

pertaining to the Discipline of Knowledge, as these reflect the marks of a man of knowledge?

**Answer:—**The first point is, that here the context is of Karmayoga. Secondly, a Jñānī (liberated soul), holds that he does nothing at all (Gītā 5/8) i.e., he sees inaction in action. So it cannot be said about him, that he incurs no sin while performing action, because he does not think he is a doer or he performs any action at all.

Though in the striver, who follows the path of action, discrimination is not clearly revealed, yet he has a determinate intellect, about three facts, that nothing is his, nothing is required for him, and nothing is to be done for him. Having resolved this, he remains detached, from actions in spite of performing these.

Generally, people believe that a Karmayogī leads the life of a householder, while a Jñānayogī follows the renounced order. But, in fact it is not so. A Jñānayogī (man of knowledge) is he, who can discriminate between self and body, whether he leads the life of a householder or of a renounced order. But, he who cannot discriminate self from the body, despite a determinate intellect about above-mentioned three facts, is only a Karmayogī, whether he is a householder or is of a renounced order.



यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥

yadṛcchālābhasantuṣṭo dvandvātīto vimatsarah  
samaḥ siddhāvasiddhau ca kṛtvāpi na nibadhyate

Content with what comes to him without desire for fruit, free from antithetic influence and envy, even-minded in success and failure, even though performing action, he (Karmayogī) is not bound by these. 22

**Comment:—**

'Yadṛcchālābhasantuṣṭaḥ'—A Karmayogī, performs action

scrupulously without expecting any fruit. As he has no desire for fruit of action, he remains even-minded in success and failure, profit and loss, honour and dishonour and praise and blame etc. He remains equanimous, in all favourable and unfavourable circumstances, without feeling happy or sad. He has knowledge of profit and loss, and accordingly, he makes wise efforts also. But, in effect he feels neither happy nor sad. Even if evenness of mind is lost, a striver, should not lose heart, because the disturbance of mind is short-lived and disappears quickly.

The term 'lābha' denotes, profit as well as loss, agreeable as well as disagreeable, whatsoever is obtained.

'Vimatsarah'—A Karmayogī, identifies himself with all beings. He realizes his self as the self, in all beings (Gītā 5/7). So he is not at all envious of any being. A Karmayogī, is very cautious lest he should be envious of any being, because all his actions are performed for the welfare of the world. If he is envious of anyone in the least, his undertakings cannot be for the welfare of the world.

Envy is a subtle evil. Even neighbouring businessmen, friends and members of a family, are seen getting envious of each other, because of each other's good fortune. Where, there are antagonistic feelings, this evil is found in abundance. Therefore, a striver, should be on his guard against this evil.

'Dvandvātītaḥ'—A Karmayogī, transcends the pairs of opposites, such as profit and loss, honour and dishonour, praise and blame, pleasure and pain, and desirable and undesirable circumstances. So, he has a balanced state of mind, free from attachment and aversion etc.

Similarly, there can be the influence of the opposites in beliefs, one may believe in the Lord, Who is endowed with form and attributes, while the other may believe in the Lord Who is formless and without attribute; one may believe in the dualistic principle, while the other in the non-dualistic principle.

Whether mind is absorbed in God or not, whether seclusion is procured or not, whether peace is attained or not, and, whether success is achieved or not, a striver, is free from all such pairs of opposites, like a balance which remains steady, when there is equal weight on either side. A Karmayogī, free from the pairs of opposites, is easily released from the bondage of the world (Gītā 5/3).

'**Samah siddhāvasiddhau ca**'—He remains even-minded in accomplishment or non-accomplishment of the work and for getting or not getting its fruit in success and failure, pleasure and pain, without having attachment or aversion for them. The same evenness of mind by the expression has been pointed out here as well as in the forty-eighth verse of the second chapter.

When a striver realizes, the three facts, that nothing is his, nor is for him and nothing is to be done for him, he attains a state of total evenness of mind.

'**Kṛtvāpi na nibadhyate**'—When a Karmayogī is not bound, even while acting, there is no question of his being bound without acting. He remains free, from attachment in these two states.

As a Karmayogī who performs action merely for the maintenance of the body, is not bound, so is a Karmayogī, who performs actions, sanctioned by the scriptures, not bound.

In fact, it is neither performance nor non-performance of actions, which binds a man but it is attachment to these which binds him. Similarly, it is detachment, which liberates him from bondage. A Karmayogī, like an actor, plays his part according to his caste and order of life and being detached from them. He is not at all attached to the changing nature (Prakṛti), he remains established in the eternal self. Therefore, he automatically remains even-minded, and thus is not bound, by actions even while performing these.

If a serious thought is given, it becomes clear, that equanimity is natural. Everyone, knows that he remains the same in both

favourable and the unfavourable circumstances. It means, that circumstances change, but he (the self) remains the same. However we commit an error, that we keep an eye on circumstances, but we do not watch the Self. Consequently, we feel happy or sad.



*Link:—The Lord, in the first half of the ninth verse of the third chapter, by a negative inference, declared, "The mankind is bound by actions other than those performed for the sake of sacrifice." He describes the same fact, by a positive inference, in the next verse.*

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

gataśaṅgasya muktasya jñānāvasthitacetasaḥ  
yajñāyācarataḥ karma samagraṁ praviliyate

All actions of a man, who is devoid of attachment, who is liberated, whose mind is established in knowledge of the self, who works for the sake of sacrifice (yajña) are destroyed. 23

*Comment:—*

[This verse, is an important one about the Discipline of Action, because only here, it is mentioned that all actions of a Karmayogī, are destroyed. Similarly, the thirty-sixth verse of the fourth chapter, is an important verse on the Discipline of Knowledge, while the sixty-sixth verse of the eighteenth chapter is an important verse, on the Discipline of Devotion.]

'Gataśaṅgasya'—Attachment, to actions, objects, incidents, circumstances and persons, leads to bondage i.e., the cause of birth of the soul in good and evil bodies (Gītā 13/21). When a man performs actions for the welfare of the world, without any selfish motive, he becomes free from attachment, for actions and objects.

In fact, a man (the self) is inherently detached,