

that (act of classification), still know Me to be a non-agent and changeless.

*Cātur-varnyam*—meaning the same as *catvārah varnāḥ*, the four castes; *sṛṣṭam*, have been created; *mayā*, by Me who am Bhagavān, which accords with such Vedic texts as, ‘The Brāhmanas were His face ...’ (rg. 10.90.12); *guna-karma-vibhāgaśah*, through a classification of the *gunas* and duties. (5) By the *gunas* are meant *sattva*, *rajas* and *tamas* (see note under 2.45; also see Chapter 14).

As to that, the control of the mind and body, austerity, etc. are the duties of the Brāhmanas, who are *sāttvika*, that is have a predominance of the quality of *sattva* (purity, goodness, etc.). Courage, valour, etc. are the duties of the Ksatriyas, in whom *sattva* becomes secondary and *rajas* (passion, attachment, etc.) preponderates. Agriculture etc. are the duties of the Vaiśya, in whom *tamas* (indolence, ignorance, etc.) is secondary and *rajas* is predominant. Service is the only duty of the Śūdra, in whom *rajas* is secondary and *tamas* predominates (see chapters 14, 16, 17 and 18). In this way, the four castes have been created by Me through a classification of the *gunas* and duties. This is the idea. And these four castes do not prevail in the other worlds. Hence the specification, ‘in the human world’.

‘Well, in that caste, by virtues of Your being the agent of the acts of creation of the four castes, etc., You become subject to the consequence of those actions? Therefore you are not eternally free and the eternal Bhagavān!’

This is being answered: *Api*, even though; I am *kartāram*, the agent; *tasya*, of that act, from the empirical standpoint of *māyā*; still, from the highest standpoint, *viddhi*, know; *mām*, Me; to be *akartāram*, a non-agent; and therefore, also know Me to be *avyayam*, changeless, not subject to the cycle of births and deaths.

‘In reality, however, I am not the agent of those actions of which you think I am the agent.’ Because—

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।