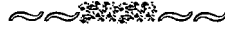


we do good to others, others will not be able to do evil to us. They will have no power to do evil to us. Even if they do evil to us, they will repent for it afterwards and will lament for it. If they do evil to us; there will be many others to do good to us and to sympathize with us. In fact there is no ordinance anywhere to do evil to anyone. A man because of aversion does evil to others. 'Parasparam bhāvayantaḥ' (service to each other selflessly through one's duty)—this applies to mankind. Without following it people are suffering pain.



इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

iṣṭānbhogānhi vo devā dāsyante yajñabhāvitāḥ
tairdattānapradāyaibhyo yo bhuṅkte stena eva saḥ

Fostered by the sacrifice (yajña), the gods, will bestow upon you all the requisite necessary for performing your duty. He who relishes these, without using these in the service of others, is verily a thief. 12

Comment:—

'Iṣṭānbhogānhi vo devā dāsyante yajñabhāvitāḥ'—Here the term 'Iṣṭabhoga' does not stand for the desired objects because in the preceding (eleventh) verse there is mention of attaining the highest good and this verse is related to that verse. Secondly, as long as a man has desire, he can't attain the highest good. So here this term means that the gods will supply him all the required material for the performance of sacrifice (duty).

Here the expression 'Yajñabhāvitāḥ devāḥ' means that the gods provide the required material to men by regarding it as their right (responsibility). Men are indebted to them. So they have to perform sacrifice (duty).

'Tairdattānapradāyaibhyo yo bhuṅkte'—Brahmā used the

expression, 'Te devāḥ' for the gods, because before him they were men, not gods. But here the term 'Ebhyaḥ' stands for nearness. For God, everyone is near Him (Gītā 7/26). It proves that the holy words from Divine lips, begin here.

Here, the term 'Bhunkte' does not stand only for eating, but for enjoyment of all the objects (food, clothes, house and money etc.,) required for the maintenance of a body.

We owe this body to our parents, and it is they, who have fostered it. For our knowledge, we are grateful to our preceptors and sages. The gods have provided us with the material necessary for the performance of duty. The manes guide us, how to provide ourselves with comforts. Beasts, birds, trees and creeping vines etc., sacrifice themselves, in order to provide comfort to others and do good to them (though they are not aware of it). Thus, whatever material, strength, ability, rank, authority, wealth and property we possess, we owe it all, to others. So whatever we possess, should be devoted to the service of others.

The body, senses, mind and intellect etc., are not ours, these came from the world. So, if we want to enjoy worldly pleasures by regarding these as our own, they lead us to bondage. But if we perform our duty by utilizing these in rendering service to the other people, from whom we have received them, without expecting any reward, we can get rid of the bondage.

Generally, strivers think that if they render service to the worldly people, they would be attached to them and would get entangled in the world. But the Lord's gospel proves, that it is not service but desire, which leads to bondage. So, it is every man's duty, like the gods, to serve others and do good to them, according to his resources. The Lord and gods do not expect more from him.

'Stena eva saḥ'—Here, in the expression 'Saḥ stena' (he is a thief) the purpose of using the singular number is to emphasise the fact that, he, who without performing his duty, of giving

the required objects (food, water, clothes etc.,) to others, enjoys them all alone, is a thief.

The person who without repaying the rightful due of others and enjoys the objects himself, is a thief. Thus a thief is, he who performs actions with a selfish motive in order to gain honour and praise etc. Such a person can never gain purity and peace of mind.

This body is neither different nor can be different from the world, because it is a fragment of the world. Therefore, if a person assumes the body as his, without accepting the world as his, this assumption gives birth to pairs of opposites such as attachment and aversion and also evil propensities such as pride, individuality and unevenness of mind etc. A striver following the path of action, gets rid of the pairs of opposites such as attachment and aversion etc., easily, because whatever such a striver does, he does for the welfare of the world. He even practises the spiritual discipline, not for his own salvation, but for the salvation of the entire world. The reason is, that if he regards his salvation different from the salvation of others, it means that he has unevenness of mind, which is a stumbling block to his spiritual progress. He, who uses the body, senses, mind and intellect etc., which he has received from the world, for his selfish motive, is dishonest.

An Important Fact Pertaining to Duty

According to Indian culture, a man's only aim is to attain salvation. Therefore, Brahmā, the creator, at the beginning of creation, urged men to perform their duty while fostering one another, without any selfish motive (Gītā 3/10).

Members of a family commit an error, that they perform actions under the influence of desire, mineness, attachment and selfishness etc. So they have to suffer here, as well as hereafter. They fall a prey to quarrel, fight, envy and jealousy etc., while hereafter, they have to reap the adverse fruit of the actions

performed by them. When a person serves others in the hope of reward, he is attached to persons and things. This attachment leads him to bondage. A selfish man is not liked or praised by anyone. In a family, objects get concealed from a passionate and pleasure-seeking person. On the other hand, if a person serves others with all his resources, he attains salvation and is also praised, honoured, comforted and supplied things, even though he is unwilling to receive them. A Karmayogī has no desire to win honour or praise etc., because desires and pleasures bind him.

Desire for pleasure diverts a man from the performance of duty, and is conducive to his downfall. So a striver, following the path of action, should always think of doing good to others including the members of his family, without having any pride of doership. As a mother's milk is meant only for a child, similarly, whatever material a man possesses, is only for others. Therefore, a man should not regard his possessions as his own and for him. The possessions will perish but bondage in the form of attachment and feeling of mineness will prevail. So the Lord declares, that he who enjoys the objects, regarding these as his own, is a thief.

A man is indebted to the gods, sages, manes, birds beasts, trees and creeping plants etc., because it is in their nature to serve him and do good to him. Therefore, five kinds of sacrifice (for sages, for gods, for creatures, for manes and for men) have been prescribed in the scriptures. By this fivefold sacrifice (duty), he can satisfy all of them. Therefore, having shouldered this responsibility by making use of his freedom, he can attain to the supreme good.

The gods etc., do their duty. If men do not perform their duty, there is a commotion not only among the gods but in the entire universe. Consequently there are natural calamities such as a deluge, drought, earthquake and famine etc. The Lord in the Gītā (3/23-24) declares, "If ever, I did not engage Myself

in action, unwearied, men in every way, would follow My path and I should be the creator to disordered life as well as, of destruction of beings" (Gītā 3/23-24). As a whole bullock cart faces a series of jerks, when even a small portion of a wheel is damaged, similarly even if a single person deviates from his duty, he leaves an adverse effect on the entire universe. On the contrary, as the recovery of a diseased limb makes the whole body healthy, similarly the person who performs his duty sincerely and efficiently, does good to the entire universe.

Brahmā, the Creator, ordered both gods and men to perform their duty. The gods follow a certain code of conduct, but men ignore it due to their folly. They start laying a claim to the matter, which has been bestowed upon them for the welfare of others. Moreover, they have been endowed with freedom, so that by making proper use of it, they may be free from the bondage of actions, in which they have been placed in, since infinity. But, by misusing that freedom they get attached to actions and their fruit. Consequently, they get entangled and head for suffering in numberless future births. Therefore, men should serve all beings such as God, gods, sages, manes and men etc., with all the resources and possessions which have been bestowed upon them.

Question:—How will a Karmayogī keep his body and soul together, if everything is to be utilized in the service of others?

Answer:—In fact this question arises only, when a man assumes the identity of the self, with the body. A Karmayogī does not accept his affinity for the body. He regards the body as the world's and, therefore, serve the world with it. He has his eyes on the imperishable self, rather than on the perishable body. Only the person who is mindful of his body, can ask such a question.

As long as a person is eager to enjoy worldly pleasures, he is keen to remain alive and fears death. A Karmayogī has no desire for pleasures, all his actions are performed in order to

render service to others, so he does not care, even to live alive. The question how he will maintain his body, does not arise in his mind. In fact he who performs his duty, disinterestedly for the welfare of the world is an asset to the world which provides for his living. In the domain of God when there is provision for the maintenance of the bodies of ordinary creatures, such as beasts, birds, insects, germs, trees and plants etc., whose lives are for the good of others, how is it possible that there will be no provision for the maintenance of the body of the striver who serves all beings, with all his resources including his body?

The preserver Lord by His grace, has equally bestowed upon beings the material required for the maintenance of their bodies. A mother is a living example to prove this fact. The mothers' breasts, where there is blood in abundance are filled with sweet and nourishing milk as soon as a baby is born. Whether it is through the grace of God or through fate, a man gets the things necessary for his living. So there is no need to worry about it. In the domain of God when there is a provision for the maintenance of the body of even the vilest sinner or a confirmed atheist, will there not be any provision for maintaining the body of a Karmayogī ? Therefore, it is futile to raise such a question.

Appendix—The term 'yajña bhāvitāḥ' means fostered, worshipped, enriched by sacrifice. Being in the middle world the man can foster all living beings who are living in the upper as well as the lower region. The man has been settled in the middle region so that he may do good to all. Therefore the man is qualified (eligible) for attaining salvation.



Link:—In the ninth verse, the Lord having declared that mankind is not bound by actions, which are performed for the sake of sacrifice, ordered Arjuna to perform action for that sake. The same order of the Lord was confirmed by Brahmā's word. Now in the next verse, He explains what the fruit of the