

is unconcerned and unattached to her activities. The *sadhaka* in his turn has to practise unconcern and non-attachment to the duty that he discharges. And this is the means for his self-emancipation.

When egoism goes all miseries vanish along with it. When the devotee gets fixed in the conviction that whatever happens is by the will of the Lord and that he is merely an instrument in His hand, *mukti* is ensured for him in this very birth.

— Sri Ramakrishna

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १०

मया अध्यक्षेण प्र-कृतिः सू-यते स-चर-अचरम् ।

हेतुना अनेन कौन्तेय जगत् वि-परि-वर्तते ॥

*mayā 'dhyakṣena prakṛtiḥ sūyate sacarācaram ।*

*hetunā 'nena kaunteya jagat viparivartate ॥*

मया *mayā* by me अध्यक्षेण *adhyakṣena* as supervisor प्रकृतिः *prakṛtiḥ* Nature सूयते *sūyate* produces सचराचरम् (स चरअचरम्) *sacarācaram (sa cara acaram)* the moving and the unmoving हेतुना *hetunā* by cause अनेन *anena* by this कौन्तेय *kaunteya* O Kaunteya जगत् *jagat* the world विपरिवर्तते *viparivartate* revolves

Because of My proximity, Prakṛiti produces all this, the moving and the unmoving; the world, therefore, revolves, O son of Kuntī. 10

The relationship between the active *Prakṛiti* and *Iswara*, the actionless stimulator thereof is rather difficult to understand. The Lord therefore takes us along with Him by the method called *Arundhati nyāya*. A subtle point is arrived at, by proceeding from the known to the less known. In the stanza seven the