

'phala' means 'result'. Karmayoga and Jñānayoga—the Lord's purpose in calling the reality attained by these two disciplines as 'phala' is that in these two disciplines, a man's effort is important. In Jñānayoga effort in the form of discrimination is important and in Karmayoga effort in the form of action for the welfare of others, is important. A striver's own effort (labour) proves fruitful, so it has been called 'phala' (fruit). This fruit is not perishable. Karmayoga and Jñānayoga—both of them bear fruit in the form of Self-realization or attainment of the Absolute.

'Performance of duty' is Karmayoga and 'Inclination to do nothing' is Jñānayoga. The reality which is attained by doing nothing, is attained by discharging one's duty. 'Performance' (to do) and 'non-performance' (not to do) are the means (spiritual disciplines) and the reality which is attained by these means is the end (goal).



यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

yatsāṅkhyaiḥ prāpyate sthānaṁ tadyogairapi gamyate
ekaṁ sāṅkhyam ca yogaṁ ca yaḥ paśyati sa paśyati

The supreme state, which is attained by the Sāṅkhyayogī is also reached by the Karmayogī. He, who sees that the ways (as result) of Sāṅkhyayoga and Karmayoga are one, perceives the reality. 5

Comment:—

'Yatsāṅkhyaiḥ prāpyate sthānaṁ tadyogairapi gamyate'—In the second half of the preceding verse, the Lord declared, "He who is well established in Sāṅkhyayoga or Karmayoga (performance of action), gets the fruit of both i.e., attains God-realization." The same fact, is being pointed out by the Lord here, in this verse by declaring, that the state which is attained by a Sāṅkhyayogī, is also attained by a Karmayogī.

The Lord, uses the term 'api' (also), here to remove the

doubt of those people, who think that God can be realized only by the Discipline of Knowledge, rather than by the Discipline of Action.

A striver, through both the disciplines, has to renounce his affinity for actions i.e., for active prakṛti (nature). A Karmayogī, in order to, distinguish the sentient from the insentient, has to use the discrimination of a Jñānayogī, even during spiritual practice. Similarly, a Jñānayogī (Sāṅkhyayogī), has to adopt the method of Karmayoga, of not performing action for himself. A Sāṅkhyayogī's discrimination, is to be utilized to distinguish the soul, from the body (world); and the actions of a Karmayogī are performed, in order to, render service to the world. When two strivers—one following the path of Sāṅkhyayoga and the other of Karmayoga—attain perfection, both of them reach the same destination i.e., have liberation (Gītā 3/3).

The world is uneven. The closest, worldly relationship is not free from this unevenness, while the Lord is even and uniform. So, He can be realized by renouncing affinity, for the world. There are two paths—of knowledge and of action, available to renounce, this affinity. Jñānayoga (the Discipline of Knowledge), consists in thinking that the real self lacks nothing, and so there is no question of any desire or attachment in the real self. By thinking so, a striver gets detached. In Karmayoga, a striver renders service to others, with those objects he is attached to and to those persons he is attached to, without any selfish motive. Thus in the Discipline of Knowledge, through discrimination, while in the Discipline of Action through service, affinity for the world is renounced.

'Ekaṁ sāṅkhyam ca yogam ca yaḥ paśyati sa paśyati'—In the first half of the preceding verse, the Lord declared by negative inference, "The ignorant, not the wise, speak of the Sāṅkhyayoga and the Karmayoga, as different." The same fact, is being pointed out here, by positive inference when the Lord declares, "He who

sees that the ways (as result) of Sāṅkhyayoga and Karmayoga, are one, he sees (truly)."

Thus the gist, of the fourth and the fifth verses, is that the Lord regards both the Disciplines of Knowledge and Action, as independent spiritual disciplines and the fruit of both is God-realization. Those who do not know this reality, are called ignorant, while those who know this reality, are designated wise, by the Lord.

An Important Fact

When a striver, attains perfection in anyone of the spiritual disciplines, he has neither a desire to live, nor fear of death, nor a desire to acquire anything, or do anything.

A perishable body, need not be afraid of death, because it is decaying all the time, while the self, need not have a desire to live, because it is eternal. Then, who is afraid of death and who has a desire to live? The answer is, that when the self identifies Itself with the body, it is afraid of death and it has a desire, to live. Both of these, (the desire to live and the fear of death) can be wiped out, by the Discipline of Knowledge (discrimination).

The self, lacks nothing; therefore, it has no desire to acquire anything, and so no desire to do any work. But when it identifies itself with a body, It feels the lack. Then, It has a desire to acquire, something or the other; and in order to acquire that, It has to act. The desire to acquire and to act, perishes through Karmayoga.

When either the Discipline of Knowledge or the Discipline of Action, attains perfection, the desires to live, to acquire and to act, and the fear of death, totally perish.

Appendix—Sāṅkhyayoga and Karmayoga—both disciplines being worldly are one and the same. In Sāṅkhyayoga a striver gets established in the self and being established in the self, matter (non-self) is renounced. In Karmayoga a striver renounces

matter and having renounced matter (non-self), he gets established in the self. In this way the result of both—Sāṅkhyayoga and Karmayoga is attainment of divinity (pure-consciousness) viz., Self-realization.

To apply the body in the service of the world is Karmayoga and to detach the self from the body is Jñānayoga. Either apply the body in the service of the world or get the self detached from the body—both will bear the same fruit viz., by both these disciplines, having renounced affinity for the world, one will get established in the self.

Here in the fourth and fifth verses the first half of the fourth verse has connection with the second half of the fifth verse and the first half of the fifth verse has connection with the second half of the fourth verse.

Karmayoga, Jñānayoga and Bhaktiyoga—out of these three disciplines, Jñānayoga and Bhaktiyoga are more popular but there is less popularity of Karmayoga. The Lord in the Gītā also declares, “This Karmayoga through long lapse of time is lost to the world” (Gītā 4/2). Therefore about Karmayoga, there is a general belief that this is not an independent means of God-realization and so a striver following the Discipline of Action afterwards either follows Jñānayoga or Bhaktiyoga as—

tāvat karmāṇi kurvīta na nirvidyeta yāvātā
matkathāśravaṇāḍau vā śraddhā yāvanna jāyate
(Śrīmadbhā. 11/20/9)

A person should perform actions by the time till he develops dispassion for pleasures (he becomes eligible for Jñānayoga) or he develops faith in listening to My pastime and life story (he becomes qualified for Bhaktiyoga).

But here the Lord declares that just like Jñānayoga, Karmayoga is also an independent discipline for God-realization. Besides these fourth and fifth verses in several other verses also the Lord has mentioned that Karmayoga is an independent means

to attain Self-realization or the Supreme peace or salvation or God-realization as—‘tatsvayaṃ yogasaṃsiddhaḥ kālenātmani vindati’ (4/38), ‘yogayukto munirbrahma nacireṇādhigacchati’ (5/6), ‘yajñāyācarataḥ karma samagraṃ pravilīyate’ (4/23), ‘jñānāgnidagdhakarmāṇaṃ tamāhuḥ paṇḍitaṃ budhāḥ’ (4/19); ‘yuktaḥ karmaphalaṃ tyaktvā śāntimāpnoti naiṣṭhikīm’ (5/12).

In Śrīmadbhāgavata also Karmayoga has been mentioned as an independent means for God-realization—

svadharmastho yajan yajñairanāśīḥ kāma uddhava
na yāti svarganarakau yadyanyanna samācaret
(11/20/10)

‘He, who being situated in his own ‘dharma’ (duty) and renouncing the desire for pleasure, worships God by the performance of his duty and does not do any action with an interested motive, has not to go to heaven or hell viz., he is freed from the bondage of actions.

asmiṇloke vartamānaḥ svadharmastho’naghaḥ śuciḥ
jñānaṃ viśuddhamāpnoti madbhaktiṃ vā yadṛcchayā
(11/20/11)

The Karmayogī being situated in his own dharma (duty) in spite of discharging all his duties in this world, being free from the fruit of sinful and virtuous actions, attains Self-realization or Supreme devotion (Parābhakti).

It means that Karmayoga (the Discipline of Action) makes a striver qualified for Jñānayoga (the Discipline of Knowledge) or Bhaktiyoga (the Discipline of Devotion) and also independently leads him to salvation. In other words it can be said that Karmayoga is a means for Jñānayoga or Bhaktiyoga and is also an end viz., it can lead to Self-realization or Supreme devotion.



Link:—In the second verse of this chapter, the Lord declared, the Discipline of Action to be better, than the Discipline of

stumbling blocks to spiritual progress (Gītā 2/44). When we feel happy, after seeing a man happy, our desire for pleasure perishes, because we have become happy without enjoying pleasure. Similarly, our desire for prosperity perishes, because we spend money (prosperity) and material, naturally according to our best capability to remove the suffering of a sad person, by being sad with him, as we identify ourselves with him. In such happiness or pity, there is an uncommon relish, which conduces a man to renounce affinity, for actions and objects, and then he (the self) realizes his identity with God.

'Yogayuktaḥ'—The Karmayogī, whose mind is pure, who has controlled the body, who has subdued his senses and whose self is the Self of all beings, is called 'Yogayuktaḥ' (devoted to the path of action).

A striver, is not naturally inclined towards spiritual discipline, because his aim and his inclination, are different. So long as, there is importance of the world in the mind, there is struggle between the aim and inclination. Generally, a striver's aim is to realize God, Who is imperishable while his inclination is towards perishable, worldly beings, objects and circumstances. When his aim and inclination, are identified, spiritual discipline is automatically practised, speedily. Here the term 'Yogayuktaḥ' (devoted to the path of action), has been used for such a Karmayogī, whose aim and inclination, have become one i.e., God-realization.

In Karmayoga, there is no desire in the least, for fruit of actions, but there is certainly an aim, to be achieved. The fruit and the aim, are different. An aim is one, which can be ever achieved by everyone. Thus, one's aim is God-realization and He can be realized, without any action and practice. The fruit is perishable, while God is eternal. A Karmayogī, does not desire the perishable, because this desire is an obstacle to God-realization. When a Karmayogī's, only aim is God-realization, he is called 'Yogayukta' (devoted to the path of action).

He, who has been called 'Yogayuktah' here, has been called 'Yogārūḍhaḥ' (one who has attained to Yoga), in the fourth verse of the sixth chapter.

'Kurvannapi na lipyate'—A Karmayogī, in spite of performing actions is not bound by actions. A sense of mine, for actions, desire for the fruit of actions, and for pleasure, and a sense of doership* bind a man, to actions. The gist is, that desire to acquire something or the other, leads, a man to bondage. As a Karmayogī, has no desire to acquire anything, he is not tainted (bound) i.e., his actions change into inaction.

A Sāṅkhyayogī, is not bound by actions, because he thinks that it is the modes which are acting on the modes (Gītā 3/28); while a Karmayogī is not bound, as he performs actions, for the welfare of others, without any selfish motive.

The term 'api' (even), shows that a Karmayogī remains untainted, not only during the performance of action but also during their non-performance (Gītā 4/18). He has no interest, in the performance or non-performance of actions (Gītā 3/18). He always remains, untainted.

It means that, a Sāṅkhyayogī having renounced his affinity for the insentient, identifies himself with the sentient, while a Karmayogī identifies his so-called body, mind, senses, objects and actions etc., with the world i.e., instead of regarding them as of his and for himself, he regards them as the world and for the world. With this attitude of mind, he cannot have any egoistic feeling, in providing comfort to others, doing good to them and performing righteous acts, for them. Therefore, while performing action, he has no sense of doership i.e., is not tainted by action.

* The Lord while describing Karmayoga, in the forty-seventh verse of the second chapter by the expression 'Mā karmaphalaheturbhūh' means to say that a striver should renounce the sense of mine, the desire for pleasure and the sense of doership while by the expression 'Mā phaleṣu kadācana' He exhorts him to renounce the desire for the fruit of action.

Appendix—When a Karmayogī having renounced affinity for the body, senses and mind (inner sense) realizes his identity with all beings, then in spite of performing actions, the egoistic notion does not persist in him. Being free from egoism, the actions performed by him don't lead to bondage (Gītā 18/17).



Link:—Having described the marks of a Karmayogī, the Lord in the next two verses, describes the attitude of a Sāṅkhyayogī, while undertaking activities, with the senses.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
 पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नाच्छन्स्वपञ्श्वसन् ॥ ८ ॥
 प्रलपन्विसृजन्गृह्णन्निषन्निमिषन्नपि ।
 इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

naiva kiñcitkaromīti yukto manyeta tattvavit
 paśyañśṛṇvanspṛśañjighrannaśnangacchansvapañśvasan
 pralapanvisṛjaṅgrṇannunmiṣannimiṣannapi
 indriyāṇindriyārtheṣu vartanta iti dhārayan

The Sāṅkhyayogī, who knows the truth, believes, even though seeing, hearing, touching, smelling, eating, walking, sleeping, breathing, speaking, emitting, grasping, opening and closing the eyes, that he does nothing; he holds that the senses move among the sense-objects. 8-9

Comment:—

'Tattvavit yuktaḥ'—Here, this expression, stands for the wise striver following the Discipline of Knowledge, who has realized the truth, that all actions are performed by prakṛti (nature) and he has no affinity for them, he is merely a witness, of the activities of senses.

A 'Tattvavit' (knower of the truth), is he who thinks, that he (the self) is not the doer; is different from the body, senses,