

agitations, all the thrilled activities in the layers of matter, but "neither does he act nor does he cause others to act."

MOREOVER:

*14. Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions. But it is Nature that acts.*

In the ritualistic portion of the *Vedas*, God is the Supreme Intelligence, ever dynamic and potent, who observes and watches over all our actions, and who, with perfect justice dispenses to each his reward for all his actions. Here, however, the Lord, the Creator, is described not so much as what HE IS as what HIS RELATIONSHIP with the Universe is.

The Supreme Self neither creates any sense of agency nor does It sanction any action. The Supreme has no such function as marrying every action to its correct fruits. In this very assertion we can find how far the ordinary commentators, who jump to the conclusion that this passage is a description of the *Vedic* God-principle (*Karma-phala-data*), are in the wrong. Any close student of the Geeta can clearly see that there is an attempt on the part of Krishna to indicate to Arjuna the function and nature of the Self and Its relationship with the three bodies: the physical, the mental and the causal.