

and all the actions which are conducive to bondage are 'asat'. All evils and misconduct are 'asat' while their renunciation is 'sat'. Renunciation of the 'asat' (unreal) is 'sat' and acceptance of the 'sat' is also 'sat'. In fact as much need as there is of the renunciation of the unreal, so much need is not there of owning (adopting) the real. Without renouncing the unreal, the real tacked from outside does not subsist. But by renouncing the unreal, the real is revealed. Therefore by renouncing the unreal, the real is realized.

All the virtuous actions ordained by the scriptures such as sacrifice, penance, charity, pilgrimage, vow or fast, worship and marriage etc., being praise-worthy are 'Satkarma'. But if these praise-worthy actions have no affinity with God, they instead of being called 'sat' (the real), remain merely actions ordained by the scriptures. Though devils and demons also perform virtuous actions such as penance etc. Yet they lead to bondage and become 'asat' actions because they are performed with a selfish motive and are meant to harm others (Gītā 17/19). By those actions even if the Abode of Brahmā is attained, they have to return there from (Gītā 8/16). Men, who work for God-realization, don't meet with an evil end (Gītā 6/40) because its fruit is 'sat' (real). The actions which are performed for the welfare of all beings, by renouncing selfishness and pride, are indeed praise-worthy 'Satkarma'.



यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

yajñe tapasi dāne ca sthitiḥ saditi cocyate
karma caiva tadarthīyaṁ sadityevābhidhīyate

Steadfastness in sacrifice (yajña), penance and charity are also called 'Sat', as also, any action for the sake of the Supreme, is called, 'Sat'. 27

Comment:—

'Yajñe tapasi dāne ca sthitiḥ saditi cocyate'—Steadfastness (faith), in praiseworthy action, such as sacrifice, penance and gift etc., is called 'Sat'. So steadfastness in sāttvika sacrifice, sāttvika penance and sāttvika gifts, alongwith, promptness in their performance, is called 'Sat Niṣṭhā' (Real faith).

The term 'Ca' (and), denotes that besides steadfastness, as mentioned above, faith in selfless service, hospitality, obedience, truth, chastity, pilgrimage and performance of one's duty, according to one's caste, creed and social order etc., is known as, real faith.

'Karma caiva tadarthīyaṁ sadityevābhīdhīyate'—Besides these noble deeds, there are two kinds of acts—the mundane and the spiritual.

(1) All the acts of earning one's livelihood according to one's caste and social order, such as teaching, business and farming etc., and also eating, drinking, sitting, standing, walking, awaking and sleeping etc., are mundane.

(2) Meditation, adoration, utterance of the Lord's name, loud chanting and listening to the glories of the Lord, and the saints, etc., are spiritual acts.

If both these activities, are performed with reverence and faith, without expecting any reward by giving up one's comfort, only for the Lord's sake, they become 'Sat'. Such acts having affinity with God, Who is Real, are included, in divine nature, which leads to salvation.

If a piece of a pot is put into fire, the fire converts it into its own form. It is the speciality of fire, that the shred takes the form of fire. Similarly action, which is performed for God, becomes Godly i.e., that action leads to God-realization. In fact, an action by itself is insignificant, but because of its performance for God, it has gained significance.

The Lord, by the term 'Tadarthīyam' means to say that all spiritual practice of a striver, who wants only God-realization or salvation, without having any craving even for the highest heavenly enjoyments, becomes 'Sat'. In this connection, the Lord mentions that that none, who works for self-redemption or God-realization meets with an evil destiny (Gītā 6/40). Not only this, but He also declares—the seeker of Yoga of equanimity, also transcends the fruit of actions performed with some motive, as laid down in the Vedas (Gītā 6/44). The reason is, that actions perish by bearing fruit, but the spiritual practice (act) done, for the sake of the Lord, does not perish, rather it becomes 'Sat' (Real).

Appendix—In the twenty-fifth verse of this chapter, there is mention of the performance of actions without aiming at the rewards—'anabhisandhāya phalam'. Now here is mention of the performance of actions for the sake of the Supreme. Those who want to attain salvation, act without aiming at the reward—'moksakāṅkṣibhiḥ' (Gītā 17/25) and those who want to attain devotion, perform all actions for the sake of God (Gītā 9/26—28).

The action which is connected with God becomes, 'sat' viz., bears 'sat' fruit and also the action by renouncing affinity with the 'asat' becomes 'sat'.



Link:—In the preceding verse, the Lord declared that acts performed for the Lord's sake, become 'Sat' (Real). Now, the question arises, what is the result of acts which are not performed, for the Lord's sake (i.e., which are performed without faith in Him).

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

asraddhayā hutam dattam tapastaptam kṛtam ca yat
asadityucyate pārtha na ca tatpretya no iha