

If a caravan of motor vehicles, manufactured by different companies, with different horse-powers, at different periods of history, is put on the road, the performance of each vehicle will be unique. We cannot conclude therefrom that the petrol in each vehicle is of different typical potencies. The same electrical energy illumines different electric bulbs, manifesting different intensities of incandescence at different points. The electricity is one; the petrol is one; and yet the performance of the cars and the light manifested in the bulbs are different from equipment to equipment because of the very quality of the equipments. This analogy can explain the wonderful idea expressed in this stanza.

*PRAKRITI ALONE PERFORMS ALL ACTIONS ---* Matter is the equipment that orders the types of action that should manifest. If the mind is bad, the life expressed through it will also be bad. All actions are according to the types of desires entertained by the intellect. Thus, in the presence of Spirit, the "equipments" (*Prakriti*) function, and the Self (*Atman*), functioning in the "Field," called the "Knower-of-the-Field" (*Purusha*), acts in the world outside. When the "Knower-of-the-Field" leaves the "Field," there is no more any activity in the "Field," nor is there any activity for the Self Itself.

*THE SELF IS ACTIONLESS (NOT ACTING) ---* The Self is all-pervading, perfect and, as such, there is no desire in It. And where desires have ended, actions are impossible. In the Infinite, there is no action, and the very many reasons