

is skill'—this should be accepted. The Lord also orders to perform actions being steadfast in Yoga—'yogasthaḥ kuru karmāṇi' (Gītā 2/48). It means that actions are not significant but 'Yoga' (equanimity) is significant. Therefore only 'Yoga' (equanimity) in actions is skill.



Link:—The Lord now gives examples to substantiate what has been said in the preceding verse.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

karmajam buddhiyuktā hi phalam tyaktvā manīṣiṇaḥ
janmabandhavinirmuktāḥ padam gacchantyanāmayam

As wise men endowed with equanimity, renounce the fruits of actions, they also freed from the shackles of births and attain the blissful supreme state. 51

Comment:—

'Karmajam buddhiyuktā hi phalam tyaktvā manīṣiṇaḥ'—Those endowed with equanimity, are really wise. In the tenth verse of the eighteenth chapter also, it is explained that, the man who does not hate disagreeable action nor is attached to an agreeable one, is wise.

An action even without the desire for its fruit will bring about fruit. No one can dispense with its fruit. Suppose a farmer sows seed without a selfish motive, will he not get corn? He will definitely get corn. In the same way if a person works in a detached spirit, he will get its fruit. Therefore, renunciation of fruit means, renunciation of manifest and latent desires for fruit and attachment for fruit. All people are free and capable of renouncing such desires.

'Janmabandhavinirmuktāḥ'—The wise aspirants, endowed with equanimity of mind are freed from the wheel of birth and

death. As in the state of equanimity, they do not in the least, possess evils, such as attachment and aversion etc., which are the root cause of rebirth. Thus they become free from the shackles of birth and death, forever.

'Padam gacchantyanāmayaṃ'—'Āmaya' means ailment. An ailment is a blemish. A thing which is free from all sorts of blemishes is called 'Anāmaya (spotless). Wise people endowed with equanimity attain the state, which is free from any kind of blemish. This state has been called eternal state, in the fifth verse of the fifteenth chapter and 'everlasting imperishable state', in the fifty-sixth verse of the eighteenth chapter.

Though in the Gītā (in 14/6) sattva quality (the mode of goodness) has also been called flawless, yet in fact, the self or God is flawless because by attaining Him one has not to follow the wheel of birth and death. Lord Kṛṣṇa has called Sattva quality also flawless, because that also helps a man in attaining God-realization.

Self (soul) is immutable while the evolutes of matter (nature)—body and the world are mutable. When this self (soul) identifies itself with the mutable body, it itself assumes taint with mutable nature. But, when it renounces this assumed identification, it realizes its pure self. This is a blissful supreme state, free from evil.

In this verse the terms 'buddhiyuktā' and 'manīṣiṇaḥ' have been used in the plural, to express the idea that all those who get established in equanimity undoubtedly attain the blissful supreme state, without any exception. It proves that when a striver has no affinity to the perishable body and the world, he attains that state automatically. No effort is required for such a state to be created, as it always is there.

Appendix—Why Yoga (equanimity) in actions is skill—the Lord explains its reason in this verse by the term 'hi' (reason).

The fruit of 'Sāttvika' (good) actions is pure, the fruit of 'Rājasa' action is pain and the fruit of 'Tāmasa' action is

ignorance (Gītā 14/16)—a man with equanimity transcends these three kinds of fruit. The renunciation of the fruit of actions has two meanings—renouncing the desire for fruit; and not to feel happy and sad in favourable and unfavourable circumstances which are the fruits of actions.

In fact the entire world which is born and perishes is nothing but the fruit of actions. If the fruit of actions is renounced, no bondage remains.

The term ‘manīṣī’ means wise men. According to the preceding verse performance of actions with equanimity is wisdom—‘sa buddhimānmanuṣyeṣu’ (Gītā 4/18).

‘Padam gacchantyanāmayaṁ’—The term ‘gacchanti’ has three meanings—(1) To have knowledge, (2) to go, (3) to attain. Here attainment of the blissful supreme state means—to have knowledge of being free from the shackles of birth and death and of the attainment of the natural state, free from all sorts of blemishes. The reason is that only that is renounced which is in fact ever renounced and only that is attained who is in fact ever attained.

This verse proves that ‘Karmayoga’ (Discipline of Action) is an independent means for salvation or benediction. By ‘Karmayoga’ the renunciation of the world and attainment of God—both ensue.



Link:— In the next two verses, Lord Kṛṣṇa explains the steps to attain the blissful supreme state, which is free from blemish.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

yadā te mohakalilam buddhirvyatitarīṣyati
tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca

When your intellect crosses the mire of delusion, you will then