

*Nirāśīh*, one who is without solicitation—one from whom *āśisah*, (18) solicitations, have departed; *yata-citta-ātmā*, who has the mind and organs under control—one by whom have been controlled (*yatau*) both the internal organ (*citta*) and the external aggregate of body and organs (*ātmā*); (and) is *tyakta-sarva-parigrahaḥ*, (19) totally without possessions—one by whom have been renounced (*tyaktaḥ*) all (*sarvaḥ*) possessions (*parigrahaḥ*); *na āpnoti*, he does not incur; *kilbisam*, sin, in the form of evil as also righteousness—to one aspiring for Liberation, even righteousness is surely an evil because it brings bondage—; (20) *kurvan*, by performing; *karma*, actions; *kevalam*, merely; *śārīram*, for the purpose of maintaining the body—without the idea of agentship even with regard to these (actions).

Further, in the expression, '*kevalam śārīram karma*', do the words *śārīram karma* mean 'actions done by the body' or 'actions merely for the purpose of maintaining the body'? Again, what does it matter if by (the words) *śārīram karma* is meant 'actions done by the body' or 'actions merely for the purpose of maintaining the body'?

The answer is: If by *śārīram karma* is meant actions done by the body, then it will amount to a contradiction (21) when the Bhagavān says, 'one does not incur sin by doing *with his body* any action meant for seen or unseen purposes, even though it be prohibited.' Even if the Bhagavān were to say that 'one does not incur sin by doing with his body some scripturally sanctioned action intended to secure a seen or an unseen end', then there arises the contingency of His denying something (some evil) that has not come into being!

(Further,) from the specification, *śārīram karma kurvan* (by doing actions *with the body*), and from the use of the word *kevala* (only), it will amount to saying that one incurs sin by performing actions, called righteous and unrighteous, which can be accomplished with the mind and speech and which come within the purview of injunction and prohibition. Even there, the statement that one incurs sin by performing enjoined actions through the mind and speech will involve a contradiction; even in the case of doing what is prohibited, it will amount to a mere purposeless restatement of a known fact.