

etc. as Brahman. Therefore, all actions cease to exist for the man of realization who knows that Brahman Itself is all this. And this follows also from the absence (in him) of the idea of accessories. (26) For the act called 'sacrifice' is not seen to exist without being in association with the idea of accessories. All such acts as Agnihotra etc. are associated with the ideas of such accessories as making an offering etc. to the particular gods who are revealed in the scriptures, and with the idea of agentship as also desire for results. But they are not found bereft of the ideas of such distinctions as exist among action, accessories and results, or unassociated with the ideas of agentship and hankering for results.

This (apparent) (activity of the man of Knowledge), however, stands dissociated from the ideas of differences among the accessories like ladle etc., actions and results, which get destroyed by the Knowledge of Brahman. Hence, it is inaction to be sure.

And thus has it been shown in, 'He who finds inaction in action' (18), 'he really does not do anything even though engaged in action' (20), 'the organs act on the objects of the organs' (3.28), 'Remaining absorbed in the Self, the knower of Reality should think, "I certainly do not do anything"' (5.8), etc. While pointing out thus, the Bhagavān demolishes in various places the ideas of differences among actions, accessories and results. And it is also seen in the case of rites such as Agnihotra undertaken for results (*kāmya*), that the Agnihotra etc. cease to be (*kāmya*) rites undertaken for selfish motives when the desire for their results is destroyed. Similarly, it is seen that actions done intentionally and unintentionally yield different results. So, here as well, in the case of one who has his ideas of distinctions among accessories like ladle etc., actions and results eliminated by the knowledge of Brahman, even activities which are merely external movements amount to inaction. Hence it was said, 'gets totally destroyed.'

Here some say: That which is Brahman is the ladle etc. It is surely Brahman Itself which exists in the five forms (27) of accessories such as the ladle etc. and it is Itself which undertakes