

ईश्वरः *īśvaraḥ* the Lord सर्वभूतानाम् *sarva bhūtānām* of all beings हृद्देशे *hṛddese* in the hearts अर्जुन *arjuna* O Arjuna तिष्ठति *tiṣṭhati* dwells भ्रामयन् *bhrāmayan* causing to revolve सर्वभूतानि *sarva bhūtāni* all beings यन्त्र आरूढानि *yantra ārūdhāni* mounted on a machine मायया *māyayā* by illusion

The Lord dwells in the hearts of all beings, O Arjuna, and by His Maya causes all beings to revolve as though mounted on a machine. 61

This truth is made evident by the way in which Sri Krishna and Arjuna made their appearance on the battle-field. Arjuna representing the *Jivatman* was mounted on the chariot, which was analogous to the human body. The chariot moved and the warrior waged the war. The former was unconscious of its movements, while the latter was conscious of the part he played in the war. That hero who first felt that he was the author of his karma was later obliged to learn that all karma actually belonged to Iswara. Sri Krishna drove the chariot, but He took no weapon and waged no war. In other words, while the presence of the Lord causes all work to take place systematically, He remains actionless. He, the Lord who resides as witness in the hearts of all, does no work ; but His presence propels the beings do their duties.

The meaning of the word Arjuna is he who is white in colour or pure in nature. He who is pure at heart is competent to know the truth. In the presence of the Paramatman, *Māyā śakti* assumes the power of action. Not only does it do karma con-