

i.e., he becomes one, with Him.

In the fifty-fifth verse of the eleventh chapter, the Lord mentioned, 'freedom from attachment' as one mark, out of five, of a striver-devotee. In this verse, He mentions the renouncement of the fruit of actions, which is possible only, when there is renouncement of attachment, to the world. The renunciation of fruit of action, as described in the twelfth verse of the chapter, immediately leads to the attainment of Supreme Peace or God-realization. It means that total renunciation of attachment, immediately leads to Supreme Peace.

Appendix—If a striver is unable to perform actions for God's sake, he should perform actions by renouncing the desire for fruit, because it is the desire for fruit which paves the way to bondage—'phale sakto nibadhyate' (Gītā 5/12).



Link:—The Lord, from the eighth verse to the eleventh verse, recommended four methods, one after another, in the event of Arjuna's failure to adopt anyone. So a doubt may arise, whether the fourth, means 'renunciation of the fruit of action', is an inferior means to the other three, as the Lord described it as the last one, and moreover He did not mention its fruit. In order to, remove this doubt the Lord glorifies renunciation and also mentions about its fruit.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

**śreya hi jñānamabhyāsājñānāddhyānam viśiṣyate
dhyānātkarmaphalatyaḡastyāgācchāntīranantaram**

Better, indeed, is knowledge than practice, better in turn is meditation, better still is renunciation of fruit of action; Supreme Peace immediately follows such renunciation. 12

Comment:—

[The Lord, from the eighth verse to the eleventh verse, recommended four alternative means, in the event of Arjuna's failure to adopt the one—fixation of the mind and intellect in Him, practice, of divine name etc., performance, of action for His sake and renunciation, of the fruit of actions. So a person, may think that they have been mentioned, in the descending order of merit. Moreover, in the first three means, there is mention that these will attain Him, while in the last one, there is no mention of it. So they may think, that the discipline mentioned in the eleventh verse, is inferior to the other means.

In order to, remove this doubt the Lord in the twelfth verse, declares that renunciation of action is an excellent means, which provides Supreme Peace, immediately. So this method is, in no way, inferior to the other three. All the four means, are independent, to realize God. A striver can follow, anyone of these, according to his inclination, faith and qualifications etc.

The other three means, of God-realization are very well-known. But the last one, that God can be realized by renunciation of the fruit of actions, is not so common and familiar. Therefore, the Lord, in order to, declare its superiority, to the other three disciplines and to signify its reward, has added the twelfth verse. So the Lord makes the position clear, in the twelfth verse.]

'Śreyo hi jñānamabhyāsāt'—According to the great sage Patañjali 'Abhyāsa', consists in making effort, again and again, to be concentrate on something (Yogadarśana 1/13).

Here this term 'Abhyāsa', does not stand for 'Abhyāsayoga', it refers to practice only, because in this practice (breath restraint or control of the mind) there is no requirement of scriptural knowledge, meditation or renunciation of desire for the fruit of actions. There is 'Yoga' (union with God) only, when affinity for matter is renounced, while in such practice, there is dependence on matter (the body, senses, mind and intellect).

Here the term 'Jñāna', stands for the knowledge of scriptures, rather than Self-realization, because Self-realization, is the fruit of all spiritual disciplines. This knowledge, is better than practice, in which there is neither knowledge of the scriptures, nor meditation, nor renunciation of fruit of action.

Spiritual knowledge, which is gained through the study of scriptures and through the discourses of saints, but not translated into practice, is 'Jñāna', which is mentioned here. This knowledge, has been called, better than practice, because practice without knowledge of scriptures, is not so useful for God-realization, as is knowledge without practice. Because through knowledge, the desire for God-realization is aroused, and so a striver, can transcend the world, more easily than he can by above referred practice.

'Jñānāddhyānam viśiṣyate'—Here the term 'Dhyāna', stands for meditation or concentration of mind, rather than 'Dhyānayoga', which involves the knowledge of scriptures and renunciation of fruit of action. Such meditation, is better than knowledge, which does not involve practice, meditation and renunciation of fruit of action. Mind is controlled by meditation, rather than by mere spiritual knowledge. Through meditation, there is accumulation of energy, which is not possible, through knowledge.

If a striver, utilizes that energy for spiritual progress, he can advance very quickly, which is not possible through knowledge. Besides, it a striver, through meditation (if he studies scriptures) can gain true knowledge, more easily, while a striver who studies scriptures, faces difficulty in meditation, because of volatility of mind. [In these days also, it can be seen that there are so many people who study scriptures, but there are only a few, who practise meditation.]

'Dhyānātkarmaphalatyaḡaḡ'—Renunciation of fruit of action, without knowledge and meditation, is better than meditation without knowledge and renunciation, of fruit of action. This expression

does not stand for the physical renunciation, of fruit of actions, but it relates to renunciation of a sense of mine, attachment and desire for actions and their fruits. Attachment, to all perishable objects, which are the fruits of actions, is to be renounced.

Attachment to actions and desire for fruits, lead a man to bondage, otherwise he is easily liberated, from worldly bondage.

The body, senses, mind, intellect, ability, power and other objects, which a man possesses, have been acquired from the world. So a 'Karmayogī', without regarding these as his, and for him, utilizes these in rendering service to the world, without any selfish motive. Thus their flow is towards the world and then having renounced affinity totally for the world, he realizes, his natural affinity for God, which is eternal. So a Karmayogī, need not meditate on God. Moreover, if he wants to practise meditation, he can do it very easily, as he has no mundane desires, while a striver, with desire, faces difficulty in meditation.

In the sixth chapter, (in the topic of meditation) the Lord explains, that when the mind restrained by the practice of meditation, gets established, in the Supreme Self and it becomes free from all desires. The mind being matter cannot grasp sentient, God. Therefore, on its affinity being cut asunder from the self, he (the self) gets established in God, (Gītā 6/18, 20), while a Karmayogī, having renounced all desires, immediately gets established in God (Gītā 2/55). The reason is, that in meditation, the mind is concentrated on God, therefore, due to dependence on the mind (matter) he (the self), has affinity for matter, for a long time. But in Karmayoga, desire and attachment (matter), are renounced and so attachment for the mind, is also naturally renounced, and he attains Him, very easily and quickly. Thus Karmayoga, is better than meditation.

'Nothing is mine, nothing is required for me, and nothing is to be done for me'—this is the gist of Karmayoga, and so it

is superior, to other paths (Gītā 5/2).

'Tyāgācchāntiranantaram'—Here the term 'Tyāgāt', has been used, for the renunciation of fruit of action. It is very necessary to understand, the true nature of renunciation. The self cannot be renounced by us, nor can anything which is not ours, be renounced. For example the light and heat of the sun, cannot be separated from it, nor can it be said that dark and cold, are separated from the sun, because they are ever separate. Therefore, only whatever is not ours, but we have assumed it as ours, by an error, is renounced.

The soul is sentient and imperishable, while the world is insentient and perishable. But the soul (having forgotten God, Whose fragment It is) accepts the world as Its. Therefore, there is need for renouncing the assumed affinity, for the world.

Affinity with the worldly objects, is limited, because these objects, are limited. But their renunciation is limitless. Renunciation immediately leads to God-realization, because God is also limitless, as He knows no limit of clime, time, objects and individuals. The limitless Lord, is not realized because of our attachment for limited objects.

By renunciation of fruit of action, the assumed affinity for the world is renounced. Therefore, the true nature of renunciation, is the renunciation of the assumed affinity for actions, and their fruits.

Even the fruit of such spiritual activities such as adoration, meditation and trance etc., should be renounced, because so long as, these are done for one's self, the individuality subsists. Thus one suffers delay, in being free from bondage. Real renunciation, consists in renouncing affinity, even for the propensity of renunciation. Here the term 'peace', stands for Supreme Peace or God-realization.

Renunciation of fruit of action, is better than practice or knowledge, or meditation. So long as, a striver remains attached

to fruit of action, he (because of the dependence on matter) cannot be liberated (Gītā 5/12).

Therefore, renunciation of fruit of action, is necessary in practice, knowledge and meditation also. It is attachment for perishable objects, which is the root of disquietude. In Karmayoga, attachment to actions and their fruits, is abandoned from the very beginning (Gītā 5/11). So Karmayogī, having no affinity for matter (insentient), attains, eternal peace (Gītā 5/12), in the form of God-realization.

**An Important Fact Pertaining to the
Renunciation of the Fruit of Action**

'Karmaphalatyāga' (renunciation of the fruit of action), is another name for 'Karmayoga' (the discipline of action), because in the discipline of action, only renunciation of fruit of action, is important. This Yoga, was lost to the world, long before the incarnation of Lord Kṛṣṇa (Gītā 4/2). The Lord by His grace, revealed this Karmayoga again, by making Arjuna an instrument (Gītā 4/3), to human beings, in order to encourage them to attain salvation, which is generally considered impossible without leading a secluded life, or having renounced actions, objects and kith and kin etc. The Lord, means to explain, that a person can attain salvation or God-realization, in all circumstances, by performing his duties, in a detached way.

In Karmayoga, renunciation of attachment, for the fruit of action is important. Actions bear fruit, in the form of favourable and unfavourable circumstances, such as, health and sickness, riches and poverty, honour and dishonour, praise and blame, and so on. If a person has an attachment or aversion for them, he can never realize, God (Gītā 2/42—44).

Perishable things, are fruit of action, such fruit, being perishable cannot be everlasting. Action, is also not everlasting. Then how can the fruit of action, be everlasting, when its cause,

i.e., the action, is perishable. So, it is an error to be attached to perishable fruit, or to desire it. Renunciation of attachment, for the fruit of action, is the seed of, Karmayoga.

It seems difficult to renounce attachment for actions, and their fruit, while performing actions, in Karmayoga. But actually, it is not so. It seems difficult, when a man regards the objects (body etc.,) required for performance of actions, as his and for him. But, when he regards these, as of the world, because they have been acquired from the world, and he performs his duty, his attachment is renounced, and he realizes God (Gītā 3/19). In fact, it is not actions which lead to bondage, but it is desire and attachment for the fruit of actions, which lead to bondage. When desire and attachment for the fruit of actions, are renounced, all actions change into inaction (Gītā 4/19—23).

The Lord, declares the unselfish performance of actions, better than their physical renunciation (Gītā 5/2). According to the Lord, a Sannyāsī is not he, who does not perform actions, but he, who performs actions (duty) without depending on their fruit (Gītā 6/1). A Karmayogī, being free from attachment and having renounced all thoughts, easily attain to Yoga (Gītā 6/4). On the other hand, those, who, having regarded actions and their fruits as theirs and for them, hanker after pleasures, verily ingest sin (Gītā 3/13). Therefore, in the world it is attachment for the fruit of action, by which a man is bound (Gītā 5/12). He, who relinquishes the fruit of action, is a man of renunciation (Gītā 18/11).

In the Gītā, there is a greater emphasis on the renunciation of the attachment to the fruit of actions, than any other means, of God-realization. Actions should be performed, renouncing attachment and desire for fruits (Gītā 18/6). A striver should be attached, neither to virtuous or extraordinary actions, nor should he have an aversion for evil or ordinary actions, because actions will be over, but attachment and aversion will continue and these

will lead him to bondage. On the other hand, he, who performs actions, being free from egoism, attachment and aversion, though he slays people, he really slays not, nor is he bound (by his actions) (Gītā 18/17). Therefore, the Lord declares, that renunciation of fruit of action, is better than penance, knowledge, action, practice and meditation etc. Other means, outwardly seem excellent, but these do not prove much useful, and moreover involve labour. Renunciation of attachment to the fruit of actions, leads a striver to salvation very easily, in the same circumstances, he is placed in, and without changing his place or order of life etc.

In fact, God is not acquired, but is realized. He is realized, by renouncing the sense of 'I' and 'mine', attachment and desire, for the body, mind, senses and objects etc., rather than, by practising spiritual disciplines. As soon as, affinity for matter is renounced, through knowledge, practice, meditation, penance etc., a striver, realizes God, Who is ever-realized. This affinity for matter, is renounced, more easily by renouncing fruit of action, than by knowledge, practice, meditation and penance etc., because in all these means, a striver has affinity with matter (body, mind, intellect and senses etc.), and as he regards the body as his and the means for him. If such a striver, has the aim of God-realization, and he wants to realize Him, by these means, he realizes Him, with delay and difficulty, at last. But in Karmayoga, he renounces his affinity, for matter from the very beginning and so he realizes God, Who is ever-realized quickly and easily. This affinity, is the main stumbling block to God-realization—this fact does not become clear to a striver, when he follows other means.

When a striver, resolves that he has not to perform forbidden actions, such as theft, falsehood, infidelity, violence, fraud, forgery and eating forbidden food etc., under any circumstances, even by thought and speech, then only prescribed actions, are automatically performed, by him.

A striver, should resolve to relinquish, forbidden actions,

rather than perform prescribed actions, otherwise he will feel proud of performing prescribed actions, and his egoism will be maintained. Because of his pride, forbidden actions will be performed by him. But if he resolves that he will not perform forbidden actions, he will not feel proud, because he is not doing anything creditable, which requires any ability or power. In this relinquishment, also he may feel proud out of folly. Then, he should think, that there is nothing to feel proud of, as he is doing nothing special, in renouncing what should be renounced. A man, has normal desire to reap the fruit of action, only when some action is performed. If no action, has been performed, only forbidden action, has been renounced,* why can he have a desire, for the fruit of action? When a person, has no sense of doership, attachment for fruit of action, is automatically, renounced. This renouncement, naturally, leads him to peace, which is axiomatic.

An Important Fact Pertaining to Spiritual Discipline

The three means (constant practice of divine name etc., performance of action for the Lord and renunciation of the fruit of actions), of God-realization, have been described in the ninth, the tenth and the eleventh verses. Out of the three (except the renunciation of the fruit of action), if a thought is given seriously, each means, includes the other two, also as (1) In the constant practice, adoration and chanting the name etc., actions are done for the Lord and there is no desire for fruit. (2) In the performance of actions, for the Lord, there is practice and there is no desire for fruit of actions.

* If a person resolves not to perform forbidden actions, he will either perform prescribed actions or will not perform actions at all. Prescribed actions purify the mind and total non-performance of actions conduces a man to God-realization. Total non-performance of actions means the state of freedom from lust rather than the state of inactivity or laziness because laziness etc., are also forbidden actions.

First of all, a striver should fix his aim of God-realization. Then he should, realize his real affinity, for God. After that anyone of the three means, will lead him to God-realization.

The ease or difficulty, of means depends, on the inclination and aim of a striver. If he has only the inclination and aim of God-realization, the means becomes easy, otherwise difficult.

As food stuff, may be different according to the taste of hungry persons, but hunger before and satisfaction after, eating the food, are the same; so do strivers have different means according to their interests, beliefs and qualifications, but pain of non-realization of God, and the desire (hunger), for God-realization, are the same for all the strivers. Every striver, belonging to any class attains the same bliss (satisfaction), in the form of God-realization.

Here, the Lord has mentioned four means of God-realization by making Arjuna, a questioner:—

(1) Path of Surrender (2) Path of Practice (3) Performance of Actions, for God (4) Renunciation of fruit of Actions.

All the four paths, are equally independent and noble, and all of these, lead to God-realization. A striver, can adopt anyone of them, according to his inclination, faith and qualification, by regarding it, as the best.

He should never, consider the means (spiritual discipline), followed by him to be inferior to other paths and should never lose heart, so far as God-realization is concerned. If the only aim of a striver is God-realization, the means (spiritual discipline), followed is according to his inclination, faith and qualification, and it is practised to the best of his capacity and with promptness having a burning desire for God-realization, his path will lead him to that goal, without any doubt. The reason is, that God is omniscient; He having known the striver's intention and efforts etc., by His grace influences him towards God-realization.

Every human being has God-realization as its birth right

because the Lord by His grace, has bestowed upon man this human body, so that he may realize Him. No two persons, can possess the worldly materials equally, because they acquire these according to their fate. But everyone, can realize God equally, because He is not realized only through actions.

Dispassion for the world, and a keen desire for God-realization, are two important factors for the same. Though anyone of these two, can induce a striver, to God-realization, yet, a keen desire is a more powerful means, than dispassion.

Out of the four paths mentioned above, the first three specially arouse desire for God-realization, while the fourth-one (renunciation of the fruit of action) attracts a striver to renounce affinity, for the world.

When a striver, feels that mundane pleasures are painful, and he renounces these from his heart, then having his aim of God-realization, he will automatically progress, towards spiritualism, and realize Him, by His grace.

Similarly, as God is most loving to him and he cannot bear separation, from Him, his unbearable restlessness, will also lead him to God-realization.

Appendix—Practice, knowledge of scriptures and meditation—these three means are ‘karaṇasāpekṣa’ (dependent on instruments), but renunciation of the fruit of action is ‘karaṇanirapekṣa’ (independent of instruments). The reason for declaration that the renunciation of the fruit is better, is that people regard it as inferior to other spiritual disciplines. It does not mean that renunciation of the fruit is superior to the other three means. But in fact all the four means are highly good and are for those strivers who aim at renunciation.

In the four means mentioned in this verse, the means ‘madarthamapi karmāṇi’ (performance of actions for God’s sake) mentioned in the tenth verse, has not been included. The reason is that in ‘madarthamapi karmāṇi’ the spiritual discipline

culminates in devotion. Therefore devotion and renunciation—both are highly good means.

Here the renunciation of the fruit of action should mean renunciation of the desire for the fruit of action. Desire is internal while renunciation of the fruit of action is external. Even when the fruit for action is renounced, the desire within may linger. Therefore a striver should aim at the renunciation of the desire for the fruit of action. When the desire is renounced, the striver is delivered from the wheel of birth and death. Salvation is not attained by renouncing things but it is attained by renouncing desires.



Link:—The Lord, out of the devotees who worship attributeless and formless Brahma, and those who worship God with attributes, declared the latter to be most perfect in Yoga, and ordered Arjuna, to follow the latter path. Then pertaining to the latter worship, He explained the four means of God-realization, from the eighth verse to the eleventh verse. Now in five groups, from the thirteenth verse to the nineteenth verse, He describes the marks of His loving devotees, who have attained perfection. In the first group, consisting of the thirteenth and the fourteenth verses, He mentions, twelve marks.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १३ ॥

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥

adveṣṭā sarvabhūtānāṃ maitraḥ karuṇa eva ca
nirmamo nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī
santuṣṭaḥ satataṁ yogī yatātmā dṛḍhaniścayaḥ
mayyarpitamano buddhiryo madbhaktaḥ sa me priyaḥ

He, who has no ill-will for any being, who is friendly