

and whose intelligence is not tainted." Similarly, he remains established in the self, has been explained, when he declares, "He may kill all these people, he does not kill, nor is he bound."

(2) 'Tyājyaṁ doṣavadityeke'—In this view of the men of wisdom, it is said that all actions should be given up, as an evil. But all actions cannot be renounced (Gītā 3/5), and even the body cannot be maintained, without action (Gītā 3/8). So the Lord, has called this sort of renunciation of one's duty, as rājasika and tāmasika (18/7-8).

(3) 'Sarvakarmaphalatyaṅgam'—In this first view of relinquishment, there is relinquishment of fruit i.e., relinquishment of desire.* Relinquishment of attachment cannot be included in it, because by doing so, the view of the men of wisdom and the view of the Lord become one. The Lord declares, "Duties must be performed, relinquishing attachment to action and to its fruit" (Gītā 18/6).

(4) 'Yajñādānatapaḥkarma na tyājyaṁ'—Sacrifice, charity and penance, are not to be given up. But besides these three, there is no mention of other actions, which one performs according to one's caste and social order etc., whether they should be performed or not. So this view is imperfect. According to view of the Lord, all duties and pious acts such as pilgrimage etc., must be performed relinquishing, attachment and fruit (18/5-6).



Link:—Having cited the four views of the men of wisdom, on the subject of Sannyāsa and Tyāga, in the preceding two verses,

* Where there is mention of relinquishment of fruit, there it should be regarded as the relinquishment of the desire for fruit, because the fruit cannot be relinquished. Every action, bears some fruit or the other. When a farmer farms a field, it will bear fruit, either desirable or undesirable. Similarly a businessman, may gain or lose, as fruit of business. Thus success or failure, is the fruit of action. But when a man relinquishes desire, his affinity for fruit, is automatically renounced (Gītā 18/12). Therefore, the Lord, has advised to remain even-minded in success, and failure, and this even-mindedness is called 'Yoga' (Gītā 2/48). This even-mindedness, means that the person should not be attached, to fruits of actions.

the Lord now, in the next three verses declares, the final truth on relinquishment (Tyāga).

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ ४ ॥

niścayaṁ śṛṇu me tatra tyāge bharatasattama
tyāgo hi puruṣavyāghra trividhaḥ samprakīrtitaḥ

Hear from Me the conclusion or the final truth about relinquishment, O best of the Bharatas (Arjuna); 'Tyāga', O best of men, has been declared, as threefold.* 4

Comment:—

'Niścayaṁ śṛṇu me tatra tyāge bharatasattama'—Lord Kṛṣṇa asks Arjuna to hear from Him, His view on relinquishment, first.

'Tyāgo hi puruṣavyāghra trividhaḥ samprakīrtitaḥ'—The Lord addressing Arjuna, as the best of men, says that relinquishment has been declared to be of three kinds—sāttvika (good), rājasika (passionate) and tāmasika (ignorant). According to the Lord, the sāttvika relinquishment, is real relinquishment. But, in order to show the superiority of sāttvika relinquishment, He has mentioned the passionate and the ignorant forms, of relinquishment, also.

In discussing the threefold relinquishment He wants to convey, that a striver should adopt only sāttvika, relinquishment, by giving up the rājasika and the tāmasika, ones.



यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

* The Lord has explained the final truth about relinquishment in the fifth and the sixth verses while the threefold relinquishment has been explained from the seventh to the ninth verses.

As the Lord discriminates between the soul (the real) and the body (the unreal) first of all (2/11—30) because the discrimination is very necessary for a Yogī, similarly here he begins the topic of relinquishment of the desire of fruit and attachment to action regarding it as indispensable for Yogīs.