

does not enforce strict discipline on the liberated souls nor do the scriptures. Actions are automatically performed, by their, so-called, bodies for the welfare of the world.\*

An enlightened soul, whether he is a Karmayogī or a Jñānayogī, has not the least attachment, either to actions or objects, because he knows the truth that there is no real affinity between him and actions or objects.

The ignorant, perform virtuous actions in order to gain the heaven. Therefore, the Lord has ordered the wise men, not to unsettle the minds of the ignorant people with their hints, words or actions, otherwise they would lose their faith and interest in virtuous actions, and would give these up; which would lead them to a downfall. Therefore, such people should be dissuaded from a desire for fruit, rather than from actions, prescribed by the scriptures. It is not only proper, but also indispensable, to dissuade them from desire for the fruit of action, in order to release them from the bondage of a cycle of birth and death.

**Appendix**—Arjuna's question was why the Lord urged him to perform such a dreadful deed. The Lord answers his question in several ways by which He means to declare, "My aim is not to engage you in a terrible deed but I want you to renounce your affinity for actions." Karmayoga aims at renouncing affinity for actions.



*Link:—The Lord, in the next verse explains, what a striver should do to be free from attachment, to action and its fruit.*

**मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा ।**

**निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥**

**mayi sarvāṇi karmāṇi sannyasyādhyātmacetasā  
nirāśīrnirmamo bhūtvā yudhyasva vigatajvaraḥ**

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\* There is difference between 'Kriyā' and 'Karma'. When the person has

**Surrendering all actions to Me, with the mind firmly fixed on the Highest and free from desire and the feeling of meum and disconcertedly doing your duty of waging the war. 30**

*Comment:—*

'Mayi sarvāṇi karmāṇi sannyasyādhyātmacetasā'— Generally a striver believes that he has to perform obligatory actions, but these lead him to bondage. In order to clarify his misconception, the Lord urges him to surrender all actions to Him, with discriminative insight, without having the least affinity for these. In fact, all actions of the world, are performed by Lord's power. The body, senses, mind, objects and power etc., are, the Lord's and the Lord is his. By thinking so, when a striver performs actions, those actions instead of leading him to bondage, steer him to salvation.

Every person, knows that he cannot keep the body, senses, mind, intellect and material objects etc., under his control, according to his desire. These belong to nature while the self is, a fragment of the Lord (Gītā 15/7). So, real surrender consists in accepting these as of the Lord's, rather than his own. Therefore, 'surrender' means, the renunciation of assumed affinity, for objects and actions, by attaching importance, to discrimination.

By the expression 'adhyātmacetasā', the Lord means to say, that one should have a spiritual aim (of God) rather than a mundane one. The man who has fixed his aim, has a discriminative insight. In fact, a man's aim or necessity is, to attain the imperishable, (spiritual) while his desire is to gain the perishable. A striver should decide upon the aim of his life, instead of having a desire.

From either the philosophical or the scientific point of view,

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the egoistic notion that he is the doer, his 'Kriyā' becomes a 'Karma' which bears threefold fruit—pleasant, unpleasant and mixed (Gītā 18/12). But when he has no notion of doership, his 'Kriyā' does not turn into 'Karma' i.e., does not bear fruit, it is performed just like an impulse (nature) (Gītā 3/33).

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material objects such as, body etc., cannot be proved to be one's own. They have been bestowed upon him, so that he may make its right use. But, when he lays a claim on them, he is bound. Therefore, when a striver through discrimination, accepts the objects and actions as the Lord's, it means that he surrenders these to Him.

In the verse, the expression 'Adhyātmacetasā', has been used specially. It means, that it is out of ignorance that the perishable body or world, seems to be one's own. If discrimination is applied, the perishable body or world, cannot seem as one's own, only the Lord will appear as his own. Attachment to the world, leads to degradation, while detachment leads to progress (i.e., upliftment).

"The two lettered 'Mama' i.e., 'this is mine' is death and the three lettered 'Na Mama' i.e., 'this is not mine' is immortality" (Mahā. Śānti. 13/4), Āśvamedhika 51/29).

#### An Important Fact Pertaining to Surrender

The Lord urges a man to surrender all actions to Him because, he considers the body, senses, mind, intellect, life-breath, material and actions, his own and for himself. But in fact, these are neither his nor can be his. How can the perishable have affinity for the imperishable? Therefore, surrender all actions either to the world or to nature or to God, the result will be the same, as the world is an evolute of nature and God, is the Lord of nature. Thus, both the world and nature, belong to God. Therefore, a striver should think, that he is God's and his so-called possessions, are also God's i.e., he should renounce his feeling of mineness to these. In that case, he has to expect nothing, either from the world or from God. The Lord Himself looks after his wants (needs). When a striver, surrenders his body etc., to Him, these do not seem, to him to be his own. If these appear to him to be his own, it means that he has not surrendered them, to Him.

Therefore, the Lord exhorts a striver to surrender these to Him, with a discriminative insight. Thus, when a striver surrenders these to God, he comes to know the truth, that in fact these are the Lord's, not his.

The fact of surrender to God, is so unique, that even if we surrender out of feeling of surfeit, it brings us immense benefit. In fact, actions, objects, the body and the self, are not ones' own. Actions can be surrendered even after their accomplishment. But real surrender is achieved only when we renounce our affinity with objects and actions. This abandonment is possible, when we discern that instruments (body etc.,) objects, actions and the embodied self, are only God's. A striver commits an error, that he tries to surrender actions and objects to God, but he does not surrender his body etc., and the self to Him. Thus his surrender, remains incomplete. Therefore, a striver should think, that all the objects including his body, senses, mind, intellect and the Self, belong to God, which are really His.

A mere outward renunciation of actions and objects, is not real surrender. Real surrender, consists in regarding the objects and possessions as His. If a striver surrenders these to God by regarding these as his own, the Lord reciprocates by returning these manifold, in the same way, as seeds sown, turn into a rich harvest. But, still it is in a limited amount. However, when he surrenders these to Him regarding them as His, He offers Himself to him, and also feels indebted to him.

The Lord is very much pleased with such a surrender. Even when it does not help the Lord, in anyway. But its doing so striver is released from the bondage of actions. When a child hands over the key lying in a courtyard, to the father, the latter is very much pleased with the baby and wishes it a long life. Why? The reason is, that the child has good feelings, when it offers the key to the father even though it belongs to him. Similarly, God is pleased with the striver, who offers all objects, the body

and the self to Him, and is indebted to him.

### An Important Fact Pertaining to Desire

The Lord has created the human body in a most unusual way, and the Lord by His grace has abundantly bestowed upon a human being, the materials for his existence and spiritual practice including discrimination. When man, disregarding his discrimination, uses the things for his selfish motive, and has a desire to acquire more things, he is enslaved and he has to follow the cycle of birth and death. Every man knows the reality, that family, circumstances, ability, power, body, senses, mind and intellect etc., have been acquired. These were neither his in the past, nor would remain his, in the future, because they never remain the same, and are ever-changing. If, having realized this fact, man ceases to depend on these, without attaching importance to them, he can attain salvation, without any doubt. Attachment to these, is the root cause of bondage. His attachment to these gives birth to several other desires, which lead him to sin, pain, sorrow and hell etc. All these things, are perishable while the self is imperishable. So he should perform his duty by renouncing desires.

Here, a doubt may arise, how would he be inclined to act, without desire. The clarification is, that a man is inclined to act for the satisfaction of desires, as well as, to get rid of these. Common men perform actions, in order to satisfy their desires, while strivers act for the purification of their souls, in order to get rid of desires (Gītā 5/11). In fact, actions are performed, in order to get rid of desires rather than to satisfy them.

The aim of human life is to attain God. When this aim is achieved, nothing more remains to be acquired. Only those people, who have forgotten the real aim of human life i.e., God-realization, remain inclined to act, in order to satisfy their desires. The Lord has called such people wretched or pitiful, as they seek the fruits (of their actions) (Gītā 2/49). On the other

hand, those strivers, who perform actions by renouncing their fruits, in order to be free from desires, have been called wise (Gītā 2/51).

The feelings of rendering selfless service, Self-realization and God-realization, are aims, rather than desires, while the feeling to acquire perishable objects, is desire. Therefore, it is wrong to think, that a man is not inclined to act without desire. Actions are performed scrupulously, in order to attain one's aim.

Man (soul), is a fragment of God but his disinclination for God and inclination towards the world, gives birth to necessity, as well as, desires. When he totally renounces his assumed affinity for the world, his necessity is fulfilled, and he gets rid of desires.

**'Nirāśīrnirmamo bhūtvā yudhyasva vigatajvaraḥ'**—When all actions and objects are surrendered to God, even then a fragment of desire as the sense of mine and grief, can remain. For example, if we offer a book to someone, and we see him studying that book, we think that he is studying the book, given by us. In order to free us from this minor attachment, the Lord urges us not to have a desire to acquire anything, nor to be attached to the acquired things and not to be grieved for the things lost. The criterion for surrender is, that a striver has no fragment of desire, no feeling of mine and no grief.

When a striver surrenders all actions and objects to God, sometimes because of past impressions (influences), he feels that he has not got rid of desire, the sense of mineness and grief. Such a striver need not lose heart, because only he who perceives desire, the sense of mineness and grief, becomes free of them. Similar, is the case with egoism. Every human being fully deserves to get rid of desire, and a sense of mine and grief.

In the whole Gītā the term 'Jvara' (mental fever viz., grief) has only been used here. In a war, a warrior is grieved at the death of his kith and kin. Therefore, Lord Kṛṣṇa directs Arjuna to fight, delivered from grief, as his duty as a member of the

warrior class. The Lord, means to say that a striver should perform his duty by surrendering it to God, and being free from desire, a sense of mineness and grief. Remaining equanimous in success and failure, pleasure and pain, a sense of mineness and aversion etc., is known as a state of 'Vigatajvaraḥ' (freedom from grief). In fact, all the mental defects, such as a sense of mineness, aversion, worry, agitation and turmoil etc., are included in, 'Jvara'.

### An Important Fact

When a striver has God-realization as the only goal of his life, all his possessions and things, whether superior or inferior, are surrendered to God. Having surrendered his actions and objects, he surrenders his desire, the sense of mineness and grief, which appear in him, to God. Thus, he becomes a staunch devotee with exclusive devotion.

For a sage who wishes to attain Yoga, action is said to be the means (Gītā 6/3), because, while performing action he comes to know his defects, (desire, the sense of mineness etc.).\* Therefore, (in the twelfth verse of the twelfth chapter) the renunciation of the fruit of action, has been considered to be better than meditation. The reason is, that in meditation a striver pays attention so that the mind is not volatile. When his mind is fixed, he regards it, as his success and does not pay heed to other defects, such as desire and sense of mineness etc. Therefore, the Lord in this verse orders Arjuna to perform his duty of fighting, so that he may come to know his defects also.

As the Lord (in the forty-eighth verse of the second chapter) instructs Arjuna to perform his duty while being equanimous in success and failure, here, He asks him to fight being free

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\* A volunteer offers his service being a member of a voluntary committee. But when he is honoured or praised, he relishes it i.e., derives pleasures out of it. This is wrong. Thus such defects become known only when actions are performed.

from desire, the sense of mineness and grief. When even such a savage deed as fighting, can be performed with equanimity, what other action is there which cannot be performed with equanimity? Equanimity can be attained by believing, "I am neither my body, nor the body is mine nor is it for me," which is also, a fact.

It is possible to do an act worth doing, only when a striver's aim is focussed on God, and not on the world. As the striver advances gradually, on the path of God-realization, his vices, like desire, myness and attachment etc., diminish automatically and he experiences his Self to be positioned in equanimity. As soon as the practice of equanimity gets perfect, the doership is vanished completely and identification with the aim is established. As a rule, the ego perishes when there remains no desire to do anything, for one's own good gain.

Arjuna wants to attain salvation, without performing his duty, of fighting. When Arjuna asks for a way to salvation, the Lord orders him to fight, as it is his duty. According to the Lord, salvation can be attained, through the path of action or knowledge or devotion.

**Appendix**—By now the Lord answered Arjuna's question (why do you urge me to perform such a dreadful deed?) in several ways. Now in this verse the Lord tells him the method to perform actions through the path of devotion to God.

'Surrender all actions to Me'—By this expression the Lord means to say, "Without regarding actions and objects as yours and for you, regard them as Mine and for Me." The reason is that God is entire (complete) and all actions and objects (Adhibhūta) (matter) are within the entire form of the Lord (Gītā 7/29-30). Here the term 'mayi' (Me) has been used for the entire form of the Lord.

In this verse by the expression, 'mayi sarvāṇi karmāṇi sannyasya' Bhaktiyoga (the path of devotion); by the expression,



‘adhyātmacetasā’ Jñānayoga (the path of knowledge); and by the expression, ‘nirāśīrmirmamo bhūtvā yudhyasva vigatajvaraḥ’ Karmayoga (the path of action) have been mentioned.



*Link:—Having outlined His teaching (principle) in the preceding verse, in the next two verses, the Lord substantiates, the same.*

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

ye me matamidaṁ nityamanutiṣṭhanti mānavāḥ  
śraddhāvanto'nasūyanto mucyante te'pi karmabhiḥ

Persons who always follow this teaching of Mine, with faith and without question, are released from the bondage of all actions (Karma). 31

*Comment:—*

'Ye me matamidaṁ nityamanutiṣṭhanti mānavāḥ śraddhāvanto'nasūyanto'—A person belonging to any caste, creed, sect and order of life etc., who wants to be released from the bondage of actions, should practise this teaching. By realizing the fact, that the body, senses, mind, intellect, objects and actions etc., are not one's own, men are released from this bondage. 'Śraddhāvantaḥ', is he who has a firm faith in and devotion for the Lord and His teaching.

A man is released from bondage, when he regards the material objects, such as body etc., neither as his nor for him. Having faith in this truth, it becomes easy to renounce the assumed affinity for the insentient.

A striver having faith, only listens to the divine discourses and translates these into practice. This human body has been bestowed upon us, so that we may realize God. So we should try to arouse a yearning to realize Him. When this yearning is