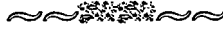


Appendix—He, who is not deluded by egoism, is an enlightened soul. This enlightened soul has been mentioned ‘tattvadarśī’ (the seer of truth) in the sixteenth verse of the second chapter. An enlightened soul transcends the spheres of mode (guṇa) (objects) and actions totally.

So long as a striver has affinity for the world, he can’t be an enlightened soul. The reason is that a man can’t know the world so long as he is attached to it. The world can be known only when he disconnects himself from the world—this is the rule. Similarly a man cannot know God by assuming himself apart from God. He can know Him only by identifying himself with Him—this is the rule. The reason is that really we are different from the world and are identical with God. The body is identical with the world while we (self) are identical with God.



प्रकृतेर्गुणसम्मुढाः सज्जन्ते गुणकर्मसु।

तानकृत्स्नविदो मन्दानकृत्स्नविन्न विचालयेत्॥ २९ ॥

**prakṛterguṇasammūḍhāḥ sajjante guṇakarmasu
tānakṛtsnavido mandānkṛtsnavinna vicālayet**

Those who are deluded by the modes of nature, remain attached to those modes and actions. Man of perfect knowledge, should not unsettle the minds of the ignorant, who know only little. 29

Comment:—

'Prakṛterguṇasammūḍhāḥ sajjante guṇakarmasu'—The three modes (goodness, passion and ignorance) of nature, bind a man. The mode of goodness (sattva), binds by attachment to happiness and knowledge; the mode of passion (rājasa) by attachment to action, and the mode of ignorance (tāmasa) by heedlessness, indolence and sleep (Gītā 14/6—8). In this verse, is a description of those ignorant people, who are deluded by the modes of nature i.e., who are bound by them, but who have

faith in the scriptures, in prescribed virtuous actions and in the fruit of those actions. These people have been called 'the ignorant people attached to action' (in the twenty-fifth and twenty-sixth verses). They are attached to actions and objects, in order to enjoy worldly and heavenly pleasures. Therefore they cannot understand the advice as to how to rise, above them. So the Lord has called them ignorant.

'Tānakṛtsnavido mandān'—Ignorant people, perform virtuous actions with the expectation of perishable fruits. They remain attached to the acquired materials, such as wealth etc., and have a desire to acquire the unacquired ones also. It is because of their attachment and desire, that they do not know reality about modes (objects) and actions.

Ignorant people know what prescribed actions are, and how these should be performed well, but they do not know the reality, about modes and actions. So, it has been said that they know only little i.e., they are men of imperfect knowledge and they have been called ignorant, because they are interested in enjoying worldly pleasures and prosperity.

'Kṛtsnavinna vicālayet'—A man of perfect knowledge, who knows the reality about the sphere of the modes and actions should not confuse the minds of the ignorant ones, otherwise they would renounce virtuous actions and would have a downfall. Such a wise man, has been called 'unattached wise man' (in the twenty-fifth verse) and 'balanced (established in the self) wise man' (in the twenty-sixth verse of this chapter).

The Lord (in the twenty-fifth verse) directed a wise man to act by using the term 'Kuryāt' while in the twenty-sixth verse He ordered him to engage the ignorant men in action, by the term 'Joṣayet'. But the Lord, by the expression, 'Na vicālayet', instead of ordering him, makes a bit of relaxation, by declaring, that he should not at least unsettle the minds of the ignorant, with his hints or words or actions. The reason is, that the Lord

does not enforce strict discipline on the liberated souls nor do the scriptures. Actions are automatically performed, by their, so-called, bodies for the welfare of the world.*

An enlightened soul, whether he is a Karmayogī or a Jñānayogī, has not the least attachment, either to actions or objects, because he knows the truth that there is no real affinity between him and actions or objects.

The ignorant, perform virtuous actions in order to gain the heaven. Therefore, the Lord has ordered the wise men, not to unsettle the minds of the ignorant people with their hints, words or actions, otherwise they would lose their faith and interest in virtuous actions, and would give these up; which would lead them to a downfall. Therefore, such people should be dissuaded from a desire for fruit, rather than from actions, prescribed by the scriptures. It is not only proper, but also indispensable, to dissuade them from desire for the fruit of action, in order to release them from the bondage of a cycle of birth and death.

Appendix—Arjuna's question was why the Lord urged him to perform such a dreadful deed. The Lord answers his question in several ways by which He means to declare, "My aim is not to engage you in a terrible deed but I want you to renounce your affinity for actions." Karmayoga aims at renouncing affinity for actions.



Link:—The Lord, in the next verse explains, what a striver should do to be free from attachment, to action and its fruit.

मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

**mayi sarvāṇi karmāṇi sannyasyādhyātmacetasā
nirāśīrṇirmamo bhūtvā yudhyasva vigatajvaraḥ**

* There is difference between 'Kriyā' and 'Karma'. When the person has