

for their fruit (Gītā 2/47). Actions, which are performed with a selfish motive, bind a man (Gītā 3/9) while actions, which are performed for others, liberate him, from the bondage of actions (Gītā 4/23). When actions are performed for others, affinity for actions and their fruit is renounced, and that renouncement is conducive to the realization of Yoga i.e., union with God.

While performing actions, a man has to depend on the changing objects, such as the body, senses, mind, intellect, person etc., which are different from the self (soul). The self, ever remains uniform without undergoing any modification, at all. Therefore, in Self-realization there is no need, in the least for the objects, such as the body etc., which are different from the self. A man, naturally realizes the self, as soon as he renounces his assumed affinity for worldly objects etc., which are different from him (the self).



*Link:—Having described the object of His manifestation, in the eighth verse, the Lord explains the merit of knowing the divine character of his actions, in the ninth verse. There He explained, that actions lose their divine character i.e., become impure, when these are performed with a desire for fruit. In the next two verses, the Lord specially, explains how, they gain their divine character (purity).*

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

cāturvarṇyam mayā sṛṣṭam guṇakarmavibhāgaśah  
tasya kartāramapi mām viddhyakartāramavyayam  
na mām karmāṇi limpanti na me karmaphale sprhā  
iti mām yo'bhijānāti karmabhirna sa badhyate

The fourfold order was created by Me according to the modes of their nature and action (Karma). Though, I am the creator, know Me, the immortal Lord, to be a non-doer. Since I have no craving for the fruit of actions, these do not taint Me. He who knows Me thus, (in reality) is not affected by actions. 13-14

*Comment:—*

'Cāturvarṇyaṁ mayā sṛṣṭaṁ guṇakarmavibhāgaśaḥ'—The Lord, created the four castes (order)—Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, according to the modes of nature, and actions of previous birth.\* Besides human beings, the Lord created the gods, manes and other forms of life also, according to the modes of their nature and action, without showing the least partiality.

The fourfold caste (order), does not apply only to human beings, but also to birds, beasts and trees etc. Among birds, pigeons are regarded as Brāhmaṇa; hawks, kites and crows are regarded respectively as Kṣatriya, Vaiśya and Śūdra. Similarly Pipala, Nīma, Tamarind and Acacia, are regarded respectively as Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra. But, here the term 'Cāturvarṇyaṁ' stands only for human beings, because they can understand this distinction and can perform their duty, accordingly.

When the Lord declares, that the fourfold caste was created by Him, He means to say that all of these are his fragments and He is their disinterested friend. Therefore, He always thinks of their welfare. On the other hand, they are neither fragments of the gods nor are the gods their disinterested friends. So they should worship Him, only though the performance of their own duty (Gītā 18/46).

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\* The four castes (orders of society) (Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra) are classified according to the mode of nature. In Brāhmaṇa the mode of goodness predominates; in Kṣatriya the mode of passion predominates, while the modes of goodness is secondary; in Vaiśya the mode of passion predominates, while the mode of ignorance is secondary (subordinate); while in Śūdra the mode of ignorance predominates. Thus the castes were determined on the basis of the mode of nature.

**‘Tasya kartāramapi mām viddhyakartāramavyayam’**—Though, the Lord creates, preserves and destroys the entire universe yet He remains unconnected, (untainted) as He has no feeling of doership. He is called ‘Avyayam’ (unspent) only He is the material, as well as, the efficient cause of creation. For example, in a pot of clay, clay is material cause and the potter is the efficient cause, because while creating the world He remains uniform; neither His energy is spent to create it, like the potter who spends his energy to make a pot, nor is the material consumed, when the pot is made.

The soul, being a fragment of God is also imperishable. But, a man does not realize this fact, because he regards the acquired body, senses, mind, intellect, wealth and property etc., as his own, and for himself. As soon as, he regards these as the world's and for the world, he will realize his immortality.

By using the term ‘Viddhi’, the Lord urges strivers, to understand the divine nature of His actions. When actions are performed without having any affinity for those or, the material and the fruit of actions, then these become divine.

**‘Na mām karmāṇi limpanti na me karmaphale sprhā’**—When the Lord, creates the universe, He has not the least affinity for his actions, nor is there any flaw or partiality etc., in His actions, nor any attachment or feeling of ‘mine’, or desire for the fruit of actions. So those actions do not taint Him.

All perishable objects, are fruits of actions. The Lord urges strivers, that they, like Him should have no craving for the fruit of actions. If they perform actions, without having any craving for the fruit of actions, the actions will not bind them.

In the thirteenth verse, the Lord explained that He is a non-doer i.e., He has no sense of doership, in spite of performing all actions, such as the creation of the universe etc. In this verse, He explains that He has no craving for the fruit of actions. Therefore, a striver should also perform actions, without

a sense of doership and without having any desire for the fruit of actions. By doing so, he is automatically liberated from the bondage of actions.

**'Iti mām yo'bhijānāti'**—Desires are born, when a man has an eye on the perishable mundane objects and then he cannot know the reality about God, Who is immortal. As soon as, desires are renounced, the inner sense is purified and then naturally one reflects on God. By having an eye on Him, he comes to know that, He is a disinterested friend of all beings, and all actions performed by Him, aim at the welfare, of all beings. The Lord, bestows this human body upon us, in order to enable us to be liberated from the bondage of actions. But, a man without knowing this fact, assumes his affinity for actions, and is thus held captive. Therefore the Lord in spite of having, neither a sense of doership, nor, desire for fruit, creates the universe by His grace, so as to inspire human beings, to attain salvation, by becoming free from the bondage of actions. When a man knows Him thus (in reality), he is attracted to Him. So Lord Śiva in the Rāmācaritamānasa says to Umā, "He who knows the nature of Lord Rāma, ever remains engrossed in His adoration" (5/34/2).

**'Karmabhirna sa badhyate'**—The Lord's actions are ever divine. The actions of saints and sages also become divine. Not only saints and sages, but also men can make their actions divine, by doing away with desire, attachment and a sense of 'mine', which are impurities in actions. When actions are purged of impurities, these become divine and they do not bind men. These lead them, as well as others, (who follow them), to salvation.

An easy means, to make actions divine is to use the objects etc., acquired from the world, to render service to the world, without regarding these as one's own, and for one's own self.

We should give a serious thought to the fact, that we neither brought the objects, such as the body etc., with us, when we

came, nor can we carry these with us when we go, or change these of our own accord, nor maintain them. Similarly, the subtle and the causal bodies, being the evolutes of nature (prakṛti), also undergo modifications and therefore, we have no affinity for these. Moreover, those objects are not for us, because had they been for us, or having acquired them, there would have been no further desire, to acquire anything else. So it is a blunder to accept these as ours, and for us. They seem to us to be ours, so that we use them in rendering service to others rather than to lay a claim on them.

We should have no desire to acquire anything from the world nor even, to gain any favour from God. We should rather surrender ourselves to Him. The Lord Himself, has provided all the necessities of life to us, because He is very gracious and merciful. He knows our needs more than we know ours as we are dull-witted while, He is very sharp. So, without desiring anything, we should use the things that we possess, for the welfare of others without any selfish motive. By doing so our affinity for actions and objects etc., is renounced and God, Who is an embodiment of Bliss is realized.

**Appendix**—Though the author of worldly creation, the non-doership of God remains unaffected, similarly the non-doership of the self also remains unaffected—‘śarīrastho’pi kaunteya na karoti na lipyate’ (Gītā 13/31). But being deluded, he thinks that he is the doer—‘ahaṅkāravimūḍhātmā kartāhamiti manyate’ (Gītā 3/27).

‘Karma’, ‘Kriyā’ and ‘Līlā’—the three may appear to be the same but really they are totally different. The ‘Kriyā’ which is done with the sense of egoism and bears desirable and undesirable fruit, is called ‘Karma’ (action). The ‘kriyā’ (activity) which is done without the sense of doership and which does not bear fruit, is called ‘kriyā’ as breathing, opening and closing the eyes, movement of the pulse, beating of the heart

etc. The 'Kriyā' which is free from the sense of doership and from the desire for fruit, and also divine, and for the welfare of the world, is called 'Līlā'. Actions done by worldly people are karma and by liberated people are kriyā\* and by God they are mere sports or say 'Līlā'—'lokavattu līlākaivalyam' (Brahmasūtra 2/1/33) viz., as the world without real existence appears to be existing, similarly the Lord's activity such as the creation of the universe etc., is merely His pastime. It means that the Lord in spite of being the non-doer seems to be a doer because of His pastime.

'Cāturvarṇyaṁ mayā sṛṣṭaṁ guṇakarmavibhāgaśaḥ'—this expression proves that according to the Gītā a person's caste is determined by his birth. A person's caste or Varṇa (order of life) is determined by the caste of his parents. The word 'jāti' is made from the root 'janī prādurbhāve' which proves that the caste is determined by birth. By 'Karma' there is the word 'kṛti' which is made from the root 'ḍukṛñ karane'. But the caste is fully preserved by only discharging the duty prescribed for one's own caste.



*Link:—Describing the divine character of His actions, in the preceding verse, and citing examples of ancient seekers of liberation, in the next verse, the Lord advises Arjuna to perform his duty disinterestedly.*

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

evaṁ jñātvā kṛtaṁ karma pūrvairapi mumukṣubhiḥ

kuru karmaiva tasmāttvaṁ pūrvaiḥ pūrvatarāṁ kṛtaṁ

Having known this, the ancient seekers of salvation also

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\* The Lord has also called it 'Ceṣṭā' in the Gītā—Sadṛśaṁ ceṣṭate' (3/33)