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श्रीमद्भगवत् गीता

अष्टादशोऽध्यायः - मोक्षसंन्यासयोगः

aṣṭadaśo 'dhyāyaḥ - mokṣa saṁnyāsa yogaḥ

Chapter 18

Volume 3

यज्ञ दानतपः कर्म न त्याज्यं कार्यमेव तत् ।

yajña dāna tapaḥ karma na tyājyaṁ kāryameva tat ।

यज्ञोदानं तपश्चैव पावनानि मनीषिणाम् ॥

18-5

yajño danaṁ tapaścaiva pāvanāni manīṣiṇām ॥

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

etānyapi tu karmāṇi saṅgaṁ tyaktvā phalāni ca ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥

18-6

kartavyānīti me pārtha niścitaṁ matamuttamam ॥

नियतस्य तु संन्यासः कर्मणो न उपपद्यते ।

niyatasya tu saṁnyāsaḥ karmaṇo na upapadyate ।

मोहात् तस्य परित्यागः तामसः परिकीर्तितः ॥

18 - 7

mohāt tasya parityāgaḥ tāmasaḥ parikīrtitaḥ ॥

दुःखं इत्येव यत् कर्म कायक्लेशभयात् त्यजेत् ।

duḥkhaṁ ityeva yat karma kāyakleśabhayāt tyajet ।

स कृत्वा राजसं त्यागं नैव त्याग फलं लभेत् ॥

18 - 8

sa kṛtvā rājasam tyāgaṁ naiva tyāga phalaṁ labhet ॥

कार्यम् इत्येव यत् कर्म नियतं क्रियतेऽर्जुन ।

kāryam ityeva yat karma niyataṁ kriyate 'rjuna ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥

18 - 9

saṅgaṁ tyaktvā phalaṁ caiva sa tyāgaḥ sāttviko mataḥ ॥

न द्वेष्टि अकुशलं कर्म कुशले न अनुषज्जते ।

na dveṣṭi akuśalaṁ karma kuśale na anuṣajjate ।

त्यागी सत्त्वसमाविष्टः मेधावी छिन्नसंशयः ॥

18 - 10

tyāgī sattvasamāviṣṭaḥ medhāvī chinnasaṁśayaḥ ॥



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As we saw last time, talking about कर्मs *karmas*, Sri Krishna says: यज्ञकर्म *yajña karma*, दान कर्म *dāna karma* and तपस् कर्म *tapas karma*, each one of them is कर्तव्य कर्म *kartavya karma* - कर्म *karma* to be done by every person. यज्ञकर्म *yajña karma* is any form ईश्वर उपासन *īśvara upāsana* - Worship of परमेश्वर *parameśvar*, which naturally includes all of one's duties arising from one's prevailing station in life. दान कर्म *dāna karma* is maintenance of a charitable mental disposition at all times, and तपस् कर्म *tapas karma* is maintenance of a constant disposition of personal discipline, all of which are कर्मs *karmas* to be done by every person, whether one is a संसारि *saṁsāri*, कर्म योगी *karma yogī* or संन्यासी *saṁnyāsī*, because all the above three kinds of कर्मs *karmas* are पावनानि शुद्धिकरं *pāvanāni śuddhikaram* - they together have an inherent power to keep the instrument of अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*, continuously clean and clear, fit for gaining ब्रह्म ज्ञानं *brahma jñānam*. In order for the above कर्मs *karmas* to be so effective, they should be done with proper attitude, as indicated in the next verse.

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

etānyapi tu karmāṇi saṅgam tyaktvā phalāni ca ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥

18-6

kartavyānīti me pārtha niścitaṁ matamuttamam ॥

The proper attitude here is two-fold, namely:

सङ्गं त्यक्त्वा *saṅgam tyaktvā* - totally giving up all मम बुद्धि *mama buddhi* - all egoistic notions as the doer of these कर्मs *karmas*, and also

फलानि च त्यक्त्वा *phalāni ca tyaktvā* - totally giving up all desires, all cravings, all expectations, for the fruits of those actions. That is the required attitude.

इति मे निश्चितं मतम् उत्तमम् *iti me niścitaṁ matam uttamam* - This is My conclusive verdict, definitive declaration, with respect to the matter of performance of यज्ञकर्मs *yajña karmas*, दान कर्मs *dāna karmas* and तपस् कर्मs *tapas karmas*.

Let us understand the attitude here properly. I do the यज्ञकर्मs *yajña karmas*, दान कर्मs *dāna karmas* and तपस् कर्मs *tapas karmas* simply because they are कर्मs



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ब्रह्मविद्या Brahma Vidya

karmas to be done, which means, I recognize that in ईश्वर's *īśvara's* scheme of creation, I am here today only to do those कर्म *karmas*, and therefore I do them. Further, I do them entertaining no desire or expectation of कर्मफल *karma phala*. Why? Simply because कर्मफल *karmaphala*, whatever that is, does not belong to me. Whatever comes to me, whatever happens to me, That is ईश्वर प्रसादं *īśvara prasādam* - The Very Grace of परमेश्वर *parameśvar*. That is the attitude in its entirety.

When यज्ञकर्म *yajña karmas*, दान कर्म *dāna karmas* and तपस् कर्म *tapas karmas* are done with the above attitude, they do not become cause for bondage. On the other hand, they become means for gaining मोक्ष *mokṣa*. That is Sri Krishna's final and definitive declaration on the matter.

The immediate topic of discussion here is about कर्मसंन्यास *karma saṁnyāsa* or कर्मत्याग *karma tyāga* - renunciation or giving up of कर्म *karma* as a means helpful for gaining मोक्ष *mokṣa*. One may pick up some habit one day and give up that habit on another day. Such giving up is neither त्याग *tyāga* nor संन्यास *saṁnyāsa*. They are simply two कर्म *karmas*, both of which are matters of one's choice, and neither of which may have anything to do with मोक्ष *mokṣa*.

On the other hand, there are some other कर्म *karmas* which are not matters of one's choice. They are कर्म *karmas* to be done, duties to be performed under the Eternal Law of धर्म *dharma*, which means, they are obligatory duties for everybody, because, they are enjoined कर्म *karmas*, ordained by परमेश्वर *parameśvar* Itself for the good of everybody - indeed for the good of this entire creation.

Such कर्म *karmas* are called नियत कर्म *niyata karmas* - they are Vedic commands such as सत्यं वद *satyaṁ vada*, धर्मं चर *dharmam cara*, स्वाध्यायात् मा प्रमदः *svādhyāyāt mā pramadaḥ*, etc. To these नियत कर्म *niyata karmas*, we must add now यज्ञकर्म *yajña karma*, दान कर्म *dāna karmas* and तपस् कर्म *tapas karmas* following Sri Krishna's declaration on the matter. Continuing this topic, भगवान् *bhagavān* now talks about नियत कर्म *niyata karmas*:



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नियतस्य तु संन्यासः कर्मणो न उपपद्यते ।

niyatasya tu saṁnyāsaḥ karmaṇo na upapadyate ।

मोहात् तस्य परित्यागः तामसः परिकीर्तितः ॥

18 – 7

mohāt tasya parityāgaḥ tāmasaḥ parikīrtitaḥ ॥

नियतस्य कर्मणः संन्यासः न उपपद्यते *niyatasya karmaṇah saṁnyāsaḥ na upapadyate* - संन्यास *saṁnyāsa* of any नियत कर्मस *niyata karmas* is not proper (न उपपद्यते *na upapadyate*). Renunciation of कर्मस *karmas*, enjoined by परमेश्वर *parameśvar*, which means disobedience of Vedic commands - renunciation of obligatory duties, is absolutely improper. What is to be done, under the Eternal Law, must be done. It cannot be given up by anybody. If one chooses to give up any ईश्वर कर्म *īśvara karma*, any कर्म *karma* mandated by परमेश्वर यज्ञ *parameśvar yajñ*, one is doing an improper action, an action which is illegal, under the Eternal Law.

Thus भगवान् *bhagavān* tells here that if a संन्यासी *saṁnyāsī* thinks that he can give up नियत कर्मस *niyata karmas*, the Vedic Commandments, simply because he has chosen to dissociate himself from one's natural worldly duties, he is wrong. Nobody, including संन्यासीस *saṁnyāsīs*, is immune from The Eternal Law - The सनातन धर्म *sanātana dharma*. There is a clear message here for Arjuna. Every obligatory duty is a यज्ञ कर्म *yajña karma*. One cannot give up यज्ञ कर्मस *yajña karmas* - one's obligatory duties, simply by assuming the lifestyle of a संन्यासी *saṁnyāsī*. Therefore, becoming a संन्यासी *saṁnyāsī* cannot relieve Arjuna from his obligatory duties, duties arising from his station in life. That is the message for Arjuna.

Further, as भगवान् *bhagavān* said earlier, त्याग *tyāga* itself is of three kinds. Pointing them out, भगवान् *bhagavān* says:

मोहात् तस्य (नियत कर्मणस्य *niyata karmaṇasya*) परित्यागः (तत् त्यागः *tat tyāgaḥ*) तामसः परिकीर्तितः *mohāt tasya parityāgaḥ tāmasaḥ parikīrtitaḥ* -

Because of मोह *moha* - delusion and confusion born out of ignorance, meaning, due to lack of understanding and appreciation of Vedic commands and their significance

तस्य नियत कर्मणस्य परित्यागः *tasya niyata karmaṇasya parityāgaḥ* - if a person chooses to give up नियत कर्मस *niyata karmas* - कर्मस *karmas* ordained by परमेश्वर *parameśvar*, such as सत्यं वद *satyaṁ vada*, धर्मम् चर *dharmam cara*,



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

स्वाध्यायात् मा प्रमदः *svādhyāyāt mā pramadaḥ*, etc., including यज्ञ *yajña*, दान *dāna*, तपस् कर्म *tapas karmas* - any of one's obligatory duties

तत् त्यागः तामसः परिकीर्तितः *tat tyāgaḥ tāmasaḥ parikirtitaḥ* - such त्याग *tyāga*, such giving up of नियत कर्म *niyata karmas* is well known as, must be clearly recognized as त्याग *tyāga* - a त्याग *tyāga* born out of तामस गुण *tāmasa guṇa*.

What does तामस त्याग *tāmasa tyāga* do for one's endeavor to gain मोक्ष *mokṣa*? As भगवान् *bhagavān* has already pointed out,

अधो गच्छन्ति तामसाः *adho gacchanti tāmasāḥ* (14 - 8) तामस गुण *tāmasa guṇa* degrades a person, pulls the person down in the spiritual ladder, which means, instead of gaining at least some relative peace and happiness by such त्याग *tyāga*, one gets deeper into ignorance, more confusion, and more unhappiness. Further

दुःखं इत्येव यत् कर्म कायक्लेशभयात् त्यजेत् ।

duḥkhaṁ ityeva yat karma kāyakleśabhayāt tyajet ।

स कृत्वा राजसं त्यागं नैव त्याग फलं लभेत् ॥

18 – 8

sa kṛtvā rājasam tyāgaṁ naiva tyāga phalaṁ labhet ॥

यत् कर्म त्यजेत् *yat karma tyajet* - If one deliberately gives up नियत कर्म *niyata karmas* - one's obligatory duties, which means, the person knows fully well that नियत कर्म *niyata karmas* - obligatory duties should not be given up, and yet he gives up those कर्म *karmas*, because of one or more of the following reasons, namely

दुःखं इति एव *duḥkhaṁ iti eva* - he considers it to be too difficult or too painful to do those कर्म *karmas*, or

काय क्लेश इति एव *kāyakleśa iti eva* - he considers it to be too much of a physical botheration, because such कर्म *karmas* call for some physical efforts and discipline which he does not have or does not like, or

भयात् इति एव *bhayāt iti eva* - he is pre-possessed by fears of some kind in relation to such कर्म *karmas*.

For any or all of the above reasons, if one chooses to give up the नियत कर्म *niyata karmas* - one's obligatory duties, then that kind of giving up is called राजस् त्याग *rājas*



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ब्रह्मविद्या Brahma Vidya

tyāga - a त्याग tyāga born out of one's overpowering forces of intense likes and dislikes. What does such राजस् त्याग rājas tyāga do for one's endeavor to gain मोक्ष mokṣa? As भगवान् bhagavān said earlier

मध्ये स्थितिं राजसाः madhye tiṣṭhanti rajasāh - that person moves neither up nor down in the spiritual ladder, which means, राजस् त्याग rājas tyāga contributes nothing to one's spiritual progress. Therefore, भगवान् bhagavān says:

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् sa kṛtvā rājasam tyāgam naiva tyāga phalam labhet - Having done the राजस् त्याग rājas tyāga, he does not gain the त्यागफल tyāga phala - the fruit of त्याग tyāga, which means, he does not gain any अन्तःकरण शुद्धि antaḥ karaṇa śuddhi - cleanliness of mind and clarity of बुद्धि buddhi, and consequently मोक्ष mokṣa. Peace and Happiness will continue to be out of his reach.

Again, there is a clear message here for Arjuna. Before the गीतोपदेश gītōpadeśa started, Arjuna's mind was full of confusion, conflicts and doubts as to what is right and what is wrong. Facing so many of his relatives and friends, particularly भीष्म bhīṣma and द्रोण droṇa in the battlefield, his duties appeared too painful for him to do, and he had his own fears and doubts about the outcome of this war, all of which prompted him to seek Sri Krishna's advice to find a way to escape from the situation he found himself in. Here, Sri Krishna makes it absolutely clear to him that renunciation of obligatory duties out of escapism will not lead him to मोक्ष mokṣa. Continuing, भगवान् bhagavān says:

कार्यम् इत्येव यत् कर्म नियतं क्रियतेऽर्जुन ।

kāryam ityeva yat karma niyataṁ kriyate'rjuna ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥

18 - 9

saṅgam tyaktvā phalam caiva sa tyāgaḥ sāttviko mataḥ ॥

अर्जुन arjuna - O! Arjuna

यत् नियतं कर्म क्रियते इति एव yat niyataṁ karma kriyate iti eva - That नियत कर्म niyata karma- obligatory duty (whether it is scriptural or secular), that नियत कर्म niyata karma which is done only with this attitude, namely



ब्रह्मविद्या Brahma Vidya

कार्यम् इति *kāryam iti* - it is कर्म *karma* to be done. The only reason for doing this कर्म *karma* is that it is to be done. Further, it is done, सङ्गं त्यक्त्वा *saṅgam tyaktvā* - giving up totally all the attachments to कर्म *karma* itself, which means, giving up all egoistic notions as the doer of the कर्म *karma*. The कर्म *karma* is not done to impress anyone. "I being only an instrument to serve the Will of परमेश्वर *parameśvar*, and this कर्म *karma* being a नियत कर्म *niyata karma*, ईश्वर कर्म *īśvara karma*- therefore I do the कर्म *karma*" - that is the attitude. Doing the नियत कर्म *niyata karma* with such attitude is simply an expression of one's total surrender to one's own innermost consciousness, which means, offering the कर्म *karma* itself to परमेश्वर *parameśvar* as an act of worship. Further,

फलं त्यक्त्वा च *phalam tyaktvā ca* - giving up totally the fruit of कर्म *karma* also, which means, the act of doing the कर्म *karma* is not motivated by expectation of gaining any कर्मफल *karmaphala* such as पुण्य *punya*, wealth, fame, power, etc., because "I have nothing to do with कर्मफल *karmaphala*. कर्मफल *karmaphala* belongs only to परमेश्वर *parameśvar*. Whatever happens to me as a result of my action is the will of परमेश्वर *parameśvar*, and That is ईश्वर प्रसाद *īśvara prasāda* for me". That is the attitude.

स त्यागः सात्त्विको मतः *sa tyāgaḥ sāttviko mataḥ* - Doing any नियत कर्म *niyata karma* - obligatory duty with such attitude, namely giving up totally both कर्मसङ्ग *karma saṅga* and कर्मफल *karmaphala*, such त्याग *tyāga* - such giving up is called सात्त्विक त्याग *sāttvik tyāga* - a renunciation rooted in सत्त्व गुण *sāttva guṇa*. Let us understand this clearly:

- In तामस त्याग *tāmas tyāga*, कर्म *karma* is given up due to ignorance
- In राजस त्याग *rājas tyāga* also, कर्म *karma* is given up, but it is given up due to राग द्वेष *rāga dveśa* forces
- In सात्त्विक त्याग *sāttvik tyāga*, कर्म *karma* is not given up; only कर्मसङ्ग *karma saṅga* and कर्मफल *karma phala* are given up

Doing कर्म *karma*, giving up both कर्मसङ्ग *karma saṅga* and कर्मफल *karma phala*, is a manifestation of कर्म योग बुद्धि *karma yoga buddhi*. For a person who



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4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

has कर्म योग बुद्धि *karma yoga buddhi*, every कर्म *karma* that comes to him in his lifetime is only नियत कर्म *niyata karma*, ईश्वर कर्म *īśvara karma*. There is no other कर्म *karma* for such a person. For such a कर्म योगी *kama yogī*, giving up both कर्मसङ्ग *karma saṅga* and कर्मफल *karmaphala* with respect to every कर्म *karma* is सर्वकर्मफल त्याग *sarva karma phala tyāga* and that is सात्त्विक त्याग *sāttvik tyāga*, born of सत्त्व गुण *sattva guṇa*.

What does सात्त्विक त्याग *sāttvik tyāga* do for one's endeavor to gain मोक्ष *mokṣa*?
As भगवान् *bhagavān* said earlier

ऊर्ध्वम् गच्छन्ति सत्त्वस्थाः *ūrdhvam gacchanti sattvasthāḥ* - that person moves up in the spiritual ladder, because
सत्त्वात् सञ्जायते ज्ञानं *sattvāt sañjāyate jñānaṁ* (14 - 17) from सत्त्व गुण *sattva guṇa* arises ईश्वर ज्ञानं *īśvara jñānaṁ*, आत्म ज्ञानं *ātma jñānaṁ*- Self-knowledge, which leads one ultimately to मोक्ष *mokṣa*.

How सात्त्विक त्याग *sāttvik tyāga* or सर्वकर्मफल त्याग *sarva karma phala tyāga* becomes मोक्ष साधनं *mokṣa sādhanam* - a means helpful for gaining मोक्ष *mokṣa* ultimately, is told in the next verse:

न द्वेष्टि अकुशलं कर्म कुशले न अनुषज्जते ।
na dveṣṭi akuśalaṁ karma kuśale na anuṣajjate ।
त्यागी सत्त्वसमाविष्टः मेधावी छिन्नसंशयः ॥ 18 - 10
tyāgī sattvasamāviṣṭaḥ medhāvī chinnasamśayaḥ ॥

When a person grows up to be सात्त्विक त्यागी *sāttvik tyāgī* = सर्वकर्मफल त्यागी *sarva karma phala tyāgī*, all of one's previous endeavors in terms of कर्म योग *karma yoga*, ध्यान योग *dhyāna yoga*, भक्ति योग *bhakti yoga* and ज्ञान योग *jñāna yoga* tend to sequentially converge into ONE state of ज्ञाननिष्ठा *jñāna niṣṭhā*, at which state the entire अन्तःकरण *antaḥ karaṇa* becomes मोक्ष योग्यं *mokṣa योग्यं* - fit for gaining मोक्ष *mokṣa*.



ब्रह्मविद्या Brahma Vidya

भगवान् *bhagavān* talks about ज्ञाननिष्ठा *jñāna niṣṭhā* a little later. Here, only the sequence - the क्रम *krama*, the order of such convergence into the state of ज्ञाननिष्ठा *jñāna niṣṭhā* is being pointed out. The sequence is: The सात्त्विक त्यागी *sāttvik tyāgī* matures into a सत्त्वसमाविष्टः *sattvasamāviṣṭaḥ*, then into a मेधावी *medhāvī*, and then into a छिन्नसंशयः *chinna saṁśayaḥ*, and finally into ज्ञाननिष्ठा *jñāna niṣṭhā*, which is the ultimate कर्मफल of कर्म योग *karma yoga*.

सत्त्वसमाविष्टः *sattvasamāviṣṭaḥ* - As a result of diligent cultivation of कर्म योग बुद्धि *karma yoga buddhi*, which means प्रसाद बुद्धि *prasāda buddhi*, the सात्त्विक त्यागी *sāttvik tyāgī* gains अन्तः करण शुद्धि *antaḥ karaṇa śuddhi* in full measure. He no longer comes under the spell of मोह, *moha*, राग *rāga* or द्वेष *dveṣa*. His अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* is now totally pervaded by सत्त्व गुण *sattva guṇa*, meaning विवेक ज्ञानं *viveka jñānaṁ* - discriminative knowledge as to what is आत्मा *ātmā* and what is not आत्मा *ātmā*. That state of maturity of अन्तःकरण *antaḥ karaṇa* is called सत्त्वसमाविष्टः *sattvasamāviṣṭaḥ*. Then

मेधावी *medhāvī* - the one who has gained मेधा *medhā* is a मेधावी *medhāvī*. मेधा *medhā* arises from ईश्वर जप *īśvara japa*, ईश्वर ध्यानं *īśvara dhyānaṁ*. मेधा *medhā* is intellectual vigor and memory, which means, ability to think incisively, ability to gain knowledge, ability to retain that knowledge, and mental alertness, which means the ability of that knowledge to spring forth spontaneously when it is needed, and the power of the intellect to guide and control one's actions at all times. A सत्त्वसमाविष्टः *sattvasamāviṣṭaḥ* matures into a मेधावी *medhāvī*, gaining that kind of intellectual vigor and memory. Then

छिन्नसंशयः *chinnasaṁśayaḥ* - The one who has gained freedom from all doubts about आत्म ज्ञानं *ātma jñānaṁ* - true nature of oneself, is छिन्नसंशयः *chinna saṁśayaḥ*. Such freedom from doubts arises from श्रवणं *śravaṇaṁ*, मननं *mananaṁ* and निदिध्यासनं *nididhyāsaṇaṁ* - listening and understanding, reflecting and absorbing the contents of the words of the Upanishads through आचार्य उपदेश *ācārya upadeśa* - teachings from an appropriate teacher of Vedantic knowledge, combined with total commitment to knowledge and service at the highest level. A मेधावी *medhāvī* progressively matures into such a state of छिन्नसंशयः *chinnasaṁśayaḥ*. When a person reaches that state of छिन्नसंशयः *chinnasaṁśayaḥ*, that person's अन्तःकरण



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ब्रह्मविद्या Brahma Vidya

antaḥ karaṇa is pure, clean and clear, and he is naturally enlightened with reference to **आत्मा ātmā** - The Self, The Universal Self. He realizes that the meaning of "I" lies only in **आत्मा ātmā** - The Self in oneself, Which is also The Self in every self.

That **आत्मा ātmā** is ever-existent, never subject to change, neither does any action, nor causes any action. That **आत्मा ātmā** is Actionless and Actionlessness Itself, and so is he. By such Self-knowledge, Self-realization and Self-recognition, he remains beyond the reach of all actions, himself being actionless, even while being active in the world of actions. Such state of actionlessness is **ज्ञाननिष्ठा jñāna niṣṭhā**. Reaching the state of **ज्ञाननिष्ठा jñāna niṣṭhā**,

न द्वेष्टि अकुशलं कर्म कुशले न अनुषज्जते *na dveṣṭi akuśalaṁ karma kuśale na anuṣajjate* - that person has no particular aversion of any **अकुशलं कर्म akuśalaṁ karma**, meaning any **काम्य कर्म kāmya karma** - any desire prompted action. Simply because such **कर्म's karmas** are the cause for one's **सुख sukha** and **दुःख duḥkha** in life, he has no hatred for them. Likewise, he has no particular attachment for **कुशलं कर्म's kuśalaṁ karmas**, the **नियत कर्म's niyata karmas** - the obligatory **कर्म's karmas** mandated by the Sastras. Simply because such **नियत कर्म's niyata karmas** have the capacity to contribute to one's **अन्तः करण शुद्धि antaḥ karaṇa śuddhi** he does not have any attachment for them, because he has already gained full **अन्तः करण शुद्धि antaḥ karaṇa śuddhi**.

In other words, he has now outgrown all dependence on any **कर्म karma**, even while doing every **कर्म karma** that he needs to do in life by virtue of being a natural participant in the Divine Creation. Such freedom from dependence on any **कर्म karma** for one's Peace and Happiness is the **कर्मफल karmaphala** of **सात्त्विक त्याग sāttvik tyāga**, **सर्वकर्मफल त्याग sarva karma phala tyāga** - indeed **कर्म योग karma yoga** (G.12 - 12)

We will continue next time.