

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

9. O Dhanañjaya (Arjuna), nor do those actions bind Me, remaining (as I do) like one unconcerned with, and unattached to, those actions.

O Dhanañjaya, na ca, nor do; tāni, those; karmāni, actions—which are the sources of the creation of the multitude of beings unequally; nibadhnanti, bind; mām, Me, who am Bhagavān. As to that, the Bhagavān states the reason for His not becoming associated with the actions: Āsīnam, remaining (as I do); udāsīnavat, like one unconcerned, like some indifferent spectator—for the Self is not subject to any change; and asaktam, unattached; tesu karmasu, to those actions—free from attachment to results, free from the egoism that ‘I do’.

Hence, even in the case of any other person also, the absence of the idea of agentship and the absence of attachment to results are the causes of not getting bound. Otherwise, like the silkworm, a foolish man becomes bound by actions. This is the idea.

There (in the previous two verses) it involves a contradiction to say, ‘Remaining like one unconcerned, I project forth this multitude of beings.’ In order to dispel this doubt the Bhagavān says:

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

10. Under Me as the supervisor, the Prakṛti produces (the world) of the moving and the non-moving things. Owing to this reason, O son of Kuntī, the world revolves.

Māyā, under Me; adhyaksena, as the supervisor, remaining changeless as a mere witness under all circumstances; prakṛtiḥ, the Prakṛti, My māyā consisting of the three guṇas and characterized as ignorance; sūyate, produces; the world sa-cara-acaram, of the moving and the non-moving things. Thus there is the Vedic text, ‘The