

the self, which is perfect and uniform, and this belief involves no labour. So, here the word 'Āste' (rests) has been used, while in the twenty-fourth verse of the fourteenth chapter, the term 'Svasthaḥ' (dwells or rests in the self) has been, used.

The self, is the origin of all origins and it needs, no base. This state of 'resting in the self', has also been conveyed, in the twentieth verse, by the expression, "Such a knower of God, rests in God."

Appendix—'Naiva kurvanna kārayan'—The idea to do an action is an obstacle to Self-realization. The feeling of performing an action causes the sense of doership and the sense of doership leads to individuality. Performance of action is in Prakṛti, in the self there is actionlessness. Therefore performance of action connects us with Prakṛti and by non-performance of action we get established in the self. 'I have to do nothing'—this notion is also within the area of the performance of action. Therefore a striver should have nothing to do with the performance of an action or its non-performance—'naiva tasya kṛtenārtho nākṛteneha kaścana' (Gītā 3/18). The self is free from performance of an action or its non-performance viz., it is a transcendental entity.

'Vaśī'—By attachment to the modes of Prakṛti a man becomes 'avaśa' viz., helpless (Gītā 3/5). This helplessness is wiped out by Jñānayoga and the man becomes 'vaśī' viz., his life becomes independent and transcendental.



Link:—In the preceding verse, the Lord declared, "The embodied (soul) neither acts, nor does it cause others to act." Now, the question arises, whether God causes others to act? The Lord, answers the question, in the next verse.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

**na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuḥ
na karmaphalasamīyogaṁ svabhāvastu pravartate**

Neither the sense of doership nor the nature of actions does the Lord determine for the mankind, nor does He link actions with their fruits. But it is the personal nature alone, that impacts. 14

Comment:—

'Na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuḥ'—The term 'Prabhuḥ', has been used here, because the universe is created by the Lord, Who is endowed with attributes. He is omnipotent and He controls, the entire universe. Though, He conducts the activities of the entire universe, yet He remains, a non-doer (Gītā 4/13).

All actions, are performed by the modes of nature, but out of ignorance, a man identifies himself with nature and becomes a doer of actions, which are done by nature in fact (Gītā 3/27). God has not made man the doer. If He had made him the doer, the Lord, in the eighth verse of this chapter, would not have said—The man, who is united with the Divine, and knows the truth thinks, "I do nothing at all." It means, that this sense of doership is self-made, and so it can be renounced by the man, who has inculcated it.

The Lord, does not decree whether a person, will have to perform a particular virtuous or evil deed. Had it been so decreed by Him, the prescribed and prohibited actions mentioned by scriptures, preceptors etc., would have been of no avail, and a man would not have had to bear, the fruit of his actions. The expression 'Na karmāṇi', proves that a man is independent, in the performance of actions.

'Na karmaphalasamīyogaṁ'—A man, has to reap the fruit of actions, which he performs. Actions, being insentient cannot decide upon their result. So, it is ordained by God (Gītā 7/22). The Lord, awards the fruit of actions, but He does not bring

about union with fruit of actions. It is the man, who brings about this union. He, out of ignorance, having become a doer and having been attached to fruit of actions, has to feel happy, and sad. If he himself, does not get attached to fruit of actions, he can be free, from it. The term "Sannyāsinām" (renouncers), in the twelfth verse of the eighteenth chapter, has been used, for such persons who are not attached to the fruit of actions. They have not to reap the fruits of their actions, here or hereafter. If God had connected actions with their fruit, a man would have, never been liberated, from the fruit of actions.

In the, forty-seventh verse of the second chapter, the Lord declares, "Let the fruit of action, not be thy motive." It means, that it depends upon a man, whether he feels happy or sad and whether the fruit of action is his motive or not? If the Lord had ordained the fruit of action then a man would have never become even-minded in pleasure and pain, and he would have never performed actions having abandoned attachment, or the fruit of actions, which has been emphasized by the Lord, time and again in the Gītā (vide 4/20, 5/12, 14/24 etc.).

Question:—In the scriptures, it is mentioned that the Lord causes those, whom He wants to send to the higher worlds, to perform virtuous actions, while He causes those whom He wants to send to the lower worlds, to perform, evil actions. Thus the declaration, "Neither agency nor actions does the Lord create nor does, He connect actions, with their fruits," seems contrary to the ordinance of the scriptures.

Answer:—In fact, the scriptures do not mean, that the Lord sends them to the higher or lower worlds, by causing them to perform virtuous or evil actions, but these mean, that the Lord purifies them by enabling them to reap the fruit of their past actions by creating circumstances* so that, they may attain God or His love.

* Being overpowered by desire a man performs good (virtuous) and bad (evil), actions (Gītā 3/37) which lead him to the higher worlds (heaven etc.,)

If the scriptures are interpreted, in the way, that the Lord causes people to perform virtuous or evil actions, so that they may go to higher or lower worlds, then man, will become dependent, in performing actions. Prescription and prohibition by the scriptures and saints, and instruction of the preceptors, will prove to be futile. So this interpretation, does not seem to be justified.

'Svabhāvastu pravartate'—It is, because of his nature, that man becomes a doer, performs actions and connects actions, with their fruit. Man himself, is responsible, to form this nature. So long as, there are attachment and aversion in nature, it is not purified; and as long as nature, is not purified, a man is overpowered, by nature.

The Lord, mentions here the same fact, which he has already stated in the thirty-third verse of the third chapter, when He declared, "Beings follow their nature."

So long as, a man acts according to his nature, he will become a doer, will perform actions and will link actions, with their fruit. Thus, he will remain dependent, and this dependence is self-created. If man renounces doership, actions and association of actions, with fruit which he has made himself, he can realize that he is ever untainted (uncontaminated).

Appendix—The sense of doership, action and attachment to the fruit of action—it is not God's creation, but it is the man's (embodied soul's) own creation. Therefore the man is responsible for its renunciation also.

'Svabhāvastu pravartate'—In fact renunciation of affinity for the world is natural; but because of the perception of naturalness in unnaturalness, affinity for the world is seen natural. This individual nature is not natural and untainted but it is one's own creation.



and lower worlds (hells etc.). A man has desires by making a misuse of the freedom which has been bestowed upon him so that he may attain salvation.