

embodiment?’ *Na anusajjate*, he does not become attached to; *kuśale*, befitting activity, daily obligatory duties, by thinking that this is the cause of Liberation by virtue of its being the cause of purification of the mind, rise of Knowledge and steadfastness in it. That is to say, he does not entertain any liking even for it, because he finds no purpose in it.

Who, again, is he? *Tyāgī*, the man of renunciation, who has become so by having given up attachment and rewards of action in the manner stated above. He is a *tyāgī* who performs *nityakarmas* by relinquishing attachment to those acts and (their) results.

Again, it is being stated as to when that person does not hate an unbecoming act and does not become attached to a befitting activity: When he has become *sattva-samāviṣṭah*, imbued with *sattva*, that is, when he is filled with, possessed of, *sattva*, which is the means to the knowledge that discriminates between the Self and the not-Self; and hence *medhāvī*, wise—endowed with intelligence (*medhā*), intuitive experience, characterized as knowledge of the Self; one possessed of that is *medhāvī* (wise)—; and owing to the very fact of being wise, *chinnasaṁśayah*, freed from doubts—one whose doubts created by ignorance have been sundered, one who is freed from doubts by his firm conviction that nothing but abiding in the true nature of the Self is the supreme means to the highest Good.

The person competent (for rites and duties) who, having gradually become purified in mind through the practice of Karma-Yog in the way described above, has realized as his own Self the actionless Self, which is devoid of modifications like birth etc., he, ‘...having given up all actions mentally, remaining without doing or causing (others) to do anything at all’ (cf. 5.13), attains steadfastness in Knowledge, which is characterized as ‘actionlessness’. In this way, the purpose of the aforesaid Karma-Yog has been stated through the present verse.

On the other hand, since, for the unenlightened person—who, while being qualified (for rites and duties), holds on to the body owing to the erroneous conception that the body is the Self, and who