

He who sees inaction in action, and action, in inaction, he is intelligent among men, he is a Yogi and a doer of all action.

[An action is an action so long as the idea of actor-ness of the Self holds good. Directly the idea of actor-ness disappears, no matter what or how much is done, action has lost its nature. It has become barren: it can no longer bind. On the other hand, how much so ever inactive an ignorant person may remain, so long as there is the idea of actor-ness in him, he is constantly doing action. Action equals to belief in the actor-ness of oneself and inaction its reverse.

He is the doer of all action : He has achieved the end of all action, which is freedom.]

यस्य सर्वे समारंभाः कामसङ्कल्पवर्जिताः ॥

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥१६॥

IV. 19.

यस्य Whose सर्वे all समारंभाः undertakings काम-सङ्कल्पवर्जिताः devoid of plan and desire for results बुधाः the sages ज्ञानाग्निदग्धकर्माणं whose actions are burnt by the fire of knowledge तं him पण्डितं wise आहुः call.

Whose undertakings are all devoid of plan and desire for results, and whose actions are burnt by the fire of knowledge, him, the Sages call wise.

[*Whose undertakings &c.*, Who is devoid of egoism.]

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ॥

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥२०॥

IV. 20.

सः He कर्मफलासङ्गं clinging to the fruits of action त्यक्त्वा forsaking नित्यतृप्तः ever satisfied निराश्रयः