

has the firm conviction, 'I am the agent,' because of the persistence of his idea that the Self is the agent—it is not possible to renounce actions totally, therefore he has competence only for performing enjoined duties by giving up fruits of actions. But he is not to renounce them (actions). In order to point out this idea the Bhagavān says:

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।  
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥११॥

11. Since it is not possible for one who holds on to a body to give up actions entirely, therefore he, on the other hand, who renounces results of actions is called a man of renunciation.

*Deha-bhrtā*, for one who holds on to a body—one who maintains (*bibharti*) a body (*deha*) is called a *deha-bhrt*. One who has self-identification with the body is called a *deha-bhrt*, but not so a man of discrimination; for he has been excluded from the eligibility for agentship by such texts as, 'He who knows this One is indestructible...' etc. Hence, for that unenlightened person who holds on to the body, *hi*, since; it is *na*, not; *śakyam*, possible; *tyaktum*, to give up, renounce; *karmāṇi*, actions; *aśesatah*, entirely, totally; therefore the ignorant person who is competent (for rites and duties), *yah*, who; *tu*, on the other hand; *karma-phala-tyāgī*, renounces results of actions, relinquishes only the hankering for the results of actions while performing the *nityakarmas*; *sah*, he; is *abhidhīyate*, called; *tyāgī iti*, a man of renunciation—even though he continues to be a man of rites and duties. This is said by way of eulogy.

Therefore total renunciation of actions is possible only for one who has realized the supreme Truth, who does not hold on to the body, and who is devoid of the idea that the body is the Self.

Again, what is that purpose which is accomplished through renunciation of all actions? This is being stated:

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।  
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥१२॥