

*the Lord now, in the next three verses declares, the final truth on relinquishment (Tyāga).*

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ ४ ॥

niścayaṁ śṛṇu me tatra tyāge bharatasattama  
tyāgo hi puruṣavyāghra trividhaḥ samprakīrtitaḥ

Hear from Me the conclusion or the final truth about relinquishment, O best of the Bharatas (Arjuna); 'Tyāga', O best of men, has been declared, as threefold.\* 4

*Comment:—*

'Niścayaṁ śṛṇu me tatra tyāge bharatasattama'—Lord Kṛṣṇa asks Arjuna to hear from Him, His view on relinquishment, first.

'Tyāgo hi puruṣavyāghra trividhaḥ samprakīrtitaḥ'—The Lord addressing Arjuna, as the best of men, says that relinquishment has been declared to be of three kinds—sāttvika (good), rājasika (passionate) and tāmasika (ignorant). According to the Lord, the sāttvika relinquishment, is real relinquishment. But, in order to show the superiority of sāttvika relinquishment, He has mentioned the passionate and the ignorant forms, of relinquishment, also.

In discussing the threefold relinquishment He wants to convey, that a striver should adopt only sāttvika, relinquishment, by giving up the rājasika and the tāmasika, ones.



यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

\* The Lord has explained the final truth about relinquishment in the fifth and the sixth verses while the threefold relinquishment has been explained from the seventh to the ninth verses.

As the Lord discriminates between the soul (the real) and the body (the unreal) first of all (2/11—30) because the discrimination is very necessary for a Yogī, similarly here he begins the topic of relinquishment of the desire of fruit and attachment to action regarding it as indispensable for Yogīs.

**yajñadānatapaḥkarma na tyājyaṁ kāryameva tat  
yajño dānaṁ tapaścaiva pāvanāni manīṣiṇām**

Acts of sacrifice, charity and penance are not to be given up, but should be performed; for these, (sacrifice, charity and penance) are purifiers of the wise. 5

*Comment:—*

'Yajñadānatapaḥkarma na tyājyaṁ kāryameva tat'—Here, the Lord has supported the view of the men of wisdom, (18/3). He does not criticize any opinion, in harsh words. He takes the right view of other thinkers, and adds his own belief to it. Here He supports the view of other thinkers, that sacrifice, gift and penance should not be abandoned. He adds His own opinion that these should be performed, because they are purifiers of the wise.

'Yajño dānaṁ tapaścaiva pāvanāni manīṣiṇām'—Here the term 'Caiva', denotes that besides acts of sacrifice, gift and penance, other acts of daily routine, in connection with body and occupation etc., should also, be performed as they are purifiers of the wise. Men, who endowed with equanimity, renounce the fruit of action, are wise (Gītā 2/51). Even such men of wisdom, are purified by acts of sacrifice, gift and penance etc. But the same acts, lead those to bondage, whose senses are not under control, and who perform acts, in order to enjoy pleasure.

In this verse the Lord, in the first half has used the compound expression 'Yajñadānatapaḥkarma', while in the second half, He has given these as separate terms 'Yajño dānaṁ tapaḥ.' Why? He wants to convey in the first half, that acts of sacrifice, gift and penance should not be abandoned but surely performed, while in the second half He means to say, that each of these acts is purifier of the wise.

**Appendix—**The term 'manīṣi' means thoughtful. The actions which are performed, for the welfare of others, without having any selfish desire, are purifiers viz., they having removed evils, bad conduct and sins etc., are conducive to great Bliss. But if those actions are performed in order to satisfy one's own desire and to do ill of others, they cause impurity viz., cause horrid

suffering here as well as hereafter.



एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।  
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

etānyapi tu karmāṇi saṅgaṁ tyaktvā phalāni ca  
kartavyānīti me pārtha niścitaṁ matamuttamam

But, even these actions also as other duties should be performed, giving up attachment and desire, for fruits. This, O Pārtha (Arjuna), is My decisive and firm belief. 6

*Comment:—*

'Etānyapi tu karmāṇi saṅgaṁ tyaktvā phalāni ca kartavyānīti me pārtha niścitaṁ matamuttamam'—Here the term 'Etāni', denotes acts of sacrifice, gift and penance, mentioned in the preceding verse, while the term 'Api', denotes other acts in connection with, one's occupation such as business and farming etc., bodily acts, such as eating, drinking, walking, sitting and sleeping-waking etc., in accordance with, scriptural injunctions and other necessary acts, of daily routine. If actions are performed, without having any desire and attachment, for the welfare of others, the flow of actions is towards the world viz., actions are not for one's own self-interest at all, these are totally for the good of others. Thus we get united with God. But if they are performed with attachment and desire, for fruit etc., these lead to bondage and not allow the individuality to vanish.

In the Gītā, in certain contexts, there is mention of relinquishment of attachment, while in others, the Lord talks of relinquishment, of fruit of actions. Here, in this verse, both are mentioned together. It means, that where there is a mention of the one, the other should also be presumed. So a striver, should neither be attached to action, nor to the fruit, of actions. By doing so his attachment for the mind, intellect, senses, body and other possessions, is shaken off (Gītā 5/11).

Attachment is subtle, while desire for fruit of action, is gross.