

but by non-performance produces demerit. 2nd, *naimittika*, those arising on the occurrence of some special events, as the birth of a son : these also are customary. 3rd, *kīṃya*—those intended for securing some special ends : these are only optional. 4th, *niśiddha*—or forbidden. He rests happily in the body, seeing inaction in action : just exhausting his *prārabddha*—not relating or identifying himself with anything of the dual universe. ]

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ॥

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥१४॥

V. 14.

प्रभुः The Lord लोकस्य for the world न neither कर्तृत्वं agency न nor कर्माणि actions न nor कर्मफलसंयोगं union with the fruits of action सृजति creates तु but स्वभावः (Nature) universal ignorance प्रवर्तते leads to action.

Neither agency, nor actions does the Lord create for the world, nor (does He bring about) the union with the fruit of action. It is the universal ignorance that does ( it all ).

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ॥

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जंतवः ॥१५॥

V. 15.

विभुः Omnipresent कस्यचित् of none पापं demerit न not आदत्ते takes सुकृतं merit च and न not, अज्ञानेन by ignorance ज्ञानं knowledge आवृतं enveloped तेन hence जंतवः beings मुह्यन्ति get deluded.

The Omnipresent takes note of the merit or demerit of none. Knowledge is enveloped in ignorance, hence do beings get deluded.