

enthroned in this citadel the administration of which is carried on by the ministry of egoism, mind, intellect, life-energy and the senses. The reign over the region of the body lasts until the momentum of the *prārabdha karma* gets exhausted. Even while residing in the body, the consciousness of it and domination over its activities is entirely absent in the yogi. Self revelling in Its own glory is the gain that the yogi has.

The yogi holds that all activities belong to Iswara and not to himself. Is Iswara then the real doer of all deeds? The answer comes :—

Karma Pertains to Prakriti and not Purusha — 14-17

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४

न कर्तृ-त्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्म-फल-सं-योगम् स्वभावः तु प्र-वर्तते ॥

na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuḥ ।

na karmaphala saṁyogaṁ svabhāvas tu pravartate ॥

न *na* not कर्तृत्वं *kartṛtvaṁ* agency न *na* not कर्माणि *karmāṇi* actions लोकस्य *lokasya* for this world सृजति *sṛjati* creates प्रभुः *prabhuḥ* the Lord न *na* not कर्मफलसं-योगम् *karmaphala saṁyogaṁ* union with the fruits of actions स्वभावः *svabhāvaḥ* nature तु *tu* but प्रवर्तते *pravartate* leads to action

The Lord does not create agency or actions for the world; He does not create union with the fruits of action. Nature does all this. 14

Due to ignorance the individual self identifies himself with Nature or *Prakṛiti* and assumes owner-