

a shake up. In all these acts spirit is infused into matter. At the beginning of a *kalpa*, *Prakriti* comes from the unmanifest to the manifest state, being animated by the *Purusha*. Beings then helplessly and spontaneously come into existence even as we helplessly wake up from sleep.

Does this mean that the actionless Atman also is occasionally active? No. The clarification comes:-

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९

न च माम् तानि कर्माणि नि-बध्-नन्ति धनम्-जय ।

उद्-भासीनवत् आसीनम् अ-सक्तम् तेषु कर्मसु ॥

*na ca mām tāni karmāṇi nibadhnanti dhanamjaya ।*

*udāsīnavad āsīnam asaktam teṣu karmasu ॥*

न *na* not च *ca* and माम् *mām* me तानि *tāni* these कर्माणि *karmāṇi* acts निबध्नन्ति *nibadhnanti* bind धनञ्जय *dhanamjaya* O Dhananjaya उदासीनवत् *udāsīnavat* like one indifferent आसीनम् *āsīnam* sitting असक्तम् *asaktam* unattached तेषु *teṣu* in those कर्मसु *karmasu* acts

Nor do these acts, O Dhananjaya, bind Me who remain like one unconcerned, unattached to these acts. 9

The very presence of the school master induces the student to his studies. Likewise the very proximity of Iswara prevails on *Prakriti* to carry on her activities of creation, preservation and destruction. Theology designates Iswara as the male principle and *Prakriti* as the female principle, spoused to Him. Karma pertains to *Prakriti* and not to Iswara. The power of execution comes to her from her Lord who