

has invested his intellect, ability, time and resources, in God-realization by considering them as the Lord's. What more can he do than this? The Lord, does not expect anything more, from him. So He enables him, to realize Him.

Appendix—Performance of actions for God's sake is easier than practice. The reason is that practice being new has to be done but actions are performed naturally as a man is so habituated. A man gets bound by performing actions for himself—'karmaṇā badhyate jantuh'. Therefore by offering actions to God, a man easily attains God (Gītā 9/27-28).

'Madarthamapi'—this expression means that actions should be done only for God's sake from the beginning.



अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

athaitadapyaśakto'si kartum madyogamāśritaḥ
sarvakarmaphalatyāgam tataḥ kuru yatātmavān

Resorting to Yoga if thou art unable to do even this (the discipline mentioned in the preceding verse) then subduing your mind, senses and intellect etc., (equanimity) and renounce the fruit, of all actions. 11

Comment:—

'Athaitadapyaśakto'si kartum madyogamāśritaḥ'—In the preceding verse, the Lord declared, "Thou shalt attain Me by performing actions, for My sake" while, here He declares, "Thou shalt attain Me, by renouncing the fruit of all actions." The former, can be called the path of devotion, while the latter, the path of action. Both of these are independent means, of God-realization.

In this verse, it seems proper that the expression 'Madyogamāśritaḥ' (resorting to union with Me), is related with

'Athaitadapyasāktō'si' (if you are unable), because if it is taken to be related with 'Sarvakarmaphalatyāgaṁ kuru' (do renouncing the fruits of all actions), because of prominence of dependence on God, it will become, the path of devotion. Thus, it will not be different from the path of devotion described, in the tenth verse, while the Lord wants to explain the path of devotion in the tenth verse, and the path of action, in the eleventh verse.

Also in this verse, the Lord has used the expression 'Yatātmavān' (subduing mind, senses and intellect), which is more important in the path of action, because without it, renouncement, of the fruit of actions, is impossible.

If a striver, does not believe in God so much but he does social service, and he cannot surrender all actions to Him, but renounces the fruit of action, which is beyond his power (Gītā 2/47), his affinity, for the world, is renounced.

'Sarvakarmaphalatyāgaṁ tataḥ kuru yatātmavān'—For a person, who wishes to attain to Yoga, action (without attachment) is said to be the means (Gītā 6/3). It is attachment, to the fruit of action, which binds a man. So if a striver, subdues his senses, mind and intellect, he can easily renounce, the fruit of action. If a striver does not control his mind, intellect and senses etc., he will naturally think of sense-objects and then he will be attached to them, and thus he may perish (Gītā 2/62-63). If a striver's aim, is to renounce the fruit of action, he can easily control his mind and senses.

Here the expression 'Sarvakarma', stands for religious sacrifice, charity, penance, service, and means of livelihood, according to one's caste and order of life, as well as, all other prescribed actions. 'Renouncement of the fruit of actions', does not mean, physical renouncement but the renouncement of the sense of mine, attachment and desire etc., for the fruit, of actions.

A striver, following the path of action, should not remain inactive, by thinking that there is no need for the performance

of action, when he does not want to reap its fruit. Therefore, the Lord warns the strivers, "Let thy attachment not be to, inaction" (Gītā 2/47).

In the ninth verse of the eighteenth chapter, also the Lord while describing the marks of the 'Sāttvika tyāga', explained renouncement of the attachment to the fruit of actions as the 'Sāttvika tyāga'.

When actions are performed, having renounced attachment, to the fruit of actions, the impetus to act, calms down and old attachment perishes. Without the desire for fruit of actions, affinity for actions, is totally renounced and new attachment does not arise. Then, nothing remains to be done for a striver, because it is attachment, desire, a sense of mine for action, and desire for fruit, which force, him to act. He may, physically restrain himself, from performing actions, for a short time. But so long as, he has attachment and aversion, his nature forces him, to act. The impetus to act, calms down only when actions are performed, without any selfish motive, having renounced attachment and aversion etc.

This means (of the renouncement of the fruit of action), is very useful for those strivers, who have no natural reverence or devotion to words of God, with attributes and form, but have a natural inclination to do good, to others.

Where the Lord, advises to renounce desire for the fruit of action, He emphasizes, that it also implies renunciation of attachment, because with total renunciation of both, desire and attachment, we are liberated from the bondage of action (Gītā 18/6).

Renouncement of fruit (desire for fruit), of actions, is an independent means of God-realization. When, desire for the fruit of actions is renounced, attachment for the sense-objects, perishes and one attains peace (happiness, of the mode of goodness). If he does not enjoy that peace, he attains perfection or God-realization

i.e., he becomes one, with Him.

In the fifty-fifth verse of the eleventh chapter, the Lord mentioned, 'freedom from attachment' as one mark, out of five, of a striver-devotee. In this verse, He mentions the renouncement of the fruit of actions, which is possible only, when there is renouncement of attachment, to the world. The renunciation of fruit of action, as described in the twelfth verse of the chapter, immediately leads to the attainment of Supreme Peace or God-realization. It means that total renunciation of attachment, immediately leads to Supreme Peace.

Appendix—If a striver is unable to perform actions for God's sake, he should perform actions by renouncing the desire for fruit, because it is the desire for fruit which paves the way to bondage—'phale sakto nibadhyate' (Gītā 5/12).



Link:—The Lord, from the eighth verse to the eleventh verse, recommended four methods, one after another, in the event of Arjuna's failure to adopt anyone. So a doubt may arise, whether the fourth, means 'renunciation of the fruit of action', is an inferior means to the other three, as the Lord described it as the last one, and moreover He did not mention its fruit. In order to, remove this doubt the Lord glorifies renunciation and also mentions about its fruit.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

**śreya hi jñānamabhyāsājñānāddhyānaṁ viśiṣyate
dhyānātkarmaphalatyaḡastyāgācchāntīranantaram**

Better, indeed, is knowledge than practice, better in turn is meditation, better still is renunciation of fruit of action; Supreme Peace immediately follows such renunciation. 12