

the Self, actions become relinquished. But if this becomes impossible for some reason and he continues to be engaged in those actions as before, still he certainly does not do anything. This absence of action has been shown in the verse, 'Having given up attachment to the results of action...' (20).

Of that very person with regard to whom has been shown the absence of action—

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

23. Of the liberated person who has got rid of attachment, whose mind is fixed in Knowledge, actions undertaken for a sacrifice get totally destroyed.

Muktasya, of the liberated person who has become relieved of such bondages as righteousness and unrighteousness, etc.; *gatasangasya*, who has got rid of attachment, who has become detached from everything; *jñāna-avasthita-cetasah*, whose mind is fixed in Knowledge only; his *karma*, actions; *ācaratah*, undertaken; *yajñāya*, for a sacrifice, to accomplish a sacrifice; (23) *praviliyate*, gets destroyed; *samagram*, totally—*saha* (together) *agrena* (with its consequence, result). This is the meaning.

For what reason, again, does an action that is underway get destroyed totally without producing its result? This is being answered:

Because,

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

24. The ladle is Brahman, (24) the oblation is Brahman, the offering is poured by Brahman in the fire of Brahman. Brahman alone is to be reached by him who has concentration on Brahman as the objective. (25)