

actions, then they are for preventing people from going astray, and if they are done by one who has withdrawn from actions, then they are merely for the maintenance of the body—; and *jñānāgni-dagdha-karmānam*, whose actions have been burnt away by the fire of wisdom.

Finding inaction etc. in action etc. is *jñāna*, wisdom; that itself is *agnih*, fire. He whose actions, *karma*, described as good and bad, have been *dagdhāni*, burnt away by that fire of wisdom, is *jñāna-agni-dagdha-karmā*.

However, one who is a perceiver of ‘inaction’ etc. (15) is free from actions owing to the very fact of his seeing ‘inaction’ etc. He is a monk, who acts merely for the purpose of maintaining the body. Being so, he does not engage in actions although he might have done so before the dawn of discrimination. He again who, having been engaged in actions under the influence of past tendencies, later on becomes endowed with the fullest Self-knowledge, he surely renounces (all) (16) actions along with their accessories as he does not find any purpose in activity. For some reason, if it becomes impossible to renounce actions and he, for the sake of preventing people from going astray, even remains engaged as before in actions—without attachment to those actions and their results because of the absence of any selfish purpose—, still he surely does nothing at all! His actions verily become ‘inaction’ because of having been burnt away by the fire of wisdom.

By way of pointing out this idea, the Bhagavān says:

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।  
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥२०॥

20. Having given up attachment to the results of action, he who is ever-contented, dependent on nothing, he really does not do anything even though engaged in action.

With the help of the above-mentioned wisdom, *tyaktvā*, having given up the idea of agentship; and *phala-āśangam*, attachment to