

the results of action; he who is *nitya-trptah*, ever-contented, that is, has no hankering for objects; and *nirāśrayah*, dependent on nothing —. *Aśraya* means that on which a person leans, desiring to achieve some human goal. The idea is that he is dependent of any support which may be a means of attaining some coveted seen or unseen result.

In reality, actions done by a man of Knowledge are certainly inactions, since he is endowed with the realization of the actionless Self. Actions together with their accessories must be relinquished by one who has become thus, because they have no end to serve. This being so, *api*, even though; he remains *abhi-pravṛttah*, engaged as before; *karmani*, in actions—getting out of those (actions) being impossible—, either with the intention of preventing people from going astray or with a view to avoiding the censure of the wise people; *sah*, he; *eva*, really; *na karoti*, does not do; *kincit*, anything, because he is endued with the realization of the actionless Self. (17)

On the other hand, one who is the opposite of the above-mentioned one, (and) in whom, even before undertaking works, has dawned the realization of his identity with Brahman, the all-pervasive, inmost, actionless Self; who, being bereft of solicitation for desirable objects seen or unseen, has renounced actions along with their accessories, by virtue of seeing no purpose to be served by undertaking actions meant to secure some seen or unseen result, and makes effort only for the maintenance of the body, he, the monk steadfast in Knowledge, becomes free.

Hence, in order to express this idea the Bhagavān says:

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

21. One who is without solicitation, who has the mind and organs under control, (and) is totally without possessions, he incurs no sin by performing actions merely for the (maintenance of the) body.