

it is painful or full of physical suffering, leads to bondage (Gītā 3/9). Fruit of both the rājasika and tāmasika relinquishment, is tāmasika, which leads people to sink deeply (Gītā 14/18).

Now a question arises, that a devotee, who attends divine discourses and listens to glories of the Lord, develops dispassions and so he renounces daily duties and is absorbed in devotion, and adoration, should his relinquishment not be regarded as rājasika? No, actually it is not so, because God-realization, is the aim of human life. So if a striver, renounces other action, and is engaged in devotion and adoration etc., he performs his real duty. He cannot indulge in heedlessness, and indolence. But, those who practise rājasika or tāmasika relinquishment, will indulge in evil propensities, such as heedlessness and indolence etc., because they are interested in pleasure.

'Sa kṛtvā rājasam tyāgam naiva tyāgaphalam labhet'—Peace, immediately follows, renunciation. But a rājasika person, does not attain peace, as fruit of his relinquishment, because, his relinquishment is meant to gain rest, comfort and luxuries etc., as this can be seen, even in animals. So, such a person instead of attaining peace, has to receive punishment, as a fruit of neglect, of his duties.

**Appendix—Renunciation leads to 'Supreme Peace'—**'tyāgācchāntiranantaram' (Gītā 12/12) and the fruit of attachment is 'pain'—'rajasastu phalam duḥkham' (Gītā 14/16). A person possessing the mode of passion does not attain peace, the fruit of renunciation; but certainly suffers pain, the fruit of attachment.



कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

kāryamityeva yatkarma niyataṁ kriyate'rjuna  
saṅgaṁ tyaktvā phalaṁ caiva sa tyāgaḥ sāttviko mataḥ

But, he who performs a prescribed duty (obligatory action),  
O Arjuna, because it ought to be done, abandoning attachment

and also the desire for fruit, that relinquishment, is regarded as *sāttvika* (good). 9

*Comment:—*

'*Kāryamityeva yatkarma niyatam kriyate'rjuna*'—Here, the particles 'Iti', and 'Eva', have been added to the term '*Kāryam*', which denote that the prescribed duty is only to be performed, without any selfish motive, or desire for its fruit. By doing so, the doer's affinity with action, is renounced. So action (duty), does not lead him, to bondage. He is bound, only if he is attached, to action and its fruit, (*Gītā* 5/12).

All duties, which have been prescribed by the scriptures, according to a person's caste, social order, position and circumstances etc., are included in the '*Niyata Karma*'. He should discharge those duties, very promptly and enthusiastically, abandoning idleness, laziness and heedlessness. So the Lord, in the context of the Discipline of Action, has used the term '*Samācara*' (perform efficiently), (*Gītā* 3/9, 19).

'*Saṅgam tyaktvā phalam caiva*'—He should not be attached to actions, or the means (instruments) of actions, nor should he have desire, for the fruit.

'*Sa tyāgaḥ sāttviko mataḥ*'\*—*Sāttvika Tyāga*, consists in relinquishing attachment for action, its fruit and also the desire, for its fruit. In *rājasika* relinquishment, actions are abandoned, because these are painful, and they cause physical suffering; in *tāmasika* relinquishment, actions are abandoned, out of delusion,

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\* In the *Gītā* where there is description of the three modes of nature (7/12; 14/5—18, 22; 17/1-2, 8—13, 17—22 and 18/20—28, 30—35, 37—39) the order is *Sattva*, *Raja* and *Tama*, while here the order is reversed. The reason is—(i) If the Lord after the sixth verse (in the seventh verse) had described *Sāttvika* relinquishment, there would have been the repetition of the Lord's decided view and *Sāttvika* relinquishment. (ii) Something is proved superior if the inferior things have already been described. Therefore the Lord in order to prove superiority of the *Sāttvika* relinquishment first describes the *Rājasika* and the *Tāmasika* ones. (iii) In the verses tenth to twelfth there is description of the *Sāttvika* renouncer. So the *Sāttvika* relinquishment is given in the ninth verse so that they may be connected.

while in sāttvika relinquishment, actions are not abandoned, but are performed carefully and promptly, according to rules and regulations, without expecting any reward. By sāttvika relinquishment, our affinity with actions and their fruit, is renounced, while in rājasika and tāmasika relinquishment, it seems that we are not at all concerned with actions, but actually internal affinity, is not renounced. The reason is, that in rājasika relinquishment, a man abandons actions, because these are painful and they cause physical suffering. So one remains attached to his comforts. Similarly, in tāmasika relinquishment, when a man abandons action out of delusion, he remains attached, to delusion. Thus even abandonment (relinquishment), leads to bondage, while performance of actions promptly, in accordance with the scriptural injunctions, leads to emancipation.

**Appendix**—In the mode of ignorance there is delusion (ignorance), in the mode of passion there is selfishness; but in the mode of goodness, there is neither delusion nor selfishness but there is renunciation of affinity. A Sāttvika person performs the obligatory actions (prescribed duty) because they ought to be done. There is a vital point which needs attention, and that is, that when an action is performed as a matter of duty, the affinity with it, is renounced. In the worldly disciplines (Karmayoga and Jñānayoga) the breach of affinity with the body and the world is important. Therefore a striver should perform every action by regarding it as his duty. External abandonment of actions is conducive to bondage but the performance of actions as a matter of duty, without having affinity with them, leads to salvation.\*

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\* In the unworldly discipline (discipline of devotion), affinity with God is important. Therefore a devotee should not practise spiritual discipline such as chanting or loud chanting the Lord's holy names and meditation etc., with the mere sense of duty but should practise it, in a loving manner by regarding it as service or worship to his dearest beloved, in order to please Him. God's everything (His name and Form etc.) should be loving to him. He should feel delighted while performing actions for God's sake. As a medicine is taken by a patient with the sense of duty but food is not taken with the sense of duty but it is taken in order to satisfy hunger; similarly

Here a doubt may arise that in this verse there is mention of the performance of action rather than Tyāga (relinquishment), then how is it 'Sāttvika tyāga'? The clarification is that in a Sāttvika doer, there is neither delusion, nor selfishness, nor attachment nor desire for fruit; but he performs actions with the sense of duty; therefore as the doer has no affinity with the action, it is 'Tyāga' (relinquishment). Duty remains in the insentient division, in it there is no affinity with the sentient. When a man (the Self) assumes his affinity with the body, then he is connected with the actions performed with the body. If he does not assume his affinity with the body but only discharges his duty, he will not be connected with actions. It is named 'Tyāga' because in it there is renunciation of affinity with the body and the world. In it there is renunciation of affinity with both—the action and its fruit.



*Link:—With what sense, should the prescribed acts such as sacrifice, gift and penance be performed, and the prohibited acts and other acts for desire of fruits be relinquished? The answer comes.*

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

na dveṣṭyakūśalaṁ karma kuśale nānuṣajjate

tyāgī sattvasamāviṣṭo medhāvī chinnaśaṁśayaḥ

The man, who has no aversion to disagreeable action, and no attachment to an agreeable one, is a man of true renunciation, is intelligent, he who has all his doubts resolved and established in the self. 10

*Comment:—*

'Na dveṣṭyakūśalaṁ karma'—Pious actions, sanctioned by

a devotee should not chant the Lord's holy names and meditate on Him with the sense of duty and with a view to get rid of them but he should do it in order to arouse his ownship with Him. If he chants the Lord's holy names and meditates on Him with the mere sense of duty, his ownness with God will not be aroused and his love (devotion) to Him will not be revealed.