

potentialities, functions through the matter-conditionings, It assumes to Itself the ego-centric attitudes of agency, action, fruits, etc.

The ENJOYER of the fruits and the PERFORMER of actions in us is the ego and not the *Atman*. I do not shake or shiver but my reflection can be shaken when the reflecting medium is disturbed. The *Atman* becomes the performer, etc., only when It gets conditioned by "*Swabhava*" --- Nature, or "*Maya*," "THE DIVINE *Maya* MADE UP OF THE THREE *gunas*," as the Lord Himself calls it.

IN REALITY HOWEVER, THE LORD IN HIS ABSOLUTE NATURE IS EVER-UNINVOLVED:

*15. The Lord takes neither the demerit not even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded.*

The Supreme, who is All-pervading (*Vibhuh*), contrary to all our *Pauranic* concepts of stock-taking gods and deities, is declared here as not taking any note of the merit or the demerit of the living creatures. It is such passages that shock the story-reading devotee-class, and therefore, they generally ignore the Geeta and read instead the glories of Krishna. The concept that God sits just over the clouds, peeping down and observing every sin and merit of all the people all over the world, and that He keeps a perfect