

यस्य सन्निधिमात्रेण देहेन्द्रियमनोधियः ।
विषयेषु स्वकीयेषु वर्तन्ते प्रेरिता इव ॥ १२९ ॥

*yasya sannidhimātṛeṇa dehendriyamanodhiyah,
viṣayेषु svakīyeṣu vartante preritā iva. (129)*

129. That by whose very presence the body and the sense organs, the mind and the intellect perform their respective functions like a team of servants prompted by their master!

The Ātman is that factor by whose mere presence, the gross, the subtle and the causal bodies function in their respective fields. Here it is to be understood that Om, the Self, is not doing anything. It is not the doer. By its mere presence the matter equipments function. Puruṣa only looks at prakṛti and prakṛti gets enlivened and does everything. When Kṛṣṇa is nearby, the gopīs get excited and dance about. The śarīra-vṛtti, indriya-vṛtti, mano-vṛtti are all to be understood as the gopīs. The gopīs look after the cows and tend them. Similarly, the vṛttis tend the cattle in us – sense organs with their sense objects.

By the mere presence of Consciousness, the sense organs, the prāṇas, the mind, the intellect, even the vāsanās function in their respective fields, without interfering with each other. Had Consciousness not been present, none of them would have functioned. Thus it appears that the Consciousness prompts the equipments! They function as though prompted by the Self. Depending upon the energy or vitality of Consciousness (Ātmacaitanya), the body, senses, mind and intellect engage themselves in their respective activities, just as men work depending upon the light of the sun.¹

All living creatures consciously or unconsciously draw their energy from the same light, and each one acts according to his own vāsanās. The sun does not interfere with anyone's activities. It is not even conscious that so many living creatures

¹ Ātmabodha – 20