

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।  
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥४॥

Verily, (71) when a man who has given up thought about everything does not get attached to sense-objects or actions, he is then said to be established in Yog.

*Hi*, verily; *yadā*, when; a *yogī* who is concentrating his mind, *sarva-sankalpa-sannyāsī*, who has given up thought about everything—who is apt to give up (*sannyāsa*) all (*sarva*) thoughts (*sankalpa*) which are the causes of desire, for things here and hereafter; *na anusajjate*, does not become attached, that is does not hold the idea that they have to be done by him; *indriya-arthesu*, with regard to sense-objects like sound etc.; and *karmasu*, with regard to actions—*nitya*, *naimittika*, *kāmya* and *nisiddha* (prohibited)—because of the absence of the idea of their utility; *tadā*, then, at that time; *ucyate*, he is said to be; *Yog-ārūḍhah*, established in Yog, that is he is said to have attained to Yog.

From the expression, ‘one who has given up thought about everything’, it follows that one has to renounce all desires and all actions, for all desires have thoughts as their source. This accords with such Smṛti texts as:

‘Verily, desire has thought as its source. Sacrifices arise from thoughts’ (Ma. Sm. 2.3);

‘O Desire, I know your source. You surely spring from thought. I shall not think of you. So you will not arise in me’ (Mbh. Śā. 177.25).

And when one gives up all desires, renunciation of all actions becomes accomplished. This agrees with such Upanisadic texts as, ‘(This self is identified with desire alone.) What it desires, it resolves; what it resolves, it works out’ (Br. 4.4.5); and also such Smṛti texts as, ‘Whatever actions a man does, all that is the effect of desire itself’ (Ma. Sm. 2.4). It accords with reason also. For, when all thoughts are renounced, no one can even move a little. So, by the