

teaching in this life at present can follow it, at sometime in future because of good company etc., and can attain salvation. But if they do not follow His teachings even upto death, they should be known to be doomed, to destruction, because they are deprived of God-realization.

He, who does not follow the Lord's teaching, performs actions out of attachment and aversion, which are his foes (Gītā 3/34). Transient objects and actions perish, but a man while performing actions, comes under the sway of attachment and aversion, which lead him to lower births and hells. Therefore, the Lord declares, that such a man will be doomed to destruction.

In the thirty-first verse, the Lord declares that those who follow His teachings are released from the bondage of actions, while in this verse He declares, that those who do not, follow His teaching, are to be doomed to destruction. It means, that the Lord urges upon people to follow His teachings, even if they do not believe in Him. If they do not follow His teaching, they will be doomed to. But if a striver, believing in Him, follows His teaching, He offers Himself to him. If he, without believing in Him, follows His teaching, He leads him to salvation. It means, that he who believes in Him, attains His love while he who follows His teaching, attains salvation.



*Link:—Why are those people, who do not follow the Lord's teaching, doomed to destruction? The Lord, answers the question in the next verse.*

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

sadrśaṁ ceṣṭate svasyāḥ prakṛterjñānavānapi  
prakṛtiṁ yānti bhūtāni nigrahaḥ kiṁ kariṣyati

Even a wise man acts in accordance with his nature. All

**beings follow their own nature. What can they do? 33**

*Comment:—*

'*Prakṛtiṃ yānti bhūtāni*'—All actions are performed, either according to one's own nature or according to the Lord's principles, (scriptural injunctions). One's nature can be of two kinds, either free from attachment and aversion, or having attachment and aversion. If a man, on his way, happens to see a notice board. His casting a glance at it, is, neither because of attachment nor aversion, nor from an angle of principle. It happens through his pure personal nature. We read a letter received from a friend, with some feeling of attachment, while that of an enemy with aversion. We study sacred texts such as the *Gītā* and the *Rāmāyaṇa*, according to the Lord's principle. The only aim of human life is God-realization. Therefore, actions which are performed, with the aim of God-realization, are performed, according to His principles i.e., according to the scriptural injunctions.

All actions, such as seeing, hearing, smelling, touching etc., are performed according to one's nature and according to His principle. Nature, free from attachment and aversion, is not faulty, while nature with attachment and aversion is. Actions, which are performed out of attachment and aversion, bind a man because they make his nature impure. On the other hand, actions which are performed according to God's principles, lead to salvation, because these purify one's nature. It is, because of impure personal nature, that the assumed affinity for the world, is not renounced. As soon as his nature is purified, the assumed affinity is easily, renounced.

Actions, are automatically performed, by the so-called body of a wise man, because he has no sense of doership. All actions of a striver, whose aim is God-realization, are performed, according to the scriptural injunctions. As a greedy, person is always careful, that he should not sustain any loss, a striver is always careful lest he should perform an activity with attachment or aversion.

By being careful, a striver's nature is purified and consequently, he is liberated from the bondage of his actions.

Although, all actions are performed by modes of nature, yet an ignorant man, whose mind is deluded by egoism, thinks that he is the doer (Gītā 3/27). Affinity for objects and actions, gives birth to attachment and aversion, which lead him on to the cycle of birth and death. But, he who has no affinity for nature (prakṛti), sees that the self is not the doer (Gītā 13/29).

It is attachment for material objects, which influences a person to perform, evil actions. For a striver, attachment is the main cause of bondage. Attachment dwells in assumed egoism, and appears in mind, intellect, senses and sense-objects.

**Egoism is of two kinds—**

1—When a self (soul), identifies the self with the insentient (matter) and,

2—The cosmic ego, a mode of nature—'Mahābhūtānya-haṅkāraḥ' (Gītā 13/5). The latter form egoism, is flawless, as it is an instrument, like the mind, intellect and senses etc., while the former kind, is defective. A wise man, does not identify the self with the body, and so all his actions are performed by the modes of nature i.e., by the latter kind. But an ignorant man, who regards the body, as 'I' and 'mine', and all actions as his and for him, is, because the assumption of actions as his, and for him, causes attachment.\*

'Sadṛśaṁ ceṣṭate svasyāḥ prakṛterjñānavānapi'—A perfect soul, being free from attachment and aversion, acts in accordance with pure nature. He is not swayed by nature. As a learned man, speaks a language which he knows, similarly, the Lord also, behaves in

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\* As the body automatically develops and changes, similarly all the actions are naturally performed. But a common man remains engrossed in (practical) actions because of attachment and aversion while a wise man being free from attachment and aversion does not get engrossed in them.

accordance with His incarnation, as Rāma or Kṛṣṇa or a fish, a tortoise or a hog etc., but does not remain completely under sway of nature (prakṛti). Similarly, those enlightened souls who have renounced their affinity for matter (prakṛti) may vary in their nature, but are not swayed by it. So, their actions are nothing more than gestures of action, while common men, who have not renounced their affinity for matter, act according to individual natures (natural propensities) and remain completely under its sway.

Here the term 'Svayāḥ' implies, that the nature of a wise man is flawless, and so he is not under the sway of nature, he rather controls nature. Actions, bear fruits only when a man performs these, with a sense of 'doership' and selfishness. A wise man, remains free from the vanity of doership and also from selfishness. So actions performed by him, are pure and even ideal, for other strivers.

Impression of the past, and the present births, influence of parents, society, company, education, environment, study, adoration, thoughts, actions and feelings, make up a man's nature. The nature, varies from person to person and everyone is free to make it pure. The nature of one enlightened soul, varies from that of the other, but it is pure (free from attachment and aversion). So they are not swayed by nature. On the other hand, the ignorant (having attachment and aversion) have to perform actions by force according to their own evil nature, which they themselves have acquired.

**'Nigrahaḥ kiṁ kariṣyati'**—The wise men perform virtuous actions enjoined by the scriptures according to their pure nature, while the ignorant perform evil actions under the sway of their bad nature.

When Arjuna wanted to abstain from fighting, the Lord says to him, "Thy nature will compel thee" (Gītā 18/59), "Thou shalt do even against thy will, fettered by thine, own acts, born of thy nature" (18/60).

As, a motor car cannot cross the limit of 100 miles per hour in its speed, a wise man cannot act, against his pure nature. One with an impure nature is like a damaged car. A damaged car can be repaired in two ways— (i) by the driver himself, (ii) by sending it to a workshop. Similarly, the impure nature can be purified in two ways— (i) through the performance of actions, without attachment and aversion (Gītā 3/34), (ii) through perfect surrender to the Lord (Gītā 18/62). If a motor car functions smoothly, it means that we are not under its control, but if it breaks down it means, that we are affected by it. Similarly, a wise man, because of his pure nature, is not under the sway of nature, while an ignorant man because of his impure nature, has to act under the influence of nature.

A man, who attaches importance to worldly pleasures and prosperity, is sure to have a downfall, even though he may be learned. On the other hand, he who does not attach importance to the insentient (matter) (prosperity and pleasure) and whose aim is God-realization, is surely, to have upliftment, even though he is not learned. The reason is, that feelings, thoughts and actions of a man, whose aim instead of enjoying worldly pleasures and prosperity, is God-realization, are conducive to his uplift (salvation). Therefore, a striver, first of all should decide upon the goal of his life—God-realization. Then, in order to attain that aim, he should perform his duty, being free from attachment and aversion. An easy method, of being free from attachment and aversion, is that we render service to others, with our acquired materials such as body etc., without regarding these as ours and for us, and without expectation of any reward.

If a striver does not want to come under the influence of nature, he should perform his duty, by fixing an ideal for himself. The ideal (model) can be of two kinds— (i) The Lord's teaching (ii) Wise men's actions. By following, the Lord's teaching or wise men's actions, a striver's nature is purified and he realizes

God, Who is ever attainable. On the other hand, the man, who without following the Lord's teaching or the wise men's actions, performs actions out of attachment and aversion, is doomed to destruction (Gītā 3/32).

As we cannot forcibly obstruct the course of a river, but can turn it to another direction, similarly, we can turn the flow of our actions, towards the welfare of others. When we perform acts for the welfare of others, then the direction is towards the world, and we, the strivers, are liberated from the bondage of actions.

**Appendix**—Even a wise man acts according to his nature. No one can act without being guided by the circumstantial causes. As a teacher teaches a pupil alphabet (a, b, c) in conformity with the standard of his pupil, similarly a wise man acts and behaves with a common man by putting himself in the latter's situation.

'Ceṣṭate'—This term means that he does not perform actions but activities are naturally performed by him according to his nature. The shaking of the leaves of a tree is not an action (sin or virtue) bearing fruit. Even so a man free from the sense of doership has no incentive to perpetrate sinful or virtuous acts, he can never commit a sin or virtue.

The wise men remain engrossed in the welfare of others because their nature as strivers has been to do good to others—'sarvabhūtahite ratāḥ' (Gītā 5/25, 12/4). Therefore though nothing remains to be done, to be known and to be attained by them, yet their nature is to do activities beneficent to all. It means that when by remaining engrossed in the welfare of others, their affinity for the world is totally renounced, they have not to work for the welfare of others but because of the natural inclination of the past, good is naturally done by them as a matter of habit.

