

karana or mental faculty gets clarified. But the dullard takes the Atman as the agent.

Atman is Inaction — 17

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १७

यस्य न अहम्-कृतः भावः बुद्धिः यस्य न लिप्यते ।
हन्-त्वा अपि सः इमान् लोकान् न हन्-ति न निबध्यते ॥

yasya nā 'haṁkṛto bhāvo buddhir yasya na lipyate ।
hatvā 'pi sa imāṁl lokān na hanti na nibadhyate ॥

यस्य *yasya* whose न *na* not अहंकृतः *aham kṛtaḥ* egoistic भावः *bhāvaḥ* the notion बुद्धिः *buddhiḥ* intelligence यस्य *yasya* of whom न *na* not लिप्यते *lipyate* is tainted हत्वा *hatvā* having slain अपि *api* even सः *saḥ* he इमान् *imān* these लोकान् *lokān* people न *na* not हन्ति *hanti* slays न *na* not निबध्यते *nibadhyate* is bound

He who is free from the notion of egoism and whose understanding is not tainted — though he kills these people, he kills not, nor is he bound. 17

Modifications such as agency and egoism create difference between man and man. But as man evolves high, he is able to outgrow all modifications and be established in Pure Consciousness. Let us take cases of men being affected by modifications and those not being affected by them. Men act on the stage as murdering and as being murdered. These acts being mere pretence, agency and egoism are absent in them. The actors are not affected by the staged modifications. But where an actual murder takes place, the concerned men are affected by the modifications of agency and egoism. Whereas