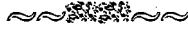


suffering here as well as hereafter.



एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।  
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

etānyapi tu karmāṇi saṅgaṁ tyaktvā phalāni ca  
kartavyānīti me pārtha niścitaṁ matamuttamam

But, even these actions also as other duties should be performed, giving up attachment and desire, for fruits. This, O Pārtha (Arjuna), is My decisive and firm belief. 6

*Comment:—*

'Etānyapi tu karmāṇi saṅgaṁ tyaktvā phalāni ca kartavyānīti me pārtha niścitaṁ matamuttamam'—Here the term 'Etāni', denotes acts of sacrifice, gift and penance, mentioned in the preceding verse, while the term 'Api', denotes other acts in connection with, one's occupation such as business and farming etc., bodily acts, such as eating, drinking, walking, sitting and sleeping-waking etc., in accordance with, scriptural injunctions and other necessary acts, of daily routine. If actions are performed, without having any desire and attachment, for the welfare of others, the flow of actions is towards the world viz., actions are not for one's own self-interest at all, these are totally for the good of others. Thus we get united with God. But if they are performed with attachment and desire, for fruit etc., these lead to bondage and not allow the individuality to vanish.

In the Gītā, in certain contexts, there is mention of relinquishment of attachment, while in others, the Lord talks of relinquishment, of fruit of actions. Here, in this verse, both are mentioned together. It means, that where there is a mention of the one, the other should also be presumed. So a striver, should neither be attached to action, nor to the fruit, of actions. By doing so his attachment for the mind, intellect, senses, body and other possessions, is shaken off (Gītā 5/11).

Attachment is subtle, while desire for fruit of action, is gross.

The attachment of sentient soul, to insentient and perishable world, leads the soul to its birth, in good and evil wombs (Gītā 13/21). As soon as this attachment is relinquished, a striver, realizes his natural detachment.

Philosophers differ, in their views about the universe. Some of them regard it as unreal, like a dream, others hold it, as kaleidoscopic like a body, while still some others believe, in its existence, like water, which always remains in the form of snow, cloud, vapour etc., but never perishes. Thus they hold different views. But they all agree, that perishable matter has no affinity, with the imperishable self. Sō a striver, instead of being entangled in discussions and arguments, whether matter is real or unreal, or beyond the real and the unreal etc., should give up affinity, with the universe, an evolute of Matter. In fact, the universe including, this body is ever undergoing a change, while the soul ever remains the same, without any modifications. A striver, has to realize this fact.

Whatever circumstances, we are placed in, are the fruits of actions performed, in the past; and actions we are performing now, will bear fruit, in future. So a striver, should neither be attached to persons and things he possesses, nor have a desire for what he expects to receive, in future. He should not have any desire, for fruits.\*

Why should, the desire for fruits of actions be given up? The reason is, that actions have a beginning and an end and so has their fruit. So desire and attachment, for the fruit should be given up. Actually, there is no attachment, in the self, it is merely assumed.

In reality we cannot give up, what is ours and also cannot give up, what is not ours. We cannot give up the self, as fire cannot give up heat, and light. We also cannot give up the things belonging to others in this world. We can give up things, which

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\*The term 'Phalāni' has been used in plural number because such people expect the fruit in the form of comforts, luxuries, praise, honour and fame etc., here and in heaven hereafter. According to the opinion of the Lord, desire for all these fruits should be renounced.

are not ours but we have only assumed these as ours. We have assumed matter and its evolute, and the body as ours. So we have to give up this assumption.

A man, should discharge his duty, very carefully and promptly, by giving up attachment and desire, for fruits, according to the ordinance of scriptures, whether it is significant or insignificant. The reason is, that when we are not concerned with its fruit, no question arises, whether the action is trivial or significant, and whether it bears meagre or rich fruit. An action, appears to be superior or inferior, due to desire for fruit, while in Karmayoga, the desire for fruit, is to be renounced. A follower of the Discipline of Action, performs action to get rid of attachment. In the Gītā, it is mentioned, "Action is said to be the means of the sage, who wishes to attain to Yoga (in the form of equanimity)" (Gītā 6/3), "Not by non-performance of actions does a man, attain freedom from action" (Gītā 3/4). When he performs action for himself, he gets attached to it. So a striver, following the path of action, performs actions for the welfare of others. With his physical body, he does good to others, with his subtle body he thinks, of the welfare of others, and with the causal body his trance, is also meant for the welfare of others. By doing so, his attachment for action, is easily wiped out. Attachment is the only obstacle to God-realization. As soon as a Karmayogī, gets rid of this attachment, he realizes God automatically (Gītā 4/38).

The term 'Kartavya', stands for action which we can perform, which must be performed and which is conducive to perfection. The aim of this human life, is to attain perfection, not to enjoy pleasure or suffer pain. Even other beings, such as birds, beasts, creepers, moths, trees and plants etc., come across favourable and unfavourable circumstances, in the form of pleasure and pain. But they do not know what actions, they must perform. Moreover, they have got no right, to attain perfection. The Lord, declares that this is His decided view, in which there is no room for doubt, and also this is His best view, which is perfect, according to scriptures and which is conducive to perfection.

**Appendix**—In this verse there is mention of relinquishment of

attachment to actions as well as to their fruit—both. Attachment to action and to its fruit is the main bondage, having relinquished which a man attains Yoga viz., becomes Yogārūḍha—‘yadā hi nendriyārtheṣu na karmasvanuṣajjate’ (Gītā 6/4).

Virtuous actions performed in only a disinterested way lead to salvation. But if virtuous actions are performed with an interested motive, they are conducive to bondage—‘ābrahma-bhuvanāllokāḥ punarāvartino’rjuna’ (Gītā 8/16).



*Link:—The Lord, in the fourth verse of this chapter, declared relinquishment, to be threefold. So, in the next three verses, He describes them.*

नियतस्य तु सन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

niyatasya tu sannyāsaḥ karmaṇo nopapadyate  
mohāttasya parityāgastāmasaḥ parikīrtitaḥ

Verily, the renunciation of any duty that be prescribed, is not proper. Its abandonment (tyāga) through delusion (ignorance), is declared to be tāmasika (of the mode of ignorance). 7

*Comment:—*

[The Lord, describes the threefold relinquishment, because Arjuna wanted to abandon his duty (Gītā 2/5). So Lord Kṛṣṇa, by explaining the threefold relinquishment wanted to warn Arjuna and other human beings, that one should not abandon one's duty, but should abandon attachment to it and also, it's fruit. This abandonment, is called sāttvika abandonment, which leads a man, to freedom from worldly bondage.

Also, the Lord, in the seventeenth chapter described faith and food etc., of three kinds. So here also, He describes abandonment of three kinds.]

'Niyatasya tu sannyāsaḥ karmaṇo nopapadyate'—The Lord in the preceding verse, explained His decisive and firm belief.