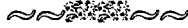


in the form of sacrifice and then our life will be successful. It means that we have to do nothing for ourselves. We have no affinity for actions and objects. We have relationship with God Who is devoid of actions and objects.



*Link:—The Lord, from the twenty-fourth verse to the first half of the thirtieth verse, described twelve kinds of sacrifice, while in the second half of the thirtieth verse, He eulogized strivers who perform sacrifices. Now, He in the next verse, explains what is gained, through their performance and what is lost through their non-performance.*

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।  
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

yajñāśiṣṭāmṛtabhujo yānti brahma sanātanam  
nāyaṁ loko'styayajñasya kuto'nyaḥ kurusattama

Those who partake sacred remnants after a sacrifice (yajña), attain to the eternal Absolute; even this world is not pleasant for him who performs no sacrifice; how then can he have happiness in any other world, O Best of the Kurus (Arjuna)? 31

*Comment:—*

'Yajñāśiṣṭāmṛtabhujo yānti brahma sanātanam'—Those, who realize equanimity, having performed sacrifice i.e., having performed duty without any selfish motive, are said to have taken the remnants of the sacrifice. Such people, are released from all sins, and attain to the eternal Absolute (Gītā 3/13).

A man (the self), is eternal. It is because of his attachment to the perishable, that he believes that he dies. When he, having utilized his so-called possessions, for the welfare of the world, gets detached from them, he realizes the fact, that he is eternal.

When action is performed as duty i.e., for the welfare of others without any selfish motive, it becomes a sacrifice (yajña).

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 ॥