

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)

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ११ ॥

kāyena manasā buddhyā kevalairindriyairapi  
yogināḥ karma kurvanti saṅgaṁ tyaktvātmaśuddhaye

The Yogīs, having discarded attachment, perform actions, merely with the body, mind, intellect and senses, for the purification of the self. 11

*Comment:—*

'Yogināḥ'—Here the term 'Yogināḥ', stands for Karmayogīs. The Yogīs, who perform actions, offering these to God, are called Bhaktiyogīs, while those, who perform these in order to render service to the world, without any selfish motive, are called, 'Karmayogīs'. A Karmayogī, while performing actions, regards his so-called body, senses and mind etc., as the worlds', and not his own, as they have their identity, with the world.

'Kāyena manasā buddhyā kevalairindriyairapi'—In fact, the body, senses, mind and intellect etc., which a common man regards as his own, are not his, because these have been acquired from the world and they will abandon him. So, it is an error on his part to assume, that these are his. All of these have their identity, with the world.

If we give a serious thought to it, we come to realise that the body etc., are not ours, in anyway. They belong either to God or to nature (prakṛti); or to the world. Thus, it is an error to regard these as ours, and to have a sense of mineness with them. The term 'Kevalaiḥ' (merely), has been used here to root out this sense of mineness with them.

Here, the term 'Kevalaiḥ', being plural, is an adjective, for senses. But, it does not mean that sense of mineness for mere senses, is to be renounced, it means that sense of mineness for the body, mind, intellect and the entire world, is to be abandoned, for which a person, has attachment. When a girl, is married

into a family, her relationship with her in-laws, is automatically established. In the same way, when a man is attached to any worldly object, he gets attached to the entire world. So the term 'Kevalaiḥ', should be taken as abandonment of sense of mineness for the body, senses, mind and intellect.

In fact, a doer (agent) himself, should become detached. By doing so, his attachment for body, senses, mind and intellect etc., is totally abandoned. The reason is, that the body, senses and mind etc., are, quite different from the self. A sense of mineness with these is merely assumed, it is not natural.

In the Discipline of Action, renunciation of the desire for fruit is important, (Gītā 5/12). Common people, perform actions in order to reap their fruit, but a Karmayogī performs these to root out attachment to the fruit. But a person, who regards the body, senses, mind, intellect and life-breath etc., as his own, cannot renounce, the desire for fruit,\* as he assumes, that when the body etc., are his, he should also reap the fruit of actions, performed by him. Therefore, if a striver wants to wipe out the desire for fruit, it is indispensable for him, that he should, not regard the body etc., as his own.

When it rains, it is useful for crops and people etc., but, rain is not aware of the fact, that it is falling and doing good, to the world. Similarly, senses should not have a feeling of doership, when they render service to others. But, if some service is rendered by the senses, body, mind or intellect, and gives us a sensation of elation, it means that the service has not been performed with a feeling of detachment. On the contrary it is a sign of attachment and possession.

**'Saṅgaṁ tyaktvātmaśuddhaye'**—[Vide the explanation in the tenth verse, for the expression 'Saṅgaṁ tyaktvā.]

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\* If a person has no desire for the fruit but regards the body etc., as his own, the fruit of action becomes his motive which has been forbidden by the Lord by the declaration, "Let not the fruit of action be thy motive" (Gītā 2/47).

Generally, it is thought that a heart is purified when sins (accumulated sin), volatility of mind and ignorance, are removed. But, in fact, purification of the heart, consists in total renunciation of attachment, (or a sense of mine), with the body, senses, mind and intellect. The body, etc., never regards us as theirs but, we assume these, as ours. This assumption of mineness, is impurity. Saint Tulasīdāsa in the Rāmacaritamānasa declares, "Let the filth of the sense of mine, be burnt" (7/117 A). So, heart gets purified when there is total renunciation of affinity, of an egoistic notion and sense of mine etc.

The term 'Kevalaiḥ', denotes the aim of renunciation of the sense of 'mine', with the body, senses, mind and intellect, while the expression 'Ātmaśuddhaye', denotes total renunciation of a sense of 'mine'. When a striver's aim, is to renounce the sense of mine, yet this sense prevails, in its subtle form. When, this sense of mine in its subtle form, also perishes totally, it is known as a state of purification of the inner sense.

The sense of mine, also resides in egoism. When this sense of mine, is totally renounced, egoism also becomes free from this sense of mine, and the self (heart) is, totally purified.

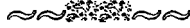
**'Karma kurvanti'**—A Karmayogī, performs actions to totally renounce, a sense of mine, in its subtle form, from the body, senses, mind and intellect etc.

So long as, a person has a desire for the fruit of action, and so long as, he assumes that the body, senses and mind etc., are his own, he cannot be liberated from, the bondage of actions. Therefore, a Karmayogī performs actions for the welfare of others, without having a desire for the fruit of actions, and without regarding the objects of action (body, senses, mind and intellect etc.) as his own. For a sage, who wishes to attain to Yoga, action (for the welfare of others), is said to be, the means (Gītā 6/3). The more, he continues working for the welfare of others, the more his attachment and sense of mine, are renounced

and thus his self (heart) is purified.

**Appendix**—The heart is not purified by trying to purify it because it is not purified so long as we regard it as ours, since the assumption of mineness with it is the main impurity. Therefore in the Rāmacaritamānasa it has been declared, 'Let the filth of mineness be burnt!' (Mānasa, Uttara. 117 A). The Lord here also by using the term 'kevalaiḥ' has mentioned not to have the sense of mineness with the inner sense. Purification of the inner sense consists in total renunciation of the sense of mineness with the body, senses, mind and intellect. Therefore Karmayogīs act in a detached manner in order to wipe out the sense of mineness totally from the inner sense. They don't perform any action for their own Self. The reason is that so long as the sense of mine persists, mere actions are performed, but Karmayoga is not practised. When actions are not performed for one's own self, then Karmayoga proceeds towards Self-realization.

A Karmayogī first acts aiming at freedom from the sense of mineness, then his aim is achieved.



*Link:—The Lord, in the next verse, explains the merit or glory of Karmayoga by positive, as well as negative inference.*

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

yuktaḥ karmaphalaṁ tyaktvā śāntimāpnoti naiṣṭhikīm  
ayuktaḥ kāmakāreṇa phale sakto nibadhyate

The Karmayogī attains everlasting peace (God-realization), by abandoning attachment to the fruit of action; whereas he who acts with a selfish motive, being attached to the fruit of actions through desire acquires bondage. 12

*Comment:—*

'Yuktaḥ'—The meaning of this term, is taken according to the