

executed by the various layers of matter in him among the world-of-objects.

Just as the ocean, were it conscious, could watch and observe its own waves rising and setting upon its own surface, declaring its own glory, so too, from the infinite depths of his own personality, the Master watches the actions performed by the various layers of matter in him. As I am typing these lines, I can watch my own fingers typing and the more detached I grow, the more entertaining becomes the play of the fingers on the keyboard. Similarly, a Sage can, once having entered the innermost sanctum of his Self, ever afterwards watch the inert matter entities in him getting thrilled with activity in a thousand channels of independent pre-occupations. He is unconcerned; he is unperturbed; from the bottomless depths of his own Being he watches on, in perfect detachment born of his realised knowledge, and he is ever confident that "I DO NOTHING AT ALL." BUT, WHAT SHOULD BE THE ATTITUDE OF A MAN WHO IS NOT A TRUTH-KNOWER AND IS ENGAGED IN ACTION?

*10. He who does actions, offering them to BRAHMAN, abandoning attachment, is not tainted by sin, just as a lotus leaf remains unaffected by the water on it.*

What has been said in the previous stanza may be true for those rare few who have realised the Truth and are revelling in God-consciousness. But the strange life-of-