

Smrtis—, as for instance, ‘Knowing (this very Self the Brāhmanas) renounce ... and lead a mendicant’s life’ (Br. 3.5.1), ‘Therefore they speak of monasticism as excellent among these austerities’ (Ma. Nā. 24.1), ‘Monasticism verily became supreme’ (ibid. 21.2), which enjoin renunciation become meaningful. Thus, monasticism means renunciation of rites and duties. There are also the texts, ‘Having renounced the Vedas as well as this world and the next’ (Ap. Dh. Sū. 2.9.13), and ‘Give up religion and irreligion’ (Mbh. Śā. 329.40; 331.44), etc. And here (in the *Gītā*) also (various relevant) passages have been pointed out. It is not proper that those texts should be meaningless. Nor are they merely eulogistic, since they occur in their own contexts. Besides, Liberation consists in being established in the changeless real nature of the indwelling Self. Indeed, it is not possible that one who wants to go to the eastern sea and the other who wants to go in the opposite direction to the western sea can have the same course!

And steadfastness in Knowledge consists in being totally absorbed in maintaining a current of thought with regard to the indwelling Self. And that is opposed to coexistence with duties, like going to the western sea. It has been the conclusion of those versed in the valid means of knowledge that the difference between them is as wide as that between a mountain and a mustard seed! Therefore it is established that one should have recourse to steadfastness in Knowledge only, by relinquishing all rites and duties.

The fruit of the attainment of success from the Yog of Devotion consisting in worshiping the Bhagavān with one’s own actions is the *ability* to remain steadfast in Knowledge, from which, follows *steadfastness* in Knowledge, culminating in the result, Liberation. That Yog of Devotion to the Bhagavān is now being praised in this concluding section dealing with the purport of the Scripture, with a view to generating a firm conviction with regard to it (the purport of the Scripture):

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।  
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥