, He who destroys and whatever is destroyed—all these are organs (manifestation) of only one entire God—‘aham kṛtsnasya jagataḥ prabhavaḥ pralayastathā’ (Gītā 7/6).

When all is God and there is no one else besides Him, then with whom should He be indifferent? Therefore the Lord has said to Himself ‘udāsīnavat’ ‘as if I am unconcerned (indifferent)’.



Link:—After describing, detachment and indifference, in the previous verse, Lord Kṛṣṇa now describes, how He is a non-doer, a supervisor.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

mayādhyaṅkṣeṇa prakṛtiḥ sūyate sacarācaram
hetunānena kaunteya jagadviparivartate

O son of Kuntī, under My supervision, Nature brings into being the whole creation, both animate and inanimate; thus the world, undergoes various changes. 10

Comment:—

‘Mayādhyaṅkṣeṇa prakṛtiḥ sūyate sacarācaram’—The Lord, animates nature, to bring forth the whole creation. As different machines, such as refrigerators, heaters, trains, lifts, televisions and X-rays etc., function with the power of electricity; so, creation, preservation, destruction and all the mundane activities, are performed by nature with the power of God, Who animates Nature but Himself, remains as a supervisor. It means, that as electric power manifests itself through machines, the Lord’s power, manifests itself, through Nature.

The Lord, is an actionless supervisor, while the world revolves i.e., the world undergoes changes. These changes, will continue