

The body, mind, and intellect act in the world-of-objects, but not the All-pervading Self --- the Life --- in us. Without 'Life' the body cannot function; but when the body functions, 'Life' as such cannot be said to function. Therefore, one who is established in the Self, though he engaged himself in action, cannot be said to do any action. The train may move but it would be incorrect to say that the steam is moving.

It is generally a doubt in the students that, even if all the reactions of the past actions have ended at the time of Self-re-discovery, when such a prophetic Master undertakes activity in the world, he would, perhaps, be initiating new actions of sins and merits for the enjoyment of which he may again have to take up births. This false idea has been completely eradicated in this stanza. After the God-experience, when the saint functions in the world outside, "THOUGH ENGAGED IN ACTION HE DOES NOT DO ANYTHING."

EVERY ACTION HAS A REACTION. NATURALLY, EVEN THE BODILY ACTIONS OF A SAINT SHOULD HAVE SOME REACTION. THIS IS THE ORDINARY ARGUMENT. TO NEGATE THIS ASSUMPTION THE

LORD SAYS:

*21. Without hope, with the mind and Self controlled, having abandoned all possessions, doing mere bodily action, he incurs no sin.*