

ignorance (Gītā 14/16)—a man with equanimity transcends these three kinds of fruit. The renunciation of the fruit of actions has two meanings—renouncing the desire for fruit; and not to feel happy and sad in favourable and unfavourable circumstances which are the fruits of actions.

In fact the entire world which is born and perishes is nothing but the fruit of actions. If the fruit of actions is renounced, no bondage remains.

The term ‘manīṣī’ means wise men. According to the preceding verse performance of actions with equanimity is wisdom—‘sa buddhimānmanuṣyeṣu’ (Gītā 4/18).

‘Padam gacchantyanāmayaṁ’—The term ‘gacchanti’ has three meanings—(1) To have knowledge, (2) to go, (3) to attain. Here attainment of the blissful supreme state means—to have knowledge of being free from the shackles of birth and death and of the attainment of the natural state, free from all sorts of blemishes. The reason is that only that is renounced which is in fact ever renounced and only that is attained who is in fact ever attained.

This verse proves that ‘Karmayoga’ (Discipline of Action) is an independent means for salvation or benediction. By ‘Karmayoga’ the renunciation of the world and attainment of God—both ensue.



Link:— In the next two verses, Lord Kṛṣṇa explains the steps to attain the blissful supreme state, which is free from blemish.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

yadā te mohakalilam buddhirvyatitarīṣyati

tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca

When your intellect crosses the mire of delusion, you will then

acquire indifference, to what has been heard and what is yet to be heard, (about enjoyments of this world and the next). 52

Comment:—

'Yadā te mohakalilam buddhirvyatitariṣyati'—The state which favours, egoism in this body and attachment for the body, family, kinsmen and objects, is called delusion. Actually, there is no egoism and attachment, for the body etc. They are merely assumed. Pleasure and displeasure, in favourable and unfavourable circumstances and evils, such as partiality, hatred, envy and jealousy etc., are a quagmire. When the intellect of a man gets entangled in this mire of delusion, he is perplexed and cannot think properly.

He, himself is sentient, but by accepting his affinity for the insentient body and things etc., he identifies himself with them. Thus by closing his eyes to the real goal, he gets engrossed in worldly pleasure and prosperity. This is called, entanglement in the mire of delusion. But the intellect which takes the firm decision to be free from the worldly pleasures and prosperity and to attain salvation, is called the 'Intellect' transcending the mire of delusion.

There are two means to cross the swamp of delusion—discrimination (2/11—30) and selfless service. Acute discrimination between the real and the unreal, makes one indifferent to the unreal world, and a keen desire for selfless service for the welfare of others, enables one to renounce the desire for one's own pleasures. In the same way as when a disciple for his preceptor, a son for parents, a servant for his master develop a wish for providing all sorts of comforts to them, then their desire for comfort goes away automatically.

The Discipline of Knowledge, is somewhat difficult to practise, because the desire for pleasure may linger on in it. When a striver comes across pleasures, he deviates from his spiritual path and inclines towards them. But a striver who has the feeling

for service to others, utilizes the material for the service of others, and thus his desire for pleasures perishes easily. Therefore, Lord Kṛṣṇa has mentioned the Discipline of Disinterested Action, as superior to and easier than the Discipline of Knowledge (5/2-3) and by it a striver quickly reaches Brahma—the Absolute (5/6).

'Tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca'—The pleasure which men have enjoyed and heard* of and also the pleasures of heaven etc., which are yet to be heard of, are transient. So, how can they give peace and joy to the man's self which is permanent? Thus men become dispassionate. When intellect gets out of the mire of delusion, then acute discrimination is developed that the world is ephemeral while he (the self) is eternal and therefore, how could the kaleidoscopic world provide peace to him? With this attitude of mind, he automatically develops detachment, from the whole world.

Lord Kṛṣṇa has used the term 'hear' instead of 'enjoy' because there is attraction for pleasure after hearing about it. Thus 'hearing' is an important factor for the attraction of pleasures. Hearing as a means occupies an important place in the Disciplines of Knowledge and Devotion for spiritual progress also.

The terms 'yadā' (when) and 'tadā' (then) have been used to emphasize the fact, that there is no rule that it will take so many years or months or days, to develop this acute dispassion. As soon as, your intellect crosses the mire of delusion, you will become dispassionate. It involves no much delay.



श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

śrutivipratipannā te yadā sthāsyati niścālā
samādhāvacalā buddhistadā yogamavāpsyasi

* Here the term 'Hear' denotes the sense of sound, touch, colour, taste and smell.