

In fact the external relinquishment is not real relinquishment but the internal relinquishment is the real relinquishment. If a person, having renounced the world, externally, goes to a solitary place, the body which is the seed of the universe, still remains with him. When a person dies, all things including his body desert him but death does not lead him to salvation. Therefore our desires, the sense of mine and attachment bind us, the universe does not bind us. When we do nothing for ourselves, our affinity with actions is renounced—‘yajñāyācarataḥ karma samagraṁ pravilīyate’ (Gītā 4/23).



Link:—In the preceding verse, the Lord declared that he who relinquishes the fruit of action, is verily, called a relinquisher. What happens if he does not relinquish fruit of action? The Lord, answers the question, in the next verse.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु सन्न्यासिनां क्वचित् ॥ १२ ॥

**aniṣṭamiṣṭaṁ miśraṁ ca trividhaṁ karmaṇaḥ phalam
bhavatyatyāgināṁ pretya na tu sannyāsināṁ kvacit**

Pleasant, unpleasant and mixed of three kinds, is the fruit of action, accruing even after death, to those who have not relinquished the fruit, but there is no, here or hereafter, for those who have relinquished the fruit. 12

Comment:—

'Aniṣṭamiṣṭaṁ miśraṁ ca trividhaṁ karmaṇaḥ phalam'—An action, bears three kinds of fruit—pleasant (good), unpleasant (evil) and mixed. In the world generally, a person reaps mixed fruit for his actions. For example, when a man earns money, by working hard, he gets the necessities of life, this is pleasant fruit. But he has to pay income tax, or again, there is loss of money, this is unpleasant fruit. It means, that his pleasure is partial, and in unpleasantness there is a part of pleasantness,

because there is no creature, in the world, that is not bound by the three modes of nature (Gītā 18/40). This world, is a place of sorrow or suffering (8/15, 9/33). But no circumstances, are totally pleasant or totally unpleasant. There is predominance of one or the other. In fact, the fruit of actions is mixed, because all actions are clouded by defects (18/48).

'Bhavatyatyāginām pretya'—Common folk, not renouncers, reap these three kinds of fruit. Actually the actions and their fruits, are connected with prakṛti, not with the self, because the body, senses, mind and intellect etc., are evolutes of prakṛti. When a man (self), performs actions, being attached to them, he has to reap pleasant, unpleasant and mixed fruits, in the form of favourable and unfavourable circumstances. These circumstances, make him happy and sad which feelings bind him.

He who feels happy, in favourable circumstances, cannot escape sadness, in unfavourable circumstances. So long as, he enjoys pleasure, he will have to suffer pain. He cannot be free, from worry, sorrow, fear and agitation etc.

By the expression 'Pretya bhavati', the Lord means that those who, do not relinquish the fruit of actions, have to reap pleasant, unpleasant and mixed fruits, after death. But by the expression 'Na tu sannyāsinām kvacit' He wants to convey, that those, who have relinquished the fruit of actions, have not to reap the fruit, here or after death. It means, that the non-relinquishers do reap the fruit after death, but they may also reap it here.

'Na tu sannyāsinām kvacit'—Renouncers (relinquishers), have not to reap the fruit of their actions, here or hereafter. The favourable and unfavourable circumstances, as the fruit of actions, appear, but they are not affected by them, because they remain neutral. Moreover, they realize the reality, that the self needs, neither action nor anything. They perform all the actions, for the welfare of others. Actions performed, with their physical body, the thoughts possessed, with their subtle body and the trance with their causal body—all are for the welfare of others.

The reason is, that whatever they possess is of the world, and so it is to be utilized for the welfare of the world. They commit an error when they think of their own welfare, only. This is to keep his individuality intact.

Here, in the term 'Sannyāsinām' there is identity between the relinquisher (Karmayogī) and renouncer Sannyāsī (Sāṅkhyayogī). A Karmayogī, remains detached from actions, while a Sāṅkhyayogī, remains totally unconnected with, actions. A Karmayogī, has no desire for the fruit of action i.e., he has no feeling of mineness with it, while a Sāṅkhyayogī, relinquishes his egoism. If the feeling of mineness is renounced, the feeling of egoism, is automatically renounced. Similarly, the feeling of mineness, is renounced, with the renouncement of egoism. So, in the context of Karmayoga, the Lord has first mentioned the abandonment of, the sense of mineness, and then of egoism (2/71) while in Sāṅkhyayoga, he has reversed the order (18/53). In both, there is relinquishment of affinity with prakṛti and its evolutes.

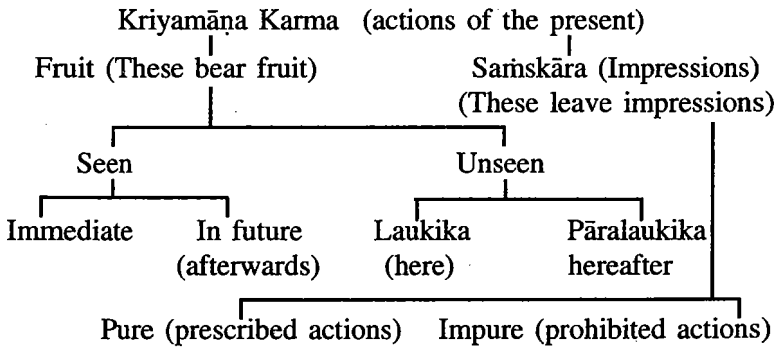
Arjuna asked Lord Kṛṣṇa, that he desired to know severally, the nature of renunciation, (Sannyāsa) and of relinquishment (Tyāga). Therefore, the Lord by using the term 'Sannyāsinām'; wants to convey that a Karmayogī, thinks that nothing is his, nothing is wanted by him and nothing is to be done for him. Similarly, a Sāṅkhyayogī thinks that nothing is his and nothing is wanted by him. A Sāṅkhyayogī does not assume his affinity with prakṛti and its evolute, and so there is no need to say, that nothing is to be done, for him.

Here, the Lord instead of, using the term 'Tyāginām', uses the term 'Sannyāsinām', in order to convey, that state of neutrality which is obtained by men of renunciation, (Sāṅkhyayogī) is also reached, by men of action (Karmayogī) (Gītā 5/4-5). Secondly, till now the Lord explained, that a Karmayogī, remains detached and neutral. Now, by using the term 'Sannyāsinām', He means to convey that, He will explain how to attain that state of detachment, or neutrality by Sāṅkhyayoga.

**An Important Fact in
Connection with Actions**

'Puruṣa' and 'Prakṛti', are two distinct entities. 'Puruṣa' is never subject to change while 'Prakṛti', always undergoes change. When a man, identifies himself with prakṛti, or in other words he identifies himself with the body then the actions done by his body become his actions. Further he develops, a sense of mine, with the objects acquired. In this mineness, the desire for things unacquired, springs. Till these evils, such as desire, mineness, and identification subsist, an activity is called an action. When one renounces this identification, his actions do not bear fruit for him, and turn into inaction. When a liberated soul, realizes the self, actions performed by his body are neutralized actions, (Gītā 4/18). Actually, all actions are performed, by the modes of nature. But, a man by identifying himself with prakṛti (body) thinks, "I am the doer" (Gītā 3/27; 13/29).

Actions are of three kinds—Kriyamāṇa* (actions of the present), Sañcita (accumulated action of the several past human lives, and also of this life till now) and Prārabdha (some of the actions, whose fruit man has to reap, during this life, in the form of favourable and unfavourable circumstances).



*New actions can be performed only in human life and so are their impressions (Gītā 4/12; 15/2). Other lives such as of birds and beasts etc., are only to reap the fruit of the past actions.

Kriyamāṇa actions are of two kinds— Good and evil. Actions which are performed, in accordance with ordinance of scriptures, are called good, while actions performed against ordinance of scriptures, out of desire, anger, greed and attachment, are evil.

These bear fruits, in two forms—direct fruit, and fruit in the form of impression (influence). Direct fruit is divided into two kinds—seen and unseen. The seen fruit, can further be divided into two—immediate and remote. As the immediate fruit of tasteful food, is that it satisfies hunger and its fruit in future, is that it gives strength. Similarly, he who eats chilli in excess, with food, has a burning sensation, in the tongue, mouth, throat, ears and eyes. That is immediate fruit. It causes disease, in future, and is future fruit.

Similarly, unseen fruit, can either be reaped here, or hereafter. Acts of sacrifice, gifts, penance, pilgrimage and chanting etc., can bear fruit here, in the form of riches, sons, praise and honour etc.,* and hereafter, in the attainment of heaven. Similarly, fruit of evil actions such as theft, robbery and murder in the form of fine, imprisonment and execution is unseen fruit, which is reaped here, while birth as birds, beasts, insects and creepers, and residence in hell is fruit, which is reaped hereafter.

In this connection, a point needs attention. If the fruit of evil actions, is reaped here, in the form of fine, imprisonment, insult and reproach etc., it will not have to be reaped hereafter. The Lord is omniscient. He maintains a record of all the sins, committed by a person, and the fruit, reaped by him. So, whatever punishment is given, to a man is always just, because the Lord is a disinterested friend, of every being. He being omniscient, knows how much punishment he has suffered, as fruit of his evil actions, and how much more he has to suffer. So pain or

*Here the future fruit of the seen and the mundane fruit of the unseen seem similar yet are different. The future fruit of the seen is reaped direct without becoming 'Prārabdha' while the mundane fruit of the unseen is reaped by becoming 'Prārabdha'.

punishment, that is inflicted upon a person, is the fruit, of his sinful action.*

* In this connection I heard an anecdote. There was an honest gentleman in a village. In front of his house there was house of a goldsmith. One day some customers gave a lot of gold to the goldsmith, to prepare ornaments. The constable on night duty, came to know about it. So at night he murdered the goldsmith and wanted to run away with the box full of gold. The honest gentleman, saw him going away. He caught him red handed, and challenged him. The constable wanted to pacify him, by offering him a share of the gold. But he did not agree, because he was honest. The constable whistled and having heard the whistle several other constables, came there. They caught the honest man. He was charged with murder and theft. A case was filed against him. When he was presented before a magistrate, he tried to argue, that it was not he, but the constable who was a criminal. But other constables also confirmed, that he had been caught red handed by them, committing a theft, having committed the murder.

The magistrate after listening to the statements of all of them finally gave a judgement, that the gentleman would be hanged to death. The honest gentleman muttered, "In the domain of the Lord there is no justice. I am going to be condemned to death, while the real culprit, is set free."

The magistrate heard his words. He was somehow convinced, that he was speaking the truth. So he made a plan to testify the truth of his words.

Next morning, a person came crying, that his brother had been murdered. So the culprit should be traced. The magistrate, ordered those two men, to bring the dead body. The dead body was lying on a cot, his body was stained with blood and he was covered with a long piece of cloth. When they were carrying the cot, the constable said to the prisoner, "If you had agreed to my proposal, you would have received a share of the gold, and also escaped death." The prisoner said, "There is no justice in the domain of God, because an honest man has to suffer and a criminal, is set free."

The man lying on the cot was listening to their conversation. When the cot was put down the person removing the stained clothes stood up and he narrated the conversation, between the constable and the prisoner, to the magistrate. The magistrate was wonder-struck. He sentenced the constable to imprisonment. The magistrate, was also very honest. He never took a bribe. So he called the gentleman, in loneliness and said, "In this case you are innocent, but tell me frankly whether you have committed any murder, during the life." He replied, "There was a man of immoral conduct, who had illicit relations with my wife. I requested him not to come to my wife, in my absence. One day when I came back home, I found him with my wife. I lost self-control, murdered him and threw his dead body, into the river. No one knew this incident." The magistrate said, "I was perplexed, how I could give the wrong judgement when I always perform my duty, very honestly and sincerely." So the magistrate sentenced him to death, for his past crime and the constable was also condemned to death.

Similarly, if a man reaps the fruit of his virtuous actions here, in the form of riches, honour, praise and freedom from sickness etc., he does not reap it, in the next world. The present actions, leave two kinds of impressions, pure and impure. Prescribed actions leave pure and holy impressions, while prohibited actions, give impure and unholy impressions. These impressions, form a man's nature (habit). When impure impressions are rooted out, a man's nature, becomes pure and holy. But because of past actions, even liberated souls, are found different in their nature, though their actions, are pure and are conducive to salvation, for the entire world.

The nature (habit), which is formed by impressions of the past actions, is very strong and this cannot be easily rooted out.* Similarly, people of different castes perform actions according to nature of their castes, (Varṇa). So Lord Kṛṣṇa says to Arjuna, "That which, through delusion, you don't wish to do, bound by your own acts born of your nature, you will helplessly perform" (Gītā 18/60).

A serious thought, is to be given to this pertinent remark. It is said that the personal nature of a man, sways him and he cannot overpower it. On the other hand, it is said that every human being, is free to do any action, and so he can get, through his efforts, what he likes. The question is, which of the two is more powerful personal nature, or freedom of action. The answer is, that the two are two different matters. They have their own importance and power, in their own context. Nature, described in the sixtieth verse of the eighteenth chapter, is personal nature, pertaining to caste. A human being's nature, is formed according

Thus, if a person suffers punishment, for his crimes here, he has not to suffer it, in the next world. Here, in the world the punishment is generally mild, while in the next world, it is more severe (it is with interest). But a person, has to suffer punishment either here or hereafter.

* A tiger remains satisfied, in a dense forest, a lion likes a dense cave; a swan, likes a blooming lotus; an eagle likes a cremation ground, a gentleman wants to live with other gentlemen and a mean fellow, wants to accompany mean persons. It is true that a man does not give up his nature.

to the caste he is born in, and the sperm and ovum his body is constituted with. That nature cannot be changed, and need not be changed. Even scriptures do not advise to change it. A man, is to work under nature's sway. But in personal nature, there is impure part of attachment and aversion. God has given a man, power to wipe out his impure part. He is free to make his nature pure, by wiping out attachment and aversion. Either through the practice of 'Karmayoga', as enunciated in 3/34 or through practice of devotion, by surrendering himself to God, he can make his nature, quite pure (18/62). Thus both the forcefulness of personal nature and independence of a man to act, are proved. It means, that a man is free to purify his nature, while personal (pure) nature, is effective in engaging a man in actions, according to his caste.

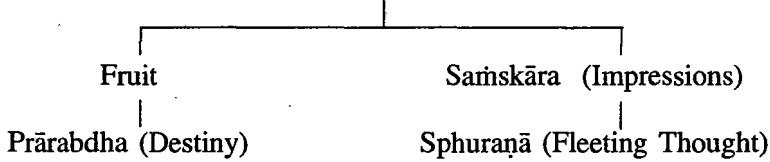
The sharp edge of a sword made of steel, turns to gold, if it is touched with the philosopher's stone (Pārāśara), but its sharpness, edge and shape do not undergo any change. Similarly, when a man's nature is purified, his actions, are also pure. But he may perform actions, according to his caste (social order), stage of life, religion and beliefs etc., and so his actions, may be different from, others. If a man of the priest class attains salvation, he will maintain more purity, than a man of the labour class, who has also attained salvation. It is so, because of their nature. But this nature, is not defective. So, it need not be wiped out.

A man has to follow a cycle of birth and death, and he is born in good and evil wombs, because of his nature, of assuming affinity with the matter. A man, is free in purifying his nature, by rooting out desire, attachment and identification, with matter. When a man, having renounced his egoism, takes refuge in the Lord, his nature is purified, in the same way, as iron is purified and turns into gold, when it is touched with a philosopher's stone. When a man's nature, is purified, he does not incur sins, by performing actions, ordained by his own nature (Gītā 18/47). When a devotee takes refuge in the Lord, he has no affinity with prakṛti (matter) and the Lord's nature, descends on him. As the Lord is a disinterested friend, of all beings (Gītā 5/29) he also becomes

disinterested friend, of all beings (Śrīmadbhāgavata 3/25/21).

Similarly, when a Karmayogī renounces attachment and aversion, his nature is purified. Then, actions by him, are performed for the welfare of the world, automatically. When his actions are performed for the welfare of the world, he gets identified with the power of God, because the Lord, is ever engrossed in the welfare of all beings. Actually, this power of the Lord is open to all human beings. But egoism, attachment and aversion, become the stumbling blocks, in approaching it. As soon as, these are renounced, the Lord's power, starts operating.

Sañcita Karma (Collected actions or accumulated actions)



Actions performed, during past lives and till now, are called 'Accumulated actions' (Sañcita Karma). They consist of two portions—fruit and impressions. These are stored in the inner sense. The fruit-portion, forms 'Prārabdha', and from the impression-portion (Saṁskāra) these are mere fleeting thoughts, (Sphuraṇā). Accumulated actions performed, in the present life are more responsible for inspiration to action. Rarely accumulated actions of past lives, also cause such inspiration.* For example, if in a pot we store onions and then place wheat, gram and barley in it, while taking out these commodities from the pot, what was placed last, comes out first. But sometimes pungency of onions, is also experienced. This example is not fully applicable, as these commodities are manifest, while accumulated actions

* A thought comes to the mind according to the Sañcita Karma as well as the Prārabdha. The thought of the Sañcita Karma can't force a man to perform an action. But if there are attachment and aversion in it, it by becoming a Saṅkalpa (Projection or Pursuit of the mind) can force him to act. The Sphuraṇā of Prārabdha forces a man to act in order to enable him to get the fruit of past actions. But by applying his discrimination he should check himself from performing prohibited actions and he is free in doing so.

are unmanifest. This illustration, is to bring home the point, that generally there are inspirations to actions, through accumulated actions of the present life, and these are rarely through accumulated actions, of past lives.

In dream (sleep), also the unfulfilled thoughts (ambition) of Sañcīta are revealed.* In a dream there is no order and system. You may have a dream and see the city of Delhi in which there is a market of Mumbai and the shops of Kolkata. Similarly, you talk to a man, who is either dead or alive.

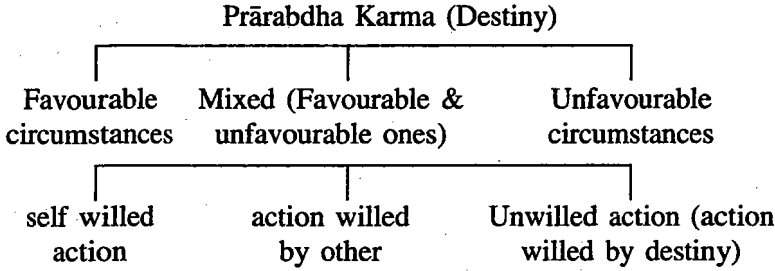
In the state of wakefulness, different thoughts come to mind. When one's intellect, loses control over his body, mind and senses etc., his utterances, are non-sensical. In that state, he cannot discriminate, between the right and wrong. In absence of proper functioning of his discriminative faculty, he is called a plain madman. But, when his body, senses and mind are under control, he speaks a sensible language. He is like a wise, madman.

So long as, a man does not realize God, sphuraṇā come to his mind. But when he realizes God, evil thoughts are altogether rooted out. So evil thoughts, never come to the mind of a liberated soul. He never speaks and acts, against the ordinance of scriptures, even in a state of unconsciousness or insanity, because his inner sense, is purified.

* In the state of wakefulness also there are three states—wakefulness, sleep and sound-sleep. When a man acts being alert, that is the state of wakefulness. But if any other thought, comes to his mind, that is sleep in wakefulness. But sometimes he is in such a state where he has no inclination to act, that is the state of sound-sleep in wakefulness.

It is because of the momentum to act that in the state of wakefulness, the state of sound-sleep is rarely seen. But if a striver can adopt and maintain this state of sound-sleep in wakefulness, he will quickly progress in the spiritual path because in that state he is identified with God or the self. Though in sound-sleep also his connection with the world is renounced, yet he can't realize the self because his intellect merges in ignorance. But when a man is in the state of sound-sleep in wakefulness, he realizes the self because his intellect remains awake.

This state is superior even to trance because it happens naturally while in trance the mind has to be concentrated through practice and his egoism also persists.



Out of accumulated actions, actions which are inclined to bear fruit, are called 'Prārabdha' (destiny). Destiny bears fruit, in the form of favourable and unfavourable circumstances, through (i) self-will, (ii) the will of destiny and (iii) will of others. Examples:—

(i) A man buys some goods and makes a profit or sustains loss, as fruit of his 'Prārabdha'. But he buys the goods, by his own will. (ii) A person finds a purse full of gold coins, all of a sudden or he injures his arm when the branch of a tree falls on him. It is the fruit of his destiny, through the will of destiny. (iii) A boy is adopted by a rich man, and the boy, becomes an owner of the rich man's property. Similarly, a man's wealth is stolen by thieves. It is the fruit of one's, destiny by the will of others.

Destiny results, in the form of favourable and unfavourable circumstances, but it does not force a man to perform forbidden actions. If a person is forced to perform prohibited actions, as the fruit of his 'Prārabdha,' the ordinance of scriptures, for the prescribed and prohibited actions, will be of no avail. Secondly, if he goes on performing prohibited actions, according to his destiny, there will be no end to his prohibited actions.

The 'Prārabdha Karma', results in two sorts of fruits—acquired and unacquired. The favourable or unfavourable circumstances, which a person has got now, are called 'acquired fruit'; while during this life, such circumstances which he is going to get, in future, is called 'unacquired fruit'.

Destiny can bear fruit, in the form of favourable and unfavourable circumstances, either at present, or in future. Actions which are performed at present are added to accumulated actions. So long as, there are accumulated actions, there is destiny, which acts in favourable or unfavourable circumstances. These circumstances cannot force a man, to be happy or sad. It is his affinity, with the circumstances, which makes him happy or sad. If by applying his discrimination, he does not assume his affinity, he can remain equanimous.

Whether favourable or unfavourable circumstances, which a man faces in his life, are the result of 'Prārabdha' (Destiny) or of 'Puruṣārtha' (Present efforts). In this connection, there are many doubts. Before getting a satisfactory answer to this question, it is necessary to understand, what is 'Prārabdha' (Destiny) and what is 'Puruṣārtha' (Effort or labour).

A man has desire of four kinds—for 'Artha' (Wealth), 'Dharma' (Righteousness), 'Kāma' (Passion) and 'Mokṣa' (Salvation).

(1) Artha (wealth)—Wealth is of two kinds, unmoving and moving. Gold, silver, money and property etc., belong to the former kind, while cows, buffaloes, horses, camels, sheep and goats etc., belong to the latter.

(2) Dharma (Righteousness)—Acts of sacrifice, penance, charity, fasts and pilgrimages etc., which are performed with or without desire for their fruits, are included in, 'Dharma.'

(3) Kāma (Passion)—Mundane pleasures, are known as 'Kāma'. They are of eight kinds—Word (sound), touch, form, taste, smell, honour, praise and comfort.

(a) Word (Sound)—Word is of two kinds—form of alphabets (descriptive) and form of sound. Grammar, dictionary, literature, novel, drama and story etc., are all alphabetical,* while musical

* There are ten kinds of sentiments in a descriptive word. These are of conjugal love, humour, pity, wrath, bravery, dread, disgust, wonder, serenity and affection. In all these sentiments, the heart melts. If these sentiments are inclined towards the Lord, these lead to salvation. But, if pleasure is derived out of these, they are degrading.

instruments relate to sound.* A person derives pleasure out of these alphabetical words and sound.

(b) Touch—Pleasure which is born of contact with wife, son and friend etc., and with skin, is pleasure by touch.

(c) Form—Pleasure derived by seeing movies, and other beautiful objects., is pleasure in form.

(d) Taste—Pleasure that a man derives by tasting sweet, salty and sour dishes etc., is pleasure through taste.

(e) Smell— Pleasure derived from the smell of oil, scents and flowers etc., is, pleasure, through smell.

(f) Honour—A man derives pleasure when his so-called body is honoured.

(g) Praise—One derives pleasure, when he is praised.

(h) Comfort— He gets pleasure or comfort out of idleness, laziness and comfort.

(4) Mokṣa (salvation)—Self-realization, benediction, salvation and God-realization, are names, given to Mokṣa.

Out of these four, the two— wealth and righteousness, enhance each other. But, if both of them are utilized to satisfy desire, after satisfying desire both of these perish. Desire devours both these. So in the Gītā, the Lord declares, that desire is insatiable and He asks Arjuna, to kill this enemy viz., desire (3/37—43).

If righteous actions, are performed by renouncing desire, these after having purified the inner sense, lead to salvation. Similarly, if wealth is spent for the welfare of others, abandoning the desire for its reward, it also after having purified inner sense, leads to salvation.

Out of these four in 'Artha' (Wealth), and 'Kāma' (Desire or Passion) there is predominance of destiny. Puruṣārtha is secondary while in righteousness and salvation, there is predominance of

*Drums, tambourines and timbrels etc., made of skin, guitar and mandolin made of wires, harmonium and flute etc., which are blown, and cymbal etc., which are clapped—these are musical instruments.

'Puruṣārtha' destiny is secondary (effort or labour). Their spheres are separate and each has its own predominance in its own sphere. Therefore, it has been declared—

A man should be satisfied with his wife, son, family, food and wealth, but he should never be satisfied with the study of sacred books, adoration, chanting of Lord's name and charity. It means, that a man gains wealth and pleasure, as is destined and so he should be satisfied with them. But he should never be satisfied with, spiritual progress. He should go on labouring, for salvation for which this human body, has been bestowed upon him.

Actions are of two kinds—good (virtuous) and bad (evil). Virtuous actions result, in favourable circumstances, while evil actions result, in unfavourable circumstances. But these cannot make a man happy and sad. It is out of folly, that a man feels, happy and sad. If he gives up his folly, by believing in God* or in destiny† he feels happy, even in the most unfavourable circumstances, as he gets rid of sins by facing painful circumstances. Moreover, he becomes alert, and does not commit sins, in future; and his inner sense is purified when he gets rid of his sins.

A striver, should make the right use of favourable and unfavourable circumstances. In favourable circumstances, he should spend his money and material, for the welfare of others, he should not enjoy these. In unfavourable circumstances, he should abandon the desire for favourable circumstances. He should think, that he is getting rid of his sins, and the Lord by His grace, has caused such circumstances, so that he may be careful not to commit sins, in future, and may progress in the spiritual field. Thus, he should feel happy. This is the proper use

* As a mother remains ever compassionate never otherwise while fondling and scolding her baby, similarly the Lord Who controls the virtues and vices of beings, ever remains compassionate to everyone of them.

† Whatever is to happen must happen and whatever is not to happen, will not happen. A man having such a determinate intellect is never worried.

of unfavourable circumstances, and if he feels sad, in unfavourable circumstances, this is their misuse.

The Lord, has not bestowed upon us this human life, to enable us to enjoy pleasure and to suffer pain. Heaven is the abode for enjoyment and pleasure while hell and eighty-four lac forms, of lives are for suffering pain. But the aim of human life, is to attain salvation by transcending pleasures and pains. Those who remain negligent during human life, follow a cycle of birth and death.

A man, is free in abandoning favourable circumstances but he is not free in abandoning unfavourable circumstances. This can be clarified, by an illustration.

Rāmalāla borrowed a hundred rupees from Śyāmalāla and promised that he would return the amount with interest, in a month. But he could not return it. Śyāmalāla, went to Rāmalāla's house, several times to demand payment as Rāmalāla had promised. But he did not pay the amount. One day Śyāmalāla lost self-control and beat Rāmalāla with his shoes. Rāmalāla filed a case in the criminal court, against Śyāmalāla. A summons, was issued to Śyāmalāla. He presented himself in the court. The magistrate asked him, "Did you beat him with shoes?" Śyāmalāla said, "Yes, your honour. In spite of several promises he did not pay my money. So he compelled me to beat him. I gave him five blows with shoes. Kindly order him to return my money, by deducting five rupees as a fine for five blows (with shoes)."

The magistrate smiled and said, "This is a criminal court. You will have to suffer imprisonment, or fine for your crime. File a law-suit in the civil court if you want to get back your money. The two courts, are different."

Thus, the fruits of evil actions lead to unpleasant circumstances. It is a case of criminal court and a man cannot escape it. But as far as, the fruit of virtuous actions, in the form of pleasant circumstances are concerned, that is a case for a civil court. The two are different. They cannot nullify, each other. Thus

sins cannot be counter acted by virtuous actions. The two, are accumulated separately. But if one performs any good act, in order to repent, his sins perish.

Some people complain, that there is no justice in the domain of the Lord*, because in this world, virtuous and good men are suffering, while sinners are enjoying themselves. The answer is, that virtuous persons are suffering, because they are reaping the fruit of their past evil actions; their present virtuous actions, will bear fruit later. Similarly, sinners are reaping the sweet fruits of their past virtuous actions, not of present sins.

Moreover, there is one more point, which needs attention. In favourable circumstances, a man is proud of himself, he hates those whom he regards as inferior to him, and is envious of other persons', better fortune. Thus externally, he seems happy but actually he is not. On the other hand, an ascetic who is dispassionate and a man of renunciation, and who possesses neither wealth nor property, may seem sad, without possessions to worldly people. But, actually his life is very serene and happy. So possessions and riches, do not make a man happy, and their absence does not make him, sad. Real happiness, consists in serenity and happiness of heart, while sadness, consists in burning sensation and sadness of heart.

A man can be free from virtues, by surrendering them to God, without any desire for fruit, but he cannot get rid of sins, by surrendering these to Him. One will have to suffer, the fruit of those sins because actions against the ordinance of the Lord, cannot be surrendered, to Him. This can be made clear by an illustration.

*In the Vana section of the Mahābhārata there is an anecdote. One day Draupadī asked Yudhiṣṭhira, "You are suffering in exile following righteousness while Duryodhana is leading a luxurious life by enjoying the kingdom in spite of his unrighteousness and selfishness. Why?" Yudhiṣṭhira replied, "Those who follow the path of righteousness in order to get pleasures, actually don't know righteousness in the true sense of the term. They are just like animals who hanker after pleasures without knowing righteousness. Therefore humanity consists in following righteousness according to the ordinance of the scriptures without caring either for the favourable or the unfavourable circumstances."

Once a king with many other people, went to Haridwāra. Among the people, there was a wise businessman and a cobbler. The cobbler, thought that he would also act in the same way, as the wise businessman would do. When the priest started the vowtaking-ceremony, the businessman said, "I offer the charity of a hundred rupees, which I lent to that Brāhmaṇa, to Lord Kṛṣṇa." The cobbler, saw that the businessman gained fame, without paying even a single pice. So he wanted to do the same. He said, "I offer to Lord Kṛṣṇa, the gift of a hundred rupees which I borrowed from the trader." By doing so he was very much pleased.

After a few days at the time of harvest, the Brāhmaṇa came to the businessman and requested him to take grain for a hundred rupees and its interest. The businessman said that he had offered that amount to Lord Kṛṣṇa, as charity, so he would not take it back. When the Brāhmaṇa insisted, the businessman asked him to offer it, as a gift to his own sister or daughter. So the Brāhmaṇa had to go home, without making any payment.

The trader, who had lent a hundred rupees to the cobbler, went to him and demanded his hundred rupees. The cobbler said, "I offered those hundred rupees, to Lord Kṛṣṇa as the businessman did." The trader said, "You can't get rid of this debt in this way, you will have to pay me back, the amount with interest." Thus he got grain from the cobbler.

It means that we cannot get rid of our sins and evil actions, by surrendering these to God, we shall have to suffer for them. But, if we surrender ourselves to God and take refuge in Him alone, He liberates us from all sins" (Gītā 18/66).

A second doubt, arises that gaining of wealth does not depend on destiny, because a man saves money, by foul means, such as non-payment of income tax and sales tax etc. But, if he pays full tax, the money is spent. So how does it depend on destiny? The answer is, that if he is destined to gain wealth, he will gain it, by anyother means. But if he is destined to lose it,

he will sustain a loss in every case, such as in disease, theft, and litigation etc. Moreover, the impressions of foul means, such as theft of income tax etc., live for so many lives and they instigate one to commit thefts, and for which he has to suffer punishment. Similarly, enjoyment of pleasure is also pre-destined. A man may possess a lot of money, but he may not enjoy pleasure due to illness. He may have to eat very meagre meals as prescribed by a physician. On the other hand, even a man who does not possess much money, may relish tasteful dishes in the company of generous friends, and kinsmen or by anyother means.*

If a man is destined to gain wealth, he may be adopted by a rich man, or he may find it buried in the earth, while digging the earth or by anyother way†. But a man, neither believes in destiny, nor depends on his hard work. So he is inclined to commit sins, such as theft etc., which result in a burning sensation of the heart. Moreover, he is likely to be punished. But, if a man remains satisfied and has faith in destiny etc., his heart remains full of great serenity and bliss, and he also receives the necessities of life. As unfavourable circumstances, such as loss, death, dishonour and insult etc., cannot be avoided, they appear though no one, has a desire for these. Similarly, favourable circumstances, are also inevitable. In the Bhāgavata, it is mentioned—

"O King, as beings receive pain, as is destined to them, having no desire for it, so are pleasures born of sense-contacts, received in heaven and hell. Therefore, a wise man, should have no desire for those pleasures."

As a man, is destined to receive either wealth or pleasures,

* It is seen that even to a saint, who renounces the world, people offer so many gifts. Renunciation, has a singularity that a person, who renounces wealth and does not attach any importance to it, develops a new destiny to gain wealth. Saint Rāmadāsa declares, "A saint does not possess either food or animals or cash but when he takes his seat to have meal, he receives all the articles of food."

† A man will receive whatever wealth he is destined to receive, no one can be an obstacle to it. So I am neither grieved nor surprised, because whatever is ours cannot be of others, (Pañcatantra, Mitrasamprāpti 112).

similarly one labours either for righteousness (dharma) or for salvation (mokṣa). In righteousness, importance is attached to things, such as body and wealth etc., while, in attainment of salvation, there is predominance, of feelings and thoughts.

A man, should perform his duty in accordance with, the ordinance of scriptures and social decorum, but he should be satisfied with its fruit. Lord Kṛṣṇa declares in the Gītā, "You have a right to action alone, and never at all, to its fruit" (2/47). He is free in performing actions, but he will receive the fruit, which is destined. How to get rid of fruits, of all the three kinds of actions—kriyamāṇa (of the present), sañcita (accumulated) and prārabdha (destiny).

There are two entities—Prakṛti (matter or Nature) and puruṣa (Spirit or soul). Prakṛti is ever active, while Puruṣa never undergoes any change, in the form of activity. When man (soul), assumes his affinity with matter, he becomes a doer, and an enjoyer. But, when he renounces his affinity with matter, he gets established in the self, and actions do not affect him, in anyway.

Other points in connection with destiny—(i) A man, is destined to come across pleasant and unpleasant circumstances. But they cannot force him to be sad or happy. He becomes sad or happy, out of ignorance. A liberated soul remains equanimous, he does not become, either sad or happy as his ignorance is completely gone. Therefore it is said that no Prārabdha remains for a God-realised soul. (ii) A man's intellect, is guided by his destiny. Being guided by his intellect, a businessman gains, by buying a commodity, while another, loses by selling it. Thus gain or loss, is decided by destiny. But, a man is free to having honest or dishonest dealings, because it is 'Kriyamāṇa' or new action. (iii) A glass, falls down from a hand and breaks into pieces. Does it happen out of negligence or by destiny?

A man should be careful in handling it, but he should consider it as destined, when it is broken. He should learn a lesson, in being more careful, in future. Be cautious while

doing and remain always cheerful in happening. (iv) What is the difference in a disease, caused by destiny and disease caused, by harmful diet?

The disease caused by harmful diet, can be cured by taking medicines, but the disease caused by destiny cannot be cured, by medicines. But religious rites such as chanting of Mahāmṛtyuñjaya etc., could cure diseases, caused by destiny.

Diseases are of two kinds—Ādhi (mental) and Vyādhi (physical). Mental diseases can again, be divided into two groups (a) of sadness and worry etc. (b) lunacy. Sadness and worry, are caused by ignorance, while lunacy is caused by destiny. Worry and sadness etc., are given up through wisdom, while lunacy is not abandoned but even during lunacy, a God-realised man cannot perform any improper action, which is forbidden by scriptures. (v) What is the difference between sudden death, and untimely death?

If a man dies of snake-bite, or by falling from a roof or by drowning, heart failure or by an accident, this is sudden death, which is pre-destined. Such a man, dies after completing the duration of his life.

If a man commits suicide, by hanging himself or by jumping into a well or fire or by lying under a moving train or by poisoning himself, this is untimely death. A man commits suicide, without completing his span of life. He who commits suicide, incurs the sin of murder, and this is a new sin. God has bestowed upon us, this human body so that we may realize Him, so it is a deadly sin, if we destroy it by committing suicide.

Sometimes a person, who makes an effort to commit suicide, does not die. The reason is, that his destiny is connected with, the destiny of others. As birth of a would-be-son or good which is likely to be done by him, to the people or any unfavourable or favourable fruit, which is going to be reaped by him, because of his past actions, may save him from dying. (vi) The person who is murdered, dies as a fruit of his past actions, while the

uses the term 'Śṛṇu' (Hear) (18/4,19,29,36,45,64). It means that a striver, should learn or understand the Sāṅkhya doctrine well. If he understands it well, he realizes the self, immediately.

'Sāṅkhye kṛtānte proktāni siddhaye sarvakarmaṇām'—These five factors are contributory to the performance of all actions, whether prescribed or prohibited, physical or mental or oral, and whether these are gross, or subtle. When a person regards himself as a doer of actions, he performs actions, and those actions being accumulated, bear fruit for him. But when he renounces doership, those actions are performed, but they do not bear fruit for him i.e., they do not lead him, to sin, virtue or bondage. Then only four factors remain, by which, all actions are accomplished. These are—1. the seat of action (body), 2. the organs (senses), 3. efforts and 4. destiny (Gītā 18/14).

In the Sāṅkhya doctrine, there is predominance of knowledge or discrimination. Then, why has the Lord started the topic of accomplishment of actions? The reason is, that Arjuna belongs to the warrior class and it is his duty to fight. So Lord Kṛṣṇa, exhorts Arjuna to fight, being unattached to it, either through Sāṅkhyayoga or Karmayoga. Arjuna, wants to know the true nature of Sāṅkhyayoga. So Lord Kṛṣṇa, begins the topic of action through Sāṅkhya doctrine.

Arjuna, wanted to abandon actions. So Lord Kṛṣṇa clarifies that neither performance of action, nor abandonment, leads to salvation. But, when a man (the soul), renounces his affinity with the perishable Prakṛti, he attains salvation. That can be renounced, either through Karmayoga (the Discipline of Action), or through Sāṅkhyayoga (the Discipline of Knowledge). In Karmayoga, there is predominance of renouncement of fruit viz., mineness and attachment, while in the Sāṅkhyayoga, there is predominance of renouncement of egoism. But, if a man renounces attachment, his egoism is naturally renounced* and if he renounces egoism,

*A man (the soul) being a fragment of God has identity with Him. But having disinclinations for Him he has the sense of egoism as "I am worldly, I am intelligent, I am learned" etc. He is attached to this egoism. But if he