

*Yadrcchā-lābha-santustāh*, remaining satisfied with what comes unasked for—*yadrcchā-lābha* means coming to possess something without having prayed for it; feeling contented with that—. *Dvandva-atītaḥ*, having transcended the dualities—one is said to be beyond dualities when his mind is not distressed even when afflicted by such opposites as heat and cold, etc.—. *Vimatsarah*, being free from spite, from the idea of enmity; and *samah*, equipoised; *siddhau ca asiddhau*, in success and failure, with regard to things that come unasked for—.

The monk who is such, who is equipoised, not delighted or sorrowful in getting or not getting food etc. for the sustenance of the body, who sees inaction etc. in action etc., who is ever poised in the realization of the Self as It is, who, with regard to the activities accomplished by the body etc. in the course of going about for alms etc. for the bare maintenance of the body, is ever clearly conscious of the fact, 'I certainly do not do anything; the organs act on the objects of the organs' (see 5.8; 3.28), he, realizing the absence of agentship in the Self, certainly does not do any actions like going about for alms etc. But when, observing similarly with common human behaviour, agentship is attributed to him by ordinary people, then he (apparently) becomes an agent with regard to such actions as moving about for alms etc. However, from the standpoint of his own realization which has arisen from the valid means of knowledge presented in the scriptures, he is surely not an agent.

He, to whom is thus ascribed agentship by others, *na nibadhyate*, is not bound; *api*, even; *kṛtvā*, by performing such actions as moving about for alms merely for the maintenance of the body, because action which is a source of bondage has been burnt away along with its cause by the fire of wisdom. Thus, this is only a restatement of what has been said earlier.

When a person who has already started works becomes endowed with the realization of the identity of the Self with the actionless Brahman, then it follows that in the case of that man, who has experienced the absence of agentship, actions and purposes in