

of birth and death. When actions are performed, for the welfare of others, their flow is towards others, and any assumed affinity for them, is easily renounced.

**Appendix**—In fact practice of the spiritual discipline in order to attain salvation or God-realization is also attachment to the fruit of action. A man has formed the habit to do a piece of work with the desire for its fruit; therefore it is said that one should practise spiritual discipline for salvation or God-realization.

In fact spiritual practice is needed in order to wipe out attachment to the world; otherwise salvation is axiomatic. The Lord is ever attained. God-realization is not the fruit of an action. Therefore the yearning for the performance of action in order to attain God is also the desire for fruit.

A striver should not think that this spiritual practice will bear this fruit. Desiring the fruit is an attachment to the fruit which does not allow the spiritual discipline to be followed scrupulously. Therefore instead of thinking of the fruit, a striver should practise spiritual discipline promptly which will naturally lead him to divine perfection. If a striver goes on thinking for the fruit, he will not attain divine perfection.

We shall attain the transcendental state or the desireless state and then we shall be happy—in this way the desire to derive happiness or pleasure is also the desire for fruit which hinders a striver from becoming transcendental and desireless.



*Link:—Having dwelt upon Karmayoga, the Lord now comments at length, upon Sāṅkhyayoga.*

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

sarvakarmāṇi manasā sannyaśyāste sukhaṁ vaśī  
navadvāre pure dehī naiva kurvanna kārayan

The embodied (soul) having controlled the senses, and having renounced the performance of all actions by discrimination, in the abode of nine gates, neither acting nor causing others to act, he rests happily in the self. 13

*Comment:—*

'*Vaśī dehī*'—When a man is attached, to the senses, mind and intellect etc., these control him, but when he renounces attachment to them, they remain under his control. A *Sāṅkhyayogī* being so, is called '*Vaśī*'.

So long as, a man has the least attachment for the evolutes of nature, (body, senses etc.,) he has to remain under the control of nature (*Gītā* 3/5). *Prakṛti* (nature), ever remains active. Therefore, a man cannot refrain himself, from performing actions, so long as he is, attached to Nature. But a *Sāṅkhyayogī*, who is not at all attached to the gross, subtle and causal bodies, the evolutes of Nature, do not become the performer of actions. Though such a *Sāṅkhyayogī*, has not the least attachment for the body, yet, he is called the embodied one, as he seems so, to the common people.

'*Navadvāre pure*'—Two ears, two eyes, two nostrils, a mouth—these seven, located in the upper part of the body, while the genital organ and the anus located in the lower part of the trunk, these nine openings, have been called, the nine gates. This body has been called the city of nine gates, in order to clarify the point, that as the abode and those who inhabit the abode, are different, so are a body and the soul. As a person, living in the city does not regard activities undertaken in the city, as his own, so does a *Sāṅkhyayogī* not regard activities of the body, as his own.

'*Sarvakarmāṇi manasā sannyasya*'—Here, the expression '*Sarvakarmāṇi*', stands for the thirteen types of actions performed, with the body, senses, mind, intellect and life-breath, as described in the eighth and ninth verses, of this chapter.

Here the expression '*Manasā sannyasya*' means 'renouncing

the doership in actions through discrimination'. If the meaning of the expression is taken as 'renouncing mental actions' only, it will not be proper, because according to the Gītā, 'renouncing mental action' mentally, is also an activity of the mind (Gītā 18/15). So, there is doership of this mental activity. Therefore the renouncement of actions mentally, means renouncing the affinity of doership through discrimination. A Sāṅkhyayogī does not regard himself, as the doer, he leaves the doership in the body.

**'Naiva kurvanna kārayan'**—A Sāṅkhyayogī becomes, neither a doer himself, nor does he make others, doers. As he is, not in the least attached to the body, senses, mind and intellect etc., he cannot regard actions performed by them, as his. In the eighth verse of this chapter also the Lord has pointed out the same fact, when He declares, "The man who knows the truth, thinks that he does nothing at all." In the thirty-first verse of the thirteenth chapter, also He declares, "The Supreme Self dwelling in the body, does not act."

Here a doubt arises, that it is true that the self does not perform actions, but it can inspire others to perform actions. The clarification is, that as with the rise of the sun, people are engaged in different activities, such as farming, study and business etc., even though the sun does not cause them to perform, either prescribed or prohibited actions. Had the sun, itself caused them to act, then it would have been responsible for their virtues and sins. Similarly, 'prakṛti', derives its existence and power, from God, but He never causes it, to act. This fact, has been described by the Lord by the expression 'Na kāryan', so does nature, having received power from God or Self, function, but the self does not inspire anyone to act.

**'Āste sukham'**—All human beings, dwell naturally, in the self. But they believe that they rest, in the body, senses, mind, intellect and life-breath. So they cannot realize the reality, that they rest in the Self. But a Sāṅkhyayogī, realizes that he rests in

the self, which is perfect and uniform, and this belief involves no labour. So, here the word 'Āste' (rests) has been used, while in the twenty-fourth verse of the fourteenth chapter, the term 'Svasthan' (dwells or rests in the self) has been, used.

The self, is the origin of all origins and it needs, no base. This state of 'resting in the self', has also been conveyed, in the twentieth verse, by the expression, "Such a knower of God, rests in God."

**Appendix—**'Naiva kurvanna kārayan'—The idea to do an action is an obstacle to Self-realization. The feeling of performing an action causes the sense of doership and the sense of doership leads to individuality. Performance of action is in Prakṛti, in the self there is actionlessness. Therefore performance of action connects us with Prakṛti and by non-performance of action we get established in the self. 'I have to do nothing'—this notion is also within the area of the performance of action. Therefore a striver should have nothing to do with the performance of an action or its non-performance—'naiva tasya kṛtenārtho nākṛteneha kaścana' (Gītā 3/18). The self is free from performance of an action or its non-performance viz., it is a transcendental entity.

'Vaśī'—By attachment to the modes of Prakṛti a man becomes 'avaśa' viz., helpless (Gītā 3/5). This helplessness is wiped out by Jñānayoga and the man becomes 'vaśī' viz., his life becomes independent and transcendental.



*Link:—In the preceding verse, the Lord declared, "The embodied (soul) neither acts, nor does it cause others to act." Now, the question arises, whether God causes others to act? The Lord, answers the question, in the next verse.*

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।  
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥