

ship over karma and its consequences. Actually, all work belongs to Nature and not to Atman. It is further explained —

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृत ज्ञान तेन मुह्यन्ति जन्तवः ॥ १५

न आ दत्ते कस्य चित् पापम् न च एव सुकृतम् विभु ।

अ-ज्ञानेन आ वृतम् ज्ञानम् तेन मुह्यन्ति जन्तवः ॥

*nā 'datte kasyacit pāpam na cai 'va sukṛtam vibhuḥ ।*

*ajñānenā 'vṛtam jñānam tena muhyanti jantavaḥ ॥*

न *na* not आदत्ते *ādatte* takes कस्यचित् *kasyacit* of any one पापम् *pāpam* demerit न *na* not च *ca* and एव *eva* even सुकृतम् *sukṛtam* merit विभु *vibhuḥ* the Lord अज्ञानेन *ajñānena* by ignorance आवृतम् *āvṛtam* enveloped ज्ञानम् *jñānam* knowledge तेन *tena* by this मुह्यन्ति *muhyanti* are deluded जन्तव *jantavaḥ* beings

The Omnipresent does not take note of the merit or demerit of any. Knowledge is veiled by ignorance; mortals are thereby deluded 15

*Prakṛiti* or Nature is constituted of five elements—*akāśa*, *vāyu*, *agni*, *āpaḥ* and *prithivī* (ether, air, fire, water and earth). *Akasa* which is equated with space, is the substratum on which the other four elements play their parts. Good and evil emanate from them in the course of their interaction, but *Akasa* remains unaffected by these modifications. In the same way *Iswara* remains unaffected by the merits and demerits in beings. A crystal glass seems to take the hue of the flower brought to its proximity, but actually the crystal remains ever itself. Similarly, *Atma* seems to take the characteristics of