

Reply: Therefore the Bhagavān said: *Na ca*, nor; *samadhigacchati*, does he attain; *siddhim*, fulfilment, steadfastness in the Yog of Knowledge, characterized by freedom from action; *sannyasanāt eva*, merely through renunciation—even from the mere renunciation of actions which is devoid of Knowledge.

What, again, is the reason that by the mere giving up of actions which is not accompanied with Knowledge, a person does not attain fulfilment in the form of freedom from actions? To this query seeking to know the cause, the Bhagavān says:

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥५॥

5. Because, no one ever remains even for a moment without doing work. For all are made to work under compulsion by the *gunas* born of Nature.

Hi, because; *na kaścit*, no one; *jātu*, ever; *tisthati*, remains; *api*, even; for so much time as a *ksanam*, moment; *akarma-kṛt*, without doing work. Why? *Hi*, for; *sarvah*, all creatures; *kāryate karma*, are made to work; verily *avaśah*, under compulsion; *gunaih*, by the *gunas*—*sattva* (goodness); *rajas* (activity), and *tamas* (mental darkness); *prakṛti-jaiḥ*, born of Nature. The word ‘unenlightened’ has to be added to the sentence, since the men of realization have been spoken of separately in, ‘who is not distracted by the three *gunas* (qualities)’ (14.23). For Karma-Yog is meant only for the unenlightened, not for the men of Knowledge. Karma-Yog, on the other hand, is not pertinent for the men of Knowledge who, because of their not moving away from their own Self, are not shaken by the *gunas*. This has been explained similarly in, ‘he who has known this One as indestructible’ (2.21).

But, if one who is not a knower of the Self does not perform prescribed action, then this is certainly bad. Hence the Bhagavān says:

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।