

with you (the Self) that you did not exist in the past, you were born afterwards and then you will die.'



Link:—Now the Lord describes the Sāttvika action (action of goodness).

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

niyataṁ saṅgarahitamarāgadveṣataḥ kṛtaṁ
aphalaprepsunā karma yattatsāttvikamucyate

Action which is ordained by the scriptures, that is performed without a sense of doership and without attachment, or aversion by one, who seeks no reward, is said to be, sāttvika (karma) (of the nature of goodness). 23

Comment:—

'Niyataṁ saṅgarahitamarāgadveṣataḥ kṛtaṁ aphalaprepsunā karma yattatsāttvikamucyate'—Acts ordained by scriptures, according to a person's caste, (social order), stage of life (Āśrama) and circumstances, are 'Niyata'.

Here the term 'Niyataṁ' denotes, that the actions mentioned above, are to be performed, but actions that are prohibited by scriptures should not be performed.

Here, the expression 'Saṅgarahitam', denotes freedom, from a sense of doership. As trees, have no sense of doership when new leaves sprout, and when they blossom, similarly in the bodies different activities, such as digestion, development and decay etc., take place, naturally. So by realizing this fact a striver, becomes free from doership. Here, the expression 'Saṅgarahitam' denotes, freedom from doership, because freedom from attachment, has been mentioned by the term 'Arāgadveṣataḥ' in this verse. Moreover in Sāṅkhyayoga* it is absence of the sense of doership

*Here in 'Sāṅkhyayoga' the expression 'Saṅgarahitam' denotes freedom from doership while in 'Karmayoga' the expression 'Saṅgaṁ tyaktvā phalaṁ caiva' (18/9) denotes freedom from attachments as well as from desire for

which is more important.

The expression 'Arāgadveṣataḥ kṛtam' means, that an action should be performed, being free from attachment and aversion viz., an action should neither be performed with attachment nor renounced, with aversion. Moreover, there should not be attachment or aversion for the instruments (body, senses and mind etc.,) in performing actions.

The expression 'Arāgadveṣataḥ' denotes, freedom from attachment at present, while the term 'Aphalaprepsunā' denotes, freedom of attachment, in future. It means, that an action should be performed, without any desire for fruit in future, and there should be detachment from action and objects. It has already been mentioned, that action should be performed, without having either attachment or aversion. Now He declares, that it is to be performed without attachment, in future i.e., without seeking any reward. Such action, is declared to be sāttvika. It is called Sāttvika, so long as, it is connected with prakṛti (nature), in a very subtle form. When its connection is completely renounced, this action becomes inaction or say it has no binding effect.



Link:—Now He describes the Rājasika action (action of the nature of passion).

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।

क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

yattu kāmepsunā karma sāhaṅkāreṇa vā punaḥ
kriyate bahulāyāsaṁ tadrājasamudāhṛtam

But action, which is performed with great effort by one who seeks to gratify his desires or is done by the egoistic feeling—that

fruit. It means that if a Sāṅkhyayogī has the sense of doership, his affinity with the body will continue which is an obstacle to the Self-realization. But if a Karmayogī has the sense of doership, it is not such an obstacle for him because he acts for others and he has the sense of doership only when he performs actions. When the action is accomplished, his doership merges in the action.