

has desire for the perishable, he will have to undertake actions. But, on having renounced all affinity for the perishable, he attains to the Imperishable Lord and nothing further remains to be done. Then, a Karmayogī has nothing to do, with the performance or non-performance of actions, i.e., he becomes a performer of all actions.

When nothing remains to be done, to be known and to be attained by such a Karmayogī, he is liberated from the evil, bondage of the wheel of birth and death in the world (Gītā 4/16, 32).

**Appendix**—There are two spheres—one of action and the other of inaction. Out of these two, inaction is the essence. Therefore he who sees inaction in action viz., while performing an action remains untainted and he who sees action in inaction viz., while remaining untainted performs action, for him nothing remains to be done, to be known and to be gained. As at the beginning of an action ‘Gaṇeśajī’ is worshipped but during the performance of the action ‘Gaṇeśajī’ is not worshipped all the time. But it is not the case here of remaining untainted in actions at the beginning only. Therefore the Lord has mentioned inaction in action and action in inaction. It means that one should never be tainted (desire for fruit and the sense of doership) viz., he should ever remain untainted.

In the eighth verse of the third chapter the Lord declares that the performance of an action is superior to inaction—‘karma jyāyo hyakarmaṇaḥ’ while here He declares that it is better to see inaction (non-doership) than the performance of action; and for the person who is thus untainted, nothing remains to be done, to be known and to be gained. It proves that a man should be free from the desire for fruit and from the sense of doership because these two severally bind a man.



*Link:—Now, the Lord in the next two verses, describes the*

*enlightened soul (sage) who sees inaction in action and action in inaction, i.e., who knows the truth about action.*

**यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।**

**ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥**

**yasya sarve samārambhāḥ kāmasaṅkalpavarjitāḥ  
jñānāgnidagdhakarmāṇaṁ tamāhuḥ paṇḍitaṁ budhāḥ**

He, all whose undertakings are free from Saṅkalpa and desire and whose actions are burnt up in the fire of wisdom, him the seers, call wise (Paṇḍita). 19

*Comment:—*

'Yasya sarve samārambhāḥ kāmasaṅkalpavarjitāḥ'—Thinking of sense-objects and remembering these time and again, and thinking that some of these are good, useful and pleasurable, is a mental resolve (Saṅkalpa) and 'Vikalpa (uncertainty) is antithesis of Saṅkalpa, "these are not good and are injurious." This type of thinking, the Vikalpa-intellect is the abiding place of positive and negative projections. When negative projections, give way to positive ones, at that time a desire to obtain those objects arises. This is known as "Kāma". In an accomplished Karmayogī, projection and desire, both are absent e.g., there remains neither 'Saṅkalpa, which is the origin of desire nor desire which is its product. Therefore, all actions of a 'Karmayogī' are free from resolve and desire.

'Saṅkalpa' and desire, are the two seeds of action. If they are no longer there, action becomes inaction, that is to say, actions lose their binding potentiality. In a liberated soul, these two are absent, so actions performed by that are not binding. Even though, he does everything, in order to maintain social order and protect the chain of social obligations, yet he is quite untainted with his actions, whatsoever.

The Lord, has prescribed on occasions the renunciation of desires (6/4), of mental projections (2/55), and of both

these (6/24-25). Therefore, wherever in Gītā renunciation of 'Saṅkalpa' is prescribed, it must always be together with desire as well. In a nutshell, a striver should give up projections and desires both.

There are four states of a motor car.

1. When a motor car stands still, in the garage, its engine does not function and the wheels don't move forward.

2. The engine starts functioning, but the wheels do not, move forward (it's all loss and no gain).

3. The engine functions and the wheels move and cover some distance.

4. On a downward slope, the engine is stopped, while the wheels move and cover a distance (it's all gain and no cost).

Similarly, a man may have four states—

1. Neither desire, nor action.

2. Desire but no action (it's all loss and no gain).

3. Desire as well as action.

4. Action, but no desire (it's all gain and no cost).

The best state of a motor car is the fourth one, when the car runs, but no petrol is consumed. Similar, is the case with man. The best state is when he performs action, without having any desire. Even the wise, call such a man a sage.

'Samārambhāḥ'—Here, this term stands for, the undertaking of a Karmayogī, which are free from attachment and aversion. It does not stand for the word 'ārambha' (undertaking), used in the twelfth verse of the fourteenth chapter, because there 'pravṛtti' (activity) and 'ārambha'—two terms have been used. There, the term 'pravṛtti' stands for the performance of duty, while the term 'ārambha', stands for the undertaking of actions for pleasures and prosperity. A sage or an enlightened soul, performs action scrupulously according to the ordinance of the scriptures, for the welfare of all beings.

The terms 'sarve', expresses the meaning, that all his

undertakings are free from the thought of the world and desire. From morning till night, whatever he does, for the maintenance of his body, such as washing, eating, walking etc., and for spiritual upliftment, such as chant, adoration, reflection, meditation and trance, is free, from the thought of the world and desire.

**'Jñānāgnidagdhakarmāṇam'**—Wisdom, consists in knowing the truth that actions have their affinity for the body and the world, not for the self, because, actions have a beginning and an end, while the self remains stable. All actions, are burnt in the fire of this wisdom i.e., actions cannot bear fruit in the form of bondage (Gītā 4/16,32).

In fact, the body and actions, have their identity with the world, while the self is different from these. But, by an error, he (the self) assumes his affinity for these. Great souls have no affinity for their so-called, bodies. As actions are performed by the entire world, so are actions performed by their so-called, bodies. Thus, when they are detached from actions, not only their present actions, but also the stock of past actions are burnt, in the fire of wisdom. As far as, their fate (prārabdha karma) is concerned, it creates favourable and unfavourable circumstances, but being detached from the fruit of actions they neither feel happy nor sad. The 'prārabdha karmas', get effaced by creating transitory circumstances.

**'Tamāhuḥ paṇḍitaṁ budhāḥ'**—It is easy to know the reality about an ascetic, who having renounced actions externally ever remains absorbed in the adoration of God, but it is very difficult to know the truth about a man living a householder's life who performs his duty scrupulously without being attached to actions, in the least. The sages also declare, "Those who have renounced the world, enlighten others, and everyone knows them. But a householder saint, is rarely known."

As a lotus leaf in spite of being born in water and living constantly in touch with it, is not tainted by water, so does a Karmayogī, in spite of being born in a life-of-action (human life)

and in spite of living, in this world of actions, while performing actions, does not get attached to these.\* Detachment from actions, is not an easy task. Therefore, the Lord, in the eighteenth verse, has called him wise among men, while here He declares, that the wise call him a sage. It means, that such a Karmayogī, is the wisest among the wise.



त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

tyaktvā karmaphalāsaṅgaṁ nityatr̥pto nirāśrayaḥ  
karmaṇyabhipravṛtto'pi naiva kiñcitkaroti saḥ

One having abandoned attachment to actions and their fruit, ever content, without any kind of dependence, he does nothing even though fully engaged in action. 20

*Comment:—*

'Tyaktvā karmaphalāsaṅgaṁ'—If a man thinks, that he is the doer while performing action, regards the body and the senses etc., as his, considers the action as his and for him and expects its fruit, then, he becomes the cause of fruit of action. But an enlightened soul, totally renounces his affinity for the mundane materials and so he is not, in the least, attached to materials for action, to action and to the fruits of action. Thus, he does not become the cause of the fruit of action.

As, an army fighting under the guidance of a king, with material supplied by him gains victory over an enemy, but the credit for the victory goes to the king; similarly, a soul attached to the body, senses, mind and intellect etc., is held responsible, for the fruit of actions performed by these.

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\* Even Renunciation of actions of a deluded person is conducive to action while even performance of actions of a wise man leads to actionlessness (Aṣṭāvakra Gītā 18/61).