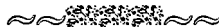


a Sannyāsī (renouncer), for he has transcended the pairs of opposites, such as attachment and aversion."

'Na hyasannyastasaṅkalpo yogī bhavati kaścana'—Different thoughts come into the mind. The thought for which there is attachment or aversion of the mind, becomes a 'saṅkalpa' (pursuit of the mind). Without renouncing that pursuit, no one can become a Yogī (Sāṅkhyayogī or Karmayogī), but he is a voluptuary, because union (affinity) for God is 'Yoga', and one who has a desire for pleasure, is a voluptuary, not a 'Yogī', because instead of attachment for God, he is attached to pleasure. But, when he renounces, the desire for the unreal, he becomes a renouncer and realizes his eternal union, with God. As men are sensual, so are birds and animals, because they have also, not renounced pursuits of the mind.

It means, that so long as there is the least affinity for the unreal, a man cannot become a 'Yogī', in spite of a lot of practice, trance and a secluded life, according to the gospel of the Gītā.

Though the process of Discipline of Sannyāsa, and that of Yoga, are different, yet as far as renunciation of the pursuits of the mind is concerned, both are, one and the same.



Link:—In the next verse, Lord Kṛṣṇa explains how to attain that 'Yoga', which has been praised, in the previous verse.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

ārurukṣormuneryogaṁ karma kāraṇamucyate
yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate

To the contemplative soul (muni) who desires to attain to the height of Karmayoga (in the form of equanimity), action without motive, is said to be the means. For the same person when he masters Yoga, serenity (tranquillity of mind) is said to be the means, to God-realization. 3

Comment:—

'Āruruḥṣormuneryogaṁ karma kāraṇamucyate'—He, who desires to rise to the heights of Yoga (equanimity), action without motive, is spoken of as the means. Every human being, who is born, nourished and is living his life has been dependent on others. All his possessions, body, senses, mind, intellect and ego all are evolutes of nature. Therefore, till he through these does not render service to others, he will not rise to the height of Karmayoga, or in other words, he will not attain equanimity. It means, that a man should discharge his duty, by rendering service to others with all his means, because whatever means (including his body, senses, mind, intellect and ego) he possesses, belong to society; and all the things have identity with the world, not with the self. By rendering service to others, the flow of actions, will be directed towards the world, and man himself will attain equanimity. The same fact, has been explained, by Lord Kṛṣṇa (in Gītā 4/23), "He, who performs actions, for the welfare of others, his actions melt away viz., do not lead him to bondage." And, in Gītā 3/9 He declares, "Man is bound by actions, other than those performed for the sake of sacrifice viz., he is bound, when he performs these with a selfish motive."

How is action without motive, the means to rise to the heights of Karmayoga (equanimity)? The answer is, that our equanimity will be judged, only when we perform actions. While performing actions if we aim to remain equanimous, in pleasure and pain, it means that our action, is the means to rise to the height of Yoga, otherwise not.

'Yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate'—Affinity for the unreal, causes disquietude, because the Self is eternal and permanent, while all the worldly objects such as bodies etc., are transient and kaleidoscopic. But when the Self accepts his affinity with them and foresees their destruction or they actually perish, he becomes disquiet. But, if he utilizes them in rendering

service to others, his affinity breaks off, he rises to heights of Yoga and attains, tranquillity. If he enjoys that tranquillity, it will delay his progress. But, if he does not get attached to it, and does not enjoy it, that tranquillity becomes the means of his God-realization.

Appendix—The striver who desires to attain to the height of Karmayoga (equanimity), action without motive is said to be the means; and the serenity thus attained, is the means to God-realization. It means that an action is not the means to attain God but serenity attained by renouncing affinity for actions, is the reason. This serenity is a means rather than an end.

When actions are performed discriminately, attachment (impetus) to actions is wiped out, because actions have no power to wipe out attachment but through discrimination it is possible. He, who desires to attain to the height of Karmayoga, performs all actions discriminately. When discrimination develops, then a striver realizes helplessness in the fulfilment of his desire and feels a lack (shortage) in its unfulfilment. No one wants dependence and shortage but a man does not get rid of these two by having a desire.

Having attained to the height of Karmayoga, a striver should not be pleased because this pleasure will arrest his progress and so God-realization will be delayed (Gītā 14/6). As a boy takes interest in games and sports, but when he grows up, he starts taking interest in earning money, then his taste for play is naturally wiped out. Similarly until God is realized, a striver relishes serenity. But if he does not relish that serenity and becomes indifferent to it, his relish is naturally wiped out and very soon he realizes God.

To attain to the height of yoga, action is the means viz., while performing actions for the welfare of others without any selfish motive, a striver gets detached from all actions etc., then he attains to the height of yoga. Actions come to an end but

yoga (equanimity) ever persists.

A Karmī (Bhogī) performs actions and a Karmayogī also performs actions but there is a vast difference in their aims. The former performs actions to satisfy his desire, while the latter performs actions in order to renounce attachment. A 'Bhogī' (pleasure-seeker) works for himself while a Karmayogī works for others. Therefore though both are equal as far as performance of actions with attachment is concerned, yet the striver who works for others in order to renounce attachment, attains to the height of yoga. A yogī's equanimity will be judged only when he performs actions without attachment 'vṛddhā nārī pativrata' (an old woman is chaste).

What has been called 'Śama' (serenity)) here, the same has been called 'prasāda' (placidity or purity of mind) (Gītā 2/64). If a striver does not take delight in this serenity, he attains everlasting peace (Supreme Bliss) (Gītā 6/15). Renunciation of the fruit of action leads to supreme peace (Gītā 12/12). If a striver does not take delight in peace (serenity), he attains uninterrupted relish (Self-realization) and if he is not satisfied with 'akhaṇḍa rasa' (unbroken relish), he attains infinite Bliss (supreme love).



Link:—What are the marks of a Yogī who has risen to the heights of Karmayoga? The explanation, comes in the next verse.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसङ्कल्पसन्न्यासी योगारूढस्तदोच्यते ॥ ४ ॥

yadā hi nendriyārtheṣu na karmasvanuṣajjate
sarvasaṅkalpasannyāsī yogārūḍhastadocyate

When a man ceases to have any attachment, either for the objects of senses or for actions (Karma) and has renounced all thoughts of the world, he is said to have attained Yoga and is called Yogārūḍha. 4