

Action performed, with a selfish motive leads to bondage. In a sacrifice all possessions offered to others; for his own-self, he performs only action, which is inevitable for the bare maintenance of body (Gītā 4/21). Such an action, is also included in sacrifice. This human body has been bestowed upon us, so that we may perform sacrifice. If we use it, in order to gain honour, praise, comforts and luxuries etc., it leads us to bondage. But, if with it, actions are performed only for the sake of sacrifice, it leads to liberation and one attains to the Eternal Absolute.

'Nāyaṁ loko'styaya jñāsyā kuto'nyaḥ kurusattama'—In the eighth verse of the third chapter, the Lord declared, "Even the maintenance of the body would not be possible by inaction." Similarly, here He declares, "This world is not felicitous for him who performs no sacrifice, how then can he have happiness in, any other world?" He, who performs actions, with a selfish motive disturbs peace, causes disorder and strife, and does not attain salvation.

A selfish member, who does not perform his duty, is not liked even by members of one's family. Non-performance of duty, causes quarrels, strifes and annoyance in the family. He who wants to lead a peaceful life in the family, should perform his duty by rendering service to other members of the family. By doing so, he becomes a source of inspiration for others and thus unity and peace prevail, in the family and in the world, here as well as hereafter. On the other hand, he who does not perform his duty scrupulously, does not lead a happy life, here as well as hereafter.



*Link:—In the sixteenth verse of this chapter the Lord promised to explain the truth about actions. Having described it in detail now He concludes the topic.*

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।  
कर्मजान्बिद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

**evam̐ bahuvidhā yajñā vitatā brahmaṇo mukhe  
karmajānviddhi tānsarvāṇevam̐ jñātvā vimokṣyase**

Thus, many forms of sacrifice have been described in detail in the Vedas. Know them all as born of action and having known these as such thou shalt be liberated from the bondage of action. 32

*Comment:—*

'Evaṁ bahuvidhā yajñā vitatā brahmaṇo mukhe'—Besides, the twelve forms of sacrifice, which have been described, from the twenty-fourth verse to the thirtieth verse, there are many other forms of sacrifice, which have been explained in detail, in the Vedas. The reason is, that according to their inclination, nature and faith, strivers, follow different spiritual disciplines.

In the Vedas, there is description of self-centred rituals which people perform, in order to reap their perishable fruit. So, they go to heaven and enjoy divine pleasures of the gods, there. But, having enjoyed them, when fruits of their virtuous deeds are exhausted, they return to the world of mortals, and these follow, the cycle of birth and death (Gītā 9/21). Self-centred rituals, are not enunciated here. But, here is an outline of selfless sacrifice, by performing which a striver attains to the Eternal Absolute (Gītā 4/31).

In the Vedas, there is not only the description of the means of enjoying heavenly pleasures, but there is also reference to spiritual practice, such as hearing of Vedic texts, cognition (reflection on what is heard), constant musing (constant and profound meditation), restraint of breath and trance (super conscious state), as the means of God-realization. These have been mentioned here, in this verse.

In the fourteenth and the fifteenth verses of the third chapter, the Lord declares, "Sacrifice is born of the Veda, and the omnipresent God, ever abides in sacrifice we should resort to such sacrifice, only for God-realization."

**'Karmajānviddhi tānsarvān'**—The expression, 'tānsarvān' (the all) has been used, for all the twelve sacrifices, described from the twenty-fourth to the thirtieth verse here, as well as, different forms of sacrifice described in the Vedas.

The expression 'Karmajānviddhi' (born of action) means, that all forms of sacrifice are born of actions. Activities undertaken with the body, words uttered with the mouth and thoughts of the mind, are all included, in actions. The Lord declares, "Whatever action a man performs, that is undertaken by the body, speech or mind" (Gītā 18/15).

Arjuna, wants to attain salvation, but he wants to renounce his duty of fighting, by regarding it, as a sin. Therefore, the Lord by using the expression 'Karmajānviddhi', explains to him, that whatever spiritual practice he will do by renouncing war, will also be, the performance of action. The Lord declares, that it is not action, but total renunciation of affinity for actions, which leads to salvation. Therefore, he should perform his duty of fighting, remaining detached from actions, in order to attain salvation, because it is not actions but it is attachment to them, which binds him (Gītā 6/4). It is also easy for him to perform the duty of fighting, because it is his natural or innate duty (specific duty).

**'Evaṁ jñātvā vimokṣyase'**—The Lord, in the fourteenth verse of this chapter, declared, "I have no desire for the fruit of actions. So actions do not bind me. He who knows Me thus, is not bound by actions." It means, that he who has learnt the art of remaining detached from actions, while performing these and translates it into practice, gets liberated from the bondage of actions. The same fact, has been pointed out by the Lord, in the fifteenth verse, when He declares, "Having known thus, the actions were performed by those ancient men, who sought liberation." In the sixteenth verse, He promised to explain the true nature of action and inaction, by knowing which, he would be

liberated from the cycle of birth and death. In the present verse, He concludes the topic, by declaring that, having known thus, he will be liberated. It means, that when a person performs his duty, only for the welfare of the world without expecting any fruit, he is liberated from the bondage of actions.

In the world, innumerable actions are performed, but a man is bound only by those with which he establishes his affinity. By having this affinity, he gets pleased or displeased, and thus he is bound by those actions. But when he renounces his affinity, for the body and actions, he is liberated, from the bondage of actions.



*Link:—Having heard the description of sacrifice, a striver has a curiosity to know which one of the sacrifices is superior to the others. The Lord, answers the question, in the next verse.*

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।  
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

śreyān-dravyamayādyajñājjñānayaajñāḥ parantapa  
sarvaṁ karmākḥilam pārtha jñāne parisamāpyate

Knowledge, as a sacrifice (yajña) is superior to any material sacrifice, O harasser of the foes (Arjuna). All actions and objects in their entirety, culminate in knowledge (jñāna). 33

*Comment:—*

'Śreyān-dravyamayādyajñājjñānayaajñāḥ parantapa'— Sacrifices, which require material objects and actions, are called 'Dravyamaya'. The suffix 'Maya' with the term 'Dravya', denotes large quantity. As with the preponderance of earth the earthenpot is called मृन्मय so with the preponderance of material the sacrifice is called material sacrifice. Knowledge as a sacrifice, is superior to any material sacrifice, because in knowledge-sacrifice, there is no need for material objects and actions.

The Lord, declares that all sacrifices are born of