

न हि देह-भृता शक्यम् त्यक्तुम् कर्माणि अ-शेष-तः ।

यः तु कर्म-फल-त्यागी सः त्यागी इति अभि-धा-यते ॥

*na hi dehabhṛtā śakyaṁ tyaktuṁ karmāṇy aśeṣataḥ ।  
yas tu karmaphala tyāgī sa tyāgī 'ty abhidhīyate ॥*

न *na* not हि *hi* verily देहभृता *dehabhṛtā* by an embodied being शक्यम् *śakyaṁ* possible त्यक्तुम् *tyaktuṁ* to abandon कर्माणि *karmāṇi* action अशेषतः *aśeṣataḥ* entirely यः *yaḥ* who तु *tu* but कर्मफलत्यागी *karma phala tyāgī* relinquisher of the fruits of actions सः *saḥ* he त्यागी *tyāgī* relinquisher इति *iti* thus अभिधीयते *abhidhīyate* is called

It is indeed impossible for an embodied being to renounce action entirely. But he who renounces the fruit of action is regarded as one who has renounced.

There are several points of similarity between the bodily existence and a flight in an aeroplane. One is called a *Jivatman* as long as one is embodied; this one is a Godward pilgrim. Another is called a passenger as long as he is flying. Bodily existence is renounced permanently by the *Jivatman* on the attainment of Godhood. The plane is vacated only on reaching the destination. Conditions while in the body are all alike those while in the aeroplane, which flies over plains, hills, dales, mountains and boisterous seas. Bodily existence has its pleasant and unpleasant aspects and its ups and downs. The aeroplane does not stop its work while in flight lest it should crash. Bodily activities also cannot be suspended by the embodied.

Karma takes place as long as the body lasts. Breathing, eating, sleeping—all these are bodily activ-