

actions (performance of duty), not in the division of fruit. The reason is that performance of duty is under the control of a man while awarding the result of past actions is ordained by destiny viz., 'Prārabdha'. If we perceive from the view-point of Karmayoga whatever material (thing, ability and power) we have obtained, that is 'Prārabdha' and their proper use viz., by assuming them not as ours or for us, but by assuming them as others' and for them, and rendering service with them to others is 'Puruṣārtha'.

The important fact about Karmayoga is—protection of the rights of others by performing one's duty and renouncing the fruit of action viz., renouncing one's right. By protecting the right of others, old attachment is wiped out and by renouncing one's own right, new attachment is not born. Thus when old attachment is wiped out and new attachment is not born, a man becomes 'vītarāga' (free from attachment). By becoming 'vītarāga' one realizes the self. The reason is in attaining Self-realization, attachment to the unreal things is the only obstacle—

**rāgo liṅgamabodhasya cittavyāyāma bhūmiṣu
kutah śādvalatā tasya yasyāgniḥ koṭare tarah**

It means that attachment (attraction) of the mind to objects, persons and actions is the main sign (mark) of ignorance. As when the hollow of a tree catches fire, it does not remain green any more but it is dried up, similarly he who has caught fire in the form of attachment, can't attain peace.



Link:—After asking Arjuna to perform his duty, in the preceding verse, the Lord describes how he should remain even-minded, while performing actions.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

**yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya
siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate**

O Dhanañjaya (the conqueror of wealth), perform actions (duties) being steadfast in the path of Yoga, renouncing attachment, having become even-minded in success and failure; and that equanimity (equilibrium) is called Yoga. 48

Comment:—

'Saṅgaṁ tyaktvā'—You can become indifferent, only if you have no attachment for actions, their fruits; place, time, incidents, circumstances, bodies and minds etc., which belong to matter, because without being indifferent to actions, these cannot lead you to salvation.

'Siddhyasiddhyoḥ samo bhūtvā'—Renunciation of attachment will result in evenness of mind. A man should be even-minded, in favourable and unfavourable circumstances, in honour and dishonour, and in praise and reproach.*

A follower of the Discipline of Disinterested Action, should be so even-minded while performing actions, that he should not bother about their accomplishment or non-accomplishment, for getting the fruit or not, for getting salvation or not. He should remain devoted to his duty. If an aspirant has not realized detachment and equanimity, he should aim at evenness of mind. By having this approach, a striver will attain equanimity finally, which will lead to God-realization or Self-realization (2/53).

'Yogasthaḥ kuru karmāṇi'—Lord Kṛṣṇa says, that the essence of true Yoga lies in even-mindedness, in success, as well as, failure. The person who keeps the mind ever in the poised state

* While explaining this verse Śrī Śaṅkarācārya writes—O Dhanañjaya, being established in Yoga perform actions only for God without even having the desire to please Him. Knowledge gained by purification of mind as a result of the desireless (without the desire for fruits) actions is called 'Siddhi' (Success) and whatever is contrary to it (lack of knowledge) is 'Asiddhi' (Failure). Perform actions being even-minded amidst success or failure. This evenness of mind or equanimity is called 'Yoga'.

is called steadfast in Yoga. The sameness of mind should remain intact from the beginning of an action, to its end. It should not be a temporary phase, otherwise the propensities of attraction and repulsion, will go on coming up. We should never allow such propensities to develop.

'Samatvam yoga ucyate'—Yoga is, nothing but equanimity i.e., equanimity is the embodiment of Lord Himself. Further, in the nineteenth verse of the fifth chapter, Lord Kṛṣṇa says, "Those whose mind is established in equanimity, have conquered the mortal plane, because Brahma (the Absolute) is flawless and equanimous, hence they are established in the Eternal."

Here, Yoga has been defined as equanimity, while in the twenty-third verse of the sixth chapter, it will be defined as, the state which is free from the contact of pain. Actually, both the definitions are the same. When a man suffers from ring-worm or itching eczema, he gets satisfaction by scratching it. The pleasure of itching, is followed by the painful sensation of burning. Being the result of a disease both these sensations are really painful. Similarly, the pleasure and pain received from attachment to the world, are equally painful. Therefore, Yoga can either be defined as the state, free from the contact of pain viz., free from pleasure and pain or equanimity in pleasure and pain; both are the same.

It means that through all actions performed by physical, subtle and causal bodies should render service to the world, without having any selfish motive. This alone will lead to equanimity.

Something Noteworthy about Intellect and Equanimity

Intellect is of two kinds—indeterminate and determinate. The intellect of those whose aim is to enjoy worldly pleasure and prosperity, is indeterminate (Gītā 2/44) while the intellect of those whose aim is equanimity and salvation is determinate. Indeterminate intellects are endlessly diverse, while the determinate

one, is single. Those whose intellects are endlessly diverse, are themselves undecided (Gītā 2/41) and are worldly. But those whose intellect is single, have rightly resolved (Gītā 9/30) and they are strivers.

Equanimity is of two kinds—of the mind and of the self. To remain even, in favourable or unfavourable circumstances, without having any attachment or aversion, is equanimity of the mind, while equanimity of the self is union with God (2/53).

There is a distinction between the worldly people and strivers. The goal of the worldly people, is to enjoy pleasure and prosperity and their intellects are not determinate but are scattered in many directions and are endlessly diverse. On the other hand, the striver's intellects are determinate and the strivers in their practical life maintain equanimity in success and failure, profit and loss, and favourable and unfavourable circumstances, without having attachment and aversion. Such strivers conquer the mortal plane and are established in the Eternal (Gītā 5/19).

Appendix—In Pātañjala Yogadarśana the control of the mind has been called 'yoga'—'yogaścittavṛtti nirodhah' (1/2). As a result of this yoga the seer rests in the self—'tadā draṣṭuḥ svarūpe'vasthānam' (1/3). Thus in Pātañjala Yogadarśana what has been called the result of yoga, the Gītā declares the same as 'yoga'—'samatvaṁ yoga ucyate'; 'taṁ vidyād duḥkhasaṁyogaviyogaṁ yogasaṁjñitam' (Gītā 6/23). It means that the Gītā declares that when a man (self) is totally detached from the mind and naturally rests in the self, that state is called 'yoga'. By getting established in this yoga (equanimity), there is no deviation from it; therefore it is also called 'Nityayoga' (eternal union). When the mind is controlled 'Nirvikalpa avasthā' (state of cessation of thoughts) ensues. But when by equanimity a man rests in the Self that is 'Nirvikalpa bodha' (knowledge of Truth) or 'sahajāvasthā' (Self-realization). 'Nirvikalpa bodha' is not a state but it transcends all states, it is their illuminator and is

the result of all yoga-disciplines. The states are both 'nirvikalpa' (without distraction) and 'savikalpa' (with distraction) but 'bodha' is only 'nirvikalpa'. Thus the yoga of the Gītā is more remarkable than that of Pātañjala yogadarśana.

The person who is not of 'mūḍha' (deluded) and 'kṣipta' (volatile) inclination but is of 'vikṣipta' (sometimes constant, sometimes volatile) inclination is eligible (qualified) for yoga of Pātañjala Yogadarśana. But all the persons who want to attain God are eligible for the yoga of the Gītā (God-realization). Not only this but the person who, instead of attaching importance to pleasure and prosperity, attaches importance to this yoga—such a seeker of the yoga (equanimity) also transcends the fruit of Vedic rituals performed with some motive—'jijñāsurapi yogasya śabdabrahmātivartate' (Gītā 6/44).



Link:— In the next verse, Lord Kṛṣṇa explains the superiority of equanimity (which has been described from the thirty-ninth verse to the forty-eighth verse) to a motivated action viz., action with a selfish motive.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

dūreṇa hyavarāṁ karma buddhiyogāddhanañjaya
buddhau śaraṇamanviccha kṛpaṇāḥ phalahetavaḥ

O Dhanañjaya, action with a selfish motive is far inferior to that performed with equanimity of mind. Seek refuge in this evenness of mind, for low are those, who crave for fruit of action. 49

Comment:—

'Dūreṇa hyavarāṁ karma buddhiyogāt—Action with a selfish motive is, far inferior to that performed with equanimity of mind. Actions have a beginning and an end and connection with