

the patient rather than to earn money, while performing a surgical operation, he cuts the part of the patient's body, yet he is not tainted with blemish, but his act is regarded as virtuous because he performs the operation selflessly for the good of the patient.



Link:—Now, the Lord while introducing the topic of Sāṅkhyayoga, describes a man who is qualified to practise, Sāṅkhyayoga.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां सन्यासेनाधिगच्छति ॥ ४९ ॥

**asaktabuddhiḥ sarvatra jītātmā vigataspr̥haḥ
naiṣkarmyasiddhiṁ paramāṁ sannyāsenādhigacchati**

He, whose intellect is unattached alround, who has subdued his body, and from whom desire has fled—he, attains the supreme state of non-action, through Sāṅkhyayoga, (the Discipline of Knowledge). 49

Comment:—

Sannyāsa (Sāṅkhyayoga), is the means to attain, the supreme state. Now, the Lord describes the three factors in the first half of the verse which enable a man to practise Sāṅkhyayoga (the Discipline of Knowledge).

(1) 'Asaktabuddhiḥ sarvatra'—His intellect remains unattached, to incidents, circumstances, things, actions and persons etc.

(2) 'Jītātmā'—He has conquered his body i.e., he is not overpowered by heedlessness and indolence etc., rather he overpowers these. He performs prescribed duties promptly, and abstains from forbidden actions.

(3) 'Vigataspr̥haḥ'—He has no subtle desire, even to get the bare necessities of life, such as water, food, clothes and shelter. He is satisfied with, whatsoever, he gets.

It means that a striver, who wants to follow the Discipline of Knowledge (Sāṅkhyayoga), has to renounce his attachment

to matter and then he is endowed with, the above-mentioned, three qualities. If he is unattached, his body, senses and mind are subdued, and when these are subdued, he becomes free, from desire. Then, he becomes qualified to practise Sāṅkhyayoga, (The Discipline of Knowledge).

'Naiṣkarmyasiddhiṁ paramāṁ sannyāsenādhigacchati'—Such a man, whose intellect is unattached, everywhere, who has subdued his self, from whom desire has fled—he by Sāṅkhyayoga, attains the supreme state viz., God-realization. The reason is, that actions take place in prakṛti (matter), not in the self. When a striver (the self), has not the least attachment for that action, the action or its fruit, does not affect him at all. So the natural state of detachment, and actionlessness, is revealed.

Appendix—'Naiṣkarmyasiddhi' means that an action should become totally inaction, there should not remain the least affinity with action; while performing an action; the striver should remain untainted (detached)—'karmanyakarma yaḥ paśyedakarmāṇi ca karma yaḥ' (Gītā 4/18). Non-performance of actions is not 'naiṣkarmya' (actionlessness) (Gītā 3/4), but it is necessary for a striver to perform action (Gītā 6/3).

'Asaktabuddhiḥ sarvatra jitātmā vigatasprhaḥ'—This is attainment of perfection (peace) by Karmayoga (Gītā 2/71), having attained which a Karmayogī follows the path of knowledge (Gītā 5/6) and attains the state of actionlessness by this path. In this way by Karmayoga, only actionlessness (naiṣkarmyasiddhi) is attained (the striver becomes free from the bondage of action) (Gītā 3/4) but by devotion he attains the supreme state of actionlessness (parama naiṣkarmyasiddhi). Karmayoga and Jñānayoga are the paths (niṣṭhās)—'loke'smīndvividhā niṣṭhā' (3/3) but the supreme state (parā niṣṭhā) of Karmayoga-Jñānayoga will be attained only by devotion—'niṣṭhā jñānasya yā parā' (18/50). It means that both 'parama naiṣkarmyasiddhi' and 'parā niṣṭhā'—both are attained only by devotion.

