

do not know something else.

'Sattvasamāviṣṭaḥ'—When a man, relinquishes attachment etc., he automatically gets situated, in the self. In the nineteenth verse of the fifth chapter, also it is mentioned, that such a person, gets established in the Eternal.

Appendix—This verse means that a striver should renounce attachment and aversion. It is a man's nature that he takes up (performs) the agreeable activities by being attached to them and he renounces the disagreeable ones by having aversion to them. A man gets connected with the world by both—attachment and aversion. The Lord declares that only that man is noble who takes up (performs) the virtuous action but is not attached to it and renounces the evil action but has no aversion to it.



Link:—Why should a man, bother to have no aversion for a disagreeable action, and no attachment for an agreeable action? Why should, he not relinquish actions, altogether? The Lord, clarifies the doubt, in the next verse.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

na hi dehabhṛtā śakyaṁ tyaktuṁ karmānyaśeṣataḥ
yastu karmaphalatyāgī sa tyāgītyabhidhīyate

It is, indeed, impossible for any embodied being to abandon actions entirely. But, he who relinquishes the fruit of action, is verily, called a relinquisher (tyāgī). 11

Comment:—

'Na hi dehabhṛtā* Śakyaṁ tyaktuṁ karmānyaśeṣataḥ'—Embodied beings, cannot abandon actions, because the body is an evolute of prakṛti (matter) and prakṛti is ever-active. So how

* Here the term 'Dehabhṛtā' stands for the embodied beings i.e., those who have identified themselves with the body.

can, an embodied being, abstain from actions? He may relinquish acts of sacrifice, gift, penance and pilgrimage etc., but how could he abandon eating, drinking, walking, sitting, standing, sleeping and waking etc.?

Again, internal relinquishment (relinquishment from the heart), is real relinquishment. External relinquishment, is unreal and temporary. A man, relinquishes external actions, in a trance. But this trance, is also an action, because in trance, affinity with causal body, persists. So there is deviation in trance, also.

No one can remain inactive, even for a moment (Gītā 3/5). Man, does not attain freedom from action, by non-performance of action, nor does he attain to perfection, by mere renunciation of action (Gītā 3/4).

A Vital Fact

A man being sentient, ever remains, uniform and immutable, while Prakṛti is mutable and kaleidoscopic. So long as, a man is attached to prakṛti and its evolute, the body, and identifies himself with it, he cannot abandon actions entirely, because he regards actions of the body, as his own.

Further a man has assumed his affinity with prakṛti, by neglecting discrimination. He has assumed the self, as the body and the body, as his own. It is because of the assumption of egoism, and mineness, that the embodied being cannot abandon actions, entirely.

'Yastu* karmaphalatyāgī sa tyāgītyabhidhīyate'—He, who relinquishes his affinity for action and its fruit, is a relinquisher. So long as he has his affinity with agreeable or disagreeable, good or bad action, he is not a relinquisher. When a man assumes things and actions, as his own, he gets attached to them. Moreover, he is also attached to fruits, of those actions. But, as soon as,

* Here the term 'Tu' denotes that the person who relinquishes the fruit of actions is superior to common mundane people because his aim is God-realization or salvation.

his aim is to relinquish the fruit of action, all his actions are directed, towards the welfare of the world. The reason is, that he realizes, that he has received everything from the world, and so everything belongs to the world. Besides, actions and their fruits, appear and disappear, while he ever remains, uniform and immutable. Having this sort of discrimination, he gives up the fruit of actions, very easily. Such a person, who relinquishes the fruit of action, is called a relinquisher.

There neither was nor is, nor can be, nor is there any possibility, of affinity of the immutable self, with the mutable fruit of action. It is out of ignorance, that man has assumed this affinity. As soon as, this assumed affinity, is renounced, he is called a renouncer. This can be explained by an illustration.

When a person renounces his kinsmen and becomes an ascetic (saint), from his heart, prosperity, adversity or ruin of the family, makes no difference to him. The reason is, that he gives up his assumed affinity, with his family. This was a two-way affinity—from his side, as well as, from the side of the family. But, as far as his affinity with prakṛti is concerned, it is only he, who has assumed this affinity, prakṛti has not assumed it. So, if he wants to relinquish this affinity, he can relinquish it easily, without any doubt.

Appendix—This verse has been uttered from the viewpoint of Karmayoga. In Karmayoga there is renunciation of the desire for fruit while in Jñānayoga—there is renunciation of the sense of doership.

‘Relinquishment for the fruit of action’ means to relinquish the desire for the fruit of action. The reason is that the fruit for action can’t be renounced, as the body is the fruit of action, how will it be renounced? Having eaten food, hunger is satisfied, how will this satisfaction be renounced? Having farmed the land, how will corn be renounced? Therefore in the Gītā, renunciation of the desire for the fruit (of action) has been mentioned as relinquishment for the fruit of action.

In fact the external relinquishment is not real relinquishment but the internal relinquishment is the real relinquishment. If a person, having renounced the world, externally, goes to a solitary place, the body which is the seed of the universe, still remains with him. When a person dies, all things including his body desert him but death does not lead him to salvation. Therefore our desires, the sense of mine and attachment bind us, the universe does not bind us. When we do nothing for ourselves, our affinity with actions is renounced—‘yajñāyācarataḥ karma samagraṁ pravilīyate’ (Gītā 4/23).



Link:—In the preceding verse, the Lord declared that he who relinquishes the fruit of action, is verily, called a relinquisher. What happens if he does not relinquish fruit of action? The Lord, answers the question, in the next verse.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु सन्न्यासिनां क्वचित् ॥ १२ ॥

**aniṣṭamiṣṭaṁ miśraṁ ca trividhaṁ karmaṇaḥ phalam
bhavatyatyāgināṁ pretya na tu sannyāsināṁ kvacit**

Pleasant, unpleasant and mixed of three kinds, is the fruit of action, accruing even after death, to those who have not relinquished the fruit, but there is no, here or hereafter, for those who have relinquished the fruit. 12

Comment:—

'Aniṣṭamiṣṭaṁ miśraṁ ca trividhaṁ karmaṇaḥ phalam'—An action, bears three kinds of fruit—pleasant (good), unpleasant (evil) and mixed. In the world generally, a person reaps mixed fruit for his actions. For example, when a man earns money, by working hard, he gets the necessities of life, this is pleasant fruit. But he has to pay income tax, or again, there is loss of money, this is unpleasant fruit. It means, that his pleasure is partial, and in unpleasantness there is a part of pleasantness,