

statement, by citing His own example when He declares that confusion of castes, would arise by the non-performance of duty. Therefore, here Lord Kṛṣṇa seems to urge Arjuna to wage the war, otherwise he would be the creator of mixed castes.

An Important Fact

The Lord, answers Arjuna's question, "Why do You urge me to engage in this terrible action?" In the twenty-second, the twenty-third and the twenty-fourth verses, by citing His own example that He engages Himself in action even though He has nothing to do personally with it and nothing to attain in the three worlds. Therefore, He urges him to be engaged in action.

The Lord gives Arjuna a hint, that He had agreed to be his chariot-driver and he as His chariot-warrior is performing His duty very carefully and efficiently, so that other people may follow His example as He stands as a model for them. So he should also perform his duty as a Kṣatriya (member of the warrior class) carefully and efficiently.



Link:— Having described the need for the performance of duty, by Him, the Lord in the next two verses, urges a man of knowledge to perform action, carefully.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
 कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ २५ ॥
 न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
 जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

women are corrupted and they become so by non-performance of their duty. If women believe that they should perform their duty by remaining chaste, in the same way as their husbands performed their duty by sacrificing their lives, they cannot neglect their duty. Thus by performing their duty, they will maintain their chastity and there will be no mixing of castes.

**saktāḥ karmanyavidvāmso yathā kurvanti bhārata
kuryādvidvāmstathāsaktaścikīrṣurlokasaṅgraham
na buddhibhedan janayedajñānām karmasaṅginām
joṣayetsarvakarmāṇi vidvānyuktaḥ samācaran**

As ignorant men act with attachment to action, O, Bhārata (Arjuna), so should the wise act without attachment, thus wishing the welfare of the world. Let no knowing man, realising the self, unsettle the minds of ignorant people, act with attachment but he should make others to act, while himself performing his duties with devotion. 25-26

Comment:—

'Saktāḥ karmanyavidvāmso yathā kurvanti bhārata'—The expression 'saktāḥ avidvāmsaḥ' has been used, for those ignorant men attached to worldly pleasures, who have full faith in the scriptures, the ordinance of the scriptures and also the actions sanctioned by the scriptures, and who are neither enlightened nor vile but are attached to actions, pleasures and objects. They are called ignorant (unwise) because of their desire, though they have bookish knowledge of the scriptures. They are well-read but are not enlightened. They are called ignorant, because they perform actions for themselves.

Such ignorant people, perform their duty scrupulously according to the ordinance of the scriptures without heedlessness and indolence believing that it will not bear fruit, if duty is not performed scrupulously according to strict scriptural ordinance. The Lord urges wise people, to act in the same way, without attachment for the welfare of the world.

'Kuryādvidvāmstathāsaktaścikīrṣurlokasaṅgraham'— 'asaktaḥ' and 'Vidvān'—unattached wise men, are enlightened souls* who are totally free from desire, a feeling, of 'mine', lust, favouritism,

* The supreme state (of God-realization) which is obtained by men of renunciation is also attained by men of action (Gītā 5/4-5), yet in that state also there is a little difference in their marks and natures according to the path each

selfishness etc., and who have not the least attachment, to body and other objects etc.

The expression 'Lokasaṅgrahaṁ cikīrṣuḥ' (wishing the welfare of the world) has been used for the expression 'Lokasaṅgrahaṁ evāpi saṁpāśyaṇ' (with a view to the welfare of the masses) used in the twentieth verse of this chapter and explained, in the twenty-first verse.

All actions of wise men, are naturally performed for the welfare of the world. They have also no egoistic notion, that they are engaged in the welfare of others. As a licentious person, is attached to sensual pleasures, the greedy to riches and an infatuated one to the family, the wise are engrossed, in the welfare of all beings, naturally and without any egoistic feeling. Because of the total renunciation of affinity, for the materialistic world, their so-called bodies, senses, minds and intellects etc., are inclusive of the term 'loka' (world) used in the expression, 'lokasaṅgraha' (welfare of the world).

People think that such wise men have a desire to be engrossed in the welfare of the world, but in fact they have no desire at all. They regard the body, senses, mind, intellect, objects, position, riches, ability and all other resources, as of the world and for the world, which these really are. So all of them, automatically remain engaged in rendering service to the world, without any expectation of reward.

The terms, 'yathā' (as) and 'tathā' (so), have been used, to point out that as ignorant men scrupulously act for their selfish motive, so the wise should act, without attachment, aiming at the welfare of the world. When the wise perform actions thus for the welfare and salvation of all beings, good and sweet feelings, automatically propagate.

followed. The men of renunciation remain indifferent to actions while men of action perform actions very promptly. This difference is not hard and fast. It is found in some realized souls.

An ignorant person performs action scrupulously, in order to reap its fruit, while a wise man is neither attached to the fruit of action, nor has any duty to perform. So, it is possible for him to be indifferent to action. Therefore, the Lord directs him to act, without attachment.

In the twenty-first verse, a great (wise) man was called a model, but here he has been called a follower. It means that a wise man may either be a leader (model) or a follower, as automatically good to the world is done by him. For example, Lord Rāma preaches a gospel to His subjects and also goes into exile by obeying His father. In both cases, welfare of the world is done by Him because He has nothing to do either with the performance or non-performance of such actions.

A wise man who performs actions without attachment, having no desire for its fruit, automatically leaves an impression on the ignorant people, who are attached to action, whether it is clearly noted or not. Not only people, but beasts and birds are also influenced by such feelings and actions.

Something Noteworthy

So long as, a man does not perform prescribed actions without desire for fruit, his cycle of birth and death continues. As long as, he works for himself, he has to act, because the self is eternal, but an action and its fruit are perishable. Therefore, it is everyone's obligatory duty, to work for the welfare of others, without any selfish motive.

The Discipline of Action (performance of action without desire for fruit) seems difficult, because we attach importance to the worldly objects. If we resolve, that we have to perform all actions for the welfare of others without any desire, the path of action will become easy, and quick.

In fact, there is no importance as such of the object, rather it is of its use. That use is significant, only when one does not

attach much value to the object. No worldly object is personal, it belongs to the world. But it has been given to us, so that we may make a proper use of it. When we regard it as our own, it becomes difficult for us to use it for the welfare of others. In fact, it is neither an object nor an action which leads to bondage but it is attachment to it which binds.

The wise, perform actions for the welfare of the world without any egoistic notion, because they hold that whatsoever possessions such as body, senses, mind, intellect, position etc., have been acquired from the world, and these belong to the world. So it is honest on our part, to use the worldly-materials, in the service of humanity; there is nothing creditable in returning trust money to its owner. In doing so, we are simply relieved of our responsibility—a debt has been repaid. In like manner, by using our possessions in the service of the world, we merely repay the debt we owe to the world, since it is only from the world, that we have received these possessions.

'Na buddhibhedam janayedajñānām karmasaṅginām joṣayetsarvakarmāṇi vidvānyuktaḥ samācaran'—A wise man without attachment, who has been described in the twenty-fifth verse by the expression 'Asaktaḥ vidvān,' has been called 'Yuktaḥ vidvān' here.

An enlightened soul, who remains, equanimous, is unmoved under all circumstances, whose senses are controlled and to whom a clod, a stone and a piece of gold, are same, is called 'Yuktaḥ Vidvān' (wise man established in the self) (Gītā 6/8).

Ignorant men attached to prescribed action, who have been described in the twenty-fifth verse by the expression 'Saktāḥ Avidvāṁsaḥ' have been called by the expression 'Karmasaṅginām Ajñānām' here. These people have been called 'Karmasaṅgī' (attached to action) and 'ajñānī' (Ignorant), because they perform action prescribed by the scriptures, for themselves, (in order to gain pleasure, honour and praise etc.)

Great men have greater responsibility, because common men follow them. Therefore, the Lord urges the wise man, that he should not perform any such action or make any such utterance, as may lead the ignorant to a downfall, which has been called here 'as buddhibhedam' (unsettlement in the minds). Therefore, a wise man should perform virtuous actions, according to his caste and order of life for the welfare of other people, so that they may be inspired to perform their duty, without any desire for fruit. This rule also applies to important persons of society and a family that they should perform their duties scrupulously, and they may set an example for other members of society and family.

Some of the examples, of unsettling the minds of ignorant people, are as follows:—

1. Knowledge is superior to action. Actions bind a man. This type of preaching undermines faith in action.

2. Everybody performs actions with a selfish motive. Desire for fruit is natural. Why should a man perform action, if he has, no desire for its fruit? Such thoughts unsettle the minds of ignorant people.

3. When a person performs actions, with the desire for their fruits, he has to take birth again and again, to reap the fruit of his actions. Thus common people cease to have faith in the fruit of action. Such statements unsettle the minds of ignorant people. Consequently, they renounce the performance of virtuous actions, even though they remain attached to their fruit.

The fact is, that it is not action, but attachment, which leads to bondage. Thus an enlightened soul instead of confusing the minds of ignorant people, should perform his obligatory duty, according to his caste and order of life and also get it performed by others, so that they, instead of having a downfall, may rise to a higher level. He should admire their virtuous actions, and make them aware of the evil actions, so that they may renounce these. Moreover, he should explain to them, that it is not proper

to have a desire for the fruit of virtuous actions, such as sacrifice, charity and adoration etc., because this fruit is nominal. It is just like selling a precious jewel for the price of pebbles and so it is not a wise act. But if they act without desire for fruit, it will lead them to bliss.

Similarly, he should not confuse the minds of ignorant people, about adoration and spiritual practice. Generally, people say that it is futile to chant the Lord's name, without concentration. But an enlightened soul should preach, that chanting of the Lord's name never goes in vain. But if the name is chanted with concentration, it expedites spiritual progress. Everyone possesses some virtue or the other. Therefore, when an enlightened soul wants to preach a sermon to a common man, he instead of reproaching and insulting him, should praise his virtues and then should preach the sermon. Such a sermon makes a strong impression, upon the common man. The chief of a family or the society should also do the same.

The Lord through the terms 'samācaran' (duly performing) and 'joṣayet' (should get them to perform) directs a wise man (i) to perform his duty, scrupulously according to the scriptural injunctions, (ii) he should make the ignorant men, who are attached to action, perform their duty.

Ostentation in the performance of actions is hypocrisy, which is a mark of demoniac nature (Gītā 16/4). Therefore, the Lord orders people to perform actions, not for show, but for the welfare of the people. An enlightened soul should set other people, who are attached to action, to act by performing their duty scrupulously, without attachment and also by preaching a sermon. He should inspire them to discard selfishness, and also inspire them through his example and precepts, to perform prescribed actions and to refrain from forbidden actions.

Appendix—Enlightened exalted souls and God—both are free from egoistic notion. Therefore they perform their duty

for the welfare of others, not for themselves. A striver should do nothing for himself because in the self there is no sense of doership. The act of deviating the people from the sinful (wrong) path and directing them towards the virtuous (right) path is welfare of others. The method of the welfare of others is—to act according to the ordinance of the scriptures; but a striver from within should have the feeling that he has to do nothing for himself. But he should not divulge the fact among people that he does nothing for himself.



Link:—Now, the Lord distinguishes the unwise from the wise, in the following verses.

**प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥**

**prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāravimūḍhātmā kartāhamiti manyate**

All actions are performed, in all cases, by the modes of nature (prakṛti). He whose mind is beguiled by egoism thinks, "I am the doer." 27

Comment:—

'Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ'—All the functions of the world, such as birth and growth of bodies and plants, flow of the Ganges and changes in worldly things etc., as well actions, such as seeing, hearing, eating and drinking etc., are carried out by the modes of nature. But, a man deluded by egoism divides all activities performed by cosmic energy, into two parts—To the first part, belong actions, which he thinks he does not perform but occur naturally—such as formation of the body and digestion of food etc. The second part, consists of those actions which he thinks he performs, such as seeing, speaking and eating etc. A man out of delusion regards himself as the