

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६

तत्र एवम् सति कर्तारम् आत्मानम् केवलम् तु यः ।

पश्यति अ-कृत-बुद्धि-त्वाद् न सः (इह) पश्य-अति दुर्-मतिः ॥

*tatrai 'vaṁ sati kartāram ātmānam kevalam tu yaḥ ।*

*pasyaty akṛta buddhivān na sa pasyati durmatih ॥*

तत्र *tatra* there एवम् *evam* thus सति *sati* being कर्तारम् *kartāram* as the agent आत्मानम् *ātmānam* the Self केवलम् *kevalam* alone तु *tu* verily यः *yaḥ* who पश्यति *pasyati* sees अकृतबुद्धित्वान् *akṛta buddhivāt* owing to untrained understanding न *na* not सः *saḥ* he पश्यति *pasyati* sees दुर्मतिः *durmatih* of perverted intelligence

That being so, the man of perverse mind, who, on account of his imperfect understanding looks upon the Self, the Absolute, as the agent — he does not see at all. 16

The example of the motor car may again be taken to clarify the great teaching contained in this stanza. Earth, water, fire and air are the four elements out of five, that are utilized for the manufacture and functioning of this vehicle. Its components have all been mainly procured from the earth which further serves as the support on which the car runs. The supply of the parts comes from the earth and the activity of the car called movement takes place on the earth. Though supplying the resources and facilities for the activities of the car, the earth remains actionless in its relationship with the vehicle. It plays no part in the fivefold activity of the car.