

*Link:—How action leads to the maintenance of the world, is discussed, in the next verse.*

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।  
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

yadyadācarati śreṣṭhastattadevetaro janaḥ  
sa yatpramāṇaṁ kurute lokastadanuvartate

Whatsoever an ideal person does, he is followed by others, as well. Whatever standard he sets, the world follows the same. 21

*Comment:—*

'Yadyadācarati śreṣṭhastattadevetaro janaḥ'—An ideal man, is he who knows the reality about the world (body etc.,) and the self. He realizes that the body, senses, mind, intellect, riches, property and family etc., are not his, but these belong really to the world. Not only this, but he does not regard renunciation, dispassion, devotion, knowledge and other virtues also as his own, because by doing so, his egoism is nourished which is an obstacle to self-realization. The feelings, "I am a renouncer," "I am dispassionate," "I am a devotee" and "I am a knower" nourish his egoism and thus these are stumbling blocks to Self-realization. There is no personal ego at all in a Self-realized person the prime ego remains only for common dealings and is engaged in rendering service to the world, as it belongs to the world (Gītā 7/4; 13/5).

The body, riches, family, position, ability and authority etc., which have been provided to us by the world, are neither meant for our pleasure nor for our possession, but these are for service of others. He who enjoys these himself, is verily a thief (Gītā 3/12). All of these belong to the world and so great men utilize these in rendering service to the world. They have a natural inclination, for the welfare of all beings.

The feeling of selflessness, causes unity and love, while a

feeling of selfishness, causes strife, the former, leads to salvation while the latter to degradation. By regarding the body as 'I', 'Mine' and 'For me' the feeling of selfishness, is caused. Great men who do not accept a feeling of affinity for the body, have no selfish motive. So all their actions, are for the welfare of others. The sight, touch, talk and thinking of such great men, automatically lead to the welfare of people. Even, the air which touches them does good to the people.

Such great men are of two kinds—(1) 'Avadhūta'—the hermit kind, who lead a holy and lonely life; such hermits are ideal only as hermits, not for common folk. (2) 'Ācārya'—Model for others—who are an example to others. Their actions are, according to the scriptural injunctions. They have neither egoism nor a sense of 'mine'. Their actions are automatically performed, for the welfare of the world. They leave their sweet smell by destroying bad smell, just like a blooming flower. Such great men have their identity with the Lord, because both of them work for the welfare of the entire world.

Different limbs of a body, constitute the body and remain ever prepared to help one another. When anyone is injured, and they consider its recovery as that of the entire body. Similarly, all the beings of the world, in spite of being different, are one and the same, and the performance of duty by one, is for the welfare of the entire world.

As far as actions and words of the great men, are concerned, they leave a gross impression which is restricted, because actions are limited. But, as far as their feelings are concerned, their influence is subtle and limitless, as the feelings are limitless. They set examples for other people, by performing duty, according to their caste, social order, sect etc., and make a strong impression on others.

Though a great man does not perform any action for himself, as he has no pride of doership, yet people feel that he performs

actions. So the term 'ācarati' (Doer) has been used. Actions are automatically performed by him, for the welfare of others, without any selfish motive. Though he has nothing to do (Gītā 3/17), and has no egoism (Gītā 2/71), yet duty is naturally and efficiently performed by him, which is automatically for the welfare of the entire world.

### An Important Fact

It is generally observed, that whatever actions are performed and whatever standards are set, by great men these are followed by common people.

Common people who attach importance to wealth and position, follow the examples set by millionaires and leaders, regarding them as great, though they may not be really so. The rich people and leaders, resort to evil practices such as falsehood, forgery, dishonesty, thefts and corruption, to gain riches, fame and status in society. The common people who consider them great, follow those evil practices. Thus, evils become rampant in the society, without any schooling or teaching.

How shocking and surprising it is, that at present a millionaire is regarded as great, but a devotee, who chants the name of the Lord a hundred thousand times a day, is not considered great. People do not think that when a millionaire dies, he will not take a single penny with him, while the whole wealth of chanting of the Lord's name, will ultimately go with the devotee.

Great and noble men, such as teachers, preachers, priests, leaders and rulers etc., who hold positions of honour in society, should perform their duties very carefully, so that they may leave a good impression upon other people, who may follow the standards set by noble men. They are just like drivers, who carry the passengers to their destinations or might cause accidents.

'Sa yatpramāṇaṁ kurute lokastadanuvartate'—A great man is free from such evils as desire, feeling of mine, attachment,

selfishness and favouritism and he does not attach importance to perishable objects. His word automatically, influences people and they follow his preaching.

Here a doubt may arise, why the Lord has used, 'He sets a standard' and also 'Whatever a great man does' when either one of these might have been sufficient. The clarification is, that though the deed is important, yet a great man cannot perform acts of the people from different castes, orders of life etc. He sets a standard by his word, quoting scriptures and historical characters, so that people of other castes, orders of life and creed etc., by performing their duty, sincerely and promptly may attain perfection (Gītā 18/45). By following his advice, they start to perform their duty according to their castes, creeds and orders of life etc.

Though the scope of such deeds is limited while that of standard set (word) is wide, yet the Lord has used, five terms 'Yat', 'Yat', 'Tat', 'Tat' and (specially) 'Eva', for the deeds of a great man. He has used only two terms 'Yat' and 'Tat' for the standard set by him. It means that the deeds of a great man have five times the effect, while standard set (word) has only twice the effect. Therefore, the Lord in the twentieth verse of this chapter, has laid special emphasis, on the performance of duty, for the welfare of the world.

If a great man instead of performing his duty, according to his caste, creed and stage of life etc., preaches the gospel as a (standard) only, it will not influence people. They will think that these are merely precepts, which need not be translated into practice, because the man himself is only preaching, not practising. Therefore, a great man has to do good to the people by performing his duty, as well as by setting standards i.e., through word.

Only those people, who have faith in a great man follow his deeds and the set standard (word). But if a person does not

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