

and in spite of living, in this world of actions, while performing actions, does not get attached to these.\* Detachment from actions, is not an easy task. Therefore, the Lord, in the eighteenth verse, has called him wise among men, while here He declares, that the wise call him a sage. It means, that such a Karmayogī, is the wisest among the wise.



त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

tyaktvā karmaphalāsaṅgaṁ nityatr̥pto nirāśrayaḥ  
karmaṇyabhipravṛtto'pi naiva kiñcitkaroti saḥ

One having abandoned attachment to actions and their fruit, ever content, without any kind of dependence, he does nothing even though fully engaged in action. 20

*Comment:—*

'Tyaktvā karmaphalāsaṅgaṁ'—If a man thinks, that he is the doer while performing action, regards the body and the senses etc., as his, considers the action as his and for him and expects its fruit, then, he becomes the cause of fruit of action. But an enlightened soul, totally renounces his affinity for the mundane materials and so he is not, in the least, attached to materials for action, to action and to the fruits of action. Thus, he does not become the cause of the fruit of action.

As, an army fighting under the guidance of a king, with material supplied by him gains victory over an enemy, but the credit for the victory goes to the king; similarly, a soul attached to the body, senses, mind and intellect etc., is held responsible, for the fruit of actions performed by these.

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\* Even Renunciation of actions of a deluded person is conducive to action while even performance of actions of a wise man leads to actionlessness (Aṣṭāvakra Gītā 18/61).

A great soul, having not the least attachment for actions, and material for actions, is not attached to the fruit of actions.

In fact, the self has no attachment for actions and their fruits, because It is sentient, imperishable and unaltered, while actions and their fruits are insentient, perishable and undergo modifications. But when It assumes Its affinity, by an error, for them, it is bound. If It renounces this assumed affinity, It will realize its detachment from actions, and their fruits.

'Nirāśryaḥ'—Even, a king or an emperor, has to depend on circumstances, time, objects and persons etc. But an enlightened soul, does not depend on these, because having realized the self or God, he remains satisfied in the self, whether he acquires anything or not.

'Nityatṛptaḥ'—The soul, being a fragment of God is real, and the real never ceases to be (Gītā 2/16), but when it assumes its affinity for the unreal, it feels a deficiency. In order to compensate for the shortage, it has a desire for worldly objects. It is satisfied by acquiring the objects but that satisfaction is temporary as the objects are perishable. How could the unreal, satisfy the real? Therefore, so long as, the soul assumes Its affinity for the perishable actions and objects, and depends on these, It does not realize, the satisfaction automatic, which is eternal. The same eternal satisfaction has been referred in the seventeenth verse of the third chapter, by the expression 'ātmatrptaḥ' (satisfied with the self).

'Karmaṇyabhipravṛtto'pi naiva kiñcitkaroti saḥ'—The term, 'abhipravṛttaḥ' means, that all actions are scrupulously performed by emancipated soul, because he is not at all attached to actions and their fruits. All his actions, are performed for the welfare of the world.

He who is attached to the fruit of action, cannot perform actions, scrupulously, because a lot of his energy is wasted, by thinking of the fruit.

The term 'api' (even or though) means, that such an enlightened soul does not perform an action at all, though he is fully engaged, in action. It is because of his detachment, that all his actions change into inaction.

When he does nothing, how could he be bound by the fruit of actions? Therefore, the Lord, in the twelfth verse of the eighteenth chapter, declares that a Karmayogī, who has renounced the fruit of action, does not reap the fruit of action i.e., becomes free from the bondage of action.

Prakṛti (nature) is ever-active. Therefore, so long as, a man has affinity for the modes of nature (actions and objects), he gets attached to them, even without performing action. If he has no affinity (attachment) for the modes of nature, he does nothing, even though, he is ever-engaged in action, as all his actions are performed, for the welfare of the world.

**Appendix**—So long as a man has the sense of doership, during the performance of action or non-performance of action, he remains a doer. But when the sense of doership is wiped out, he does nothing at all or his action or inaction never comes under the category of action at all.



*Link:—Having described the detachment of an enlightened soul, in the nineteenth and the twentieth verses, now the Lord, in the twenty-first verse, describes the detachment of a striver who does not perform duties enjoined by the scriptures, while, in the twenty-second verse, He describes the detachment of a striver, who performs his duties.*

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।  
 शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥  
 nirāśīryatacittātmā tyaktasarvaparigrahaḥ  
 śārīraṁ kevalaṁ karma kurvannāpnoti kilbiṣam