

attachment to actions as well as to their fruit—both. Attachment to action and to its fruit is the main bondage, having relinquished which a man attains Yoga viz., becomes Yogārūḍha—‘yadā hi nendriyārtheṣu na karmasvanuṣajjate’ (Gītā 6/4).

Virtuous actions performed in only a disinterested way lead to salvation. But if virtuous actions are performed with an interested motive, they are conducive to bondage—‘ābrahma-bhuvanāllokāḥ punarāvartino’rjuna’ (Gītā 8/16).



Link:—The Lord, in the fourth verse of this chapter, declared relinquishment, to be threefold. So, in the next three verses, He describes them.

नियतस्य तु सन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

niyatasya tu sannyāsaḥ karmaṇo nopapadyate
mohāttasya parityāgastāmasaḥ parikīrtitaḥ

Verily, the renunciation of any duty that be prescribed, is not proper. Its abandonment (tyāga) through delusion (ignorance), is declared to be tāmasika (of the mode of ignorance). 7

Comment:—

[The Lord, describes the threefold relinquishment, because Arjuna wanted to abandon his duty (Gītā 2/5). So Lord Kṛṣṇa, by explaining the threefold relinquishment wanted to warn Arjuna and other human beings, that one should not abandon one's duty, but should abandon attachment to it and also, it's fruit. This abandonment, is called sāttvika abandonment, which leads a man, to freedom from worldly bondage.

Also, the Lord, in the seventeenth chapter described faith and food etc., of three kinds. So here also, He describes abandonment of three kinds.]

'Niyatasya tu sannyāsaḥ karmaṇo nopapadyate'—The Lord in the preceding verse, explained His decisive and firm belief.

But this *tāmasika* abandonment, is quite contrary and inferior, to that. So the term 'tu' (verily), is used here.

Duty that ought to be discharged, must be discharged. One's profession, according to one's caste and social order, hospitality, sacrifice, prayer and recitation of *Gāyatrī* mantra (the sacred Vedic hymn) and such other acts, should not be abandoned. Such abandonment if resorted to, is *Tāmasika* and, is the abandonment of ordained duty (*Niyata Karma*).

'*Mohāttasya parityāgastāmasaḥ parikirtitaḥ*'— Abandonment of any such act, out of delusion (ignorance), is declared to be *tāmasika*. Not to attend, an urgent meeting or divine discourse, not to attend to sick parents; not to attend the court, at the right time and such other negligence, out of heedlessness, idleness and laziness, are examples of *tāmasika* abandonment.

What is the difference between '*Vihita Karma*' and '*Niyata Karma*'? All actions, which are sanctioned by scriptures, are called '*Vihita Karma*'. All those actions sanctioned by scriptures cannot be performed, by a person because there is mention of several fasts, on all dates and days. If a man observes all those fasts, when will he have meals? But, out of those action sanctioned by the scripture, the duty that ought to be done, according to one's caste, (social order), stage of life and circumstances, is called '*Niyata Karma*'. All the occupations of the four castes (*Varṇas*)—*Brāhmaṇa*, *Kṣatriya*, *Vaiśya* and *Śūdra*, are included in the '*Niyata Karma*'.

If one's duty is abandoned, out of delusion, it is *tāmasika* abandonment, and if it is abandoned, in order to gain pleasure and rest, it is *rājasika* abandonment. But if the duty is discharged by abandoning the desire for fruit and also attachment to it, it is *sāttvika* abandonment. It means, that a *tāmasika* person gets entangled in delusion, a *rājasika* in comforts and luxuries, while a *sāttvika* person, discharges his duty carefully, without expecting any reward. A person abandons his affinity, with actions and their fruits, because of this *sāttvika* nature or *sāttvika* abandonment,

not the rājasika and the tāmasika ones. In fact, the latter two, are not abandonment, in the true sense of the word.

A layman regards abandonment of actions, as real abandonment. But according to Lord Kṛṣṇa, real abandonment consists in abandoning attachment, and desire, which lead to bondage (Gītā 13/21).

If external abandonment, is regarded as the real abandonment, every dead person should attain salvation, because he abandons all the worldly possessions, as well as his body and he does not even remember, them. Therefore internal abandonment of attachment and desire etc., is real abandonment, which frees a man, from bondage.

Appendix—A man is more responsible to discharge his prescribed duty than to perform actions sanctioned by the scriptures. As the act of ‘watching’ by a watchman and ‘the supply of water’ by a water-hut-man are their duties—‘niyata karma’ for which they are specially responsible. If a person abandons his duty, he is considered very much guilty for it. Renunciation of one’s duty leads to commotion. Therefore a person should not abandon his duty whether he is paid more or less for it or whether it provides him more comfort or less comfort. In these days there is disorder in the society because people don’t discharge their duty. If a person does not discharge the duty allotted to him, what will be its consequences for him? If the duty is abandoned, out of delusion, it is Tāmasa abandonment and such a person sinks downwards to lower births and lower regions—‘adho gacchanti tāmasāḥ’ (Gītā 14/18).



दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

duḥkhamityeva yatkarma kāyakleśabhayātyajet
sa kṛtvā rājasam tyāgaṁ naiva tyāgaphalaṁ labhet

He, who abandons action, because it is painful or from fear