

त्यक्त्वा *tyaktvā* having abandoned कर्मफलासङ्गम् *kar-maphalāsaṅgam* attachment to the fruits of action नित्यवृत्तः *nityatrptaḥ* ever content निराश्रयः *nirāśrayaḥ* depending on nothing कर्मणि *karmani* in action अभिप्रवृत्तः *abhipravṛttaḥ* engaged अपि *api* even न *na* not एव *eva* verily किञ्चित् *kimcit* anything करोति *karoti* does सः *saḥ* he

Having abandoned attachment to the fruits of action, ever content, depending on nothing, though engaged in karma, verily he does not do anything. 20

What inaction is, is not to be gauged with things and affairs external. It is truly the state of the mind that indicates action and inaction. The postman delivers letters containing happy as well as unhappy tidings which affect the addressees, but not the deliverer. The wise man similarly engages himself in actions which are all according to him adorations of the Lord. He has no desire whatsoever. Unattached that he is, he is ever content. There is no need for him to depend on anybody, great or small. The man with this frame of mind is fixed in inaction.

Spiritual discipline is indispensable for the attainment of Self-knowledge. But the case of men of adamant faith is different; they get at this knowledge very easily.

The Gopis returning home once found no boatman to ferry them across the river Yamuna to Brindavan. The perplexed milkmaids presented their plight to the sage Vyasa who had also arrived there just then with the same intent. "Be not worried on this score; I shall lead you all to the other bank. But give me something first to appease the hunger," said the sage. Cream, butter and condensed milk were offered to him accordingly.