

*performance and non-performance of sacrifice (duty) is.*

**यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।**

**भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥**

**yajñāśiṣṭāśinaḥ santo mucyante sarvakilbiṣaiḥ  
bhuñjate te tvaghaṁ pāpā ye pacantyātmakāraṇāt**

The righteous who eat the remnants of the sacrifice are released from all sins; but those sinful ones who cook food for themselves verily devour sin. 13

*Comment:—*

'Yajñāśiṣṭāśinaḥ santaḥ'—When duties are performed according to the scriptural injunctions, without any hope of reward, equanimity (in the form of a remnant of the sacrifice) is achieved. The main factor in the Discipline of Action is, that an action is performed only with the material which is received from the world. Therefore, an action is called 'Yajña' only if by it selfless service is rendered to the world. After performing sacrifice (action) the residue 'Yoga' (Equanimity) is, for oneself. This 'Yoga' (Equanimity) is the essence which has been called 'nectar' in the fourth chapter (4/31).

'Mucyante sarvakilbiṣaiḥ'—Here the term 'kilbiṣaiḥ' means sins viz., bondage. The Lord has used the adjective, 'sarva' (all), which means that having realized equanimity, a man is released from all bondage. All his actions performed in the past, (as stored and ripe ones) as well as those performed ones at present, melt away i.e., are reduced to nothing (Gītā 4/23).<sup>\*</sup> When his actions have been reduced to nothing, he attains to the eternal Absolute (Gītā 4/31).

<sup>\*</sup> When he has no desire, his stored actions of the past disappear. So long as the body is alive, desirable and undesirable circumstances appear according to the fortune, but he remains unaffected by them. Thus actions in the form of fortune also disappear. As far as the actions of the present are concerned, they are turned into inaction i.e., they don't bear any fruit because they are performed without any desire for fruit.

In the ninth verse of this chapter, the Lord declared, "mankind is bound by actions, other than those, performed for the sake of sacrifice." While in the twenty-third verse of the fourth chapter He declared, "All the actions of the man who works for the sake of sacrifice, are dissolved." The same fact has been pointed out here, in this verse. It means, that people who realize equanimity, the remnant of sacrifice, are liberated from all bondage. Not only the sinful actions, but also the virtuous actions which are performed, with the hope of fruit, are conducive to bondage. He who has attained equanimity as remnant of sacrifice, casts away both good (virtues) and evil (sins) (Gītā 2/50).

Now think over the root of bondage. The desire, that this should happen and that should not happen, is the root of bondage. Desire is the cause of all sins (Gītā 3/37). So it must be renounced.

In fact, desire has no independent existence of its own. It is born of a feeling of want in the self, while in the self (soul) no paucity, is ever possible. So the self has no desire. But a man's self by identifying itself with the unreal body etc., feels the missing objects for the body, as shortage in him, and thus has a desire for the unreal. He should realize that he (self) ever remains the same, while the worldly objects and actions appear and disappear, these are born and perish. So, how can the perishable fulfil the desire of the imperishable? Therefore, it is a folly to hanker after those sense-objects. They cannot make up the deficiency. If a serious and proper thought, is given to this point, desires can be wiped out easily.

When a striver renders service with his body and things etc., without regarding these as his and for him, his affinity with the body and things etc., is renounced and he realizes the real self. Then, he feels no want. Such a man is liberated from the bondage of the world, while he is alive.

**'Ye pacantyātmakāraṇāt'**—All kind of desire, selfishness,

attachment etc., are included in the expression 'ātmakāraṇāt' (for their own sake). The more selfish a man is, the greater a sinner he is.

Here the term 'pacanti' denotes, all the mundane actions such as eating, drinking, walking, sitting and so on. Whatever action a selfish man performs, either for himself or for others, performs only for himself. On the other hand, a striver who, having renounced selfish motives while performing his duty, works for others only, even when he appears to work for himself. He, who uses the objects which he has received from the world for his own enjoyment, actually cooks food for his own sake. It is a great sin to regard the body, a fragment of the world, as one's own and for one's own self. But he who without, regarding the body as his own, supplies necessities such as food, water and clothes etc., to it, and does not allow it to be lazy, heedless and pleasure-seeking, renders service to it and becomes free from the feeling of mineness and attachment to it.

Man himself, has to reap the fruit of actions performed by him. But his actions affect the entire world. He who performs actions for himself, deviates from his duty. That deviation results in calamities such as famines, epidemics and deaths etc., in a country. So, it is proper on the part of a man, that he should do nothing for himself, should regard nothing as his own and should desire nothing for himself.

He who expects the perishable fruit of actions, is also like those who cook food, for their own sake. So the Lord in the first verse of the sixth chapter, declares that a Karmayogī should perform his allotted duty without depending on the fruit of actions. When a man totally renounces dependence on the fruit of action, he does nothing for himself and thus gets established in Yoga.

'Bhuñjate te tvaghaṁ pāpā'—The Lord condemns the sinful ones, who perform actions for themselves. Such persons store so many sins which are not exhausted even after suffering tortures

in hells and eighty-four lac forms of lives, but their sinful actions remain as stored actions (sañcita karma). Human life is such a marvellous field in which, as we sow so shall we reap for many births to come\*. Therefore, a man must resolve not to commit sins in future i.e., must not perform actions for himself. Such a resolution means a great power. The fact is, that all the sins of a man who resolves to follow the spiritual path, cease to be committed by him.

**Appendix**—The body, ability, rank (position), authority, knowledge and power etc., which a man possesses, have been obtained and will be lost. Therefore they are not ours and are not for us, but they are for rendering service to others. Our Indian culture is summed up in this principle. As all the organs of the body are for the welfare of the body, so all the people of the world are for the welfare of the world. A man may be of any country, guise, Varṇa (social order), āśrama (stage of life) etc., may easily attain salvation by rendering service to others through his actions.

Whatever characteristic we have, is for others, not for us. If all the people follow this idea, no one will remain bound but all will become liberated souls. If you use the things which you have received from the world is the service of others, what have you spent of your own? It leads you to salvation free of cost. Besides this, nothing needs to be done for salvation. We are responsible to spend only whatever we possess, we have no responsibility to spend more than that. A man can't do more than that. If we spend the things, ability and strength etc., completely in rendering service, we shall attain complete salvation.

In fact the body is useful only for the world, not for one's own self because the body is not for us at all. The body is

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\* In fact this human birth is the first as well as the last birth of all births. If a man realizes God, it is the last birth. But if he does not attain God-realization, it is the first one of the infinite births.

needed in order to do some action. If nothing is to be done, then what is the need of the body? Therefore to do any action for one's own self with this body, is a flaw. We can't do anything for the self with the thing which we have received, but with that we can serve the world. The body is a fragment of the world; therefore whatever will be done with it, will be only for the world. The body-senses-mind-intellect can't go beyond the world, they can't be separated from the world. Therefore performance of actions for one's own self, is not human nature but it is demoniac and devilish nature. In fact a man is only a human being in the real sense, who does actions for the welfare of others. He who performs actions for one's own pleasure, verily devours sin viz., ever remains sad, while those who work for the welfare of others, are released from all sins viz., become happy forever—'yajñaśiṣṭāmṛtabhujo yānti brahma sanātanam' (Gītā 4/31).



*Link:— Arjuna puts the question to Lord Kṛṣṇa, "Why do You urge me to perform this savage deed?" In response to his question, the Lord having given several reasons, propounds the necessity of performing sacrifice (duty) in order to maintain the world order, in the next two verses.*

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।  
 यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥  
 कर्म ब्रह्माद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।  
 तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

annādbhavanti bhūtāni parjanyaḍannasambhavaḥ  
 yajñādbhavati parjanya yajñaḥ karmasamudbhavaḥ  
 karma brahmodbhavaṁ viddhi brahmākṣarasamudbhavam  
 tasmātsarvagataṁ brahma nityaṁ yajñe pratiṣṭhitam

From food, creatures come into being; from rain, food is produced; from sacrifice (yajña) comes rain and sacrifice is born