

Here a doubt may arise that in this verse there is mention of the performance of action rather than Tyāga (relinquishment), then how is it 'Sāttvika tyāga'? The clarification is that in a Sāttvika doer, there is neither delusion, nor selfishness, nor attachment nor desire for fruit; but he performs actions with the sense of duty; therefore as the doer has no affinity with the action, it is 'Tyāga' (relinquishment). Duty remains in the insentient division, in it there is no affinity with the sentient. When a man (the Self) assumes his affinity with the body, then he is connected with the actions performed with the body. If he does not assume his affinity with the body but only discharges his duty, he will not be connected with actions. It is named 'Tyāga' because in it there is renunciation of affinity with the body and the world. In it there is renunciation of affinity with both—the action and its fruit.



*Link:—With what sense, should the prescribed acts such as sacrifice, gift and penance be performed, and the prohibited acts and other acts for desire of fruits be relinquished? The answer comes.*

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

na dveṣṭyakūśalaṁ karma kuśale nānuṣajjate

tyāgī sattvasamāviṣṭo medhāvī chinnaśaṁśayaḥ

The man, who has no aversion to disagreeable action, and no attachment to an agreeable one, is a man of true renunciation, is intelligent, he who has all his doubts resolved and established in the self. 10

*Comment:—*

'Na dveṣṭyakūśalaṁ karma'—Pious actions, sanctioned by

a devotee should not chant the Lord's holy names and meditate on Him with the sense of duty and with a view to get rid of them but he should do it in order to arouse his ownship with Him. If he chants the Lord's holy names and meditates on Him with the mere sense of duty, his ownness with God will not be aroused and his love (devotion) to Him will not be revealed.

scriptures, which are performed, with the desire of fruit, and which lead to rebirth (2/42—44; 9/20-21) and the prohibited evil actions, which lead to demoniacal wombs, and hell (16/7—20)—all these actions, are disagreeable. A striver, abandons such disagreeable actions, but has no aversion for them. If he abandons these by having an aversion to them, he gets attached to aversion, and that attachment is worse than action performed with a desire, and also the prohibited evil actions.

'Kuśale nānuṣajjate'—All actions, which are performed according to the ordinance of scriptures, suited to one's caste, social order and circumstances etc., by relinquishing attachment, and fruit and which lead to salvation, are called 'Kuśala', (agreeable). A striver, while performing such actions, has no attachment for them.

'Tyāgi'—The real abandoner (renouncer), is he, who has neither aversion to a disagreeable action, nor attachment to an agreeable one.\* His relinquishment, attains perfection, when he is not, in the least, affected by action or inaction (Gītā 3/18; 4/18). Such a man, is said to have attained to Yoga (Gītā 6/4).

'Medhāvī'—He whose actions are performed thoroughly, and are free from desire, and thoughts of the world, and are burnt by the fire of wisdom, him even the sages call, wise (Gītā 4/19). It is great wisdom, if a man is not attached to actions, while performing these. Such a person, has been called wise, among men (4/18).

'Chinnasaṁśayaḥ'—The doubts of such a person, are dispelled, because he remains established in the self, where there is perfection. So, there is no question of any doubt. A doubt, subsists only where knowledge is imperfect i.e., we know something, and we

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\*The person, who rises above the pairs of opposites in the form of favourable and unfavourable ones, renounces the prohibited actions without aversion; he performs the prescribed actions without attachment. As a crawling baby is engaged in an action and refrains from it without attachment and aversion, a transcendental man also performs actions without attachment and aversion (a child does so out of ignorance while he does so because of his discrimination) (wisdom).

do not know something else.

'Sattvasamāviṣṭaḥ'—When a man, relinquishes attachment etc., he automatically gets situated, in the self. In the nineteenth verse of the fifth chapter, also it is mentioned, that such a person, gets established in the Eternal.

**Appendix**—This verse means that a striver should renounce attachment and aversion. It is a man's nature that he takes up (performs) the agreeable activities by being attached to them and he renounces the disagreeable ones by having aversion to them. A man gets connected with the world by both—attachment and aversion. The Lord declares that only that man is noble who takes up (performs) the virtuous action but is not attached to it and renounces the evil action but has no aversion to it.



*Link:—Why should a man, bother to have no aversion for a disagreeable action, and no attachment for an agreeable action? Why should, he not relinquish actions, altogether? The Lord, clarifies the doubt, in the next verse.*

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

na hi dehabhṛtā śakyaṁ tyaktuṁ karmāṇyaśeṣataḥ  
yastu karmaphalatyaḡī sa tyāḡītyabdhīyate

It is, indeed, impossible for any embodied being to abandon actions entirely. But, he who relinquishes the fruit of action, is verily, called a relinquisher (tyāḡī). 11

*Comment:—*

'Na hi dehabhṛtā\* Śakyaṁ tyaktuṁ karmāṇyaśeṣataḥ'—Embodied beings, cannot abandon actions, because the body is an evolute of prakṛti (matter) and prakṛti is ever-active. So how

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\* Here the term 'Dehabhṛtā' stands for the embodied beings i.e., those who have identified themselves with the body.