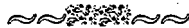


a Jñānayogī, a Bhaktiyogī and God, all the four—this is the special characteristic of Karmayoga.

In 'Sāṅkhyayoga' a subtle trace of ego may persist but in 'Karmayoga' because of the total detachment from actions and objects, no subtle trace of ego subsists. In Karmayoga, 'Akarma' remains (Gītā 4/18) while in Sāṅkhyayoga the soul (self) remains (Gītā 6/29).



Link:—Now, the Lord in the next verse, explains why Karmayoga is better of the two.

ज्ञेयः स नित्यसन्न्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

jñeyah sa nityasannyāsī yo na dveṣṭi na kāṅkṣati
nirdvandvo hi mahābāho sukhaṁ bandhātpramucyate

He who neither hates nor desires anything should be known as a Nitya Sannyāsī (ever a renouncer); for, free from dualities (pairs of opposites) he is liberated easily from bondage, O mighty-armed (Arjuna). 3

Comment:—

'Mahābāho'—The term 'Mahābāho', stands for one who is mighty-armed i.e., brave, and also for one, whose brothers and friends, are great men. Arjuna's friend, was Lord Kṛṣṇa, the disinterested friend of all beings, and his brother was Yudhiṣṭhira, the most righteous person, who had no enemy. By addressing Arjuna as 'Mahābāho', the Lord means to say, that he possesses the might to follow the path of action easily.

'Yo na dveṣṭi'—A Karmayogī, does not hate any being, object, circumstance or principle etc., but he renders selfless service to everyone. If he has the least, hatred for anyone, he cannot follow, the Discipline of Action, scrupulously. He should give priority, in rendering service, to a person for whom he bears, even a little

malice. The Lord, by using the expression 'Na dveṣṭi', first of all, wants to impress, that he who deems someone, as bad and wants to harm him, cannot grasp the secret of 'Karmayoga'.

A Vital Fact

For a Karmayogī, it is more significant to renounce evil, rather than to do good, for the welfare of others. Actions and objects are limited and, therefore, only limited service, can be rendered with such resources. But, when a man renounces evil, his unlimited inward feeling, is prominent. Secondly, by doing good to others, a person cultivates notion of pride, which is the root of all demoniac traits. Where there is imperfection, there is pride. On the contrary, where there is perfection, pride is out of the question.

If a serious thought is given, it becomes clear that no good can be done, without the help of perishable objects. In fact, those perishable objects are not ours, but they are of those, whose service is rendered with them. Then, if a man is proud of doing good, it is attachment to the perishable. So long as, a man is attached to the perishable, he cannot attain Yoga. The pride of doing good, is more disastrous, than other evils, because it settles, in the sense of 'Tness. Actions and their fruits disappear, but pride settled in the sense of 'Tness, never disappears. Secondly, an evil as an evil, can be easily renounced. But when an evil disguises itself as a virtue, it is difficult to renounce it. In the same way, we can easily discard iron hand cuffs, but we find it difficult to discard gold ones, because they look like ornaments. When evil is renounced, by a man, good to the entire world, is automatically done by him. A person, free from evil, does good to the entire universe, even while, leading a secluded life, in a Himalayan cave.

'Na kāṅkṣati'—Renunciation of desire, is very important, in Karmayoga. A Karmayogī does not desire, any being or object

or circumstance. Renunciation of desire, is very much connected with the welfare of others. By rendering service to others, we get the required strength to give up desire.

In Karmayoga, it is a doer who is desireless, not action. Being inert, actions are not desireless or otherwise. All actions, are dependent on the doer. A doer being desireless, his actions are called desireless. Those actions, without expectation of fruit, are called 'Karmayoga'. 'Karmayoga' and 'Niṣkāma-karma'—both are synonyms. 'Karmayoga' is never 'Sakāma' (with a selfish motive). The desireless doer, remains detached from the fruit of action.

When actions are performed without any selfish motive, it is called Karmayoga. When actions are performed in this way, the doer becomes detached, from the fruit of actions. But, when he performs actions by being attached to fruit of actions, he is bound (Gītā 5/12). When all actions are performed for the welfare of others, without any selfish motive, a striver is easily set free, from bondage. Therefore a doer should ever remain desireless. The more, selfless he is, the more efficient, the practice of the discipline. On being totally desireless, the Karmayogī reaches, consummation.

'Jñeyah sa nityasannyāsī'—Arjuna thought it better to live in the world even by begging, than to fight (Gītā 2/5). So in response to his statement, the Lord seems to clarify, that such renunciation apprehending the death of teachers is external (outwardly); but real renunciation consists, in being free from attachment and aversion, while performing action.

Further, in the first verse of the sixth chapter also, the Lord declares, "He who does not light the sacred fire, is not a Sannyāsī." It means, that a person who renounces all actions, such as sacrificial fire etc., is not a Sannyāsī. Sannyāsa (renunciation), is an inward attitude, by which a Karmayogī renounces his dependence, on the world. Such a Karmayogī is a real Sannyāsī (renouncer).

Sannyāsa (renunciation), consists in the performance of actions without being attached to them, in anyway. A striver, who has no affinity for actions, has never to reap its fruit (Gītā 18/12). Therefore, a Karmayogī, while performing actions sanctioned by the scriptures, is ever a Sannyāsi (renouncer).

It is difficult to follow, the Discipline of Knowledge, without following the Discipline of Action. Therefore, a striver who follows the Discipline of Knowledge, is first a Karmayogī and then a Sannyāsi (Sāṅkhyayogī). But, for a Karmayogī it is not necessary to follow the Discipline of Knowledge. So, a Karmayogī is a Sannyāsi (renouncer), from the very beginning.

He, who has renounced attachment and aversion, need not go to the renounced order. When a striver resolves, that any person, object, senses, mind and intellect, are neither his nor for him; and he has neither attachment nor aversion for them, he is, ever a renouncer. A Karmayogī, while performing either mundane or spiritual actions, ever remains detached. This detachment is real renunciation. Therefore, he should be known, as one who has ever the spirit of renunciation.

'Nirdvandvo hi.....sukhaṁ bandhātpramucyate'*—At the beginning of the spiritual discipline, a striver has opposite experiences in the form of attachment and aversion. He, through good company, study of scriptures and discrimination, decides on God-realization as his aim, but his so-called mind and senses, etc., are naturally, inclined towards pleasure and prosperity. Thus, sometimes he wants to attain God, while at other times, he hankers after worldly pleasures and prosperity. His inclination changes

* There is description of this sort of release from bondage in the Gītā in the following expressions:—'Shall cast off bondage of action' (2/39); 'protects one from great fear' (2/40); 'one casts off in this life both good and evil deeds' (2/50); 'shall be liberated from the evil' (4/16, 9/1); 'shall cross all sins' (4/36); 'having attained Me these great souls don't take birth here which is the place of pain and which is non-eternal' (9/28); and 'I straightway deliver from the ocean of death-bound existence' (12/7) and so on.

according to the company he keeps. But he cannot enjoy, the worldly pleasures undisturbed, because the latent impressions of good company etc., cause dispassion (disinclination for pleasures) in his mind. Thus, there is a duel between pleasure and spiritual practice. Egoism, hinges on this duel. When a striver, has a determinate intellect, only to realize God, rather than to hanker after worldly pleasures and prosperity, this duel comes to an end and his egoism, merges in God.

There is a struggle between, the pairs of opposites, so long as a man, derives pleasures out of the persons and objects etc. This inclination for pleasure does not let the determination for God-realization, become firm. So there is a struggle. When a striver has a determinate intellect, that he has to work for the welfare of others without hankering after worldly pleasures, he becomes free from the pairs of opposites.

By the expression 'Na dveṣṭi na kāṅkṣati', the Lord, advises strivers, that they should be free from antithetical feelings. Hate (aversion) and desire (attachment), are stumbling blocks to God-realization. A man, has to reap the fruit of his past actions, in the form of desirable and undesirable circumstances, whether he desires them or not. But, it is an error, that he is attached to desirable circumstances and has aversion for the undesirable ones. As soon as, this error is rectified through discrimination, he becomes free, from attachment and aversion.

Secondly, the self always exists independently, without the help of objects, persons and actions etc. A man, (the self) (the soul), has its existence, during sound sleep, also when he is oblivious of the entire world. In the wakeful and dreamy states, he can exist, even without any being and object. So, why should he have attachment or aversion for them? By thinking so, attachment and aversion, come to an end.

Attachment and aversion, are perishable, but a person being attached to persons and objects etc., wants to maintain these. As

far as desire for God-realization is concerned, it ever remains uniform, because the self is a fragment of God. But the desire seems to increase and decrease, because of his less and more attachment for the world, respectively. His desire to live, to know and to be happy, is in fact, the desire to attain the Truth, Knowledge and Bliss i.e., God. This desire, constantly prevails in a human being. When attachment to the world, is renounced and there is only one desire for God-realization, he becomes free, from the pair of opposites.

A striver, following anyone of the three paths—of action, of knowledge or of devotion, must be free from the pairs of opposites. So long as, there is delusion of the pairs of opposites, a man is not liberated from bondage (Gītā 7/27). Attachment and aversion, are enemies which are the stumbling blocks to God-realization (Gītā 3/34). When a striver, becomes free from dualities, (pairs of opposites), attachment and aversion perish, and then he attains, God easily.

It is because of attachment and aversion, that a man gets entangled in the worldly snare. All spiritual disciplines, are practised in order to, wipe out attachment and aversion.* When attachment and aversion are wiped out, the ever-present Lord is naturally attained without effort. The reason is, that He is not realized through unreal, but is realized, by renouncing the unreal. The unreal world seems to exist, because of attachment and aversion. It automatically goes, into extinction. So, if a striver is neither attached to nor has an aversion, for the perishable world, he will naturally attain salvation i.e., will be released, from bondage.

Appendix—Equanimity in favourable and unfavourable circumstances and freedom from the feeling of pleasure and pain is to be 'nirdvandva' viz., free from dualities (pairs of opposites).

* The only desired aim of all spiritual practices of Yogīs is to get rid of attachment to the entire world (Śrīmadbhāgavata 3/32/27).

In identification (of the self with the non-self), if there is predominance of the sentient, there is eagerness (curiosity) and if there is predominance of the insentient, there is desire. A man has the real hunger for the imperishable Divinity but he has the relish for the perishable because he wants to satisfy the hunger of the imperishable by the perishable. This duality between hunger and relish strengthens a man's worldly bondage. When his attachment and aversion to the world are wiped out, then his thirst for Self-realization is fulfilled and his desire is wiped out and he becomes free from dualities (pairs of opposites).



Link:—In the first half of the second verse of this chapter, the Lord declared, "Disciplines of Knowledge and Action—both lead to salvation." The Lord, explains the same point, in the next two verses.

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ ४ ॥

sāṅkhyayogau pṛthagbālāḥ pravadanti na paṇḍitāḥ
ekamapyāsthitaḥ samyagubhayorvindate phalam

The ignorant, not the wise, speak of the Discipline of Knowledge (Sāṅkhyayoga) and Discipline of Action (Karmayoga), as different. He, who is well established in one, gets the fruit of both. 4

Comment:—

'Sāṅkhyayogau pṛthagbālāḥ pravadanti na paṇḍitāḥ'—Arjuna, in the first verse of this chapter, called the method of gaining knowledge from the wise who have realized the Truth, having renounced actions, as Karmasannyāsa. In the second verse, the Lord, attaching importance to His principle, called it Sannyāsa and Karmasannyāsa. Now, the Lord calls it 'Sāṅkhya'. By Sāṅkhya, He means establishment in the self by discriminating, the self from the body. According to Him, 'Sannyāsa' and