

*asaktabuddhiḥ sarvatra jītātmā vigatasprhaḥ ।  
naiṣkarmyasiddhiṁ paramāṁ samnyāsenā 'dhigacchati*

असक्तबुद्धिः *asakta buddhiḥ* whose intellect is unattached सर्वत्र *sarvatra* everywhere जिततत्मा *jītātmā* who has subdued his self विगतस्पृहः *vigata sprhaḥ* whose desires have fled नैष्कर्म्यसिद्धिम् *naiṣkarmya siddhiṁ* the perfection consisting in freedom from action परमाम् *paramām* the supreme संन्यासेन *samnyāsenā* by renunciation अधिगच्छति *adhigacchati* (he) attains

He whose intellect is unattached everywhere, who has subdued his self, from whom desire has disappeared, he by renunciation attains the supreme state of freedom from action. 49

A karma yogi is engaged in intense activities. One form of activity succeeds another even as the hour of the clock succeeds one the other. He seems to know of no rest. This is the spectacle he presents to an onlooker. But what actually he is at the core of his heart requires to be studied. He does not identify himself with any place or residence. Wherever he happens to be placed, is accepted by him as his residence. Or to view it in another way, he does not get attached to any place anywhere. Again, things are being handled in abundance by him. As they come in profusely, even so are they disbursed. No modification of any kind do they produce in the mind of the yogi. Water flows in on one side of a bridge and it flows out on the other side. The bridge is neither the recipient of water nor its distributor; it is unaffected by the flow of the river. The yogi, in that fashion, keeps his mind unaffected by the