

This being so, the utterance, 'having given up all actions mentally' (5.13), etc. as also, 'Being devoted to his own duty' (45) and 'A human being achieves success by adoring Him through his own duties (46)', becomes justifiable.

What was verily spoken of as the success arising from Karma (-Yog), characterized as the *fitness* for steadfastness in Knowledge,—the fruit of that (fitness), characterized as 'steadfastness in Knowledge' consisting in the perfection in the form of the state of one (that is a monk) free from duties, has to be stated. Hence the (following) verse is begun:

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।  
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

49. He whose intellect remains unattached to everything, who has conquered his internal organs and is desireless, attains through monasticism the supreme perfection consisting in the state of one free from duties.

*Asakta-buddhih*, he whose intellect, the internal organ, remains unattached; *sarvatra*, to everything, with regard to son, wife and others who are the causes of attachment; *jitātmā*, who has conquered his internal organs; and *vigata-sprhah*, who is desireless, whose thirst for his body, life and objects of enjoyment have been eradicated;—he who is such a knower of the Self, *adhigacchati*, attains; *sannyāseṇa*, through monasticism, through perfect knowledge or through renunciation of all actions preceded by this knowledge; the *paramām*, supreme, most excellent; *naiskarmya-siddhim*, perfection consisting in the state of one free from duties.

One is said to be free from duties from whom duties have departed as a result of realizing that the actionless Brahman is his Self; his state is *naiskarmyam*. That *siddhi* (perfection) which is this *naiskarmya* is *naiskarmya-siddhi*. Or, this phrase means 'achievement of *naiskarmya*', that is, achievement of the state of remaining established in one's own real nature as the actionless Self—which is different from the success arising from Karma (-Yog), and