

It shall not be called either the agent or the presiding deity of the automobile

The author of a karma is that which actually performs it. The categories of Prakṛiti are given to the ceaseless execution of it. All the five causes of action mentioned in stanza fourteen belong to Prakṛiti. A doubt may arise whether the fifth cause designated as *daiva* or the presiding deity, is a category of Prakṛiti or a facet of Brahman. The truth of it is to be arrived at through an analogy *ākāśa* and *vāyu* (ether and air) are almost alike. Subtlety is common to both of them. But while *ākāśa* is all-pervading and immovable *vāyu* is limited in space and movable. Similarly the *daiva* referred to here is like Atman but not actually Atman. He is *chidābhāsa* or reflected Atman. This *daiva* is the *Jivatman* and not the Paramatman. A reflected consciousness is not the original Consciousness any more than a reflected sun on a wave can ever be the original sun. *Jivatman* works while the Paramatman does no work. There is modification in the former while the latter is free from it. *ātma chaitanya* reflected in Prakṛiti is the *Jivatman*, so he works as a category of the Prakṛiti. The *Jiva* and the *Jagat* make their appearance on Paramatman or the *Chidākāśa*, sport on It and merge back into It. All these activities are karma belonging to Prakṛiti. The *Chidākāśa* or the Paramatman is ever constant, immovable, full and perfect in Itself. The play of the Prakṛiti does not affect It in any manner. The *Jivatman* understands this truth when his *antaḥ-*