

who has a doubting mind.

Ajñāh, one who is ignorant, who has not known the Self; and *aśradda-dhānah*, who is faithless; (44) and *saṁśaya-ātmā*, who has a doubting mind; *vinaśyati*, perishes. Although the ignorant and the faithless get ruined, yet it is not to the extent that a man with a doubting mind does. As for one with a doubting mind, he is the most vicious of them all. How? *Na ayam lokah*, neither this world which is familiar; *na*, nor also; *parah*, the next world; *na sukham*, nor happiness; *asti*, exist; *saṁśaya-ātmanah*, for one who has a doubting mind. For doubt is possible even with regard to them! Therefore one should not entertain doubt.

Why?

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥४१॥

41. O Dhanañjaya (Arjuna), actions do not bind one who has renounced actions through Yog, whose doubt has been fully dispelled by Knowledge, and who is not inadvertent.

Yog-sannyasta-karmānam, one who has renounced actions through Yog: that person who is a knower of the supreme Goal, by whom actions called righteous or unrighteous have been renounced through the Yog characterized as the Knowledge of the supreme Goal.

How does one become detached from actions through Yog? The Bhagavān says: He is *jñāna-saṁchinna-saṁśayah*, one whose doubts (*saṁśaya*) have been fully dispelled (*saṁchinna*) by Knowledge (*jñāna*) characterized as the realization of the identity of the individual Self and Bhagavān.

O Dhanañjaya, he who has thus renounced actions through Yog, *ātmavantam*, who is not inadvertent, not careless; him, *karmāni*, actions, seen as the activities of the *gunas* (see 3.28); *na nibadhnanti*, do not bind, (that is) they do not produce a result in the form of evil etc.