

the thing which we aim at. We want bliss, want immortality, want carefreedom, want fearlessness, want independence (self-dependence). But all this will not be available to us from the world but it will be available by snapping off our ties with the world. In order to get dissociated with the world, it is necessary that whatever we have received from the world, we surrender it to the world in its selfless service.



Link:—The Lord in the preceding verse declared, "The man is bound by actions, other than those performed for the sake of sacrifice." Therefore, in order to be free from bondage, actions instead of being renounced, should be performed, only in the spirit of performing a duty (yajña). The Lord confirms the same fact, by giving other reasons in the next three verses.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
 अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥
 देवान्भावयतानेन ते देवा भावयन्तु वः ।
 परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ
 anena prasaviṣyadhvameṣa vo'stviṣṭakāmadhuk
 devānbhāvayatānena te devā bhāvayantu vaḥ
 parasparaṁ bhāvayantaḥ śreyaḥ paramavāpsyatha

At the beginning, when the creator (Prajāpati) created living beings with sacrifice (Yajña) and said, "By this shall you propagate; let this fulfil all your requirements for the sacrifice (yajña)." By this gratify the gods and let the gods foster you, these caring for each other selflessly through your duties, you shall attain to the supreme good. 10-11

Comment:—

'Sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ'—One, who creates beings or things etc., it becomes his duty to preserve

them. Brahmā is the creator and Lord of creation and so he always thinks of the preservation and salvation of creation. Thus, he is known as 'Prajāpati' (The Lord of creation).

At the beginning of creation Brahmā, the creator, created man by providing him with power for performing actions and also bestowed upon him discrimination.* The right use of desirable and undesirable circumstances, leads to salvation. Therefore, the creator bestowed upon mankind discrimination, in order to enable them to make the right use of the favourable and unfavourable circumstances.

Beasts, birds and trees etc., even without having the power of discrimination, naturally do good to others; but by God's grace, special power of discrimination has been bestowed upon mankind. So if a man does not perform forbidden actions, by attaching importance to his discrimination, naturally actions for the welfare of others are performed by him.

Though the term 'prajā' (creation) stands for gods, sages, manes, mankind and other beings (beasts, birds and trees etc.,) yet mankind is particularly, responsible to rear all beings. Therefore, here the term 'prajāḥ' stands for mankind.

The Discipline of Action (Karmayoga) has been functioning from time immemorial. In the third verse of the fourth chapter, also the Lord by the term 'purāṇaḥ' declares that the same ancient Yoga has been taught to Arjuna by Him, which was lost to the world by a long lapse of time. The same fact has been pointed out here in this verse, in a different way by the term 'purā' (at the beginning) by declaring, "Not only I, but also Brahmā, at the beginning of creation, having created men ordered them to follow the Discipline of Action." It means that, this Discipline of Action has been going on from time immemorial. It is nothing new.

* Brahmā, the creator creates mankind under the instruction of God and with His power. So in fact God is the real creator of creation (Gītā 4/13; 17/23).

In the fourth chapter (from the twenty-fourth to the thirtieth verses), all the sacrifices for God-realization through wealth, austerities, Yoga (spiritual exercise), vital force etc., have been described. Generally the term 'yajña' is taken as oblation, or sacrifice. But in the Gītā, the term stands for all the prescribed actions as laid down in the scriptures. All the duties performed according to one's caste, order of life, religion, nature, time and circumstances etc., are included in the term 'yajña'. Actions performed for the welfare of others, are also included in yajña (sacrifice). It is a man's responsibility, to perform such a sacrifice (duty).

'Anena prasaviṣyadhvameṣa vo'stviṣṭakāmadhuk'— Brahṁā, the creator says to mankind, "By the performance of duty shall you propagate and by doing so you shall get all the requisites necessary for performing your duty."

Arjuna was not willing to perform his duty. Therefore, Lord Kṛṣṇa says to him that he should learn the lesson of performing his duty, from the creator's words. By performing his duty for the welfare of others, he would progress here, as well as hereafter.

Performance of actions in a disinterested way, leads to salvation, while performance with a selfish motive, leads to bondage. Here, is explained the topic of performance of duty, without having any desire for fruit. Therefore, the term 'iṣṭakāma' does not stand for the desired material, it stands for the required material for sacrifice (duty).*

* In the preceding verse Lord Kṛṣṇa declared, "The world is bound by actions other than those performed for the sake of sacrifice i.e., by actions performed with the desire for fruit." Further in the thirteenth verse He declares, "Those sinful ones who cook food for their own sake i.e., perform actions for fruit, verily eat sin." Thus in the preceding as well as the next verse there is mention of renunciation of the desire for fruit. So in the middle verses (tenth, eleventh and twelfth) also it should be interpreted as the renunciation of the desire for fruit. If the meaning of the term 'Iṣṭakāma' is taken as the desire for fruit, it does not fit this context, as such actions lead to bondage. So the term stands for the required material for sacrifice (performance of duty).

A Karmayogī (the follower of the Discipline of Action), is ever ready to render service or do good to others. Therefore, according to the ordinance of Brahmā, the creator, such a Karmayogī does not lack the required capacity and material for rendering service to others, and for the maintenance of his body. All this required material is easily available to him. According to the ordinance of Brahmā everybody has been offered this material, in order to enable him to perform his duty.

In fact, this human body has not been bestowed upon human beings to enjoy pleasures (Mānasa 7/44/1). Therefore, there is no mention in anyone of the scriptures, that man should enjoy worldly pleasures. Society also does not permit a person to enjoy pleasures freely. On the other hand the scriptures, as well as, society urge a man to bring comfort to others and to do good to them. It is mentioned in the scriptures, that a father should foster his son, but it is not mentioned that he is authorized to expect service from his son. Similar is the case with others, such as a son and a wife etc.

A Karmayogī always wants to give but not to receive, because the desire for fruit, besides being a stumbling block to salvation, is an obstacle to receiving worldly things. This is everybody's experience, that no one wants to offer anything to a person who hankers after it. Therefore, Brahmā says, that a man can attain the supreme good (salvation) by performing his duty in a disinterested manner, without having any desire for reward.

In the expression 'devānbhāvayatānena' the term 'deva' denotes all beings, such as men, gods, sages and manes etc., because the aim of the striver, following the path of action, is to nurture every being. So Brahmā, the creator orders men to offer sacrifice, in the form of the performance of duty, in order to foster and nurture other people for their advancement. Each man devoted to his own duty, attains perfection viz., salvation (Gītā 18/45). Men are free in the performance of their duty; so

they should make proper use of this freedom.

'Te devā bhāvayantu vaḥ'— Trees and plants etc., naturally bear flowers and fruits, but their growth is luxuriant if these are tended properly. Similarly, a man should perform his duty by nurturing and fostering the gods by offering worship and service to them. By doing so, he is sustained by the gods with timely rain etc. But when he does not perform his duty properly, the gods do not properly protect and so he has to face calamities, such as a deluge and drought etc.

'Parasparam bhāvayantaḥ'—This expression should not be interpreted to mean that we should serve others only, if they serve us. It should mean, that we should perform our duty by serving others, without bothering about of what others do. He, who cares for the duties of other people, deviates from his own duty, and has a downfall. Moreover, it is beyond our power to force anyone, to perform his duty. We have to perform our duty of fostering others and doing good to them, to the best of our resources, such as intellect, power, time and material etc. In that way, our affinity for the insentient (matter), will be totally renounced.

We have to serve all our relatives, such as parents, wife, sons, brothers, brother's wives etc., in a disinterested way by regarding service as our obligatory duty to them according to the scriptural injunctions. We are born, to repay our debt by serving, because we are indebted to them. It is an error on our part, if we expect any reward from them or lay claim to them. We have to serve all beings, but the first preference should be given to those kith and kin, who have a claim on our service.

It is an accepted fact that the body, senses, mind, intellect and possessions are neither ours nor for us. If we sincerely perform our respective duties, we will add immensely, to the welfare of the world.

A Vital Fact Pertaining to Duty and Right

In the Discipline of Action a striver by performing his duty, safeguards the rights of others. It is the duty of a son to serve his parents, and the parents have a right to such service. What is the right of others, is our duty. Therefore, every person should perform his duty, in order to safeguard the rights of others, without paying heed to whether they perform their duty or not. A man deviates from his duty by thinking of the duty of others and then has a downfall. Nowadays, in families and society at large, disquietude, conflict, friction and disorder etc., are rampant. The root cause is, that people demand their rights but they do not perform their duty. Therefore, Brahmā, the creator preaches to the gods and men, that it is their duty to do good to each other.

'Śreyah paramavāpsyatha'—Generally people hold that the statement, that the gods and men by fostering each other, shall attain the supreme good, is an exaggeration. But in fact, it is not so. If anyone is doubtful about it, he himself can translate this principle into practice and see the same result. When the trust-money is returned to the owner by a person, he has not the least affinity for that money, similarly when we utilize worldly things in rendering service to the world, our affinity for the world and worldly things, is renounced. As soon as, this affinity is renounced, supreme good is attained. Therefore, it is an error to take Brahmā's word, as an exaggeration.

So long as, a person performs actions for himself, he is bound by them, and his actions do not come to an end. But when he does nothing for himself, nothing remains to be done by him and he does not commit sin, because desire is the root of sins (Gītā 3/37). Therefore, a striver in order to attain supreme good (salvation), should perform his duty by renouncing attachment and the desire for fruit, according to the ordinance of the scriptures. By doing so, attainment of salvation is axiomatic.

Renunciation of one's desire, leads to the welfare of the entire

world. He, who enjoys pleasures, being attached to them in order to satisfy his desire, performs an act of violence (downfall), for himself as well as for those who lack those materials because they are sad due to the shortage of those materials. Thus a pleasure-seeking person cannot escape sins. On the other hand, one gets peace from those people who follow the spiritual path, as everyone can lay equal claim to spiritual assets. Thus according to Brahmā, the creator, if a man performs his duty renouncing desire and attachment, he can attain the supreme good viz., salvation, without any doubt.

Here, attainment of the supreme good has been specially mentioned for human beings, rather than gods. The aim of the gods is not to attain salvation. But they offer rewards to men, according to their actions, provide required matter to them for performing actions and enjoy the reward for their good actions performed in the past. They do not provide the required matter disinterestedly. But, when even the vilest sinner can attain salvation; the gods can also attain salvation if they have a desire to do so. However generally, their aim is to enjoy the heavenly pleasures, so they have no desire to attain salvation.

Appendix—Man alone is qualified for performing new actions, while eighty-four lac forms of lives, life of gods and life of beings residing in hells, are the lives to reap the fruit of their past actions. Men with interested motives go to heaven in order to enjoy heavenly pleasures. Therefore the gods follow their responsibility and discharge their duty not disinterestedly. Therefore eligibility for salvation is only for men.

Salvation is innate while bondage is caused one. Human life is only to attain salvation. Therefore the person who discharges his duty, naturally attains salvation—‘parasparam bhāvayantaḥ śreyas paramavāpsyatha.’ For salvation no new work needs to be done, but whatever work a man does, if he does it for the welfare of others, by renouncing selfishness, egoism and the

desire for fruit, it will lead him to salvation. Without disinterested motive, if a man performs his duty, he goes to higher regions such as heaven etc. The heaven which is attained by performing grand religious sacrifice, can be attained by a Kṣatriya just by discharging his duty of fighting in a war.

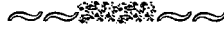
As Brahmājī has told the gods and men to do good to each other in selfless spirit through their duties, similarly it should be interpreted that the people of the four Varnas (castes) should do good to each other. If the people of the four Varnas (social orders) discharge their duty for the welfare of each other, it will lead them to salvation.

The entire universe has been created in the manner that there is nothing (object or action) for one's ownself but everything is only for others—'idaṁ brahmaṇe na mama'. For example a chaste wife is only for her husband, not for herself. A woman's organs appeal to a man, not to a woman. Similarly a man's organs appeal to a woman, not to a man. A mother's milk is only for the child, not for her own self and the child's activities are to please the mother, rather than to itself. Parents are for the good of their offspring and the offspring are for the good of their parents. The audience is meant for the speaker and the speaker is meant for the audience. It means that one should not derive pleasure (comfort) himself but should provide it to others. The universe has not been created to enjoy pleasures but to attain salvation.

The gods also by renouncing their selfishness, can do good to others. Therefore among gods also there have been sages such as Nārada etc. Though the Lord's ordinance does not deprive anyone of God-realization (salvation) but a man is predominantly and naturally eligible (qualified) for it.

Here a question may arise that we do good to others but others instead of doing good to us, do evil to us, then how will 'parasparam bhāvayantaḥ' be applicable? The answer is that if

we do good to others, others will not be able to do evil to us. They will have no power to do evil to us. Even if they do evil to us, they will repent for it afterwards and will lament for it. If they do evil to us; there will be many others to do good to us and to sympathize with us. In fact there is no ordinance anywhere to do evil to anyone. A man because of aversion does evil to others. 'Parasparam bhāvayantaḥ' (service to each other selflessly through one's duty)—this applies to mankind. Without following it people are suffering pain.



इष्टान्भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

iṣṭānbhogānhi vo devā dāsyante yajñabhāvitāḥ
tairdattānapradāyaibhyo yo bhuṅkte stena eva saḥ

Fostered by the sacrifice (yajña), the gods, will bestow upon you all the requisite necessary for performing your duty. He who relishes these, without using these in the service of others, is verily a thief. 12

Comment:—

'Iṣṭānbhogānhi vo devā dāsyante yajñabhāvitāḥ'—Here the term 'Iṣṭabhoga' does not stand for the desired objects because in the preceding (eleventh) verse there is mention of attaining the highest good and this verse is related to that verse. Secondly, as long as a man has desire, he can't attain the highest good. So here this term means that the gods will supply him all the required material for the performance of sacrifice (duty).

Here the expression 'Yajñabhāvitāḥ devāḥ' means that the gods provide the required material to men by regarding it as their right (responsibility). Men are indebted to them. So they have to perform sacrifice (duty).

'Tairdattānapradāyaibhyo yo bhuṅkte'—Brahmā used the