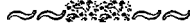


and thus his self (heart) is purified.

**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

context. In the eighth verse of this chapter, the term 'Yuktaḥ' has been used for the 'Sāṅkhyayogī', who does not regard himself, as a doer of actions, while here it has been used for the Karmayogī, who has renounced the fruit of action.

All strivers, whose aim is to attain equanimity, are 'Yuktaḥ' or 'Yogī. In the present verse, it has been used for a Karmayogī, who having a determinate intellect, has renounced worldly desires.

'Karmaphalam tyaktvā'—This expression, means the renunciation of desire for fruit and also, renunciation of attachment, because in fact it is not the fruit of actions which is renounced, it is desire for the fruit of actions, which is renounced. That fruit may be reaped, either immediately or in the future. When a striver, regards nothing as his, does nothing for him, desires nothing for him, it means that he has renounced, the desire for the fruit of actions.

A man's prārabdha (fate), is determined by the hoard of his past actions, and according to that he is born in good and evil wombs. In human life, actions which are performed, produce impressions that are added to the stock. But, when he renounces attachment to the fruit of actions, such actions cannot bear fruit, like roasted seed and these change, into inaction (Gītā 4/20). Because of the effect of actions, which are performed without desire for the fruit of actions, the latent impressions of the old actions, (accumulated of past actions), are reduced to nothing (Gītā 4/23). Thus, the cause of his rebirth, melts away.

Fruit of actions, is of four kinds:—

(1) Visible—The fruit of present actions, which is visible immediately, as satisfying one's hunger after having a meal, is a visible fruit.

(2) Unforeseen—Fruit, which will be reaped in future, in the form of favourable or unfavourable circumstances etc., here or hereafter. This fruit is unforeseen. At present the action goes to the accumulated stock of actions.

(3) Received as fruit of past actions:—The body (with its caste, order of life) wealth, property and favourable or unfavourable circumstances, which have been bestowed upon us, as a result of past deeds.

(4) Unreceived, fruits yet to be reaped in future:—Favourable and unfavourable circumstances, which we have to receive in future as ordained by destiny (prārabdha karma).

Out of the four kinds, of fruit of action, the visible and the unforeseen, depend on present actions, while the received and unreceived ones, depend on prārabdha karma. When a striver, does not desire the visible fruit, nor does he feel displeased or pleased, having received it; and does not expect the unforeseen one; nor is he attached to the received, fruit nor feels happy or sad having received it, and does not desire, the unreceived one, then, it is said that he has renounced, the fruit of action.

Common people, perform actions with a desire for the fruit of actions, and during performance, they go on thinking of that desire. As a businessman makes transactions for profit and goes on thinking about profit and feels happy with profit, and sad with loss; similarly, all people perform actions, having desire for favourable gains, such as wife, son, riches, honour and praise etc. But, a Karmayogī performs actions, by renouncing desire, for fruit.

Now a question arises, why should a man perform actions, if he has no desire? The answer is, that none can ever remain still for even a moment, without performing action (Gītā 3/5). Even if, it is accepted that a man can abandon actions, to a great degree, even then, so long as, he is attached to the world, he will think of sense-objects and that is also, an action. The thought, of sense-objects, finally leads him to ruin (Gītā 2/62-63). Therefore, so long as, a striver does not renounce attachment totally, he cannot be liberated, from the bondage of action. The old attachment, is wiped out by performance of action, while,

the new one does not arise, when actions are performed for the welfare of others, and without any selfish motive.

In fact, it is ignorance if actions are performed with desire for fruit, because firstly actions and their fruits are perishable, and secondly, these will bear fruit, according to fate whether desired or not. A man cannot have, increase or decrease in fruit, by mere desire.

When actions are performed for the welfare of others, without desire for fruit, affinity for these, is renounced. A Karmayogī, does not perform actions without an aim, like an insane man, but he performs these having a high aim of God-realization. To realize his aim, he works for the welfare of others. As he is not attached to the body, he performs actions, promptly and scrupulously, without such evils, as indolence and heedlessness.

### A Vital Fact

If actions, which are performed, to acquire the worldly materials, are performed, for the welfare of the world, with the aim of God-realization, and without any selfish motive, these actions can lead a man to God-realization. In the, twentieth verse of the third chapter, it has been declared, "Janaka and others attained perfection, verily by action only," while in the third verse of the sixth chapter, it has been stated, "Action is said, to be the means with a sage, who wishes to attain to Yoga." These facts, reveal that God can be realized by actions. Pārvatī and Manu-Śatarūpā etc., also realized God, through performance of actions, in the form of penance. It is also mentioned in the scriptures, that He can be realized through chanting, meditation, good company, study of scriptures and cognition etc. On the contrary, it is also mentioned, that He cannot be realized, through actions, such as penance etc., (Gītā 11/53). How to reconcile the two?

The answer is, that in fact God is not attained through any action. He is also, not a fruit of action. God pervades everywhere,

everything, incident, circumstance and person etc., all the time. He is ever-attainable to everyone, and everyone abides in Him, only. No one can ever be separate, from Him. But, a man being attached to perishable body, senses, mind, intellect and objects etc., which are evolutes of insentient nature, has a disinclination for God, Who is his. Spiritual discipline, is to be practised, in order to wipe out this attachment or affinity.

Through the performance of penance etc., when this affinity for the insentient, is renounced, God, Who is ever-attainable, is attained. This affinity can be very easily renounced, when actions are performed for the welfare of the world, without any selfish motive.

The sentient and eternal Lord, cannot be bought, for all the wealth of the world. All the worldly objects, stand nowhere, when all of them are compared to the imperishable Lord. Moreover, a thing which is bought for a particular amount, is cheaper than that amount. Thus if God is realized by performing actions, it means, that He is cheaper than actions.

Here is a vital point, which calls for attention. Generally, strivers during spiritual practice depend on and have affinity for the body, senses, mind, intellect etc., with which, they perform that spiritual activity. So long as, they have affinity for these i.e., the insentient, they cannot realize God. As soon as, this affinity is renounced, God is realized. God-realization is not possible, through matter, rather it is by snapping our connection with it.

The body, senses, mind and intellect etc., belong to the same class, to which the world belongs. So these should be utilized, in rendering service to the world (this is Karmayoga). A striver, should not accept his affinity for these, nor should be depend on them, as he cannot get rid of the unreal, by having affinity for the unreal. Actions are performed, without any selfish motive, in order to renounce affinity, for the unreal. When this affinity is totally renounced, disinclination for God perishes, and ever-attained God, is realized.

'*Śāntimāpnoti naiṣṭhikīm*'—It has stood the test of experience, that when a person has neither desire, for the worldly objects, nor is attached to them, he attains peace. Even, during sound sleep when the world is forgotten, a man experiences peace. Similarly, one attains peace, when he completes any assignment or task, such as the marriage of his daughter. If he renounces his affinity, (desire and attachment) during wakefulness, he will attain peace. But if he enjoys this peace, he cannot attain everlasting peace or the supreme peace,\* because this peace is not an end, but a means to attain the supreme peace, called Yoga (Gītā 6/3).

So long as, a striver remains attached to peace, which he attains by renouncing his affinity for the world, he is bound (Gītā 14/6) and he cannot attain, the supreme, uniform and eternal peace.

'*Ayuktaḥ kāmakāreṇa phale sakto nibadhyate*'—The term '*Ayuktaḥ*', has been used for a person, who works with a selfish motive. Such a person, because of his several desires, being attached to fruit of actions, has to follow, the cycle of birth and death. A person cannot acquire things etc., merely by having a desire. Secondly he cannot possess these forever, even if he has acquired them. So, it is futile to have a desire for acquiring objects etc., saint Tulasīdāsa in the Vinaya-Patrikā declares, "All worldly objects will abandon you, in the end; it is better, if you abandon, them right now" (198).

It does not mean, that their physical abandonment (renouncement) leads to salvation, or God-realization. Had it been so, all persons who left their bodies, (at the time of death) would have attained salvation. But, it is not so. In fact it is desire, a sense of mine and attachment to these which are to be renounced, because these lead to bondage i.e., end to the cycle

---

\*This everlasting (supreme) peace is God-realization. It has been called 'eternal peace' (9/31), 'the supreme peace' (4/39; 18/62) and 'peace' (5/29, 2/70-71) in the Gītā.

of birth and death. When actions are performed, for the welfare of others, their flow is towards others, and any assumed affinity for them, is easily renounced.

**Appendix**—In fact practice of the spiritual discipline in order to attain salvation or God-realization is also attachment to the fruit of action. A man has formed the habit to do a piece of work with the desire for its fruit; therefore it is said that one should practise spiritual discipline for salvation or God-realization.

In fact spiritual practice is needed in order to wipe out attachment to the world; otherwise salvation is axiomatic. The Lord is ever attained. God-realization is not the fruit of an action. Therefore the yearning for the performance of action in order to attain God is also the desire for fruit.

A striver should not think that this spiritual practice will bear this fruit. Desiring the fruit is an attachment to the fruit which does not allow the spiritual discipline to be followed scrupulously. Therefore instead of thinking of the fruit, a striver should practise spiritual discipline promptly which will naturally lead him to divine perfection. If a striver goes on thinking for the fruit, he will not attain divine perfection.

We shall attain the transcendental state or the desireless state and then we shall be happy—in this way the desire to derive happiness or pleasure is also the desire for fruit which hinders a striver from becoming transcendental and desireless.



*Link:—Having dwelt upon Karmayoga, the Lord now comments at length, upon Sāṅkhyayoga.*

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

sarvakarmāṇi manasā sannyaśyāste sukhaṁ vaśī  
navadvāre pure dehī naiva kurvanna kārayan