



भगवत् गीता

द्वितीयोऽध्यायः - सांख्य योगः

Chapter 2

Volume 9

एषा तेऽभिहिता सांख्ये, बुद्धिर्योगे त्विमां शृणु । बुद्ध्या युक्तो यया पार्थ, कर्मबन्धं प्रहास्यसि ॥	2 - 39
नेहाभिक्रमनाशोऽस्ति, प्रत्यवायो न विध्यते । स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥	2 - 40
व्यवसायात्मिका बुद्धिः एकेह कुरुनन्दन । बहुशाखा ह्यनन्ताश्च, बुद्धयो अव्यवसायिनां ॥	2 - 41
यामिमां पुष्पितां वाचं प्रवदन्ति अविपश्चितः । वेदवादरताः पार्थ, नान्यदस्तीतिवादिनः ॥	2 - 42
कामात्मानः स्वर्गपराः, जन्मकर्मफलप्रदाम् । क्रिया विशेष बहुलां भोगैश्वर्यगतिं प्रति ॥	2 - 43
भोगैश्वर्यं प्रसक्तानां तयापहृत चेतसां । व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥	2 - 44
त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन । निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥	2 - 45

Sri Krishna uses the word योग for the first time in today's verses. योग indicates Absolute Reality, which is the Unity, the identity of all ever-changing appearances and, the ONE, never changing, ever-existing, all-pervading ब्रह्मन्.

In Vedantic teaching, the word योग is used to refer, to both the End and the Means. The End is called सांख्य योग - Knowledge of Absolute Reality, and the Means for



ब्रह्मविद्या **Brahma Vidya**

gaining That Knowledge is called कर्म योग. Thus सांख्य योग is ब्रह्मविद्या or आत्म ज्ञानं, Unfoldment of Knowledge of Absolute Reality, and कर्म योग is योग शास्त्र, the practical Means available for everybody to gain That Knowledge. कर्म योग is a necessary pre-requisite for सांख्य योग, and it is for that reason, the भगवत् गीता deals with both सांख्य योग and कर्म योग.

The words योग and क्षेम are also familiarly used in our daily vocabulary where, योग refers to the means of achieving something worth achieving, but has not yet been achieved, and क्षेम refers to holding on to something that has already been achieved, and that is worth holding on to.

All our transactions in worldly life are concerned with योग and क्षेम These two aspects of life are put in their proper perspective in the भगवत् गीता in terms of ब्रह्मविद्या and योग शास्त्र. That is why भगवत् गीता is called both ब्रह्मविद्या and योग शास्त्र.

Continuing His earlier Message, advising Arjuna to do his duty, with कर्म योग attitude, Sri Krishna says:

एषा ते अभिहिता सांख्ये, बुद्धिः योगे तु इमां शृणु ।
बुद्ध्या युक्तो यया पार्थ, कर्मबन्धं प्रहास्यसि ॥

2 - 39

एषा तेऽभिहिता सांख्ये - All this Knowledge about the Nature of Existence and आत्मा that I have told you so far, is declared in detail, is unfolded in full in सांख्य in the Upanishads.

एषा बुद्धिः योगे तु इमां शृणु - About the kind of attitude towards स्वधर्म, the कर्म योग बुद्धि one must have to realize सांख्य Knowledge - Knowledge of आत्मा - about that कर्म योग बुद्धि - please now listen.

योग here is कर्म योग. With reference to the means of gaining Self-Knowledge - आत्म ज्ञानं, all योगs are only forms of कर्म योग. What is कर्म योग? It is simply ईश्वर आराधनं. The कर्म is done as ईश्वर आराधनं - Worship of परमेश्वर. That is the attitude. The कर्म itself is done with dispassion, with no attachments to कर्म फल - fruits of actions. कर्म is a bondage only because of attachment to कर्म फल.



ब्रह्मविद्या **Brahma Vidya**

कर्म योग does not refer to any particular कर्म; any कर्म with the right attitude is कर्म योग. Thus कर्मs are infinite in number; but कर्म योग is only ONE. What makes कर्म into कर्म योग is only the attitude of ईश्वर आराधन बुद्धि with कर्म फल चिराग - total detachment to कर्म फल. What one gets from कर्म योग is चित्त शुद्धि - Purity of अन्तःकरण; total elimination of राग-द्वेष - forces - which makes बुद्धि fit for ब्रह्म ज्ञानं - ईश्वर ज्ञानं - आत्म ज्ञानं - Self Knowledge.

Thus the entire भगवत् गीता deals only with two topics - सांख्य योग and कर्म योग - the pursuit of Knowledge of Absolute Reality by enquiry, and the preparation of the mind and बुद्धि for the pursuit of such Knowledge.

Now Sri Krishna points out the practical use of कर्म योग in the next line.

बुद्ध्या युक्तो यया पार्थ, कर्मबन्धं प्रहास्यसि ॥

Endowed with the knowledge of कर्म योग, you will become free from all bondages of कर्म. Every कर्म has कर्म फल, but when कर्म is done as कर्म योग, when कर्म is done as ईश्वर आराधनं, the spontaneous कर्म फल of every such कर्म is ईश्वर प्रसाद - The very Grace of परमेश्वर.

ईश्वर प्रसाद takes the form of चित्त शुद्धि - restoring the Purity of अन्तःकरण, mind and बुद्धि, which makes one's अन्तःकरण - an appropriate vehicle for gaining ब्रह्मज्ञानं - God realization. Further,

नेहाभिक्रमनाशोऽस्ति, प्रत्यवायो न विध्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ 2 - 40

इह - in this कर्म योग,

अभिक्रमनाशः न अस्ति - there is no loss due to अभिक्रम दोष or आरम्भ दोष. There can be no bad beginning with reference to time, place, etc., as one may find in any काम्य कर्म - a desire propelled action.

कर्म योग is NOT an action; it is the attitude of ईश्वर आराधन बुद्धि - totally devoid of any passion or hatred with reference to any कर्म फल. This attitude is applicable to any action, any time, any place.



ब्रह्मविद्या **Brahma Vidya**

In काम्य कर्म - a desire propelled action - there is always अभिक्रम दोष, meaning, effect of time, place, manner, etc., and the result is always unpredictable, and often not immediate. In कर्म योग, there is no अभिक्रम दोष and there is only one result, namely चित्त शुद्धि - restoration of Purity of अन्तःकरण, and that result is immediate.

With ईश्वर आराधन बुद्धि - totally devoid of any passion or hatred, you do any action, at any time, at any place, and you feel better immediately. Therefore, in कर्म योग, there is no अभिक्रम दोष. Further,

प्रत्यवायः न विध्यते - In कर्म योग, there can never be any प्रत्यवाय, which means विपरीत फल - an opposite or bad result.

In काम्य कर्म - in actions undertaken with a passion for some desired results, the actual result is not only indefinite, it may be the opposite of what is expected. One has no control over the result of the actions. On the other hand, कर्म योग gives only one result, namely चित्त शुद्धि - restoration of the Purity of mind and बुद्धि, and That result is definite and immediate. Further,

स्वल्पम् अपि अस्य धर्मस्य त्रायते महतो भयात् - In कर्म योग, the defect of insufficiency for yielding practical result is never there.

If this कर्म योग-धर्म way of life is lived even a small bit, it protects you from great fears in life - fears arising from birth, death and all pairs of opposites. Even the minutest कर्म योग attitude is a gain in daily life in terms of personal strength and security, and in one's quest for peace and happiness.

कर्म योग by its very nature is मोक्ष साधनं, and it is auto catalytic. Even a little bit of it helps you to gain more of it, and hence more peace, more prosperity and more happiness. Further:

व्यवसायात्मिका बुद्धिः एकेह कुरुनन्दन ।

बहु शाखा ह्यनन्ताश्च, बुद्धयो अव्यवसायिनां ॥

2 - 41

कुरुनन्दन - O! Arjuna, please understand that

इह - in this world



ब्रह्मविद्या **Brahma Vidya**

व्यवसायात्मिका बुद्धिः एका - Single pointedness is indeed the nature of a cultivated mind and बुद्धि - a well-ascertained mind and बुद्धि assured in terms of what is to be achieved in life.

Among the धर्म, अर्थ, काम and मोक्ष pursuits, what is it I want? What is it that I should really be committed to, and why? Analyzing all of one's experiences, and then deciding for sure, that what I really want is मोक्ष and nothing else; nothing else is worth seeking in life. A बुद्धि that has come to this conclusion is called व्यवसायात्मिका बुद्धि - a cultivated mind and बुद्धि of well assimilated knowledge of daily experiences. That बुद्धि has got only one end, namely मोक्ष. That बुद्धि is एका बुद्धिः. Such a बुद्धि overrides all other बुद्धिs pulling the person in different directions yielding opposite and conflicting results.

A बुद्धि or intellect born out of proper enquiry can only be ONE, and it cannot be many. Such बुद्धि negates all other बुद्धिs born of lack of enquiry. On the other hand, हि - indeed

अव्यवसायिनां बहुशाखाः अनन्ताः च बुद्धयः

अव्यवसायिनां - For those who do not have such a cultivated mind, for those who do not have a well ascertained knowledge, for those who have not assimilated the knowledge of their daily experiences in life, for such अव्यवसायिनां - for such people,

बुद्धयः - their बुद्धिs - their intellects are

बहुशाखाः अनन्ताः च - many branched and endless, which means, they have no firmness or single pointedness. Their बुद्धिs will always be indecisive, pulling the person in many directions, with endless results; all results, of course, being transient.

An uncultivated mind is always full of confusion and indecisiveness; such a mind pulls the person in many directions, giving endless, unpredictable and conflicting results, leading to ever repeating sense of pleasure and pain. Such people lack wisdom.

More about such people, Sri Krishna talks about in the next three verses.

यामिमां पुष्पितां वाचं, प्रवदन्ति अविपश्चितः ।

वेदवादरताः पार्थ, न अन्यत् अस्ति, इति वादिनः ॥

2 - 42

Propelled by अर्थ काम pursuits - desires for various kinds of wealth, power and pleasures - such people are driven to actions of various kinds to gain their desired ends.



ब्रह्मविद्या **Brahma Vidya**

For gaining such ends, through means which are proper, which are in accordance with धर्म, or to compensate for their misdeeds in life, or to neutralise their misdeeds in life, they practice assiduously various Vedic rituals.

Even though all Vedic rituals are done only through ईश्वर-आराधनं - worship of परमेश्वर in one form or another, for one who is motivated by धर्म अर्थ काम pursuits, only कर्म and कर्म फल - the means and ends only appear meaningful. For such a person, the ईश्वर-आराधनं - the worship of परमेश्वर, involved in the ritual becomes just another means for gaining their desired ends.

These people do not understand that कर्म and कर्म फल are, by their very nature, limited and they cannot lead to total fulfillment in life. In any case they feel satisfied with their धर्म अर्थ काम pursuits.

भगवान् says that such people are अविपश्चितः - they are unable to see clearly the overriding purpose of life. They are अविवेकिनः - they do not have the discriminative knowledge born of enquiry. They are अल्पमेधसः - their बुद्धि is अल्पं, which means trivial, and consequently their understanding and appreciation of Vedas and Vedic rituals are also trivial. Therefore what do they do?

यां इमां पुष्पितां वाचं प्रवदन्ति

प्रवदन्ति - They speak with great enthusiasm - what?

यां इमां पुष्पितां वाचं - they use flowery words in glorifying कर्म and कर्म फल exclusively. Not only that

वेद वाद रताः - they take particular delight in engaging themselves in debates on the words of the Vedas without understanding their full intent; so doing, न अन्यत् अस्ति इति वादिनः

वादिनः means वदन शीलाः - they popularise and propagate their thoughts among the people - what thoughts ?

न अन्यत् अस्ति इति - there is nothing more to life, other than धर्म अर्थ काम pursuits - pursuits of wealth, power and pleasures which can be gained through Vedic rituals of various kinds. भगवान् calls these people as अविपश्चितः - short sighted.



ब्रह्मविद्या **Brahma Vidya**

This verse must be understood properly; this verse is not about Vedic rituals; this verse is about people who are **अविपश्चितः** - short sighted with respect to their overriding goal of life.

Performing Vedic rituals as worship of **परमेश्वर** is quite different from performing the same Vedic rituals simply as means of accomplishing one's **धर्म अर्थ काम** pursuits.

Vedic rituals do deal with **कर्म** and **कर्म फल** associated with one's **धर्म अर्थ काम** pursuits. Such pursuits are certainly legitimate and they are appropriate for one who is capable of assimilating only that much in life. When one becomes mature enough to assimilate more, one will naturally realise that the same **धर्म अर्थ काम** pursuits only add to one's burden in life, unless one uses them as vehicles for gaining **मोक्ष**, and that is possible only when every **कर्म** is converted into **ईश्वर आराधन कर्म** and that is **कर्म योग**.

When one has not yet grown to that level of maturity, it is better if one continues to be engaged in one's **धर्म अर्थ काम** pursuits, for whatever one can get out of them. That is why Sri Krishna says, in the next chapter:

न बुद्धिभेदं जनयेत् , अज्ञानां कर्मसंगिनां ।
जोषयेत् सर्वकर्माणि, विद्वान् युक्तः समाचरन् ॥

3-26

Do not create confusion in the mind of one who is committed to **कर्म** and **कर्म फल** for achieving a few things in life through proper means in accordance with **धर्म**. To try to achieve a few things in life is always good, so long as one follows **धर्म**. After achieving those things, one will in time, naturally find out that such achievements, by themselves, do not constitute total fulfillment in life, and one still has to endeavour for **मोक्ष** – such **व्यवसायात्मिका बुद्धि** – such clarity of vision on the overriding purpose of life occurs only when one is governed by **विवेक बुद्धि**.

Again talking about the same people, the **अव्यवसायिनः** – people who do not have a cultivated mind, **अविपश्चितः** – people who do not have a clarity of vision with respect to the overriding goal of life – talking about such people **भगवान्** says :

कामात्मानः स्वर्गपराः, जन्म-कर्म फल-प्रदां ।
क्रिया विशेष बहुलां, भोगैश्वर्य गतिं प्रति ॥

2 - 43



कामात्मानः – means **कामस्वभावाः, कामस्वरूपाः**

Insatiable desires for various kinds of worldly objects and accomplishments, is the very nature of such people. They are the very embodiments of desire propelled actions for various kinds of **कर्म फल**s – which means, they are totally dependent on the fulfillment of their worldly desires for their happiness.

Further, they are **स्वर्गपराः** means **स्वर्गप्रधानाः**. For them, **स्वर्ग** – going to Heaven after death, because of their **पुण्यकर्म**s, is their highest goal. They do not realize that **स्वर्ग** also is within **संसार**, and that they will have to return to this mortal world after exhausting all their accumulated **पुण्य**s. In any case, while living in this world, their attachment is only to desired **कर्म फल**s for their enjoyments. Therefore, they always talk convincingly in glorious and flowery words, about

क्रिया विशेष बहुलां, जन्म कर्म फल प्रदां – the great varieties of **विशेष क्रिया**s - highly specialized Vedic rituals which can give birth to **विशेष कर्म फल**s, extraordinary **कर्म फल**s; for what purpose?

भोग ऐश्वर्य गतिं प्रति – for gaining **भोग** and **ऐश्वर्य**, worldly enjoyments, wealth and power of various kinds in this life; because, for them there is nothing else to be achieved in life other than **भोग** and **ऐश्वर्य** (**न अन्यत् अस्ति इति वादिनः** as we have seen in the last verse).

Thus, glorifying the letter of the Vedas, performing highly specialized Vedic rituals of various kinds to generate the desired **कर्म फल**s – all in pursuit of **भोग** and **ऐश्वर्य** – Enjoyment, Wealth, and Power of various kinds, these people move about in **संसार** – worldly life with their never ending ups and downs, success and failures, appointments and disappointments, and happiness and unhappiness of daily lives.

That is the life style of **कामात्मानः** – people who are totally dependant on the fulfillment of their desires for their happiness.

Now, we must understand clearly what Sri Krishna is telling here. Sri Krishna is not talking about **विशेष कर्म**s and **विशेष कर्म फल**s – specialized Vedic rituals and the extraordinary results arising from them. Sri Krishna is talking about **कामात्मानः** people who have no **विवेक बुद्धि**, and hence short sighted with respect to their vision of true purpose of life.



ब्रह्मविद्या **Brahma Vidya**

कर्म is the only means available to every human being to uplift oneself both materially and spiritually. Every कर्म gives birth to a कर्म फल. If the कर्म is a विशेष कर्म – a कर्म based on some highly specialized objective knowledge, that कर्म naturally gives birth to equally specialized कर्म फल which adds more to objective knowledge and its applications. All advancements in worldly life, as well as spiritual life, take place only through such विशेष कर्मs and विशेष कर्म फलs. That is the Law of nature.

Now, if such कर्मs are propelled by विवेक बुद्धि, and consequently, if such कर्मs themselves are done as विसर्ग कर्म, meaning ईश्वर अर्पित कर्म – कर्म totally dedicated to परमेश्वर – which means कर्म totally dedicated to the pursuit of Knowledge and Service – which again means – कर्म done with the कर्मयोग attitude, then such कर्म naturally becomes मोक्ष साधनं, contributing to one's continuing Peace, Happiness and Prosperity and ultimately, Total Freedom from every kind of शोक sorrow and distress.

On the other hand, if the same कर्मs are done purely in one's pursuit of भोग and ऐश्वर्य – enjoyments, wealth and power of various kinds, one is only courting both worldly unhappiness and spiritual degradation; because, however successful one may be in gaining the desired भोग and ऐश्वर्य, one will always remain unhappy and unfulfilled, simply because, no amount of भोग and ऐश्वर्य can satisfy the mental make up of कामात्मानः – people who are driven by forces of pleasures, wealth and power.

Therefore, भगवान् tells Arjuna – Be a विवेक आत्मा – Don't be like a कामात्मानः particularly because :

भोगैश्वर्य प्रसक्तानां, तया अपहृत चेतसां ।
व्यवसायात्मिका बुद्धिः, समाधौ न विधियते ॥

2-44

भोग ऐश्वर्य प्रसक्तानां – They have surrendered to the altar of भोग and ऐश्वर्य – they have been overpowered by the forces of Pleasures, Wealth and Power, and as a result, तया अपहृत चेतसां – their mind and buddhi have been snatched away by the forces of भोग and ऐश्वर्य. In effect, they have lost their minds, which means their minds have lost their capacity for discriminative enquiry because of their attachment to भोग and ऐश्वर्य. When that happens,

व्यवसायात्मिका बुद्धिः – That एक बुद्धि – That सांख्य बुद्धि – that कर्मयोग बुद्धि – That single pointed endeavour in life for gaining मोक्ष



समाधौ न विधीयते – does not come into the mind and बुद्धि of those कामात्मानः who have lost their capacity for enquiry on the overriding purpose of life, because they have become slaves to their insatiable desires and their fulfillment.

त्रैगुण्य विषया वेदाः निस्त्रैगुण्यो भर्वाजुन ।

निद्वन्द्वो नित्यसत्वस्थो निर्योगक्षेम आत्मवान् ॥

2-45

For those people who are enslaved by the tyranny of their own insatiable worldly desires, and as a result, who have lost their capacity for विवेक बुद्धि – discriminative enquiry on what is सत्यं – Eternal truth, and what is मिथ्या simply a transient appearance – for those people,

त्रैगुण्य विषयाः वेदाः – The subject matter of the Vedas is concerned only with the three गुणs – the three personal attributes called सत्य, रजस् and तमस् – which are really barriers to spiritual knowledge. Therefore, अर्जुन – O! Arjuna,

निस्त्रैगुण्यो भव – Learn to transcend these barriers of 3 गुणs

निद्वन्द्वो भव – Learn to uplift yourself from the pairs of opposites – elation and depression, success and failure etc – encountered in daily life;

नित्यसत्वस्थो भव – Learn to remain steadfast in God consciousness at all times;

निर्योगक्षेमो भव – Learn to free yourself from overriding concerns over your योग क्षेम – worldly possessions;

आत्मवान् भव – Learn to recognise that the true purpose of life is only to be ONE with your True SELF – The Eternal All Inclusive SELF.

So advises Sri Krishna. This advice from Sri Krishna to Arjuna at this time shows that Arjuna's mood has now definitely changed, and his mind and बुद्धि have now become receptive to Vedantic Knowledge. Sri Krishna's advice in the last verse marks a new beginning in गीतोपदेश – Gita Teaching; we will talk about this verse again next time.