

not keep a fire, who is actionless, and a man of renunciation in the real sense. For that would contradict His own utterances as well. And the Bhagavān has pointed out His own ideas in various places such as, ‘(The embodied man) having given up all actions mentally, continues (happily) ... without doing or causing (others) to do anything at all’ (5.13); ‘who is silent, content with anything, homeless, steady-minded’ (12.19); ‘That man ... who after rejecting all desires, moves about’ (2.71); ‘he who has renounced every undertaking’ (12.16). The prohibition of the fourth stage of life will run counter to these (verses).

Therefore, in the case of the sage who wants to attain to Dhyāna-Yog but has already entered the householder’s life, Agnihotra sacrifices etc., when performed without desire for their results, become a means to ascend to Dhyāna-Yog through the purification of the heart. Accordingly, he is praised by saying that ‘he is a monk and a man of meditation.’

Shri Hari said:

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥१॥

1. He who performs an action which is his duty, without depending on the result of action, he is a monk and a yogī; (but) not (so is) he who does not keep a fire and is actionless.

Anāśritah, without depending on;—on what?—on that which is *karma-phalam*, the result of action—that is without craving for the result of action—. He who craves for the results of actions becomes dependent on the results of actions. But this person is the opposite of such a one. Hence (it is said), ‘without depending on the result of action’.

Having become so, *yah* he who; *karoti*, performs, accomplishes; (*karma*, an action;) which is his *kāryam*, duty, the *nityakarmas* such as Agnihotra etc. which are opposed to the *kāmya-karmas*—.