

tvimārṇ śṛṇu' (Gītā 2/39) stands for the term 'Tyāga', used here. The Lord regards the terms 'Yoga' and 'Tyāga', as synonyms as—'Saṅgaṁ tyaktvā', in the forty-eighth verse of the second chapter and in the fifty-first verse of the same chapter 'Phalaṁ tyaktvā', in the third verse, of the third chapter 'Karmayogena yoginām', in the twentieth verse of the fourth chapter 'Tyaktvā karmaphalāsaṅgaṁ', in the fourth verse of the fifth chapter 'Yogau', in the fifth verse, 'Tadyogairapi gamyate,' in the eleventh verse, 'Saṅgaṁ tyaktvā', and in the twelfth verse 'Karmaphalaṁ tyaktvā', and in the twelfth verse of the twelfth chapter 'Tyāgāt'. All these expressions have been used for 'Karmayoga'. Therefore, Arjuna has used the term, 'Tyāga' for 'Yoga' i.e., the Discipline of Action, here.

In fact, Sannyāsa, consists in renouncing one's affinity completely with matter through discrimination, while 'Tyāga', consists in giving up attachment for actions and their fruits. He, who does not get attached to actions and their fruits, is said to have attained to Yoga (6/4).

**Appendix**—At the beginning of the third chapter, Arjuna in a complaining mood told Lord Kṛṣṇa his confusion between Karmayoga and Jñānayoga; at the beginning of the fifth chapter he wanted to know which of the two Yogas was better and here he wants to know the true nature of the two.



*Link:—In response to Arjuna's curiosity, the Lord, in the next two verses, cites four different views of other thinkers, on the subject of Sannyāsa and Tyāga.*

श्रीभगवानुवाच

काम्यानां कर्मणां न्यासं सन्न्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥

*śrībhagavānurvāca*

**kāmyānām karmanām nyāsaṁ sannyāsaṁ kavayo viduḥ  
sarvakarmaphalatyāgaṁ prāhustyāgaṁ vicakṣaṇāḥ  
tyājyaṁ doṣavadityeke karma prāhurmanīṣiṇaḥ  
yajñadānatapaḥkarma na tyājyamiti cāpare**

**The Blessed Lord said:**

The wise, understand by Sannyāsa, the giving up of all actions, prompted by desire; the learned, declare the abandonment of the fruits of all actions as Tyāga. Some philosophers declare, that actions should be given up as an evil, while others say, that acts of sacrifice, charity and penance, are not to be given up. 2-3

*Comment:—*

These are the four views of the men of wisdom—

(1) 'Kāmyānām karmanām nyāsaṁ sannyāsaṁ kavayo viduḥ'—Some men of wisdom, declare that Sannyāsa means, the giving up of all actions prompted by desire, to gain, the favourable and to get rid of, the unfavourable.

(2) 'Sarvakarmaphalatyāgaṁ prāhustyāgaṁ vicakṣaṇāḥ'—Some learned people, declare that abandonment of fruits of all actions, is relinquishment i.e., 'Tyāga' (relinquishment), consists in performing actions, without desire for fruits.

(3) 'Tyājyaṁ doṣavadityeke karma prāhurmanīṣiṇaḥ'—Some men of wisdom, declare that all actions, should be given up, as an evil.\*

(4) 'Yajñadānatapaḥkarma na tyājyamiti cāpare'—Some philosophers declare, that other actions may be given up, but sacrifice, gift and penance, are not to be given up.

The above-mentioned, four views can be divided into two parts—the first and the third divisions are in connection with 'Sannyāsa' (Sāṅkhyayoga), while the second and the fourth

\* According to the Saṁskṛta grammar, the term 'Doṣavat' has a double meaning—all actions should be given up as an evil and evil actions should be given up. But here according to the men of wisdom, the former meaning is appropriate.

divisions, are in connection with 'Tyāga' (Karmayoga). But in these two similar divisions also, there is a little difference. In the first division, actions prompted by desire, are to be given up, while in the third division all the actions are to be given up. Similarly, according to second opinion, there is abandonment of the fruit of actions, while according to the fourth one, other actions except sacrifice, gift and penance, are to be abandoned.

How is the Lord's view superior to those of other thinkers is discussed as follows:—

(1) '**Kāmyānām karmaṇām nyāsam sannyāsam**'—Here, all actions prompted by desire are given up,\* yet there remain obligatory actions, of daily routine and also those that are performed on special occasions or at places of pilgrimage etc. Therefore this view is not perfect, because in it, neither the renunciation of doership, has been mentioned nor has it been mentioned, that one gets established, in the self. But in the Lord's view, both these factors are involved. In the seventeenth verse of this chapter, there is mention of the renouncement of doership, when the Lord declares, "He, who is free from egoistic notion

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\* Actions are divided into five kinds—

(1) '**Nityakarma**'—The daily activities as enjoined by the scriptures such as prayer in the morning, noon and evening known as 'Sandhyā' and recitation of 'Gāyatrī mantra' (the sacred Vedic hymn) etc.

(2) '**Naimittikakarma**'—The actions which are performed, on account of some place of pilgrimage or special occasions etc., are called 'Naimittikakarma'. Actions sanctioned by scriptures, at the places of pilgrimage such as Prayāga, Naimiṣāranya and Puṣkara etc., and on occasions, such as on the days of eclipses, full moon and dark fortnight (Amāvāsyā) and the eleventh day of every fortnight (Ekādaśī), as well as on the birthday and day of marriage etc., are included in this category.

(3) '**Kāmyakarma**'—The religious rites, performed in order to gain praise, honour, son, riches, fame etc., and to get rid of diseases, poverty and other undesirable circumstances etc., are known as 'Kāmyakarma'.

(4) '**Prāyaścittakarma**'—Actions which are performed, in order to get rid of the sins of present or the past, are called actions of repentance i.e., 'Prāyaścittakarma'.

(5) Necessary (obligatory) actions—The profession, such as farming, business, service etc., as well as actions as eating, drinking, sleeping, awaking etc., are regarded as necessary (obligatory) actions, of daily routine.

and whose intelligence is not tainted." Similarly, he remains established in the self, has been explained, when he declares, "He may kill all these people, he does not kill, nor is he bound."

(2) 'Tyājyaṁ doṣavadityeke'—In this view of the men of wisdom, it is said that all actions should be given up, as an evil. But all actions cannot be renounced (Gītā 3/5), and even the body cannot be maintained, without action (Gītā 3/8). So the Lord, has called this sort of renunciation of one's duty, as rājasika and tāmasika (18/7-8).

(3) 'Sarvakarmaphalatyaṅgam'—In this first view of relinquishment, there is relinquishment of fruit i.e., relinquishment of desire.\* Relinquishment of attachment cannot be included in it, because by doing so, the view of the men of wisdom and the view of the Lord become one. The Lord declares, "Duties must be performed, relinquishing attachment to action and to its fruit" (Gītā 18/6).

(4) 'Yajñādānatapaḥkarma na tyājyaṁ'—Sacrifice, charity and penance, are not to be given up. But besides these three, there is no mention of other actions, which one performs according to one's caste and social order etc., whether they should be performed or not. So this view is imperfect. According to view of the Lord, all duties and pious acts such as pilgrimage etc., must be performed relinquishing, attachment and fruit (18/5-6).



*Link:—Having cited the four views of the men of wisdom, on the subject of Sannyāsa and Tyāga, in the preceding two verses,*

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\* Where there is mention of relinquishment of fruit, there it should be regarded as the relinquishment of the desire for fruit, because the fruit cannot be relinquished. Every action, bears some fruit or the other. When a farmer farms a field, it will bear fruit, either desirable or undesirable. Similarly a businessman, may gain or lose, as fruit of business. Thus success or failure, is the fruit of action. But when a man relinquishes desire, his affinity for fruit, is automatically renounced (Gītā 18/12). Therefore, the Lord, has advised to remain even-minded in success, and failure, and this even-mindedness is called 'Yoga' (Gītā 2/48). This even-mindedness, means that the person should not be attached, to fruits of actions.