

in the fruit of action स्पृहा *sprhā* desire इति *iti* thus माम् *mām* me यः *yaḥ* who अभिज्ञानाति *abhijñānāti* knows कर्मभिः *karmabhiḥ* by actions न *na* not सः *saḥ* he बध्यते *badhyate* is bound

Nor do actions taint Me, nor is the fruit of action desired by Me. He who thus knows Me is not bound by actions. 14

Karma produces modifications of the mind in the egoistic man. 'I do', 'I enjoy'—attitudes such as these are the modifications. But the Lord is free from egoism. He is therefore untainted by actions. 'It is desire when one seeks a thing not one's own. The Lord has everything contained in Him and He transcends them all too. Therefore, He has nothing to desire. The spiritual aspirant who comes to know of this glory of the Lord would like to be himself untainted by egoism and free from desire. Emulation of the great is the way of the elite.

Did they, who knew of the actionlessness of the Lord, neglect their duty? The Lord deals with that point :—

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५

एवम् ज्ञात्वा कृतम् कर्म पूर्वैः अपि मुमुक्षुभिः ।

कुरु कर्म एव तस्मात् त्वम् पूर्वैः पूर्व-तरम् कृतम् ॥

*evam jñātvā kṛtaṁ karma pūrvair api mumukṣubhiḥ kuru karmai 'va tasmāt tvaṁ pūrvaiḥ pūrvataraṁ kṛtaṁ*

एवं *evam* thus ज्ञात्वा *jñātvā* having known कृतम् *kṛtaṁ* (was) done कर्म *karma* actions पूर्वैः *pūrvaiḥ* by ancients अपि *api* also मुमुक्षुभिः *mumukṣubhiḥ* seekers.