

viz., by having affinity for egoism, a striver feels happy and sad. If we perceive from the cursory (gross) point of view, as the past has no existence now, so are the actions of the past clearly non-existent. If we perceive from the subtle point of view, we perceive that as in the past, the present was non-existent, so was the past also non-existent. Similarly as the past is non-existent now, so is the present non-existent now. But the entity (the self) ever exists. It means that the self is totally free from the limits of past, present and future time. The self transcends the limits of time. Therefore the self is never a doer. In that entity, which transcends time and state (condition), imposition of doership and enjoyership by connecting it with a particular time or situation, is ignorance. Therefore the memory of the actions performed in the past, is the memory of the person whose mind is deluded by egoism rather than of an enlightened soul.

‘Naiva kiñcitkaromi’ means that actions have no existence but the entity exists. Therefore a striver should have an eye on that entity. That entity being divine is ‘Knowledge personified’ and being immutable is ‘bliss personified’. This bliss is integral, quiet and immutable (uniform).

Because of the identification of the self with the body, in every action a man thinks that he himself is the doer as ‘I see, I hear etc.’ An action takes place in the body but a man assumes it in the self. In the self there is no action, the self is free from the performance or non-performance of actions (Gītā 3/18). Therefore even when the actions are performed by the body, a man should have an eye on the self and hold, “I do nothing at all.”



*Link:—Having described, in the seventh verse, how a Karmayogī remains untainted by actions, and in the eighth and the ninth verses, how a Sāṅkhyayogī remains untainted, the Lord, in the next verse, describes how a Bhaktiyogī, remains untainted by actions.*

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

brahmaṇyādhāya karmāṇi saṅgam tyaktvā karoti yaḥ  
lipyate na sa pāpena padmapatramivāmbhasā

He who performs actions, dedicated to God and abandoning all attachment, is not tainted by sin, just as a lotus-leaf is not moistened by water. 10

*Comment:—*

'Brahmaṇyādhāya karmāṇi'—A body, senses, mind, intellect and the life-breath bestowed by God, belong to Him. Therefore, how can a devotee, following the path of devotion, regard actions which are performed by body and senses etc., as his? He holds, that all actions are being performed by the Lord for Him; he is merely an instrument, in His hands.

The Lord, wants to convey that it is He, Who performs all actions with His senses. A striver, realizing this fact, should think that He is the doer, of all actions.

The worldly objects, such as the body etc., are not a person's own, these have been acquired, and these abandon him. So these should be utilized, in rendering service to others, as offerings to God. A person, cannot keep these as he wishes, neither can he change these, nor carry these with him, when he leaves his body. So, it is not honesty on his part, to regard these as his own. They are the Lord's, and so these should be, accepted as His.

A Karmayogī, offers all actions and objects, to the world, a Jñānayogī to nature, and a Bhaktiyogī, to God. God, is the master of both nature and the world, and so it is better to offer these to Him.

'Saṅgam tyaktvā karoti yaḥ'—A man, is said to have abandoned attachment, when he has not, the least, attachment or attraction for beings, objects, senses, mind, intellect, life-breath and actions, and has no sense of mine, or desire for them.

Besides ignorance, which has been called the cause of life and death, in the scriptures from the stand point of the spiritual discipline attachment to the modes, is the chief cause of an embodied soul's birth, in good and evil bodies (Gītā 13/21). Ignorance, is based on attachment, therefore, when attachment is renounced, ignorance also perishes. Desire springs, from attachment (Gītā 2/62), and is the root of all sins (Gītā 3/37). Thus here in this verse, it is mentioned, that attachment which is the root of sins, should be abandoned otherwise a man will go on committing sins. In its absence, he incurs no sin.

A man's, affinity for action, is not renounced, so long as, he derives pleasure by performing it, and remains attached to its fruit, it is rather enhanced. Attachment of a person does not consist in merely desire for fruit of action, but also in being called good by others. So, action should be performed, without the least desire for pleasure, comfort or honour etc. If there is desire for getting pleasure, anyhow in the least, then that action is for one's self.

**'Lipyate na sa pāpena padmāpatramivāmbhasā'**—A devotee, following the Discipline of Devotion, while living in the world and performing actions, in order to offer these to God, is not tainted, (bound) in the same way, as a lotus-leaf living in water is not soiled by water.

Desire for the world, and having a disinclination for God, is the root of all sins. Desire, springs from attachment. Where, there is no attachment, there is no desire and so sins cannot be committed, without attachment.

All undertakings are covered by defects (evils), as fire by smoke (Gītā 18/48). But, he who has renounced, hope, desire and attachment, becomes free from all defects. When actions are performed, in order to be offered to God, having abandoned attachment, a striver becomes free, from the accumulation of all sins (Gītā 9/27-28). Therefore, a Bhaktiyogī, totally becomes, free from sins.

Here, the term 'pāpena' (sin), stands for the fruit of past actions, in the form of virtue or vice, which cause the soul to be born in good and evil bodies. A Bhaktiyogī, is never tainted (bound) by that fruit, in the form of virtue and vice. The same fact, has been pointed out by the Lord, in the twenty-eighth verse of the ninth chapter, when He declares, "Thus, shalt thou be freed, from the bonds of actions, yielding good and evil fruits."

**Appendix**—Here God endowed with attributes has been called 'Brahma' (the Absolute). It means that God is all—He is endowed with attributes and is also attributeless; He is endowed with form and is also formless. In His entirety all characteristics are included (Gītā 7/29-30). In Śrīmadbhāgavata also Brahma (attributeless-formless), Paramātmā (with attributes and formless) and Bhagavān (endowed with attributes and form)—all the three have been mentioned as one.\* It means that within 'Saguṇa' (God endowed with attributes) Brahma, Paramātmā and Bhagavān—all the three are included, but within 'Nirguṇa' (attributeless) only Brahma is included because in 'Nirguṇa' there is negation of attributes. Therefore 'Nirguṇa' is limited while 'Saguṇa' is entire.

'Vaiṣṇavas' (the devotees of Lord Viṣṇu) call the function of the Lord endowed with attributes and form 'Brahmotsava' (function of the Absolute). Arjuna has also addressed Lord Kṛṣṇa as 'Brahma'—'paraṁ brahma paraṁ dhāma pavitraṁ paramaṁ bhavān' (Gītā 10/12). In the Gītā Brahma has been mentioned by three names—'Om', 'tat' and 'sat' (17/23). Because of the relationship between the name and the 'nāmī' (person having the name) He is proved to be 'saguṇa' (endowed with attributes).



*Link:—In the next verse, the Lord explains, how Karmayogīs perform actions.*

* vadanti	tattattvavidastattvaṁ	yajñānamadvayam
brahmeti	paramātmēti	bhagavāniti śabdyate

(1/2/11)