

the time of trance there is 'pariṇāma' and at the end of trance there is relapse.

'Sahajāvasthā' or 'Sahaja Samādhi' (natural state of self-realization) transcends all states of Prakṛti. In it there is no action in the least, an action is not possible. Therefore in Sahajāvasthā there is neither 'pariṇāma' (current of change) nor vyutthāna (relapse). The reason is that activities take place only in Prakṛti and its evolutes, never in the self. 'Kāryate hyavaśaḥ karma'—We are helplessly driven to action, but we are quite free in having or not having attachment or aversion for them.



Link:— In the fifth verse, it has been mentioned that no one can remain without action for a moment, even, one may object to these that a person could regard himself as free from action, by forcibly suspending the functions of the senses. The answer comes in the next verse.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

karmendriyāṇi saṁyamya ya āste manasā smaran
indriyārthānvimūḍhātmā mithyācāraḥ sa ucyate

He who while, restraining the organs of action, thinks of sense-objects in his mind, he, of deluded understanding is a hypocrite. 6

Comment:—

'Karmendriyāṇi saṁyamya ya āste manasā smaran indriyārthānvimūḍhātmā mithyācāraḥ sa ucyate'— Here the term 'Karmendriyāṇi' does not stand only for the five organs of action (speech, hand, foot, anus and generative organ) but also stands for the five sense-organs (ear, skin, eye, taste and nose) because actions cannot be performed by the organs of action alone without sense-organs. Besides this if only the organs of action such as hand and foot etc., are restrained but the sense-organs such as ear and eye are

not restrained hypocrisy is not fully proved.

In the Gītā, sense-organs have also been included within the organs of action. Therefore, in the Gītā only the term 'Karmendriya' rather than 'Jñānendriya' has been used. In the eighth and ninth verses of the fifth chapter the actions of the sense-organs such as seeing, hearing and touching etc., have also been innumeraled along with actions of the organs of action. It proves, that in the Gītā, the sense-organs are also included, in the organs of action. According to the Gītā, the activities performed with the mind, are also included in actions (Gītā 18/15). It means, that every evolute of nature is active, because nature is ever-active.

Though the term 'saṁyamya' means full control over senses, yet here it signifies, only their outward restraint. The reason is, that he who has completely controlled his senses, cannot be called a hypocrite.

A man of foolish understanding (who cannot distinguish the real, from the unreal) restrains the senses forcibly, from running after sense-objects but thinks of the objects of enjoyment, with his mind and assumes this state, as actionless. Such a person is called a hypocrite. The reason is, that outwardly he has restrained the organs and senses, but because of egoism, attachment and desire, he performs action by enjoying pleasure, while thinking of the objects of enjoyment.

Worldly pleasures can be enjoyed externally, as well as internally. As external pleasures leave their influence, so do the internal ones, which are enjoyed by thinking of the objects of enjoyment viz., by being attached to them. External pleasures can be renounced by applying discrimination, thinking of adverse consequences or to maintain social decorum. But, there is no such obstacle, in the enjoyment of internal pleasures. A person goes on enjoying these with his mind, and develops a false pride that he has renounced these pleasures. Thus, internal pleasures prove very fatal for him. Therefore, a striver should very carefully

restrain his mind from thinking of the objects of enjoyment.

Arjuna also wants to renounce the performance of actions, and asks Lord Kṛṣṇa why He urges him to engage in the terrible deed. In response to his question the Lord replies, that a person who, having renounced the actions externally, has egoism, attachment and desire etc., but thinks that he is not performing any action, is a hypocrite. It means that striver instead of renouncing the performance of actions, should perform them promptly, renouncing desire and attachment.

Appendix—Worldly pleasures can be enjoyed externally as well as internally by mind. Enjoyment of pleasures physically and relishing them by thinking of sense-objects—there is no difference between the two.

The same impression is made by dwelling on sense-objects in the mind as it is made by physical enjoyment of pleasures. If one relishes the memory of pleasures, then several years may pass but that pleasure remains the same (fresh). Therefore the thought of pleasure gives birth to a new pleasure. Not only this but relish of pleasures, by thinking of them, causes greater harm. The reason is that a man can renounce external pleasures in order to escape adverse public opinion and to maintain social decorum, but in the enjoyment of pleasures with the mind there is no such external obstacle. Therefore a man gets a good chance to enjoy them with the mind. So relishing pleasures with the mind is very harmful for a striver. In fact renunciation of pleasures mentally is the real renunciation (Gītā 2/64).



Link:—In the fourth verse, the Lord laid emphasis on the performance of actions, in both the Disciplines of Action and Knowledge. In the fifth verse, He declared, "No one can remain even for a moment without performing action." In the sixth verse, He said, "He who, restraining the organs of actions forcibly

regards himself as actionless, is a hypocrite." It means that renunciation of actions, is not true renunciation. Therefore, He in the next verse explains the marks of real renunciation.

**यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मैन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥**

**yastvindriyāṇi manasā niyamyārabhate'rjuna
karmendriyaiḥ karmayogamasaktaḥ sa viśiṣyate**

But he who controls his senses through the mind. O Arjuna, and engages himself in the path of action, with the organs of action and sense, without being attached, is superior. 7

Comment:—

[The term 'tu' (but) has been used in order to declare that such a follower of the Discipline of Action, free from attachment, is superior, not only to a hypocrite, but also to a follower of the Discipline of Knowledge.]

'Arjuna'—The term 'Arjuna' means, pure in nature. The Lord addressing him as Arjuna, says that being pure in nature, he should have no doubt about the performance of his duty.

'Yastvindriyāṇi manasā niyamyā'—Here the term 'Manasā', stands for all the inner senses—(mind, intellect, faculty of reflection and ego) and the term 'Indriyāṇi' denotes, all the ten organs of action and sense-organs. 'Controlling the senses by the mind' means that by applying discrimination a striver should realize that the self has no affinity for the senses and the mind. When the senses are controlled by the mind, these can be engaged in or deviated from, any activity as the striver wishes.

Senses are controlled, only when attachment to them is renounced totally. In the eleventh verse of the twelfth chapter also, there is mention of control over senses for a Karmayogī. It means that a striver can follow the path of action, only by controlling the senses.