

and so on. Because of his doubting nature, he cannot attain happiness or peace. Therefore, a striver through discrimination and faith, must get rid of a doubt.

When a striver, comes across two contradictory statements, it leads to scepticism. Such scepticism can be removed, either by discrimination or through a reverential study of scriptures, or by following the advice of saints and holy men. Thus, if a sceptic is lacking in knowledge, he should acquire knowledge and wisdom. If he is wanting in faith, he should endeavour to gain faith. It is, because without especially enhancing either of these two, his scepticism cannot be removed.

**Appendix**—If a man has knowledge, his doubt is destroyed—‘Jñānasañchinnaśaṁsayam’ (Gītā 4/41) or if he has faith, then also his doubt can be wiped out—‘śraddhāvāllabhate jñānam’ (Gītā 4/40). If there is lack of both knowledge and faith, then doubt cannot be slashed. Therefore the sceptic who is devoid of knowledge (discrimination) and has no faith (belief) viz., he who neither knows himself nor follows the instructions of others (the wise), has a downfall or is ruined.



*Link:— The Lord, having started the topic of the Discipline of Knowledge in the thirty-third verse, discussed the method of attaining knowledge and revealed its glory. Then, He declared, “Knowledge which can be gained through prostration and service etc., from the teacher, can be automatically gained by a man, who has attained perfection in Karmayoga.” After that He described the person who is eligible to attain this knowledge as also the person, who is ineligible for it. Thus, he concluded the topic.*

*Now the question arises, what should a Karmayogī do, in order to attain perfection in Yoga. The Lord, answers the question, in the next verse.*

योगसन्न्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४१ ॥

**yogasannyastakarmāṇaṁ jñānasañchinnaśāyāṁ  
ātmaśāntaṁ na karmāṇi nibadhnanti dhanañjaya**

He, who has renounced all actions by Yoga, whose doubts have been destroyed by knowledge and who takes shelter in 'yoga', him, actions do not bind, O winner of wealth (Arjuna). 41

*Comment:—*

'Yogasannyastakarmāṇaṁ'—All objects, such as body, senses, mind and the intellect etc., which seem ours, have been bestowed upon us, so that we may render service to others, with them, rather, than to lay a claim on these. Therefore, if these are utilized, in rendering service to others, by considering them as theirs, the flow of actions and objects is towards the world, and we realize equanimity, which is axiomatic. Thus, such a Karmayogī, who through equanimity has renounced his affinity for actions, is called 'Yogasannyastakarmā', (one who has renounced actions by Yoga).

When a Karmayogī sees, inaction in action, and action in inaction i.e., ever remains detached, during performance or non-performance of actions, he is really 'Yogasannyastakarmā'.

'Jñānasañchinnaśāyāṁ'—Generally, a man has doubts how he will be able to renounce his affinity for actions, while performing them, how he will attain salvation, if he does not work for himself, and so on. But when he knows the reality about actions, all his doubts are dispelled.\* He comes to know very well, that actions and their fruits are transitory, while the self, ever remains uniform. Therefore, actions have their affinity for the world, rather than for the self. In this way when actions are performed with a selfish motive, a man is attached to these i.e., develops affinity for them. But, when they are performed for others, without any selfish motive, affinity for them is renounced.

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\*The reality about actions has been described from the sixteenth to the thirty-second verses of this chapter. Out of them the eighteenth verse is an important one.

It proves, that performance of action for others, not for one's own self, leads to salvation.

'Ātmavantam'—A Karmayogī, aims at Self-realization. So, he ever remains self-possessed. All his actions, including eating, drinking, sleeping and sitting etc., are performed for others (the world), because actions have an affinity for the world, not for the self.

'Na karmāṇi nibadhnanti'—When, a Karmayogī does not perform any action for himself, his affinity for actions is renounced and he gets liberated, from the worldly bondage forever (Gītā 4/23).

In fact, it is not actions which lead to bondage, but it is desire for fruit, sense of mine, attachment and the sense of doership for actions, which lead one to bondage.



*Link:—In the preceding verse, the Lord declared, "Doubts are destroyed by knowledge, and affinity for actions, is renounced by equanimity." Now in the next verse, He orders Arjuna to resort to Yoga, having cut asunder his doubt.*

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।

छित्त्वेन संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

tas mādajñānasambhūtaṁ hṛtsthaṁ jñānāsinātmanaḥ  
chittvainaṁ saṁśayaṁ yogamātiṣṭhottistha bhārata

Therefore, having cut asunder, with the sword of knowledge (jñāna), any doubt in thy heart, that is born of ignorance, while taking shelter in Yoga and then stand up (for the fight), O Bhārata (Arjuna). 42

*Comment:—*

'Tasmādajñānasambhūtaṁ hṛtsthaṁ jñānāsinātmanaḥ chittvainaṁ saṁśayaṁ'—In the preceding verse, the Lord declared, "He who has renounced affinity for all actions by Yoga (equanimity), whose doubts have been dispelled by knowledge,