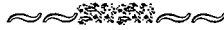


regard a great man as really great, he will not follow the deeds and standard (word) set by him.

In modern times people do not have much inclination for spiritualism, in spite of a lot of preaching. The reason is, that preachers themselves, do not practise, what they preach. So it is a shot in the air. But on the other hand, there are preachers who believe in the maxim "Example is better than precept." Their shot hits the target and inspires men to practise spiritual discipline. Spiritual discourses leave some impression on almost everyone, but those who are devotees and have reverence, are immensely benefited.



*Link:— Now, the Lord in the next three verses, lays emphasis on the performance of duty by citing His own example.*

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

na me pārthāsti kartavyaṁ triṣu lokeṣu kiñcana  
nānavāptamavāptavyaṁ varta eva ca karmaṇi

There is nothing in the three worlds, O Arjuna, that is for me to do, nor is there anything unattained, that should be achieved; yet I engage Myself, in action. 22

*Comment:—*

'Na me pārthāsti kartavyaṁ triṣu lokeṣu kiñcana nānavāptam-avāptavyam'—The Lord is not confined to one world. So He is saying that there is nothing in the three worlds, that should be done by Him. All men, beasts and birds etc., perform actions, in order to attain something or the other. But the Lord mentions here, an uncommon fact, that He also performs action, though there is nothing which should be done or attained by Him.

Though God has nothing to do for Himself, yet He incarnates for the welfare of others and performs action for the protection of

the good, for the destruction of the wicked and for the establishment of righteousness (Gītā 4/8). The Lord creates the universe, also for the salvation of creatures. He has created heavens, so that beings may reap the fruit of their virtuous actions. Eighty-four lac, forms of lives and hells, have been created, so that beings may reap the fruit of their evil actions, while human life has been created so that a human being, having transcended virtues and vices, may attain salvation viz., God-realization. This is possible, only when he does nothing for himself. All his activities—actions, with the gross body, thinking with the subtle body and trance with the causal body, should be applied to the welfare of the world. The reason is, that this threefold body, is not of one's own, but it belongs to the world. Therefore, a Karmayogī considers the body, senses, mind, intellect and all the matter etc., of the world, (which in fact belong to the world) and he utilizes them in rendering service to the world. If he uses these in order to enjoy pleasures, he commits a blunder. When a person accepts worldly things as his own he wants to reap the fruit and in order to reap the fruit, he has to perform action. Thus, so long as a man perform action in order to attain something, his duty remains to be performed by him.

If we give a serious thought to the subject, we realise that a man has to do nothing for himself, because God Who is to be attained is ever-attainable and the self is eternal while actions and their fruits are perishable. So, how can the perishable (actions and their fruits) have their affinity for the imperishable (self)? Actions have their affinity for the body and the world, rather than the self. Therefore, there is nothing to be done for the self. When there is nothing to be done for the self, how can there be anything to do for God?

While talking about an enlightened soul, who has attained perfection through the Discipline of Action, the Lord (in the seventeenth and eighteenth verses of this chapter) declared, "There

exists no action to be done, by such an enlightened soul who is delighted, satisfied and contented, in the self. Such a soul has nothing to do with the performance or non-performance of actions, and he has not the least affinity for selfishness, with any being. Yet he performs actions for the welfare of the world." Similarly, the Lord declares, for Himself, there is nothing that should be done by Him, yet He is engaged in action for the welfare of the world. It means that an enlightened soul becomes identical with the Lord (Gītā 14/2) and as the Lord is a model in the three worlds (Gītā 3/23; 4/11), similarly an enlightened soul is a model in this world (Gītā 3/25).

'*Varta eva ca karmaṇi*'—Here, the Lord by the term 'eva' (only) means to say, that He performs actions enthusiastically, promptly, carefully and thoroughly.

As the compartments of a train attached to an engine, follow the engine, similarly the Lord and the saints (who have nothing to do and nothing more to attain), perform their duty and other people follow them. These latter people have a desire to act and to attain, something or the other. They get rid of this desire by performing their duty, without expecting any reward. If the Lord and the saints, did not perform their duty, the people would also follow their path, and they would become indolent and heedless and would perform forbidden actions. So they would not get rid of desires. Therefore, duty is automatically performed by the Lord and the saints, for the welfare of the whole humanity.

As the Lord always performs His duty, He never abandons it, similarly a striver should always perform his duty, so that he may attain God easily. If an aspirant does not perform his duty, he remains deprived of God-realization.

**Appendix**—In Mahābhārata the Lord has declared His duty in the three worlds to sage Uttanka—

**dharmasaṁrakṣaṇārthāya dharmasaṁsthāpanāya ca  
taistairveṣaiśca rūpaiśca triṣu lokeṣu bhārgava  
(Āśva. 54/13-14)**

‘For the protection and establishment of righteousness, I manifesting Myself in several Form and guise, behave (act) accordingly.’



यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।  
 मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥  
 उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।  
 सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

yadi hyaham na varteyam jātu karmanyatandritaḥ  
 mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ  
 utsīdeyurime lokā na kuryām karma cedaham  
 saṅkarasya ca kartā syāmupahanyāmimāḥ prajāḥ

For, if I did not engage Myself in action without care, men would in everyway follow My path, O Arjuna. If I did not perform action, these worlds would perish and I would prove to be the creator of confusion and for the destruction of these people. 23-24

*Comment:—*

[In the twenty-second verse, the Lord by a positive inference, laid emphasis on the performance of duty. In this verse, He by the negative inference, mentions the harm that would be done if He did not perform duty.]

'Yadi hyaham na varteyam jātu karmanyatandritaḥ'—The term 'Hi' has been used here to support the expression "I engage Myself in action", used in the preceding verse.

The Lord declares that it is impossible for Him, not to perform action. But if it is so assumed that He does not perform action—in this sense the expression 'Yadi jātu' (If ever) has been used.

The term 'atandritaḥ' means, that actions should be performed, very carefully and promptly, renouncing indolence and heedlessness. By doing so, affinity for actions is renounced.