

and *na kārayan*, not causing (others) to do, (not) inducing the body and organs to activity.

Objection: Is it that the direct or indirect agentship of the embodied one inheres in the Self and ceases to be after renunciation, as the movement of a traveller ceases with the stoppage of his movement? Or, is it that they do not exist owing to the very nature of the Self?

As to this, the answer is: The Self by Its nature has neither direct nor indirect agentship. For it was stated, 'It is said that...This (Self) is unchangeable' (2.25). 'O son of Kuntī, although existing in the body, It does not act, nor is It affected' (13.31). And it is also stated in the Upanisad, 'It seems to meditate, as it were; It seems to move, as it were' (Br. 4.3.7).

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

14. The Self does not create agentship or any objects (of desire) for anyone; nor association with the results of actions. But it is Nature that acts.

Prabhuh, the Self; *na srjati*, does not create; *lokasya*, for anyone; *kartrtvam*, agentship, by saying 'Do this'; or even *karmāni*, any objects—such objects as chariot, pot, palace, etc. which are intensely longed for; nor even *karma-phala-saṁYogm*, association with the results of actions—association of the creator of a chariot etc. with the result of his work.

Objection: If the embodied one does not do anything himself, and does not make others do, then who is it that engages in work by doing and making others do?

The answer is: *Tu*, but; it is *svabhāvah*, Nature—one's own (*sva*) nature (*bhāva*)—characterized as ignorance, *Māyā*, which will be spoken of in, 'Since this divine *Māyā*' (7.14); *pravartate*, that acts.

But from the highest standpoint—