

remembering that the organs function in relation to the objects of the organs.

Yuktah, remaining absorbed in the Self; *tattva-vit*, the knower of Reality—knower of the real nature of Truth, of the Self, that is, the seer of the supreme Reality; *manyeta*, should think; ‘*na karomi eva*, I certainly do not do; *kiñcit*, anything.’

Having realized the Truth, when or how should he think? This is being answered; *Api*, even; *paśyan*, while seeing; *śrṇvan*, hearing; *sprśan*, touching; *jighran*, smelling; *aśnan*, eating; *gacchan*, moving; *svapan*, sleeping; *śvasan*, breathing; *pralapan*, speaking; *visrjan*, releasing; *grhnan*, holding; *unmisan*, opening; *nimisan*, closing the eyes. All these are to be connected with the above *manyeta* (should think).

For the man who has known the Truth thus, who finds nothing but inaction in action—in all the movements of the body and organs—, and who has full realization, there is competence only for giving up all actions because of his realization of the non-existence of actions. Indeed, one who proceeds to drink water in a mirage thinking that water is there, surely does not go there itself for drinking water even after knowing that no water exists there!

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥१०॥

10. One who acts by dedicating actions to Brahman and by renouncing attachment, he does not become polluted by sin, just as a lotus leaf is not by water.

On the other hand, again, one who is ignorant of the Truth and is engaged in Karma-Yog, *yah*, who; *karoti*, acts; *ādhāya*, by dedicating, by surrendering; all *karmāni*, actions; *brahmani*, to Brahman, to Bhagavān; with the idea, ‘I am working for Him, as a servant does everything for his master’, and *tyaktvā*, by renouncing; *sangam*, attachment, even with regard to the resulting Liberation; *sah*, he; *na lipyate*, does not get polluted, is not affected; *pāpena*, by