

which are against ordinances of scriptures, by discrimination, good company and study of scriptures. We should make our life pure and holy, so that we may attain, the aim of human life.



Link:—The Lord in the next two verses, explains why a man should perform, his natural duties.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥

**sve sve karmaṇyabhirataḥ saṁsiddhiṁ labhate naraḥ
svakarmanirataḥ siddhiṁ yathā vindati tacchṛṇu**

Devoted to his own inherent duty, man attains perfection (God-realization). How he, devoted to his own duty, attains perfection, that thou hear now. 45

Comment:—

'Sve sve karmaṇyabhirataḥ saṁsiddhiṁ labhate naraḥ'—A study of the Gītā reveals, that a man's nature, may lead him to salvation if he remains free from attachment and aversion, as well as fruit of action. If a man performs his natural duties scrupulously, without self-interest and attachment, the impetus to action calms down, and he becomes detached from objects and actions etc. So a striver, gets established in the self, which is natural. Then, he is naturally attracted towards the Lord. A man, should perform his duty promptly and enthusiastically, for the welfare of others. By doing so, he experiences a sort of pleasure, called, 'Abhirati', for action. But if an act is done with attachment, having an eye on its return—this is called 'Āsakti', for action. The former leads him to perfection (salvation), while the latter leads him to bondage.

In this context in 'Sve sve karmaṇi', 'Svakarmanā tamabhyarcya', 'Svabhāvanīyatam karma' and 'Sahajam karma' etc., the term 'Karma' (action) has been used, in singular number. It means that if a man performs an action or several actions

promptly and enthusiastically, in order to realize God, and all his actions merge, in that aim of God-realization. It means, that all of these are conducive to God-realization. The Ganges having risen in the Himālayas, flows to the Gaṅgā-Sāgara. On the way several streams, drains and small rivers, join it and they become the Ganges. Similarly, all the actions of a person, whose aim is to attain God, join that aim. But, he who is attached to action and who has a desire for several rewards, by performing action or several actions, instead of God-realization, the intellect of such an undecided person, is scattered in many directions, and is endlessly diffused (Gītā 2/41) and he cannot attain, perfection.

'Svakarmanirataḥ siddhim yathā vindati tacchrṇu'—The Lord, exhorts Arjuna to hear from Him and grasp properly, how a man, who is devoted to his duty, attains perfection (God-realization).

An Important Fact

Even a servant, who is paid wages, renders service to his master, even when his service is limited to actions and fixed hours. But it cannot be called, real service. When a man considers others venerable, either through birth, learning, caste or stage of life, capability, status or virtues, he has only one central idea, how they should get comfort, and how they should be pleased. To render service to them, according to their will and taste, for their pleasure is called, real service. The servant, in such service has no self-interest and ego. He looks, only at the interest of the people, he has to serve—this is real service. Real service involves the feelings, of a devotee. His only aim is to please the Lord, keeping in mind only His taste. The same service, if rendered with hearty devotion, becomes adoration. Smearing the forehead with sandalwood paste, offering flowers, garlanding and offering of prayers, and praises and such other activities of devotion, are included in adoration. When a devotee, either beholds his master, or the Lord, touches His feet, his body is thrilled, and

he feels much delighted. When he is thrilled, there may be a bit of slackness in his service to his master, (preceptor or the Lord), but it purifies his heart and enables him to behold the Lord or to realize Him. When, this devotion enhances, a devotee attains God-realization immediately. Such a devotee, always thinks how to provide happiness and comfort, to his master, preceptor or God, without thinking of his own happiness and comfort, at all. By doing so, he is highly delighted.

All the activities of such a devotee, whether these are performed, with his physical, subtle or causal body, become worship of the Lord. Even his daily routine, and his eating, drinking etc., becomes the material for his worship.

As a follower of the Discipline of Knowledge, always thinks, that he does nothing, similarly a staunch devotee worships, God by performing several duties, only for God's sake, and in that state, his egoistic notion, is renounced.

Appendix—Besides the inherent duty according to one's Varṇa (social order), whatever other duties have been accepted by a man, all of them should also be included within 'sve sve karmanī'. As a man adopts the profession of a lawyer, a servant, a teacher or a physician etc., the discharge of that duty justly in a loving, respectful and selfless manner is also 'svakarma' (own duty) for him.

When a man performs an action with the sense of selfishness, partiality and desire etc., it is called 'āśakti' (attachment). But if he performs an action in a loving manner, without the desire for fruit and for the welfare of others, it is called 'abhirati'. The Lord has negated 'attachment' in actions—'na karmasvanuṣajjate' (Gītā 6/4). If a man has neither the superiority complex nor the inferiority complex, on the basis of his caste, but performs his duty properly, just like the part of a machine (watch), and does not blame and humiliate others, and is not proud of himself, then it is 'abhirati'.

In fact an action (duty) is not important but it is the 'attitude'

which is predominant. If the doer of an action has the pure feeling, it will lead him to salvation, though he may belong to any 'varṇa'. In performing an action there is predominance of 'varṇa' while in 'feeling' there is predominance of the divine nature or the demoniac nature. Therefore all the people can be endowed with the divine or the demoniac nature without the distinction of 'varṇa'. Divine nature leads to salvation and the demoniac nature is conducive to bondage. Therefore even if a Brāhmaṇa is boastful of his high varṇa, he will be endowed with the demoniac nature viz., he will have a downfall—

**nīca nīca saba tara gaye, rāma bhajana lavalīna
jāti ke abhimāna se, dūbe sabhī kulīna**

(The people of low castes who remained engrossed in the worship to God attained salvation while all the people belonging to the high caste because of their pride were ruined).



**यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥**

**yataḥ pravṛttirbhūtānām yena sarvamidaṁ tatam
svakarmanā tamabhyarçya siddhiṁ vindati mānavaḥ**

He from Whom all beings emanate and by Whom all this is pervaded—by worshipping Him, through the performance of one's own duty, man attains perfection. 46

Comment:—

'Yataḥ pravṛttirbhūtānām yena sarvamidaṁ tatam'—The Lord, from Whom the entire universe emanates, Who conducts it, Who is the creator, base and illuminator of all beings, and objects, Who pervades all, Who existed, before the creation of infinite universes, and will exist, when all the universes perish and Who pervades infinite universes, should be worshipped, through the performance of one's own duty, according to one's Varṇa (Caste).