





The Yoga of Action

The Bhagavad Gita
“The Song of the Lord”

4:19 Whoever does things without desire for results is called wise by the sages.

That person's actions are pure and he knows the truth.

Commentary

- A wise person is the one who seems to be doing things, but is without any desire to do them
and without any desire for the result.
- He or she seems to be doing things,
but the actions of the wise person are all completely fired by the absolute truth,
by real knowing.

- After you gently roast seeds, they still might appear to be like they were before — ready to germinate.
- They keep their shape, their name and appearance.
- But they don't germinate.
- They've lost the germ of desire.
- Because there's no desire, the seed doesn't grow.

- From all appearances you might appear to be acting and doing everything.
- People naturally might think:

“See, he’s doing the same things I do.

Sometimes he seems quite eager to get things done.

If it doesn’t happen, he seems to be scolding us.”

But remember an earlier sloka:

3:25 The unenlightened do things with attachment
(wanting some result for themselves).

An enlightened person does things with the
same zeal, Arjuna,

but without attachment,

and thus guides others on the path of selfless
action.

- Moreover, the enlightened people don't act because they personally *want* to do things.
- They recognize and accept Nature's force functioning through them in a special way;

they are catalysts.

- Some chemicals are used as catalytic agents.
- They don't have any special purpose for themselves.
- They're used for getting something done.
- Once that is achieved, they go away.
- That's a catalytic agent.

- During welding the rod is coated with flux as a catalytic agent.
- It's purpose is just to make the metal flow freely.
- The flux is not there for the sake of the flux, but to fulfill a purpose and go away.
- Sometimes you see people in this role.
- That is what's meant here.

4:20 Because he has let go attachment to the fruits of his actions,

he is ever content and has no dependencies.

Though he appears to be doing things (karma),

actually he's not the doer.

4:21 Because he does not want anything for himself;

and because he has control of his mind and ego;

and because he does not consider possessions as his own,

he is completely pure despite the actions of his body and mind

(which move according to the forces of nature).

4:22 Because he is content with what comes of its own accord;

and because he envies no one;

and because he has gone beyond the pairs of opposites

and maintains his equanimity in success and failure,

even though it appears that he is doing things, he is not bound by his actions.

4:23 When you let go all attachments

and experience liberation,

your mind becomes absorbed in the truth.

Then everything you do becomes a sacrifice

and all your karma melts away.

4:24 God is the offering.

God is the offered, poured out by God;

God is attained

by all those who see God in every action.

4:24 The offering itself is *Brahman*.

The oblation is *Brahman* which is offered by
Brahman into the fire of *Brahman*;

The one who sees nothing but *Brahman* in all that
he does,

certainly realizes *Brahman*.

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Om, Shanti