

yoga (equanimity) ever persists.

A Karmī (Bhogī) performs actions and a Karmayogī also performs actions but there is a vast difference in their aims. The former performs actions to satisfy his desire, while the latter performs actions in order to renounce attachment. A 'Bhogī' (pleasure-seeker) works for himself while a Karmayogī works for others. Therefore though both are equal as far as performance of actions with attachment is concerned, yet the striver who works for others in order to renounce attachment, attains to the height of yoga. A yogī's equanimity will be judged only when he performs actions without attachment 'vṛddhā nārī pativrata' (an old woman is chaste).

What has been called 'Śama' (serenity)) here, the same has been called 'prasāda' (placidity or purity of mind) (Gītā 2/64). If a striver does not take delight in this serenity, he attains everlasting peace (Supreme Bliss) (Gītā 6/15). Renunciation of the fruit of action leads to supreme peace (Gītā 12/12). If a striver does not take delight in peace (serenity), he attains uninterrupted relish (Self-realization) and if he is not satisfied with 'akhaṇḍa rasa' (unbroken relish), he attains infinite Bliss (supreme love).



*Link:—What are the marks of a Yogī who has risen to the heights of Karmayoga? The explanation, comes in the next verse.*

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।  
सर्वसङ्कल्पसन्न्यासी योगारूढस्तदोच्यते ॥ ४ ॥

yadā hi nendriyārtheṣu na karmasvanuṣajjate  
sarvasaṅkalpasannyāsī yogārūḍhastadocyate

When a man ceases to have any attachment, either for the objects of senses or for actions (Karma) and has renounced all thoughts of the world, he is said to have attained Yoga and is called Yogārūḍha. 4

*Comment:—*

'Yadā hi nendriyārtheṣu na karmasvanuṣajjate'—Firstly, a striver should not be attached to objects of five senses—sound, touch, colour, taste, smell; to favourable circumstances, incidents, men, comfort, respect and praise etc. He should not enjoy them, and should not be pleased with them. He should remain detached, by thinking that all of these are transient and perishable.

The means to get detached from the objects of senses, is not to derive pleasure out of fulfilment of desires. One should not be pleased with desirable objects, circumstances, incidents and persons etc. If he derives pleasure out of sense-objects, these enhance attachment. Therefore, a striver should, neither desire favourable circumstances, nor derive pleasure out of them. In this way, his senses will not get attached, to sense-objects.

Secondly, a man feels absence of favourable objects etc., without acquiring these and having acquired them, he becomes a slave to them. Actually, he is a slave in both the cases. First, he was a slave because he wanted to acquire them, and then he became a slave, lest they should slip away. But in the second case, he does not realize his servility. He rather feels, that with their acquisition he is free. This is mere deception. Similarly, deriving pleasure out of favourable circumstances, is a deception, as such pleasure, spoils his nature and gives birth to desire, to enjoy pleasure, again and again. This desire for pleasure, misleads him to the shackles of birth and death. To desire, and to expect favourable circumstances, and then to feel happy on their acquisition is the root of all miseries and sins. If this desire is discarded, a man attains equanimity.

Thirdly, whatever extra money and objects, besides our necessities, we possess are not ours, they are of the poor and the needy. So, we should hand these over to the poor and the needy people, and should think that by doing so, we are free from debt. Thus, we shall not get attached, to objects and riches etc.

'Na karmasvanuṣajjate'\*—As a striver, should not be attached to objects of sense, he should also not be attached, to actions and their fruits. If action is performed well, it gives pleasure, but if it is not, it gives pain. This pleasure or pain, is attachment by action. So a striver, should perform actions carefully and efficiently without being attached to them, because they are transient, while his self, is eternal. So how can they have any effect on him? He is affected only, when he is attached to them, and that attachment misleads him to the cycle of birth and death. So, he should not be attached either to objects of senses or to actions. By doing so, he becomes completely detached from nature, which consists of only actions and objects. Thus he attains Yoga.

Here a point needs attention that generally there is attachment to actions for their fruits and the fruits are the pleasures. So, if this attachment for pleasure perishes, attachment to actions will also perish. Then, why has Lord Kṛṣṇa mentioned cessation of attachment to actions? The reason is, that there is an independent attachment for actions also. Even without a desire for fruit, there is a momentum of impulse for actions; so a man wants to perform an action. A man, ceases to have that attachment by performing actions, either for others or for God. So, Lord Kṛṣṇa, in the twelfth chapter, first exhorted Arjuna to seek to attain Him, through Yoga (Discipline) of practice. But, if he was unable to practice, Lord Kṛṣṇa asked him, to be intent on performing actions for Him (12/10). It means, that a striver who cannot concentrate his mind, on God and if there is an inner urge for actions, he should perform actions, only for God. Thus, the attachment of a striver, who follows the Discipline of Devotion,

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\* Here the term 'Karmasu' has been used in the plural number which shows that the man who is attached to actions has a desire to perform several actions and reap their fruits. But in the forty-fifth verse of the eighteenth chapter the term 'Karmanī' has been used in the singular number in order to show that a man free from attachment performs several actions with one intellect that he has to perform his duty.

will be blotted out. Similar, will be the result, in case of a striver who follows the Discipline of Action, if he performs actions, for the welfare of others.

As there is, attachment for action, there is also attachment, for inaction. A striver, should have no attachment for inaction also, because inaction causes idleness and laziness, which are 'Tāmasika' traits; while attachment to action, misleads to futile pursuits with 'Rājasika' traits.

How long will a striver take, to rise to the height of Yoga? To answer this question, Lord Kṛṣṇa has used the terms 'Yadā' and 'Tadā' viz., 'when' and 'then'. It means, that as soon as, he ceases to have any attachment for the objects of senses, and for actions, he attains Yoga.

Man himself, being a fragment of God, is eternal and free but he gets attached to the perishable worldly bodies and objects, the evolutes of nature and this attachment leads him to bondage. If he has a firm determination, not to enjoy worldly objects and actions today, he will at once attain Yoga, because Yoga (equanimity) is axiomatic. We do not realize it (the real), because we are attached to the unreal.

'Sarvasaṅkalpasannyāsī'—Out of all 'sphuraṇās', the 'sphuraṇā', which is pleasing and to which we are attached, becomes a 'saṅkalpa'.

This 'saṅkalpa' proves to be pleasant or unpleasant, because of favourable or unfavourable circumstances. A man, has attachment to favourable circumstances, while he has aversion for the unfavourable ones. Thus, this 'saṅkalpa' being always harmful leads to nothing but bondage. It is conducive, neither to Self-realization, nor to selfless service or to devotion to God or for good relations, with the family. Thus, a striver should renounce, this 'Saṅkalpa', by thinking that it involves neither one's own welfare nor of the world, it is conducive neither to the service of the family nor to God-realization (Self-realization). So, a striver

should be free, from all 'saṅkalpas' (thoughts of the world).

If a striver, does not get attached to the thought, it is a 'sphuraṇā'. If a 'sphuraṇā' does not assume the shape of a 'saṅkalpa', it vanishes naturally. This 'sphuraṇā', should also be renounced, because it wastes time though it does not cause much harm and a downfall. But a striver must renounce 'saṅkalpas', because without renouncing them, he does not attain Yoga; and without attaining Yoga he does not realize God. Something remains to be done by him and his human life is not successful. He does not develop devotion to God and he does not, become totally free from sufferings.

In the second verse of this chapter, the Lord declares, by a negative inference, that none becomes a Yogī without renouncing thoughts of the world, while in this verse He declares more positively that a man attains Yoga, by renouncing thoughts of the world. It means, that a striver should have no thought of the world in the least.

#### Methods to Renounce, All Thoughts of the World

(i) God has bestowed this human birth, the last of all births upon us, by His grace for our salvation. So, we have not to waste this valuable time of human life, in futile thought of the world. By thinking so, the pursuit of mind, can be renounced.

(ii) A striver, following the Discipline of Action, has to discharge his duty, without attachment (Gītā 3/19) at present, while the thoughts that come to his mind, are either of the past or the future. So a striver, should not be entangled in them.

(iii) A striver, following the Discipline of Devotion, should think that God is existent here and now, He is his and is in him, while the thoughts that come to the mind, are either of the past or the future. So, it is a blunder to think of the pursuits, which do not exist now, but not to think of God, Who has His existence now. By thinking so, a striver should renounce all thoughts of the world.

'Yogārūḍhastadocyate'—Equanimity, in success and failure, is called Yoga (Gītā 2/48). Attainment of equanimity is attainment of Yoga. Equanimity leads to God-realization. In the second verse of this chapter, Lord Kṛṣṇa declared, that none becomes a Yogī without renouncing the thoughts of the world, and here, He has declared that by renouncing all thoughts of the world, a man is said to have attained Yoga. It proves, that all the Disciplines as that of Knowledge, or that of Action, lead to attainment of Yoga (Gītā 5/5) as both disciplines culminate in the renunciation of all thoughts of the world.

**Appendix**—What is the mark of the yogī who has attained to the height of Karmayoga? For this the Lord has mentioned three factors—not to be attached to objects (things and persons), not to get attached to actions; and to renounce all thoughts of the world viz., to renounce one's own will. It means that he should not be attached to sensual pleasures and actions and should not insist from within that it should occur and it should not occur. He, who is neither attached to objects nor to the lack of objects; is neither attached to actions nor to the lack of actions and who has no 'Saṅkalpa' (projection of the mind), is said to attain to the height of Karmayoga. It means that he should not insist on availability or non-availability of objects, union or disunion of persons and performance or non-performance of actions (Gītā 3/18).

A striver should reflect upon whether there is anything which will ever stay with us and with which we shall ever stay. Is there any person who will ever live with us and with whom we shall ever live? Is there any action which we shall ever go on performing and which will ever be performed by us? Neither a thing nor a person nor an action will ever stay with us. One day we shall be devoid of a thing, a person and an action. If we accept their disunion at present and get detached from them, then freedom from the bondage of worldly life is axiomatic. It

means that the union with things, persons and actions is transient but their disunion is eternal. By accepting the eternal fact, the eternal divinity is attained and no lack remains.

Detachment from sense-objects and actions means—freedom from desire and from the sense of doership. If a striver is not attached to pleasures and objects, he becomes free from desires; and if he is not attached to actions, he becomes free from the sense of doership. Being free from desire and from the sense of doership, he naturally gets established in the self. In fact he does not get established but he is already established but he does not realize it because of his desire and the sense of doership. If there is absence of desire and the sense of doership, the striver realizes his self-evident abode in the self.

As while writing, we use a pen and we put the pen in its original position as soon as the writing is over, similarly a striver should use the body, while working and put (leave) it in its original position as soon as the work is over viz., should get detached from it; then after every action he will be established in yoga (equanimity). If he is totally detached from actions, he will attain to the height of yoga.

Attachment to Kriyā (pleasure) and objects (prosperity) leads to ruin (downfall) (Gītā 2/44), therefore a striver should neither be attached to actions nor to the fruit of actions (Gītā 2/47, 5/12). He should not enjoy pleasure born of his resolve viz., he should not derive pleasure from the fulfilment of his resolve. He should not resolve even for his salvation because the resolve for salvation strengthens (the existence of) bondage. Therefore renouncing all worldly thoughts he should remain quite indifferent.



*Link:—In the previous verse, Lord Kṛṣṇa explained the marks of a Yogī and by giving the terms 'Yadā' (When) and 'Tadā', (Then) explained, that man is free in attaining Yoga viz., in*