

actions and persons etc.,) that we cannot realize God. As soon as attachment is renounced, ever attainable God is realized. Therefore, when being free from attachment, we apply this illusion (body and objects etc.,) in the service of the illusory (world), the flow of this illusion (body and objects etc.,) is towards the world and God the divine essence that is ever attainable, remains.



Link:—Has there been any person who attained perfection (God-realization) through the performance of action, without attachment? The Lord answers the question in the next verse.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ २० ॥

**karmaṇaiva hi samsiddhimāsthitā janakādayaḥ
lokasaṅgrahamevāpi sampaśyankartumarhasi**

It was by action alone, that Janaka and others attained perfection. Thou should perform selfless action, also for the good of the world. 20

Comment:—

'Karmaṇaiva hi samsiddhimāsthitā janakādayaḥ'—The term 'ādi' stands for, 'beginning' as well as, 'like'. Here the former meaning does not apply because before Janaka, there had been great souls like Vivasvān, Vaivasvata Manu and king Ikṣvāku, who had attained perfection through the performance of action (Gītā 4/1-2). Therefore, here it is used in the latter sense which means that some great souls like Janaka, before and after him, leading householder's life attained salvation by action.

This Discipline of Action is very old. By this discipline, Janaka and several other great souls have attained salvation or God-realization. Therefore, if anyone at present or in future, wants to realize God through the path of action, he without regarding the body and the objects as his own, should apply these in the

service of the world by considering these as the world's. In fact, they belong to the world. By doing so one's affinity with the world is easily renounced and God is attained. Therefore, the Discipline of Action is an easy, good and independent means to realize God.

Here the expression, 'Karmanā eva' stands for the expression 'Asakto hyācarankarma' i.e., performance of action without attachment. By performing the actions thus, a man is liberated from their bondage otherwise he is enslaved (Mahā., Śānti. 241/7).

It is the characteristic of the style of the Gītā, that the Lord briefly repeats the main idea of the preceding verse in the next one also, which is of great help to a striver. Performance of action without attachment explained in the preceding verse, is explained in brief in this verse by the expression 'Karmanā eva'. Similarly, He will explain the main point, described in the sixth verse of the twelfth chapter, again in the seventh verse in brief, in the expression, "Whose mind is set on Me".

Here the Lord instead of the expression 'Karmanā eva', could have used the expression 'Yogena eva'. But here the topic is of the performance of action without attachment. Therefore, the Lord has used this expression, which suits the context.

In fact, the sentient Lord cannot be realized through insentient actions alone. The stumbling block to God-realization is removed through the performance of action, without attachment. Then the all-pervading God is realized.

A Vital Fact Pertaining to God-realization

Generally people think that they can attain God, by performing action or by making effort. They hold that, as they have to make a lot of effort in order to meet a high officer, they will have to make much more effort, (in the form of penance, fasts etc.,) in order to attain God, Who is the Lord of infinite universes. But that is an error on their part.

Human life has a great affinity for actions. So in the Gītā it is mentioned, "Meeting death when passion prevails, the embodied soul, is born among those attached to action" (14/15). Therefore, a man has an inclination for action and he wants to attain his aim through actions. He believes that as the worldly things can be acquired through actions, so God could also be realised by action. So he tries to attain Him through action. But the fact is, that the Imperishable Lord cannot be attained by actions. Only the perishable worldly things, can be acquired through actions, because all actions are performed with the help of a perishable (body, senses and mind etc.,) while God is realized by total renunciation of affinity for the perishable.

Every action has a beginning and an end, so its fruit is also perishable. A thing which is at some distance (unacquired), with the point of view of space or time can be acquired by action. Thus, only the worldly things which are perishable, changeful and confined, can be acquired through action. But the Lord Who pervades everywhere and Who is uniform and imperishable, cannot be attained through action. He is naturally attainable. Worldly things cannot be acquired by thinking alone but the Lord can be realised by thought, because He is close to us. The fact is, that the Lord is not attained by thinking alone, but when a striver thinks of the Lord, he stops thinking of the world. As soon as thinking about the world is renounced, the ever attainable Lord is realized.

Not only the all-pervading God, is never away from us but His being away from us, is impossible also. He is much nearer, these even the supposedly close 'Tness, which is limited spatially and temporally, but God knows no limitation. In order to experience such a close and ever available God, it is deceiving one's self, to apply logic and arguments as if it were a worldly object.

Worldly things cannot be acquired only by having a keen desire, while God can be realized, only by having a keen desire.

Human life is meant to have a keen desire for God-realization, not for sense enjoyment. This desire is not aroused, because man has a desire for worldly pleasures and prosperity. If desire for pleasure and prosperity is renounced, a keen desire for God-realization may be aroused instantly and God may also be realized immediately.

It is necessary to clearly understand, the difference between the 'aim' and the desire, for fruit. God-realization is the aim of human life, while desire to acquire perishable things, is the desire for fruit of action. An aim is achieved, while desire for fruit of action is wiped out. Self-realization or God-realization is the aim, rather than the fruit. Action which is performed in order to attain an aim, cannot be called an action with 'desire for fruit'. Therefore, a Karmayogī performs all actions, with an objective rather than with a desire for fruit.

In Karmayoga (Discipline of Action), prescribed actions are performed with the aim of renouncing affinity for actions (matter). Such a striver performs actions for the welfare of others, by renouncing selfish desire for fruit, while a common man performs actions for himself, with the desire for fruit. In the case of the latter, the action is turned into fruit and so the fruit has its affinity for the action; while aim has no affinity for action. When a striver performs action for the welfare of others, without expecting any reward, his misconception that the Lord is far away from him, is removed.

'Lokasaṅgrahamevāpi sampāśyankartumarhasi'—The word 'loka' includes three aspects—(1) Human world (2) Creatures of the world (3) All the scriptures (except the Vedas). Performance of actions (of daily routine) for the human world and its creatures, according to the ordinance of the scriptures is 'Lokasaṅgraha' (maintenance of the world).

'Lokasaṅgraha' means to persuade the people to turn to the real, by dissuading them from the unreal. If a great soul, through

his word and action, persuades people to turn towards the real, from the unreal, it leads them to salvation.

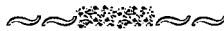
If he performs his duty merely as a show, it is not 'lokasaṅgraha'. He should perform his duty sincerely, according to his caste, order of life and sect etc.

No action is as such either superior or inferior. Whatever action is performed, according to one's caste, order of life, sect, time and circumstances, is regarded as superior. Actions are regarded as superior and inferior according to their form and fruit.* When desire for fruit is renounced, all actions lead to perfection or God-realization. As far as renunciation of affinity for the insentient (matter) is concerned, all actions—superior or inferior, are of equal importance.

No one can live without the help of others. A body is acquired from the parents; knowledge and education is received from preceptors. Food stuff, clothes, a house and other necessities of life, are prepared by others. Thus everyone has to depend on others for his necessities. Therefore, every person is indebted to others. In order to get out of this debt, he has to perform his duty for the welfare of others, without any selfish motive. When he does not regard the body and other worldly objects in the least as his own or for him, he is freed from the debt.

Appendix—Here the expression 'Karmaṇaiva hi saṁsiddhi-māsthītāḥ' proves that Karmayoga is an independent discipline for salvation. The kings such as Janaka etc., also attained perfection by performing actions because they ruled over their empire in order to serve others and to comfort them rather than for their selfish end.

'lokasaṅgrahamevāpi sampaśyankartumarhasi'—this expression means that you should set an example to the people that by practising Karmayoga supreme goal is attained.



* Oratory is regarded as superior to sweeping. Less charity seems to bear less fruit while more charity seems to bear more fruit.