

- [15] *Perceiver of inaction etc.*: He who knows the truth about action and inaction as explained before.—Tr.
- [16] Aṣṭ. adds this word *sarva*, all.—Tr.
- [17] From the subjective standpoint of the enlightened there are no actions, but ordinary people mistakenly think them to be actions, which in reality are a mere semblance of it.
- [18] *Āśīh* is a kind of desire that can be classed under prayer. (Some translate it as desire, hope.—Tr.)
- [19] *Parigraha*: receiving, accepting, possessions, belongings. — V.S.A
- [20] Here Aṣṭ. adds *tasmāt tābhyām mukto bhavati samsārāt mukto bhavati ityarthah*, therefore, he becomes free from both of them, that is he becomes liberated from transmigration.—Tr.
- [21] Contradiction of the scriptures.
- [22] *Unasked for*: what comes before the monk gets ready for going out for alms; *without forethought*: alms that are not given with abuses, and have not fallen on the ground, but collected from five or seven houses without any plan; *spontaneously*: alms brought to one spontaneously by devoted people.
- [23] Ā.G. takes *yajña* to mean Visnu. So, *yajñāya* will mean ‘for Visnu’. Śankarācārya also interprets this word similarly in 3.9. —Tr.
- [24] Some translate as ‘Brahman is the ladle...’ etc.—Tr.
- [25] As an object to be known and attained. (Some translate *brahma-karma-samādhinā* as, ‘by him who sees Brahman in action’.)
- [26] See note on p.172.—Tr.
- [27] Accessories that can be indicated by the five grammatical case-ending, namely Nominative, Objective, Instrumental,