



## भगवत् गीता

### द्वितीयोऽध्यायः - सांख्य योगः

## Chapter 2

### Volume 11

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All these 7 verses go together. In these verses, Sri Krishna tells briefly and precisely

- ✓ how to live a fulfilling life of कर्म
- ✓ what constitutes कर्मयोग, and
- ✓ how कर्मयोग leads one ultimately to ज्ञानयोग – Self Realization.

भगवान् tells Arjuna

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । मा कर्मफलहेतुर्भूः मा ते संगोऽस्तु अकर्मणि ॥	2 - 47
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## ब्रह्मविद्या **Brahma Vidya**

कर्मणि एव अधिकारः ते - Your अधिकार is only over your कर्मs, which means you have authority - you have power – you have choice – you have duty – only with respect to your actions, and

मा फलेषु कदाचन - never, over fruits of action at any time, which means, at no time, you have any authority – any power or any choice, over the fruits of your actions. Once you do your कर्म, your duty – your authority – your choice – ends there. You have absolutely no control over the fruits of your actions because the कर्म फल दाता – the Giver of Fruits of actions is परमेश्वर Itself.

Therefore, do the कर्म as ईश्वर आराधन – as Worship of परमेश्वर and accept the कर्मफल – the fruits of action, whatever they are, as ईश्वर प्रसाद, as the Very Grace of परमेश्वर. That is the कर्मयोग attitude.

As you assimilate this teaching, the कर्मयोग attitude – the attitude of ईश्वर आराधन बुद्धि – the attitude of Total Dedication to परमेश्वर will naturally develop in you. But, you must keep a watch on yourself.

मा कर्मफल हेतुः भूः - Never become a हेतु – a means, an instrument, for going after कर्मफल – fruits of actions. You are a हेतु – you are an instrument only for doing कर्म, not for going after the fruits of कर्म, over which you have absolutely no control. कर्म as कर्मयोग is always a Joy, whereas कर्म for the sake of कर्मफल only always ends in दुःख – unhappiness, now or later.

The कर्मफल for a कर्मयोगी is definite and immediate, and that is चित्तशुद्धि – restoration of the purity of mind and बुद्धि, fit for gaining ब्रह्मज्ञानं – आत्मज्ञानं – Self Knowledge. Further,

मा ते संगः अस्तु अकर्मणि - Let there never be any attachment or craving for inaction or laziness. You are blessed with an active body, mind and intellect and unlimited opportunities on earth, to uplift yourself to your fullest potential, both materially and spiritually. Therefore, do not degrade yourself through attachment to inaction and laziness. Always remember,

कर्मणि एव अधिकारः ते – you have a duty to yourself, to perform the actions left for you to do, by virtue of your birth and other circumstances of life. This is how you should live a fulfilling life of कर्म.

योगस्थः कुरु कर्माणि, संगं त्यक्त्वा धनञ्जय ।



सिद्धि असिद्धयोः समो भूत्वा, समत्वं योग उच्यते ॥

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धनन्जय - O! Arjuna,

कुरु कर्माणि - Do all your कर्मs in this manner - how?

योगस्थः कुरु कर्माणि; संगं त्यक्त्वा कुरु कर्माणि;

सिद्धि असिद्धयोः समो भूत्वा कुरु कर्माणि

योगस्थः कुरु कर्माणि - means, perform all actions, whether they are religious or secular, perform all actions, without exception

योगस्थः - remaining firmly in कर्मयोग at all times. योगस्थः - remaining firmly in कर्मयोग means तेन त्यक्तेन भुञ्जीथाः - as the Upanishad says, भुञ्जीथाः means enjoy life. Life is there to enjoy, not to suffer, because the very nature of life is सत् चित् आनन्द स्वरूपं - an expression of Pure Joy of ईश्वर ज्ञानं.

Therefore, enjoy life - not by exhausting yourself in frivolous activities, but by doing - तेन त्यक्तेन, ईश्वरेण त्यक्तेन what has been left for you to do by परमेश्वर. Therefore, enjoy life, doing what has been left for you to do by परमेश्वर, recognizing that every कर्म is ईश्वर कर्म, and you are only an instrument to serve the will of परमेश्वर. Doing every कर्म with such God Consciousness is ईश्वर आराधन कर्म, is worship of परमेश्वर, and That is योगस्थः - remaining firmly in कर्मयोग. Also

संगं त्यक्त्वा, कुरु कर्माणि - Make sure that you do all कर्मs with absolutely no attachment to कर्मफल. You are, in the situation you are now, as a result of your previous कर्मs. What you are now, is your कर्मफल. At the same time, you are also blessed with a free will, by using which you can shape your future situations. Do not abuse your free will. Be clear, as to what you want. What you really want is the Highest, the Best, and the Eternal in Yourself. Realizing that, do what needs to be done. There is really nothing for you to figure out!

परमेश्वर is the wielder of the laws of कर्म. You simply do what has been left for you to do by परमेश्वर, in your particular situation and do that as ईश्वर आराधन कर्म - as worship of परमेश्वर, clearly recognizing that you are only an instrument to serve the Will of परमेश्वर, and nothing more. Such doing is संगं त्यक्त्वा, कुरु कर्माणि - doing actions with no trace of any attachment or craving for fruits of actions. Also,



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सिद्धि असिद्धयोः समो भूत्वा, कुरु कर्माणि - Perform all कर्मs with an even mind and बुद्धि, whether the कर्म turns out to be successful or unsuccessful, accomplished or unaccomplished. Do your कर्म as well as you can and do not worry whether your कर्म brings you success or failure. When कर्म is done as कर्मयोग, the सिद्धि – the accomplishment is चित्तशुद्धि, leading to ज्ञानप्राप्ति – restoration of the purity of mind and बुद्धि, leading ultimately to the gain of आत्म ज्ञानं – Self Knowledge. Such चित्तशुद्धि, followed by ज्ञानप्राप्ति takes place naturally, spontaneously and in due course. But you should not expect That to happen at your command. A God Conscious person never complains that though he dedicated all his कर्मs to परमेश्वर, परमेश्वर did not give him चित्तशुद्धि. The very absence of any thirst for कर्मफल, fruit of action, is itself चित्तशुद्धि. Such absence of any thirst for कर्मफल is called समत्वं – evenness of mind – समत्वं बुद्धि.

समत्वं योग उच्यते - Such समत्वं – evenness of mind and बुद्धि is called कर्मयोग. Only when such evenness of mind and बुद्धि is there, total undissipated dedication of कर्म as ईश्वर आराधन – as worship of परमेश्वर – which means as कर्मयोग, is possible.

We must clearly understand that कर्मयोग has nothing to do with any particular कर्म. कर्मयोग refers to the disposition of one's mind and बुद्धि – particularly, the disposition of one's बुद्धि – faculty of discrimination and decision, being totally and firmly established in God Consciousness – ईश्वर भक्ति at all times, with total dispassion for कर्मफल.

As we may recall, Sri Krishna talked about आत्मज्ञानं – Self Knowledge earlier in this chapter. That आत्म ज्ञानं also takes place only in one's बुद्धि. Therefore, with reference to one's spiritual upliftment, two levels of बुद्धि have been pointed out; they are:

- कर्मयोग बुद्धि – also called समत्वं बुद्धि and
- ज्ञानयोग बुद्धि, also called सांख्य बुद्धि

कर्मयोग बुद्धि has to come first, which then evolves naturally into ज्ञानयोग बुद्धि. Such कर्मयोग बुद्धि and ज्ञानयोग बुद्धि, together, in their integrated natural sequence, is called बुद्धियोग. Sri Krishna talks about बुद्धियोग in the next verse.

दूरेण ह्यवरं कर्म, बुद्धियोगात् धनञ्जय ।  
बुद्धौ शरणं अन्विच्छ, कृपणाः फलहेतवः ॥



## ब्रह्मविद्या **Brahma Vidya**

धनञ्जय – O! Arjuna, please understand this दूरेण हिअवरं कर्म बुद्धियोगात्  
हि indeed, it is certainly so; what? बुद्धियोगात् कर्म दूरेण अवरं

बुद्धियोगात् – from बुद्धियोग, which means from कर्मयोग, naturally followed by ज्ञानयोग, from that बुद्धियोग,

कर्म दूरेण अवरं – कर्म by itself is far inferior to बुद्धियोग in terms of ultimate result. From the standpoint of बुद्धियोग which leads to मोक्ष – ब्रह्मानन्द, कर्म done simply for the sake of some perishable and transient कर्म फल, is indeed, far inferior; yes, it is certainly so. Therefore, Arjuna:

बुद्धौ शरणं अन्विच्छ – Seek refuge in, which means, learn to depend entirely on बुद्धियोग, meaning your कर्मयोग, ज्ञानयोग बुद्धि, which is the surest Means for Unlimited Everlasting Happiness.

शरणं means आश्रयं or अभयप्राप्तिकारणं – The Ultimate Abode for sure and certain Total Security, Protection, Salvation and Happiness. Total surrender to बुद्धियोग is Total surrender to परमेश्वर – पूर्ण ईश्वर शरणागति, which is the Ultimate Abode and the surest means for Absolute fearlessness, Security and Happiness, which is what needs to be understood. Because भगवान् points out:

कृपणाः फलहेतवः – We have already talked about कृपणः before. A कृपणः is one, who, by ignorance and indifference, fails to make full use of one's own बुद्धि for one's own Absolute Good, through बुद्धि योग.

कृपणाः फलहेतवः – Those for whom कर्म फल – the fruit of action, alone, is the reason for doing any कर्म, such people are कृपणाः – they are miserly in the use of their own God given faculties for their own Absolute Good. Consequently, they condemn themselves, to continued degradation in worldly existence.

Human beings are endowed with the ability to discriminate between नित्य and अनित्य – the Eternal and the Transient, through कर्मs, through their actions, and discover for themselves their own Eternal, Unlimited and Exalted nature. But, instead, if one chooses to use one's actions only to seek some transient and limited results, then one condemns oneself to a perpetual cycle of transient and limited existence. Such people are कृपणाः – miserly people who do not make full use of their बुद्धि for their own upliftment.



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Therefore, do not be a कृपणः; make full and effective use of your बुद्धि to reach your highest potential- That is the message here. Continuing, भगवान् says

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।  
तस्मात् योगाय युज्यस्व योगः कर्मसु कौशलं ॥ 2 - 50

The one who performs one's स्वधर्म duties with बुद्धियोग, which means with कर्मयोग ज्ञानयोग बुद्धि, what does that person get?

बुद्धियुक्तः जहाति इह उभे सुकृत दृष्कृते

बुद्धियुक्तः – endowed with बुद्धियोग – blessed with कर्मयोग ज्ञानयोग बुद्धि – a person, naturally,

जहाति - casts away, drops,

इह – in this world, even while living,

उभे सुकृत दुष्कृते both सुकृत पुण्य कर्मs and दुष्कृत पाप कर्मs

The one who is endowed with, who is blessed with बुद्धियोग, which means कर्मयोग and ज्ञानयोग together, which means the one who is blessed with ज्ञानलक्षण ईश्वर भक्ति, that person naturally becomes free from all bondages of all कर्मs, both good and bad कर्मs. That person gets naturally uplifted from the bondages of both virtue and vice alike, and becomes Totally Free. That person gains मोक्ष - SELF REALIZATION – Absolute Freedom and Happiness.

For one to gain that absolute Freedom and Happiness, the first step is to cultivate the कर्मयोग attitude with respect to all actions in everyday life, which means - to cultivate ईश्वर आराधन बुद्धि – ईश्वर अर्पति बुद्धि, total dedication of all actions to परमेश्वर, with absolutely no passion or attachment for कर्म फल.

तस्मात् – Therefore, भगवान् says:

योगाय युज्यस्व – Here योग is कर्मयोग; योगाय युज्यस्व means make every effort to cultivate the कर्मयोग attitude in everything you do , in every one of your actions, in thought, word and deed. Always remember, what Sri Krishna said earlier.



स्वल्पं अपि अस्य धर्मस्य त्रायते महतो भयात् – even a little effort, in cultivating the कर्मयोग attitude in every day life, protects one from great fears – it uplifts one significantly to a higher level of worldly existence.

In practical terms, in every day life, what is कर्मयोग ? Sri Krishna says:

योगः कर्मसु कौशलं

कर्मयोग is कौशलं in all actions. कौशलं is an extraordinary Vedantic word. It indicates overriding excellence, propriety, discretion, beauty, peace and Joy – all in One. कर्मयोग is such Excellence in all actions. Such Excellence in action is possible only when action is done totally for its own sake – totally in appreciation, joy and love of action itself, absolutely unconcerned, unaffected and uncontaminated by anything other than the action itself. Such Excellence in action is a process of constant endeavour and it unfolds for oneself, the Beauty, the Peace, and the Joy already within oneself. Such Excellence in action is an expression of one's identity with परमेश्वर, one's identity with the entire creation, one's identity with the Best and the Highest in oneself.

कर्मयोग is such overriding Excellence in all actions. This statement is of extraordinary significance to our everyday life. Let us reflect on this statement again and again.

ईशावास्यं इदं सर्वं – That is our entire philosophy;

योगः कर्मसु कौशलं - That is our entire way of life, code of conduct in every day life.

These two statements constitute our entire religion. It is enough if we could absorb and identify ourselves with the content of these two statements; बुद्धियोग will then develop naturally.

ईशावास्यं इदं सर्वं – परमेश्वर is everywhere, and in everything, in this creation. This entire creation is non separate from परमेश्वर. I am part of this creation, and therefore, I am also non-separate from परमेश्वर, so what should I do?

योगः कर्मसु कौशलं

Let me realize my identity with परमेश्वर, my identity with this entire creation, and my identity with परमेश्वर in myself, through every कर्म I do, by doing स्वधर्म - my natural duties, as well as I can, continuously striving for overriding excellence, entirely in the spirit of ईश्वर आराधन - Worship of परमेश्वर, thereby enjoying the indescribable Joy of





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कर्म – the indescribable joy of work – born of total dedication to Excellence, Propriety and Gratitude. It is That Joy of कर्म – That Joy of Work, worldly life is all about.

तस्मात् योगाय युज्यस्य - therefore, युज्यस्य – make every effort to develop the कर्मयोग attitude in every one of your actions, particularly because,

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्म बन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥

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कर्मजं फलं त्यक्त्वा - Giving up the fruits of actions arising from कर्म i.e., by not being attached to or attracted or repelled by, one's fruits of actions, which means doing कर्म only because it is स्वधर्म, it is one's duty to do so by virtue of one's birth and other circumstances of life, ordained by परमेश्वर Itself.

बुद्धियुक्ताः मनीषिणः - the wise people endowed with, blessed with

समत्व बुद्धि - कर्मयोग बुद्धि evenness of mind at all times,

जन्म बन्ध विनिर्मुक्ताः - such wise people become totally freed from the bondages of birth, bondages of likes and dislikes, bondages of isolation, bondages of every kind. Having thus, become totally free,

अनामयं पदं गच्छन्ति - they go to the Abode of अनामयं, meaning world free from any kind of शोक - sorrow and distress, which means they go to Heaven. Please note here – गच्छन्ति is present tense. That means they go to heaven now itself, while they are alive in this world. They enjoy heaven in this very life.

This does not mean that those wise people will not have their own share of daily problems as other people do. This simply means that with कर्मयोग बुद्धि, one will be able to handle all situations of daily life in such a manner, so as to make them an asset both to oneself and to the whole world, in terms of Peace and Prosperity. Continuing this message on कर्मयोग बुद्धि, भगवान् tells Arjuna:

यदा ते मोहकलिलं बुद्धिः व्यतिरिष्यति ।

तदा गन्तासि निर्वेदं, श्रोतव्यस्य श्रुतस्य च ॥

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यदा ते बुद्धिः मोहकलिलं व्यतिरिष्यति

When your mind and बुद्धि crosses and overcomes the mire of delusion and confusion,  
तदा then

गन्तासि निर्वेदं - you will gain dispassion towards





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श्रोतव्यस्य श्रुतस्य च – both, that which is yet to be heard, and that which has already been heard, which means, the fascinations of the world yet to be discovered and those already discovered. You will gain dispassion from all such worldly fascinations.

Freed from such fascinations, your mind and बुद्धि will then become clear, fit for enquiry on the nature of your own true self – आत्म विचार. Self Enquiry will then become possible for you.

There are various kinds of fascinations in this world, arising from मोह – delusion and confusion, non-apprehension of Absolute Reality. Examples of such fascinations are: स्वर्ग मोह – fascination for heaven; अर्थ मोह – fascination for wealth and power, काम मोह – fascination for different kinds of pleasures of life, etc. All such fascinations have tremendous attraction for those कामात्मनः, those who are कर्म फल oriented. These attractions create विवेक शून्य, a vacuum of विवेक in one's बुद्धि, which makes the बुद्धि unable to discriminate between नित्य and अनित्य – Eternal and Transient, and सत्यं and मिथ्या – The Real and the Apparent. When this happens, the mind and बुद्धि get confused. With the cultivation of कर्मयोग बुद्धि, all such fascinations lose their hold on you, and your mind and बुद्धि become clear and fit for आत्म विचार – Self Enquiry. Then what happens? भगवान् says:

श्रुति विप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिः, तदा योगं अवाप्स्यसि ॥

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श्रुति विप्रतिपन्ना – Here श्रुति does not mean उपनिषत्; it simply means the various fascinations of the world that one has heard about. Therefore,

श्रुति विप्रतिपन्ना means that when your mind and बुद्धि are no longer vacillated by what you have heard about the innumerable means and ends with respect to भोग, ऐश्वर्य, pleasures, wealth, power etc. which can be sought and enjoyed in this world of plurality, and

ते यदा स्थास्यति निश्चला – When your mind and बुद्धि remain stable, free from any kind of agitation, and,

यदा ते बुद्धिः समाधौ अचला स्थास्यति – When your mind and बुद्धि get firmly fixed, firmly established in समाधि, in आत्म विचार, in Self Enquiry, in the pursuit of Self Knowledge.



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## ब्रह्मविद्या **Brahma Vidya**

तदा योगं अवाप्स्यसि ... here योग is ज्ञानयोग - then, you will gain ज्ञानयोग and ultimately you will gain identity with परमेश्वर - identity with your True Self. Gaining such identity is मोक्ष - That is श्रेयस्, The श्रेयस् you seek.

Thus concludes, Sri Krishna.

Do your स्वधर्म, your natural duty, as कर्मयोग, with ईश्वर आराधन बुद्धि - Worship of परमेश्वर, totally free from any attachment to कर्म फल. All your worldly fascinations, born of delusion and confusion about the nature of existence, will lose their hold on you. Your mind and बुद्धि will then become clear, and fit for आत्म ज्ञानं, ईश्वर ज्ञानं, ब्रह्म ज्ञानं. Then fix your mind and बुद्धि firmly in आत्म विचार, in the pursuit of Self Knowledge. In due course, you will gain ज्ञानयोग, ज्ञान लक्षण ईश्वर भक्ति, and ultimately identity with परमेश्वर Itself, identity with your True Self. Gaining such identity is मोक्ष, That is श्रेयस्, That is the Absolute Freedom - Peace and Happiness that you seek.

That is Sri Krishna's brief and complete answer to Arjuna's original question, namely, यत् श्रेयः स्यात् - What is it that will give me श्रेयस्, Total freedom from every kind of शोक - sorrow and distress.

How Arjuna responds to Sri Krishna's answer - we will see next time.