



भगवत् गीता

द्वितीयोऽध्यायः - सांख्य योगः

Chapter 2

Volume 10

त्रैगुण्य विषया वेदाः निस्त्रैगुण्यो भर्वाजुन ।

traiguṇya viṣayā vedāḥ nistraiguṇyo bhavārjuna ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ 2-45

nirdvandvo nitya satvastho niryoga kṣema ātmavān ॥

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।

yāvānārtha udapāne sarvataḥ saṁplutodake ।

तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ 2-46

tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ ॥

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

karmaṇyevādhikāraṣte mā phaleṣu kadācana ।

मा कर्मफलहेतुर्भूर्मा ते संगोऽस्तु अकर्मणि ॥ 2-47

mā karma phala heturbhūḥ, mā te saṅgo'stu akarmaṇi ॥

योगस्थः कुरु कर्माणि, संगंत्यक्तवा धनञ्जय ।

yogasthaḥ kuru karmāṇi, saṅgaṁtyaktvā dhanañjaya ।

सिद्धि-असिद्धयोः समोभूत्वा समत्वं योग उच्यते ॥ 2-48

siddhi-asiddhayoḥ samobhūtvā samatvaṁ yoga ucyate ॥

Let us recall the last verse we saw last time.

त्रैगुण्य विषया वेदाः निस्त्रैगुण्यो भर्वाजुन ।

traiguṇya viṣayā vedāḥ nistraiguṇyo bhavārjuna ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ 2-45

nirdvandvo nityasatvastho niryogakṣema ātmavān ॥

This is a very important verse in भगवत् गीता *bhagavat gītā*. This verse tells exactly what everyone of us has to learn to be, in order to live a meaningful, worthwhile and a



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fulfilling life. This verse sets the direction for the Teachings contained in the rest of This गीतोपदेश *gītōpadeśa* – The Gita Teachings.

Arjuna has now become receptive to Vedantic Knowledge – and so we have, and hence this verse marks a new beginning for Arjuna – as well as for all of us – in ब्रह्मविद्या *brahma vidyā* and योगशास्त्र *yogaśāstra*.

Sri Krishna has been talking about कामात्मानः *kamātmānaḥ* - those who have become dependant on the fulfillment of their own desires, and as a result, have lost their capacity for विवेक बुद्धि *viveka buddhi* – discriminative enquiry, on what is सत्यं *satyaṁ* and what is मिथ्या *mithya*; what is eternal and what is transient and hence, what is essential and what is non-essential. Such people are called कामात्मानः *kamātmānaḥ*. For कामात्मानः *kamātmānaḥ*, for those people, Sri Krishna says:

त्रैगुण्य विषया वेदाः *traiguṇya viṣayā vedāḥ* – The subject matter of the Veda is concerned only with the three मायागुणः *māyā guṇas* – the inherent power of ब्रह्मन् *brahman* – of परमेश्वर *paramēśvara* – manifesting itself as the three गुणः *guṇas* – the personal qualities, namely सत्त्व *satva*, रजस् *rajas* and तमस् *tamas* गुणः *guṇas*, in accordance with one's own past कर्मः *karmas*.

The सत्त्व गुण *satva guṇa* is one's ability to gain knowledge;

The रजस् गुण *rajas guṇa* is one's ability to act; and

The तमस् गुण *tamas guṇa* is one's ability to be inert, insensitive or indifferent.

More about these three गुणः *guṇas*, Sri Krishna tells later (Chapter 14).

Every person has these three गुणः *guṇas* in differentiated forms, which means, that while every person has abilities to learn, to act and to be inert, every person is different from every other person in terms of one's specific abilities.

These three गुणः *guṇas* are together called objective Knowledge in their differentiated forms. In their undifferentiated form, these three गुणः *guṇas* are together called माया *māyā* or अविद्या *avidhyā*. More about माया *māyā* or अविद्या *avidhyā* we will see later. In their differentiated forms, these three गुणः *guṇas* constitute the objective Knowledge of a person in संसार विषयः *saṁsāra viṣayas* – transactions of worldly life.



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भगवान् *bhagavān* says here that for कामात्मानः *kamātmānaḥ* - for the people who are propelled by worldly desires of various kinds, the Vedas deal only with संसार विषयसु *saṁsāra viṣayas* – the Do's and Dont's of daily life for transient happiness, because

- सत्व गुण *satva guṇa* gives Knowledge and Happiness,
- रजस् गुण *rajas guṇa* gives sometimes Happiness and sometimes Unhappiness,
- तमस् गुण *tamas guṇa* gives only indifference

Every one of us is a mixture of these three गुणसु *guṇas*. Our differences lie only in the differentiated forms, names and expressions of these three गुणसु *guṇas*. That is all. The Do's and Dont's of कर्म *karma* are merely to seek some सुख *sukha* – transient happiness, and avoid some दुःख *duḥkha* – transient unhappiness; and that is all life is about – according to कामात्मानः *kamātmānaḥ*.

That is really not true. Life is far more than seeking happiness and avoiding unhappiness. Life is really meant for realizing in oneself That Happiness, which can neither be created nor destroyed. That Happiness can be realized only through Spiritual Knowledge – ईश्वर ज्ञानं *īśvara jñānam* – God Consciousness.

Therefore, we have to learn to get established in God Consciousness at all times - मच्चित्तः सततं भव *maccitaḥ satataṁ bhava* – as Sri Krishna says later. All our Vedic verses and rituals continuously try to inculcate God Consciousness in our mind and बुद्धि *buddhi*. But this aspect of our Vedas and Vedic rituals, escapes the attention of most people, because of the preoccupations of the mind and बुद्धि *buddhi* with कर्म *karma* and कर्मफलसु *karma phalas* – actions and their desired results.

Now Sri Krishna advises Arjuna, not to get caught by the संसार विषयसु *saṁsāra viṣayas* – propulsions of the mind and बुद्धि *buddhi* drowned in the transactions of worldly life.

Therefore, भगवान् *bhagavān* says:

O! Arjuna, Do not be like कामात्मानः *kamātmānaḥ* – uplift yourself and be:

निस्त्रैगुण्यो भव, निर्द्वन्द्वो भव, नित्यसत्त्वस्थो भव, निर्योगक्षेमो भव, आत्मवान् भव
nistraiguṇyo bhava, nirdvandvo bhava, nityasatvastho bhava, niryoga kṣemo bhava, ātmavān bhava

निस्त्रैगुण्यो भव *nistraiguṇyo bhava* essentially means निष्कामो भव *niṣkāmo bhava* – Be free from the overpowering forces of your own desires for worldly objects and



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achievements. Let not mere worldly desires push you into action. By pouring oil, you are not going to put out fire.

Surely there is nothing wrong with having desires, so long as they are consistent with धर्म *dharma* – propriety. By all means, have all such desires happily, but do not depend on the fulfillment of worldly desires for your happiness, because fulfillment of worldly desires is not fulfillment in Life.

If you must have a desire, let that be only ONE desire and that is Happiness Itself, independent of any desire you may have. Therefore,

निस्त्रैगुण्यो भव *nistraiguṇyo bhava* means learn to transcend the bondages of objective Knowledge - माया गुणः *māyā guṇas*. While various kinds of objective Knowledge are necessary for daily life, they are totally inadequate to give you lasting Happiness in life. Further,

निर्द्वन्द्वो भव *nirdvandvo bhava* - Learn to become free from the forces of opposites such as pleasure and pain, success and failure, etc. encountered in daily life. There are indeed countless objects which are looked upon as instruments of pleasure and pain in life; learn to release yourself from the hold of such objects on you. Learn to be above the power of elation and depression. One who is susceptible to elation is also susceptible to depression. Such susceptibility arises from कर्मफल अभिसन्धि *karma phala abhi sandhi*, expected results of actions.

Neither कर्म *karma* nor कर्मफल *karma phala*, by themselves are binding on a person; but the expected result of an action is always a source of bondage. What binds, limits and degrades a person is neither कर्म *karma* nor कर्मफल *karma phala*. It is one's incapacity to accept the results cheerfully as they come. That incapacity subjects the person to द्वन्द्व *dvandva* – opposites in reactions, such as सुख *sukha* and दुःख *duḥkha* etc. Learn to uplift yourself from the hold of such द्वन्द्व *dvandva* – opposites in reactions. Further,

नित्यसत्त्वस्थो भव *nitya satvastho bhava* - Here नित्यसत्त्वं *nitya satvam* does not refer to सत्त्व गुण *satva guṇa*, because भगवान् *bhagavān* has already said, निस्त्रैगुण्यो भव *nistraiguṇyo bhava* – be above the hold of all the three गुणः *guṇas*, including सत्त्व गुण *satva guṇa*. Here नित्यसत्त्वं *nitya satvam* refers to सत् चित् आनन्द स्वरूप ब्रह्मन् *sat cit ānanda svarūpa brahman*.



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Therefore, नित्यसत्वस्थो भव *nitya satvastho bhava* means "Be steadfast in God Consciousness at all times". -As we will see later, भगवान् *bhagavān* tells:

बुद्धिं योगं उपाश्रित्य मच्चित्तः सततं भव । (18 -57)
buddhiḥ yogam upāśritya maccitaḥ satataṁ bhava ।

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात् तरिष्यसि (18 - 58)
maccitaḥ sarva durgāṇi matprasādāt tariṣyasi

Always directing your mind and बुद्धि *buddhi* to the state of अनन्य ईश्वर शरणागति *ananya īśvar śaraṇāgati* – total surrender to परमेश्वर *parameśvar* – total identity with आत्मा *ātmā* – The परमेश्वर *parameśvar* in oneself – be in परमेश्वर *parameśvar* – be in God Consciousness with ज्ञानलक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvara bhakti*. Being so, by the grace of परमेश्वर *parameśvar*, you will overcome all obstacles to gaining the श्रेयस् *śreyas* – the मोक्ष *mokṣa* – you seek. Again,

निर्योगक्षेमो भव *niryoga kṣemo bhava* – Release yourself from overriding concerns about your worldly possessions.

योगक्षेम *yogakṣema* is going after things you do not have, and protecting things that you do have. These are concerns of daily survival. These concerns are necessary, but they do not constitute the purpose of life. You do need a few things in daily life. Certainly get them and protect them by doing whatever you need to do. But, let it not be your overriding concern in life because when योगक्षेम *yoga kṣema* becomes your overriding concern, life simply degrades itself into a longing for creature comforts. Such longing should never be one's dedicated pursuit in life; भगवान् *bhagavān* tells later:

अनन्याः चिन्तयन्तो मां, ये जनाः पर्युपासते ।
ananyāḥ cintayanto mām, ye janāḥ paryupāsate ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहं ॥ 9-22
teṣāṁ nityābhīyuktānām yoga kṣemaṁ vahāmyaham ॥

You concentrate on cultivating God Consciousness in your mind and बुद्धि *buddhi*; and I will take care of all your योगक्षेम *yoga kṣema* needs, so assures Sri Krishna. For one



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whom योगक्षेम *yoga kṣema* alone is all important, for that person, no progress in the pursuit of मोक्ष *mokṣa* is possible. Therefore, भगवान् *bhagavān* says:

निर्योगक्षेमो भव *niryoga kṣemo bhava* - Release yourself from overriding concerns about your योगक्षेम *yoga kṣema* possessions; further,

आत्मवान् भव *ātmavān bhava* - What you really need is to realize the Best and Highest in yourself; and That is possible only through कर्म योग *karma yoga* and ईश्वर ज्ञानं *īśvara jñānaṁ*.

Realize that, and be committed to such SELF-Realization only. That Self Realization is आत्म ज्ञानं *ātma jñānaṁ*, ईश्वर ज्ञानं *īśvara jñānaṁ*, ब्रह्म ज्ञानं *brahma jñānaṁ* - SELF Knowledge - The one who is committed to such SELF Knowledge is आत्मवान् *ātmavān*. Therefore don't be indifferent to Yourself - The Best and the Highest in yourself - Become आत्मवान् *ātmavān* through कर्म योग *karma yoga* and ईश्वर ज्ञानं *īśvara jñānaṁ*.

Thus, for you Arjuna, who is committed to स्वधर्म *svadharma* - duty to yourself, one for whom actions are done only because they are to be done in terms of स्वधर्म *svadharma*, for a person like you, who is committed to स्वधर्म *svadharma*, the teaching is:

- ✓ निस्त्रैगुण्यो भव *nistraiguṇyo bhava* - Learn to transcend the bondages of objective knowledge - माया गुणः *māyā guṇas*
- ✓ निर्द्वन्द्वो भव *nirdvandvo bhava* - Learn to become free from the forces of opposites encountered in daily life;
- ✓ नित्यसत्त्वस्थो भव *nityasatvastho bhava* - Learn to be steadfast in God Consciousness at all times
- ✓ निर्योगक्षेमो भव *niryoga kṣemo bhava* - Learn to release yourself from overriding concerns about your योगक्षेम *yoga kṣema* possessions; and
- ✓ आत्मवान् भव *ātmavān bhava* - Learn to commit yourself to Self Realization through कर्म योग *karma yoga* and ईश्वर ज्ञानं *īśvara jñānaṁ*.

That is Sri Krishna's teaching to Arjuna, and That is also the Upanishadic Teaching for all of us, and this Teaching is the subject matter of the entire Gita Updesa - ब्रह्म विद्या *brahma vidyā* and योग शास्त्र *yoga śāstra*. Continuing this Teaching, भगवान् *bhagavān* says:



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यावानर्थ उदपाने सर्वतः संप्लुतोदके

yāvānartha udapāne sarvataḥ samplutodake

तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥

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tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ ॥

It is common scenery that in summer time, many river beds become dry, people in the nearby community dig small wells in such river beds, and these wells provide good drinking water for the local community. These drinking water providing wells in dry river beds are called उदपान *udapāna*. In the rainy season, the entire river bed is full of flowing water everywhere and these wells no longer serve any purpose and they essentially disappear in the river bed.

भगवान् *bhagavān* tells here :

यावान् अर्थः उदपाने सर्वतः संप्लुत उदके *yāvān arthaḥ udapāne sarvataḥ sampluta udake* - To the extent a small well in the river bed is significant as a source of water, when the entire river is flooded with water everywhere,

तावान् *tāvān* - to that extent only,

सर्वेषु वेदेषु *sarveṣu vedeṣu* meaning सर्वेषु वेदोक्तेषु कर्मसु यत् कर्म फलं उक्तं *sarveṣu vedokteṣu karmasu yat karma phalaṁ uktam*

- the कर्म फल *karma phala* - the fruits of action arising from all the कर्मसु *karmas* enjoined by the Vedas - which means all कर्म फलसु *karma phalas* arising from all objective knowledge,

ब्राह्मणस्य विजानतः *brāhmaṇasya vijānataḥ* - they are significant for a ब्राह्मण *brāhmaṇa* who is enlightened in Self Knowledge - one who is established in ब्रह्मज्ञानं *brahma jñānam*.

Obviously for such an Enlightened person, the purpose served by कर्म फलसु *karma phalas* arising from all objective knowledge is insignificant.

The Enlightened person has already gained the ज्ञान फल *jñāna phala* - The Fruit of Knowledge and That is ब्रह्मानन्द *brahmānand* - The Supreme Joy of Life. Compared to that ब्रह्मानन्द *brahmānand* any happiness arising from any कर्म फल *karma phala* of any कर्म *karma* is indeed insignificant.

But until that flood of ब्रह्मानन्द *brahmānand* takes place, until the rainy season arrives, and the river is full of water, the small wells in the river bed do indeed serve a useful purpose as good sources of water and they should certainly be made use of. Similarly, until that state of ब्रह्मानन्द *brahmānand* takes place, कर्मसु *karmas* are the only means



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available to us to uplift ourselves, and we should make use of them as the means for gaining ईश्वर ज्ञानं *īśvara jñānaṁ*, which is possible only by performing कर्म *karma* as कर्मयोग *karma yoga* – as ईश्वर आराधनं *īśvara ārādhanam* – as worship of परमेश्वर, *parameśvara* receiving cheerfully whatever arises from such karma as ईश्वर-प्रसाद *īśvara-prasād*, The very Grace of परमेश्वर *parameśvar*.

Therefore, at this stage of one's development, which means, until one reaches that state of ब्रह्मानन्द *brahmānand* – until one reaches that state of spiritual maturity, one must make the full and most effective use of कर्म *karma* as the means for one's spiritual progress. For doing so, Sri Krishna tells Arjuna:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

karmaṇye vādhikāraṣte mā phaleṣu kadācana ।

मा कर्मफलहेतुर्भूः मा ते संगोऽस्तु अकर्मणि ॥

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mā karma phala heturbhūḥ mā te saṅgo'stu akarmaṇi ॥

This is probably the most often quoted verse in the entire भगवत् गीता *bhagvat gītā* – and it is immediately relevant to the life of every person. Sri Krishna tells Arjuna:

कर्मणि एव अधिकारः ते *karmaṇi eva adhikāraḥ te* – ते अधिकारः ते कर्मणि एव *te adhikāraḥ te karmaṇi eva* – Your अधिकार *adhikār* is only over your कर्म's *karmas*, which means you have authority – you have power – you have choice – you have duty only with respect to your own actions, and

मा फलेषु कदाचन *mā phaleṣu kadācana* – never over fruits of actions, at any time (कदाचन *kadācana*). Once you do your कर्म *karma*, your duty – your authority – your choice – ends there.

Surely, every कर्म *karma*, yields कर्म फल *karma phala* – fruits of action according to the unchanging laws of nature, all of which are not known to any individual person, because the कर्म फल दाता *karma phala dātā* – the giver of the fruits of actions is only परमेश्वर *parameśvar* – The Lord.

The कर्म फल *karma phala* – fruits of action, whatever that be, if and when that comes, accept it as ईश्वर प्रसादं *īśvara prasādam* – the Very Grace of परमेश्वर *parameśvar*. For doing the कर्म *karma* itself, no Vedantic Teaching is necessary; but, to make that कर्म *karma*, an asset to you at all times, i.e, to make that कर्म *karma* as कर्मयोग *karma*



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yoga – Vedantic Teaching is necessary. That Teaching is only to educate you on the nature of कर्म *karma* and कर्मफल *karma phala* and help you to grow up to your fullest potential.

As you assimilate this teaching, the कर्मयोग *karma yoga* attitude – the attitude of ईश्वर आराधन बुद्धि *īśvara ārādhana buddhi* – the attitude of ईश्वर अर्पित बुद्धि *īśvar arpita buddhi* – the attitude of Total Dedication to परमेश्वर *parameśvar* – will naturally develop in you. But you must keep a watch on yourself.

मा कर्मफल हेतुः भूः *maa karma phala hetuḥ bhūḥ* – Never become a हेतु *hetu* – a means, an instrument, for going after कर्म फल *karma phala* – fruits of action.

Please understand this. You are a हेतु *hetu* – you are a means, you are an instrument, only for doing कर्म *karma* - not for going after the fruits of कर्म *karma* over which you have absolutely no control. In performing your actions, never develop a thirst (a तृष्णा *tṛṣṇā*) for the fruits of actions. If you entertain a thirst for the fruits of actions, you are surely in for disappointments, sooner or later.

कर्म *karma* as कर्मयोग *karma yoga* – as ईश्वर आराधन *īśvara ārādhana* – as worship of परमेश्वर *parameśvara* – is always a Joy. On the other hand, कर्म *karma* only for the sake of कर्म फल *karma phala* – fruits of action always ends in दुःख *duḥkha*, now or later. Because, even if you get the कर्म फल *karma phala*, it is not always in keeping with what you want; and, even if it is what you want, what guarantee is there that it is going to be with you forever;

Being a फल *phala* - fruit, it is always subject to change. In any case, if it is really a fruit you must go for, go in for That Fruit which is the Highest – which includes all fruits and which is never subject to change. That fruit, of course, is ज्ञानफल *jñāna phala* which is आत्मज्ञानं *ātma jñānam* – ईश्वर ज्ञानं *īśvara jñānam* – ब्रह्मज्ञानं *brahma jñānam* itself. Do not go after anything less.

Please understand that कर्म *karma* is the same for both कामी *kaamī* as well as कर्मयोगी *karma yogī*. Both get कर्म फल *karma phala*. The कर्म फल *karma phala* for the कामी *kaamī* – desire propelled person is some little fruit of action, perishable and transient in nature. The कर्म फल *karma phala* for the कर्मयोगी *karma yogī* is चित्तशुद्धि *citta śuddhi* – restoration of the purity of mind and बुद्धि *buddhi* and ultimately ज्ञाननिष्ठा



ब्रह्मविद्या **Brahma Vidya**

jñānaniṣṭhā ब्रह्मज्ञानं *brahma jñānam*, which is the fruit of all fruits, unchanging and imperishable.

But then, don't say – “I have no thirst for कर्म फल *karma phala*; I know कर्म फल *karma phala* gives only दुःख *duḥkha* now or later; therefore, I'm not interested in any action; therefore, I do not do any कर्म *karma*”. To say so, is indeed stupid, says भगवान् *bhagavān*.

मा ते संगः अस्तु अकर्मणि *mā te saṅgaḥ astu akarmaṇi* – Never develop any attachment to inaction or laziness. You are blessed with an active body, mind and intellect; you are blessed with unlimited opportunities to uplift yourself to your fullest potential, both materially and spiritually. Do not degrade yourself, through attachment to inaction. Act you must, at all times, in accordance with धर्म *dharma*; that is, by far, better than being inactive and lazy.

Remember कर्मणि एव अधिकारः ते *karmaṇi eva adhikāraḥ te* – You have a duty to yourself to perform the actions left for you to do by virtue of your birth and circumstances of life. How should you do your actions? भगवान् *bhagavān* says:

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनञ्जय ।

yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya ।

सिद्धिं असिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥

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siddhiḥ asiddhayoḥ samobhūtvā samatvaṁ yoga ucyate ॥

धनञ्जय *dhanañjaya* – O!Arjuna,

योगस्थः कुरु कर्माणि *yogasthaḥ kuru karmaṇi* – Firmly remaining in कर्मयोग *karma yoga*, perform all actions, all your duties – religious or secular, perform all duties without exception, always with कर्मयोग *karma yoga* attitude.

संगं त्यक्त्वा, कुरु कर्माणि *saṅgaṁ tyaktvā, kuru karmaṇi* – make sure you do all the कर्म *karmas* with absolutely no attachment to the कर्म फल *karma phala*; further,

सिद्धिं असिद्धयोः समो भूत्वा, कुरु कर्माणि *siddhiḥ asiddhayoḥ samo bhūtvā, kuru karmaṇi* – Perform all कर्म *karmas* with an even mind, in the events of either सिद्धि *siddhi* or असिद्धि *asiddhi* – success or failure, accomplishment or no accomplishment. Do your कर्म *karma* as well as you can, and do not worry whether that कर्म *karma* brings you सिद्धि *siddhi* or असिद्धि *asiddhi* – success or failure.



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ब्रह्मविद्या **Brahma Vidya**

समत्वं योग उच्यते *yoga ucyate* - Such समत्वं *samatvaṁ* - even-mindedness is called कर्मयोग *karma yoga*. Only when such even-mindedness is there, total undissipated dedication of कर्म *karma* - as ईश्वर आराधन *īśvar ārādhana* - as Worship of परमेश्वर *parameśvar* - as कर्मयोग *karma yoga* is possible, so says Sri Krishna.

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनञ्जय ।

yogasthaḥ kuru karmāṇi saṅgam̐ tyaktvā dhanañjaya ।

सिद्धिं असिद्धयोः समोभूत्वा समत्वं योग उच्यते ॥

siddhiḥ asiddhayoḥ samobhūtvā samatvaṁ yoga ucyate ॥

We will see more of this verse next time.