

regards himself as actionless, is a hypocrite." It means that renunciation of actions, is not true renunciation. Therefore, He in the next verse explains the marks of real renunciation.

**यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मैन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥**

**yastvindriyāṇi manasā niyamyārabhate'rjuna
karmendriyaiḥ karmayogamasaktaḥ sa viśiṣyate**

But he who controls his senses through the mind. O Arjuna, and engages himself in the path of action, with the organs of action and sense, without being attached, is superior. 7

Comment:—

[The term 'tu' (but) has been used in order to declare that such a follower of the Discipline of Action, free from attachment, is superior, not only to a hypocrite, but also to a follower of the Discipline of Knowledge.]

'Arjuna'—The term 'Arjuna' means, pure in nature. The Lord addressing him as Arjuna, says that being pure in nature, he should have no doubt about the performance of his duty.

'Yastvindriyāṇi manasā niyamyā'—Here the term 'Manasā', stands for all the inner senses—(mind, intellect, faculty of reflection and ego) and the term 'Indriyāṇi' denotes, all the ten organs of action and sense-organs. 'Controlling the senses by the mind' means that by applying discrimination a striver should realize that the self has no affinity for the senses and the mind. When the senses are controlled by the mind, these can be engaged in or deviated from, any activity as the striver wishes.

Senses are controlled, only when attachment to them is renounced totally. In the eleventh verse of the twelfth chapter also, there is mention of control over senses for a Karmayogī. It means that a striver can follow the path of action, only by controlling the senses.

In the preceding (sixth) verse Lord Kṛṣṇa talked, about a hypocrite who forcibly restrains his senses, while here in this verse He is talking of, preventing the senses from indulging in forbidden actions and engaging these in actions, which are sanctioned by scriptures. When actions are performed according to the scriptural injunctions, senses are automatically controlled.

'Asaktah'—A man is attached to (i) actions, and (ii) their fruit. It is attachment, and not actions or their fruit, that is the root of all evils. Attachment is the main stumbling block to perfection. So a striver instead of renouncing actions, should renounce attachment. He can be free from attachment, when he, without regarding the body, senses, mind and intellect as his or for him, starts performing his duty promptly for the welfare of the world, by considering these of the world and for the world. By doing so, his attachment to the fruit of actions automatically perishes.

All actions, including thinking and trance, have nothing to do with the self (Gītā 5/11). Though the self is naturally unattached, yet by developing attachment, it gets attached to the world. The real merit of a Karmayogī consists in being free from attachment. Freedom from attachment means, having no desire for the fruit of actions.

A common man performs actions in order to fulfil his desire, while a striver performs actions having the aim of renouncing attachment. Such a striver is called here an 'Asaktah' (unattached).

A striver following the path of action, can renounce attachment and desire for fruit, more easily than the striver, who follows the path of knowledge. A Karmayogī, only through disinterested actions without any other means, can be free from attachment and desire for fruit, while a Jñānayogī, in order to do away with his sense of egoism and attachment, has to follow the path of action i.e., he has to perform actions without, having any desire for fruit (5/6, 15/11). The reason is, that unless dispassion is

developed and body consciousness is removed, Sāṅkhyayoga is difficult to practise, without having practised Karmayoga beforehand. Through the practice of Karmayoga a Sāṅkhyayogī gets completely detached, and then through the practice of Jñānayoga, he attains perfection. As soon as a Karmayogī renounces attachment, he attains equanimity. Therefore, the Lord declares, that actions need not be renounced but these should be performed, without attachment. It is attachment, which needs to be renounced. In Karmayoga (Discipline of Action), action is performed for the welfare of others, while 'Yoga' (union) is for one's own self. Arjuna considers action in relation to himself, therefore, he thinks that fighting is a terrible act. So the Lord clarifies, that it is attachment to action, rather than action, by itself, which is terrible.

'Karmendriyaiḥ karmayogaṁ ārabhate'—As the term 'Indriyāṇi' stands for all the ten senses, so does the term, 'Karmendriyaiḥ' denote the ten senses. If they are taken as the five organs of action alone, such as hand, foot and speech etc., how could actions be performed without seeing, hearing and thinking? Therefore, all the internal and external senses and organs, by which actions are performed, are included in 'Karmendriyaiḥ.'

When an action is performed, for the welfare of others without any selfish motive, it is called 'Karmayoga' or the Discipline (Path) of Action. When a person performs actions for himself, he is attached to the actions and their fruit. But, when he performs these for others, actions and their fruit are related to others, while he is related to God i.e., he realizes his real relation with God, the eternal. Thus, performance of one's duty according to one's caste and circumstances etc., selflessly, is the beginning of Karmayoga (Discipline of Action).

Strivers following the Discipline of Action are of two types:—(i) Those who are interested in performing actions, but their main aim is to attain salvation. Such strivers need not start

new actions. They have to make proper use of the available circumstances. (ii) Those who are more interested in rendering service to others, in providing comfort to others and in improving the society, than in their attainment of salvation. Such strivers, can start performing new actions, with the aim of doing away with their attachment.

In the Gītā, Lord Kṛṣṇa asks Arjuna to make a proper use of available circumstances, because Arjuna had a keen desire to attain the highest good i.e., to attain bliss or salvation (Gītā 2/7; 3/2; 5/1).

'Sa viśiṣyate'—He, who performs actions for the welfare of others, having renounced his selfishness and fruit for action, is superior as his all actions are directed towards the service of the world. All his possessions and body are also, for the service of others. His selflessness is of such a degree that his ego (of the sense of rendering service), is completely annihilated. Thus he becomes totally detached and liberated.

When a striver resolves to attain salvation, he wants to renounce actions, by regarding these as stumbling blocks to salvation. But the fact is, that it is not the action but it is the selfish motive in the performance of actions, which is an obstacle. Therefore, the Lord declares that a person, who without attachment performs action for the welfare of others, is superior to those hypocrites, who restrain the organs of action but have the sense-objects in mind. Even a person who performs action in order to receive its reward, such as heaven etc., is superior to a hypocrite. Then, there is no doubt that a Karmayogī who performs actions for the welfare of others without having any selfish motive, is superior. At the beginning of the fifth chapter, Arjuna asks Lord Kṛṣṇa to tell him for certain which one of the two, Sannyāsa or Yoga (renunciation of actions or their unselfish performance) is better. Lord Kṛṣṇa replies that both lead to salvation, but unselfish performance of action is better, than its renunciation. Similarly,

here also he declares a Karmayogī, who performs actions, for the welfare of others selflessly, to be superior.

Appendix—In a striver if there is eagerness for salvation, there is generosity in his nature and there is compassion in his heart viz., he gets happy (pleased) with the happiness of others and becomes sad (compassionate) with the sufferings of others—a striver having possessed these three traits becomes eligible for Karmayoga. Being fit for Karmayoga, Karmayoga is easily practised.

In Karmayoga there is one division of 'Karma' (duty) and one division is of 'Yoga'. Proper utilization of one's things, power, ability; and rendering service to people—this is duty. By discharging one's duty there is disunion (disconnection) from the assumed union with the world—this is yoga. Duty has its relation with the world and yoga has its relation with God.



Link:—In response to Arjuna's question, why the Lord was urging him to take such a dreadful action as, warfare, He replied, "No one can ever remain even, for a moment without performing action." "Then He explained that he who, restraining the organs of action, thinks of the sense-objects, is a hypocrite, while he who engages himself in action without expecting any reward, is superior. Now in the next verse, He orders Arjuna to perform his allotted duty.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥

niyataṁ kuru karma tvaṁ karma jyāyo hyakarmaṇaḥ
śarīrayātrāpi ca te na prasiddhyedakarmaṇaḥ

Do perform thy prescribed duty, for action is superior to inaction. Besides even the maintenance of the body would not be possible for thee, by inaction. 8