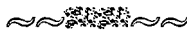


this Yoga can be attained through action, has practically caused the disappearance of yoga.

This human body, has been bestowed upon us, so that we may practise Karmayoga i.e., serve others without any selfish motive. But, we are so much absorbed in hankering after pleasures, prosperity and honour etc., that we do not pay heed to it. Thus, this knowledge has been lost, because we have forgotten it.

A man by rendering service can control not only birds, beasts and persons but also the gods, manes, sages, saints and even God. But having forgotten this practice, he has been overpowered by pleasures, which lead to hell and eighty-four lac forms of lives. This is called concealment of Karmayoga.



स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

sa evāyaṁ mayā te'dya yogaḥ proktaḥ purāṇaḥ
bhakto'si me sakhā ceti rahasyaṁ hyetaduttamam

It is the same ancient Yoga, that has been declared to thee today by Me; for thou art My devotee and My friend; and this Yoga is the supreme secret. 3

Comment:—

'Bhakto'si me sakhā ceti'—Arjuna regarded Lord Kṛṣṇa, as his companion (comrade) (Gītā 11/41-42) but now he has become His pupil (Gītā 2/7) i.e., earlier he was a comrade-devotee, while now, he has become a disciple-devotee. An order can be given or a sermon can be preached, only to a disciple rather than to a friend. The Lord preached His sermon, only when Arjuna surrendered to Him i.e., took refuge in Him.

The secret, which is not disclosed even to a comrade, is revealed to a disciple, who surrenders himself to his preceptor.

Arjuna also says to Lord Kṛṣṇa, "I am Thy disciple, teach me, who have taken refuge in Thee." Therefore, the Lord reveals His secret to him.

It was because of Arjuna's reverence for Lord Kṛṣṇa, that he, instead of opting for a well-equipped army chose unarmed Lord Kṛṣṇa alone, (as his chariot-driver).*

Common people, regard the objects bestowed upon them by God as theirs (while in fact they are not theirs), but they do not regard the Lord, (Who is actually theirs), as theirs. They, instead of having an eye on the glorious Lord, look at His glory. Having attached importance to the glory, their intellect becomes so dull, that they do not even believe, in His existence i.e., they do not even look towards Him. Some people adore Him, in order to gain riches and glory etc. Though riches lie at the feet of devotees, yet true devotees do not adore Him for riches, but they adore Him to attain Him. Those who hanker after riches, are devotees (slaves) to riches, while those who want to attain God, are His real devotees. Arjuna, having abandoned riches or glory (well-armed Nārāyaṇī army), chose Lord Kṛṣṇa. Consequently, it was only he, to whom the gospel of the Gītā was preached on the battlefield, though there were other great souls such as Bhīṣma, Droṇa, Yudhiṣṭhira etc., near by. Finally Arjuna was able to regain the kingdom also.

'Sa evāyaṁ mayā te'dya yogaḥ proktaḥ purātanah'—By these terms, the Lord does not mean to say, that He has given a full description of this Yoga, but it means that whatever has been declared by Him is complete in itself. Further, having answered Arjuna's question concerning His manifestation (incarnation), the Lord, again starts the topic of Karmayoga.

* "Having heard the words of Lord Kṛṣṇa Arjuna, the son of Kuntī, chose unarmed Lord Kṛṣṇa as his helper while he could have chosen the well-armed Nārāyaṇī army consisting of 1,09,350 foot soldiers, 65,610 horses, 21,870 chariots and 21,870 elephants" (Mahābhārata, Udyogaparva 7/21).

The Lord declares, that the same Karmayoga, which was taught to the sun-god at the beginning of the creation, has been taught to Arjuna. He declares that through long lapse of time, this Yoga was lost to the world and he also was not manifest. Now he has manifested Himself and has also revealed this Yoga again. Therefore, Karmayoga, which has liberated people from bondage of actions from time immemorial, will also liberate them today.

'Rahasyam hyetaduttamam'—As the Lord teaches His supreme secret to Arjuna, in the sixty-sixth verse of the eighteenth chapter, by declaring, "Take refuge in Me alone; I shall then liberate thee from all sins." Here also, He discloses His supreme secret by declaring, "I taught this imperishable Yoga to the sun-god at the beginning of creation and I am preaching the same to you today."

The Lord seems to say to Arjuna that though He, while playing the role of his chariot-driver, is obeying him, yet He is preaching to him the same Yoga, which was taught to the sun-god at the beginning of creation. He is disclosing this secret to him, because He is his devotee and also a loving friend.

Not to talk of a common man, even a striver, pays attention to the preaching, but he does not pay attention to the preacher. Having listened to this sermon on Yoga and having studied it, a striver thinks over it, and he does not take the preacher as the omnipresent, Lord Kṛṣṇa Himself. So, the Lord, by using the term *Rahasyam* (secret) introduces Himself and urges a striver to behold Him, ever.

When the Lord declares that He preached the gospel of Yoga to the sun-god and is preaching the same to him, He also means to say, that He is the preacher or the preceptor, of the entire humanity. As an actor, while playing his role does not disclose his identity to the audience, but reveals it to his bosom friend; the Lord also discloses to His devout devotee, His identity. This is His supreme secret.

Karmayoga, can also be regarded as a supreme secret. The supreme secret is, that actions which bind a man (the soul), may also liberate him from bondage. If actions are performed with a selfish motive, by regarding the objects as one's own, these lead him to bondage. But, if these are performed, without any selfish motive for the welfare of others, they lead him to liberation (salvation). This Karmayoga, can be practised independent of all the circumstances—favourable or unfavourable, riches or poverty, health or sickness etc.

While practising Karmayoga there are three important factors, which need attention—

(1) The self, is real (imperishable), while all the objects which are acquired, are unreal (perishable). So, how can the perishable be possessed by the imperishable? 'So nothing is mine.'

(2) 'I need nothing for myself', because the self lacks nothing. Moreover, how can the perishable objects be useful for the imperishable self?

(3) 'Nothing is to be done for the self'. The first reason is, that the self is a fragment of God, who is sentient, while actions are insentient. The self is eternal, while actions and their fruits, are transitory. Therefore, when anyone performs actions for the self, he (the self), is attached to those actions and their fruits. Actions and their fruits, disappear but attachment for these continues, which is the cause of his birth and death. The Lord declares, "Attachment of the soul to the modes of nature, is the cause of its births, in good and evil wombs" (Gītā 13/21).

The second reason is, that the responsibility for actions is his, who can perform these i.e., who possesses the resources to perform these, and who wants to acquire something or the other. The self, being actionless, uniform, unchanging and perfect, can do nothing, without accepting its affinity for the body. Therefore, the self has nothing to do for itself.

The third reason, is that the self is real and perfect. It

lacks nothing. The Lord, declares, "The real, never suffers any deficiency." (Gītā 2/16). When It lacks nothing, there is no question for It to have any desire, in order to acquire anything. Therefore, It has to do nothing for Itself.

In Karmayoga, Karmas (actions) are performed for the world, while 'Yoga' (union with God) is for the self. When actions are performed for one's own self, one cannot realize one's union with God. When the full flow of actions is towards the world, we realize God, because the body, senses, mind, intellect, objects, riches and property etc., whatever we possess, is not different from the world and is of the world. So, these are to be used for rendering service, to the world. Therefore, actions are to be performed for others, in order to renounce affinity for the world, in the form of objects and actions. This is known as Karmayoga. By this Karmayoga, the attachment for action, the desire to acquire and to live, and the fear of death, perish.

As, for actions performed, in the sunlight, the sun remains detached, similarly, all action performed in the light of the self, the self also remains detached, because the self is sentient and unchanging, while actions are insentient and changing. But when by an error, it accepts Its affinity even in the least, for objects and actions i.e., regards them as Its, and for it then those actions bind It.

As the sun performs its duty always very punctually and scrupulously, so does a Karmayogī perform his duty efficiently and promptly.

If Karmayoga is rightly followed, a Karmayogī, having the influence of Jñāna (Knowledge) attains knowledge, while with a disposition of devotion, attains devotion, automatically. By following Karmayoga, a striver does supreme good to the entire world, whether other people perceive it or not, realize it or not. He works as a fountain of inspiration for others, and thus renders service to them.

A Vital Fact

The Lord, while beginning the gospel of the Gītā, has described, from the eleventh verse to the thirtieth verse of the second chapter, that every being experiences or realizes, 'I am'. Even trees and mountains feel this, though these cannot express it. This can be clearly seen among beasts and birds, because they fight with each other, as they notice their own existence; otherwise why should they fight? "I am distinct from the body and the world"—this is a common experience of every human being. It is called discrimination. As far as a man is concerned, he has been specially endowed with discrimination by God. The pity is, that he does not respect it and use it appropriately.

Senses, mind and intellect, are the fragments of nature (prakṛti) and so whatever is known, through these, is knowledge born of nature. The knowledge of scriptures that is acquired through the senses, mind and intellect, is also born of nature. The knowledge of God, is far superior to this knowledge. Therefore, He can be known only by the knowledge of the self. When a man attaches importance to the knowledge of the self i.e., discrimination (wisdom), he develops the power to know 'Who I am', 'What is mine', 'What is sentient and what is insentient', 'What is God and what is nature (prakṛti)', and so on. The same discrimination, is applied for Karmayoga also—this is something vital.

In Karmayoga, two important factors predominate—(1) There is no doubt about one's own existence, 'I am'. (2) Whatever objects we possess are not ours, because these are acquired; these were neither ours in the past, nor will remain ours, in future. 'I' (the self) remains the same while these objects—body, senses, mind, intellect etc., are changeable and perishable. As actions appear and disappear, so does their fruit. So actions and objects, have their affinity for the world, not for the self. When this discrimination (wisdom) is aroused, desire perishes. When desire

perishes, self-evident actionlessness, is revealed i.e., Karmayoga is accomplished.

Discrimination (wisdom) is enveloped by desire (Gītā 3/38-39). A man cannot discriminate between the right and the wrong, because he hankers after worldly prosperity and pleasures, in having a selfish motive. Thus, he cannot decide what ought to be done and what ought not to be done. He wants to find out a solution, to the riddles of life through the body, senses, mind and intellect or by changing the circumstances. But circumstances cannot be changed by him. So he gets more and more entangled, and cannot decide his duty. But, when his discrimination (wisdom) is aroused, he gets rid of the desire for pleasure, prosperity and selfishness; and then he clearly sees his duty, and then all entanglements perish.

Actions, bear fruit in the form of outward circumstances, such as riches and poverty, praise and blame, honour and dishonour, fame and defame, profit and loss, birth and death and health and sickness etc. He who becomes, either happy in favourable circumstances or sad in unfavourable circumstances, by accepting his affinity for them, is a fool. Why? The reason is, that he cannot change the circumstances, but he can rise above these i.e., can remain detached from them, by making proper use of them. In favourable circumstances he should render service to others, while under unfavourable conditions, he should neither feel sad nor should he desire favourable circumstance. Such a striver, easily gets liberated from worldly bondage.

Undesirable circumstances, are fruits of sinful actions. So, sinful actions which hurt others should not be performed, even in a dream. But in unfavourable circumstances, which are the fruits of sinful actions of the past, worry, sadness and fear etc., automatically come to his mind, even though he does not commit new sins. A striver, should not be attached to these. He should believe that these come to his mind in the same way, as a cow

whom he has sold visits his house, because of old habit. As the cow stops, coming to his house and starts living in the new place, similarly, when a striver does not get attached to these feelings, these stop coming to his mind.

Even when, discrimination (wisdom) is not fully aroused, a Karmayogī has a determinate intellect, and he has to renounce affinity for the perishable, which is not his and he has to render service to the world without enjoying worldly pleasures. It is because of his determinate intellect, that he ceases attaching importance to worldly pleasures. Then, he cannot be entangled in the mirage of pleasures. Thus his determinate intellect, leads him to salvation. Good company and the study of the scriptures strengthen this intellect. Therefore, every striver should have a firm intellect, that he has to attain salvation. Everyone is independent in having this determination, without seeking the least help, from anyone else.



Link:—The Lord declared, that He had taught the imperishable Yoga to the sun-god etc., and He was teaching the same Yoga to him (Arjuna). Having heard His words, Arjuna had the curiosity to know, how Lord Kṛṣṇa Who was sitting before him, had taught this Yoga to the sun-god, at the beginning of creation. In order to get this point cleared, Arjuna puts a question, in the next verse.

अर्जुन उवाच

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

arjuna uvāca

aparaṁ bhavato janma paraṁ janma vivasvataḥ
kathametadvijānīyāṁ tvamādau proktavāniti