

Link:—When the Lord, neither creates agency (doership), nor does he force anyone to perform action, or bring about union of the actions and their fruit, how can He reap the fruit of action? The Lord, answers the question, in the next verse.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

**nādatte kasyacitpāpaṁ na caiva sukr̥taṁ vibhuḥ
ajñānenāvṛtaṁ jñānaṁ tena muhyanti jantavaḥ**

The All-pervading Lord, acquires neither sin nor the virtue of any; as knowledge, is enveloped by ignorance; therefore, beings get deluded. 15

Comment:—

'Nādatte kasyacitpāpaṁ na caiva sukr̥taṁ vibhuḥ'—The Lord, Who has been termed 'Prabhuh', in the preceding verse, has been called 'Vibhuḥ', here.

A man, can reap the fruit of action in two ways, by performing actions himself, or by causing others to perform actions. But, the Lord neither performs actions, nor does He cause others to perform these. So, He has not to reap their fruit.

The sun, provides light to the entire universe and men commit sins and also perform virtuous actions, but the sun has nothing to do, with those sinful or virtuous actions. Similarly, nature and the entire universe, receive power from God and with that power people perform virtuous and sinful actions. But, those actions performed by the people, have not the least connection, with God. The Lord, has given freedom to man, whether he connects actions with their fruits, or offers actions and their fruit, to God. He who, by misusing the freedom given by the Lord, becomes a doer and reaps the fruits of actions, is bound. The Lord, does not accept these actions and their fruit as His. But he, who by making right use of freedom, offers his actions

and their fruit to God, is liberated, and the Lord accepts such actions, and their fruits.

As, in the twenty-fifth verse of the seventh chapter, by the term 'sarvasya' (all), and, in the twenty-sixth verse of the same chapter, by the term 'Kaścana' (anyone), the Lord has talked about common people, so has He described by the term 'Kasyacit' common people, who regard themselves, as doers and enjoyers of fruits, rather than about devotees. As far as, devotees are concerned, the Lord accepts a leaf, a flower, a fruit or a little water, which is offered to Him, with devotion (Gītā 9/26-27).

'Ajñānenāvṛtaṁ jñānam'—The knowledge of the self, is self-evident to all the people, but this knowledge is enveloped in ignorance. It is because of this ignorance that beings are deluded. He, who thinks 'I am the doer', is deluded (Gītā 3/27). A man, can wipe out this delusion by discrimination, which has been bestowed upon him by God. Therefore, in the eighth verse of this chapter, it has been said, that a Sāṅkhyayogī should ever think, "I do nothing at all", while, in the thirteenth verse it has been said, that he should mentally renounce, all actions by discrimination.

All objects, such as a body etc., are constantly undergoing change, while the self, never experiences any change. When a man identifies the self, with kaleidoscopic objects, it means, that he is swayed by ignorance. But, when he realizes that the self is different, from the kaleidoscopic worldly materials, his ignorance is wiped out and the knowledge of the self, is illumined automatically. The reason is, that knowledge of the self is veiled, when one assumes affinity with the evolutes of Nature.

The term 'Ajñāna', does not mean total absence of knowledge, but it means imperfect knowledge, as there cannot be, total absence of knowledge. Knowledge of the senses and intellect, is also imperfect. When a person, attaches importance to this imperfect knowledge, and is influenced by it, he does not keep

an eye on real knowledge—this is known as 'enveloping of the knowledge, by ignorance'.

The knowledge of intellect, is more extensive, than that of senses, or that of the mind. The knowledge of intellect, illumines, the knowledge of the mind and senses, but it cannot illumine nature, whose evolute it is. When it cannot even illumine Nature, how can it illumine the sentient, which transcends Nature? Thus, the knowledge of intellect, is imperfect.

'Tena muhyanti jantavaḥ.'—The Lord, by using the term 'Jantavaḥ', has condemned human beings, by saying that those persons, who do not attach importance to discrimination, are in fact, animals, because without discrimination there is no difference, between the two.* A human being, is a human being not merely by virtue of human form, but because of his sense of discrimination. As far as sensual pleasures are concerned, even animals enjoy these. But, the aim of human life, is not to hanker after them instead, it is to realize, the self or God, Who is free from pleasure or pain. Those who know, what ought to be done and what ought not to be done, deserve to be called strivers.

He, who believes that he is a doer, and who having the motive of fruit of action, feels happy or sad—such a man, is said to be, deluded out of ignorance. We are forced to do virtuous and evil actions. How can we get rid of them? To be happy and to be sad, is the fruit of our actions. How can we rise above these? To have such conviction, is delusion.

Man, (self) is a non-doer, and is also, free from pleasures and pain. It is out of ignorance, that he becomes a doer and feels happy or sad, by bringing about union with fruit of actions. The term 'tena', stands for this delusion (ignorance). The ignorant, out of delusion feel happy and sad. The same fact, has been

* Food, sleep, fear and sex are common between men and animals. Men are superior to animals because of their sense of discrimination. Without discrimination they are just like animals (Cāṇakyanīti 17/17).

pointed out, by the expression 'tena muhyanti jantavaḥ' (by that, beings are deluded).

Appendix—As the dark has no power to cover the sun, so has ignorance no power to cover knowledge. The unnatural has been assumed as natural—this is ignorance by which a man is deluded. Therefore this is merely a notion, not a fact that knowledge is covered by ignorance. If a man so desires, then by attaching importance to his discrimination, he can destroy this delusion (ignorance) (Gītā 5/16).

In fact knowledge is not covered but intellect is covered. But to a man, knowledge appears to be covered; therefore here the term 'āvṛta' has been used. The same fact has been mentioned in the thirty-ninth verse of the third chapter by the expression 'āvṛtaṁ jñānametena' (Gītā 3/39). Ignorance is non-existent or a negation. It has no existence. A non-existent thing cannot veil the knowledge. Therefore opposite knowledge viz., perception of naturalness in unnaturalness is ignorance*. If the vision of unnaturalness is discarded, naturalness automatically reveals itself, then a man will realize his identity with omnipresent God. It is because of individuality that sins and virtues attach to us; therefore having realized identity with the omnipresent God viz., by the destruction of individuality, sins and virtues no more attach to us.

Because of ignorance viz., opposite knowledge (natural intellect in the unnatural) a man becomes 'jantu' (animal)—'tena muhyanti jantavaḥ.' Similarly the embodied soul because of its affinity for matter (non-self) becomes 'Jagat' (world) (matter) (Gītā 7/13).

We have regarded the Lord Who is ever identified with us (the self) as separate and we have assumed the body which is different from us as identified with us—this is ignorance.



* Anityāśuciduhkhānātmāsu nityāśucisukhātmakhyātiravidyā

(Yogadarśana 2/5)