

Upanisad) it has been pointed out, ‘How can existence originate from non-existence?’ (Ch. 4.2.2). Since emergence of the existent from the non-existent has been denied, therefore anyone’s assertion that the existent originates from the non-existent will amount to saying that a non-entity becomes an entity, and an entity becomes a non-entity! And that is not rational because it runs counter to all the means of valid knowledge.

Further, the scriptures cannot enjoin fruitless actions, they being naturally painful; and it is illogical that what is painful should be done intentionally. Also, if it is admitted that falling into hell results from their nonperformance (that is of the *nitya-karmas*), then that too is surely a source of evil. In either case, whether one undertakes them or not, the scriptures will be imagined to be useless. And there will be a contradiction with your own standpoint when, after holding that the *nityakarmas* are fruitless, you assert that they lead to Liberation.

Therefore, the meaning of ‘He who finds inaction in action,’ etc. is just what stands out literally. And the verse has been explained by us accordingly.

The aforesaid perception of ‘inaction in action,’ etc. is being praised:

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥१९॥

19. The wise call him learned whose actions are all devoid of desires and their thoughts, (14) and whose actions have been burnt away by the fire of wisdom.

Budhāh, the wise, the knowers of Brahman; *āhuh*, call; *tam*, him; *pañḍitam*, learned, in the real sense; *yasya*, whose, of the one who perceives as stated above; *samārambhāh*, actions—whatever are undertaken; are *sarve*, all; *kāma-sankalpa-varjitāh*, devoid of desires and the thoughts which are their (desires’) causes (see 2.62)—that is, (those actions) are performed as mere movements, without any selfish purpose: if they are performed by one (already) engaged in