

Such being the case, he who, through a non-purified understanding, looks upon his Self, the Absolute, as the agent,—he of perverted mind sees not.

यस्य नाहंकृते भावो बुद्धिर्यस्य न लिप्यते ॥
हत्वापि स इमाल्लोकान्न हन्ति न निबध्यते ॥१७॥

XVIII. 17.

यस्य For whom अहंकृतः of egoism भावः the notion न not यस्य whose बुद्धिः intelligence न not लिप्यते is affected तः he इमान् these लोकान् peoples हत्वा killing अपि though न not हन्ति kills न nor निबध्यते is bound.

He who is free from the notion of egoism, whose intelligence is not affected (by good or evil), though he kill these peoples, he kills not, nor is bound (by the action).

[He whose self-consciousness, by the force of long, strenuous, and properly-trained self-concentration, is ever identified with Brahman, and not with the five causes of action as mentioned in Sloka 14,—he whose self-consciousness never mistakes itself with the body, mind and the like, even when performing physical acts,—he is ever free from the taint of action.]

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ॥
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥१८॥

XVIII. 18.

ज्ञानम् The knowledge ज्ञेयम् the known परिज्ञाता the knower त्रिविधा the threefold कर्मचोदना the cause of action करणं the instrument कर्म the object कर्ता the agent इति the त्रिविधः threefold कर्मसंग्रहः the basis of action