

steadfastness in Knowledge is suitable for being practised by monks alone. And from the statement that they (Knowledge and action) are to be followed by different persons, it is understood that this has the Bhagavān's approval.

Noticing that Arjuna had become dejected under the impression, 'You are urging me to that very action which is a source of bondage', and was thinking thus, 'I shall not undertake action', the Bhagavān said, '*Na karmanām anārambhāt*, not by abstaining from action,' etc.

*Or.*—When steadfastness in Knowledge and steadfastness in action become incapable of being pursued simultaneously by one and the same person owing to mutual contradiction, then, since it may be concluded that they become the cause of attaining the human Goal independently of each other, therefore, in order to show—that the steadfastness in action is a means to the human Goal, not independently, but by virtue of being instrumental in securing steadfastness in Knowledge; and that, on the other hand, steadfastness in Knowledge, having come into being through the means of steadfastness in action, leads to the human Goal independently without anticipating anything else—, the Bhagavān said:

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।  
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥४॥

4. A person does not attain freedom from action by abstaining from action; nor does he attain fulfilment merely through renunciation.

*Purusah*, a person; *na* does not; *aśnute*, attain; *naiskarmyam*, freedom from action, the state of being free from action, steadfastness in the Yog of Knowledge, that is the state of abiding in one's own Self which is free from action; *anārambhāt*, by abstaining; *karmanām*, from actions—by the non-performance of actions such as sacrifices etc. which are or were performed in the present or past lives, which are the causes of the purification of the mind by way of attenuating the sins incurred, and which, by being the cause of that