



## भगवत् गीता

द्वितीयोऽध्यायः - सांख्य योगः

### Chapter 2

Volume 11

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

*karmaṇyevādhikāraṣte mā phaleṣu kadācana ।*

मा कर्मफलहेतुर्भूः मा ते संगोऽस्तु अकर्मणि ॥ 2-47

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

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनञ्जय ।

*yogasthaḥ kuru karmāṇi saṅgam tyaktvā dhanañjaya ।*

सिद्धिं असिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ 2-48

*siddhi asiddhayoḥ samo bhūtvā samatvaṁ yoga ucyate ॥*

दूरेण ह्यवरं कर्म बुद्धियोगात् धनञ्जय ।

*dūreṇ hyavaraṁ karma, buddhi yogāt dhanañjaya ।*

बुद्धौ शरणमन्विच्छ, कृपणाः फलहेतवः ॥ 2-49

*buddhau śaraṇamanviccha, kṛpaṇāḥ phalahetavaḥ ॥*

बुद्धियुक्तो जहातीह, उभे सुकृतदुष्कृते ।

*buddhi yukto jahātiha, ubhe sukṛtaduṣkṛte ।*

तस्मात् योगाय युज्यस्व, योगः कर्मसु कौशलं ॥ 2-50

*tasmāt yogāya yujyasva, yogaḥ karmasu kauśalaṁ ॥*

कर्मजं बुद्धियुक्ताहि, फलं त्यक्त्वा मनीषिणः ।

*karmajaṁ buddhi yuktāhi, phalaṁ tyaktvā manīṣiṇaḥ ।*

जन्म बन्ध विनिर्मुक्ताः, पदं गच्छन्त्यनामयम् ॥ 2-51

*janma bandha vinirmuktaḥ, padaṁ gacchantya nāmayam ॥*

यद-ते मोहकलिलं, बुद्धिर्व्यतितरिष्यति ।

*yad- te mohakalilaṁ, buddhirvyati tariṣyati ।*

तद-गन्तासि निर्वेदं, श्रोतव्यस्य श्रुतस्य च ॥ 2-52



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*tad- gantāsi nrivedam, śrotavyasya śrutasya ca ॥*

श्रुतिविप्रतिपन्न ते, यदा स्थास्यति निश्चला ।

*śrutivipratipanna te, yadā sthāsyati niścalā ।*

समाधावचला बुद्धिः, तदा योगमवाप्स्यसि ॥

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*samādhāvacalā buddhiḥ, tad- yaogamavāpsyasi ॥*

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

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

भगवान् *bhagavān* tells Arjuna

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

*karmaṇyevādhikāraṣte mā phaleṣu kadācana ।*

मा कर्मफलहेतुर्भूः मा ते संगोऽस्तु अकर्मणि ॥

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*mā karmaphala heturbhūḥ mā te saṅga'stu akarmaṇi ॥*

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

मा फलेषु कदाचन *mā phaleṣu kadācana* - 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 *karma*, your duty – your authority – your choice – ends there. You have absolutely no control over the fruits of your actions because the कर्म फल दाता *karma phala dātā* – the Giver of Fruits of actions is परमेश्वर *parameśvar* Itself.

Therefore, do the कर्म *karma* as ईश्वर आराधन *īśvara ārādhana* – as Worship of परमेश्वर *parameśvar* and accept the कर्मफल *karma phala* – the fruits of action, whatever they are, as ईश्वर प्रसाद *īśvara prasāda*, as the Very Grace of परमेश्वर *parameśvar*. That is the कर्मयोग *karma yoga* attitude.



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As you assimilate this teaching, the कर्मयोग *karma yoga* attitude – the attitude of ईश्वर आराधन बुद्धि *īśvara ārādhana 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 *mā karma phala hetuḥ bhūḥ* – Never become a हेतु *hetu* – a means, an instrument, for going after कर्मफल *karma phala* – fruits of actions. You are a हेतु *hetu* – 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. कर्म *karma* as कर्मयोग *karma yoga* is always a Joy, whereas कर्म *karma* for the sake of कर्मफल *karma phala* only always ends in दुःख *duḥkha*– unhappiness, now or later.

The कर्मफल *karma phala* for a कर्मयोगी *karma yogī* is definite and immediate, and that is चित्तशुद्धि *citta śuddhi* – restoration of the purity of mind and बुद्धि *buddhi*, fit for gaining ब्रह्मज्ञानं *brahma jñānaṁ* – आत्मज्ञानं *ātma jñānaṁ* – Self Knowledge. Further,

मा ते संगः अस्तु अकर्मणि *mā te saṅgaḥ astu akarmaṇi* - 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 *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 other circumstances of life. This is how you should live a fulfilling life of कर्म *karma*.

योगस्थः कुरु कर्माणि, संगं त्यक्त्वा धनन्जय ।  
*yogasthaḥ kuru karmāṇi, saṅgaṁ tyaktvā dhananjaya ।*  
सिद्धिं असिद्धयोः समो भूत्वा, समत्वं योग उच्यते ॥ 2-48  
*siddhiḥ asiddhayoḥ samo bhūtvā, samatvaṁ yoga ucyate ॥*

धनन्जय *dhananjaya* – O! Arjuna,  
कुरु कर्माणि *kuru karmāṇi* – Do all your कर्मs *karmas* in this manner – how?

योगस्थः कुरु कर्माणि; संगं त्यक्त्वा कुरु कर्माणि;  
*yogasthaḥ kuru karmāṇi; saṅgaṁ tyaktvā kuru karmāṇi;*



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सिद्धि असिद्धयोः समो भूत्वा कुरु कर्माणि

*siddhi asiddhayoḥ samo bhūtvā kuru karmāṇi*

योगस्थः कुरु कर्माणि *yogasthaḥ kuru karmāṇi* – means, perform all actions, whether they are religious or secular, perform all actions, without exception

योगस्थः *yogasthaḥ* – remaining firmly in कर्मयोग *karma yoga* at all times. योगस्थः *yogasthaḥ* – remaining firmly in कर्मयोग *karma yoga* means तेन त्यक्तेन भुञ्जीथाः *tena tyaktena bhujñithāḥ* – as the Upanishad says, भुञ्जीथाः *bhujñithāḥ* means enjoy life. Life is there to enjoy, not to suffer, because the very nature of life is सत् चित् आनन्द स्वरूपं – *sat cit ānand svarūpaṁ* an expression of Pure Joy of ईश्वर ज्ञानं *īśvara jñānam*.

Therefore, enjoy life – not by exhausting yourself in frivolous activities, but by doing – तेन त्यक्तेन *tena tyaktena*, ईश्वरेण त्यक्तेन *īśvareṇa tyaktena* – what has been left for you to do by परमेश्वर *parameśvar*. Therefore, enjoy life, doing what has been left for you to do by परमेश्वर *parameśvar*, recognizing that every कर्म *karma* is ईश्वर कर्म *īśvara karma*, and you are only an instrument to serve the will of परमेश्वर *parameśvar*. Doing every कर्म *karma* with such God Consciousness is ईश्वर आराधन कर्म *īśvara ārādhana karma*, is worship of परमेश्वर *parameśvar*, and That is योगस्थः *yogasthaḥ* – remaining firmly in कर्मयोग *karma yoga*. Also संगं त्यक्त्वा *saṅgaṁ tyaktvā*, कुरु कर्माणि *kuru karmāṇi* – Make sure that you do all कर्मs *karmas* with absolutely no attachment to कर्मफल *karma phala*.

You are, in the situation you are now, as a result of your previous कर्मs *karmas*. What you are now, is your कर्मफल *karma phala*. 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 *parameśvar* is the wielder of the laws of कर्म *karma*. You simply do what has been left for you to do by परमेश्वर *parameśvar*, in your particular situation and do that as ईश्वर आराधन कर्म *īśvara ārādhana karma* – as worship of परमेश्वर *parameśvar*, clearly recognizing that you are only an instrument to serve the Will of परमेश्वर



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*parameśvar*, and nothing more. Such doing is संगं त्यक्त्या *saṅgam tyaktvā*, कुरु कर्माणि *kuru karmāṇi* –doing actions with no trace of any attachment or craving for fruits of actions. Also,

सिद्धि असिद्धयोः समो भूत्वा, कुरु कर्माणि *siddhi asiddhayoḥ samo bhūtvā, kuru karmāṇi* - Perform all कर्म *karmas* with an even mind and बुद्धि *buddhi*, whether the कर्म *karma* turns out to be successful or unsuccessful, accomplished or unaccomplished. Do your कर्म *karma* as well as you can and do not worry whether your कर्म *karma* brings you success or failure. When कर्म *karma* is done as कर्मयोग *karma yoga*, the सिद्धि *siddhi* – the accomplishment is चित्तशुद्धि *citta śuddhi*, leading to ज्ञानप्रप्ति *jñānapr-ṭi* – restoration of the purity of mind and बुद्धि *buddhi*, leading ultimately to the gain of आत्म ज्ञानं *ātma jñānam* – Self Knowledge. Such चित्तशुद्धि *citta śuddhi*, followed by ज्ञानप्रप्ति *jñāna pr-ṭi* 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 कर्म *karmas* to परमेश्वर *parameśvar*, परमेश्वर *parameśvar* did not give him चित्तशुद्धि *citta śuddhi*. The very absence of any thirst for कर्मफल *karma phala*, fruit of action, is itself चित्तशुद्धि *citta śuddhi*. Such absence of any thirst for कर्मफल *karma phala* is called समत्वं *samatvaṁ* – evenness of mind – समत्त्व बुद्धि *samatva buddhi*.

समत्वं योग उच्यते *samatvaṁ yoga ucyate* – Such समत्वं *samatvaṁ* – evenness of mind and बुद्धि *buddhi* is called कर्मयोग *karma yoga*. Only when such evenness of mind and बुद्धि *buddhi* is there, total undissipated dedication of कर्म *karma* as ईश्वर आराधन *īśvar ārādhana* – as worship of परमेश्वर *parameśvar* – which means as कर्मयोग *karma yoga*, is possible.

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

As we may recall, Sri Krishna talked about आत्मज्ञानं *ātma jñānam* – Self Knowledge earlier in this chapter. That आत्म ज्ञानं *ātma jñānam* also takes place only in one's बुद्धि



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*buddhi*. Therefore, with reference to one's spiritual upliftment, two levels of बुद्धि *buddhi* have been pointed out; they are:

- कर्मयोग बुद्धि *karma yoga buddhi* – also called समन्व बुद्धि *samatva buddhi* and
- ज्ञानयोग बुद्धि *jñāna yoga buddhi*, also called सांख्य बुद्धि *sāṅkhya buddhi*

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

दूरेण ह्यवरं कर्म, बुद्धियोगात् धनञ्जय ।

*dūreṇa hyavaram karma, buddhi yogāt dhanañjaya ।*

बुद्धौ शरणं अन्विच्छ, कृपणाः फलहेतवः ॥

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*buddhau śaraṇam anviccha, kṛpaṇāḥ phala hetavaḥ ॥*

धनञ्जय *dhanañjaya* – O! Arjuna, please understand this दूरेण हिअवरं कर्म बुद्धियोगात् *dūreṇa hi avaram karma buddhi yogāt*

हि *hi* – indeed, it is certainly so; what? बुद्धियोगात् कर्म दूरेण अवरं *buddhiyogāt karma dūreṇa avaram*

बुद्धियोगात् *buddhiyogāt* – from बुद्धियोग *buddhi yoga*, which means from कर्मयोग *karma yoga*, naturally followed by ज्ञानयोग *jñāna yoga*, from that बुद्धियोग *buddhi yoga*,

कर्म दूरेण अवरं *karma dūreṇa avaram* – कर्म *karma* by itself is far inferior to बुद्धियोग *buddhi yoga* in terms of ultimate result. From the standpoint of बुद्धियोग *buddhi yoga* which leads to मोक्ष – ब्रह्म-नन्द *mokṣa - brahm-nanda*, कर्म *karma* done simply for the sake of some perishable and transient कर्म फल *karma phala*, is indeed, far inferior; yes, it is certainly so. Therefore, Arjuna:

बुद्धौ शरणं अन्विच्छ *buddhau śaraṇam anviccha* – Seek refuge in, which means, learn to depend entirely on बुद्धियोग *buddhi yoga*, meaning your कर्मयोग *karma yoga*, ज्ञानयोग बुद्धि *jñāna yoga buddhi*, which is the surest Means for Unlimited Everlasting Happiness.



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शरणं *śaraṇam* means आश्रयं *āśrayam* or अभयप्रप्तिकरणं *abhaya pr-pti k-ṛaṇam* – The Ultimate Abode for sure and certain Total Security, Protection, Salvation and Happiness. Total surrender to बुद्धियोग *buddhi yoga* is Total surrender to परमेश्वर *parameśvar* – पूर्ण ईश्वर शरणागति *pūrṇa īśvar śaraṇāgati*, which is the Ultimate Abode and the surest means for Absolute fearlessness, Security and Happiness, which is what needs to be understood. Because भगवान् *bhagvān* points out:

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

कृपणाः फलहेतवः *kṛpaṇāḥ phala hetavaḥ* – Those for whom कर्म फल *karma phala* – the fruit of action, alone, is the reason for doing any कर्म *karma*, such people are कृपणाः *kṛpaṇāḥ* – 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 *nitya* and अनित्य *anitya* – the Eternal and the Transient, through कर्म *karmas*, 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 *kṛpaṇāḥ* – miserly people who do not make full use of their बुद्धि *buddhi* for their own upliftment.

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

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।  
*buddhi yukto jahātiha ubhe sukrta duṣkrte ।*

तस्मात् योगाय युज्यस्व योगः कर्मसु कौशलं ॥ 2 - 50

*tasmāt yogāya yujyasva yogaḥ karmasu kauśalam ॥*

The one who performs one's स्वधर्म *svadharma* duties with बुद्धियोग *buddhi yoga*, which means with कर्मयोग ज्ञानयोग बुद्धि *karma yoga jñāna yoga buddhi*, what does that person get?



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बुद्धियुक्तः जहाति इह उभे सुकृत दुष्कृते *buddhi yuktaḥ jahati iha ubhe sukrta dṣkrte*

बुद्धियुक्तः – endowed with बुद्धियोग *buddhi yoga* – blessed with कर्मयोग ज्ञानयोग बुद्धि *karma yoga jñāna yoga buddhi* – a person, naturally,

जहाति *jahati* - casts away, drops,

इह *iha* – in this world, even while living,

उभे सुकृत दुष्कृते *ubhe sukrta dṣkrte* - both सुकृत पुण्य कर्म *sukrta puṇya karmas* and दुष्कृत पाप कर्म *duṣkrta pāpa karmas*

The one who is endowed with, who is blessed with बुद्धियोग *buddhi yoga*, which means कर्मयोग *karmayoga* and ज्ञानयोग *jñāna yoga* together, which means the one who is blessed with ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvar bhakti*, that person naturally becomes free from all bondages of all कर्म *karmas*, both good and bad कर्म *karmas*. That person gets naturally uplifted from the bondages of both virtue and vice alike, and becomes Totally Free. That person gains मोक्ष *mokṣa*- SELF REALIZATION – Absolute Freedom and Happiness. –

For one to gain that absolute Freedom and Happiness, the first step is to cultivate the कर्मयोग *karma yoga* attitude with respect to all actions in everyday life, which means - to cultivate ईश्वर आराधन बुद्धि *īśvara ārādhana buddhi* - ईश्वर अर्पित बुद्धि *īśvara arpita buddhi*, total dedication of all actions to परमेश्वर, with absolutely no passion or attachment for कर्म फल *karma phala*.

तस्मात् *tasmāt*- Therefore, भगवान् *bhagavān* says:

योगाय युज्यस्व - Here योग *yoga* is कर्मयोग *karma yoga*; योगाय युज्यस्व *yogāya yujyasva* means make every effort to cultivate the कर्मयोग *karma yoga* 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 *svalpaṁ api asya dharmasya trāyate mahato bhayāt* - even a little effort, in cultivating the कर्मयोग *karma yoga* 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 *karma yoga*? Sri Krishna says:





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योगः कर्मसु कौशलं *yogaḥ karmasu kauśalam*

कर्मयोग *karma yoga* is कौशलं *kauśalam* in all actions. कौशलं *kauśalam* is an extraordinary Vedantic word. It indicates overriding excellence, propriety, discretion, beauty, peace and Joy – all in One. कर्मयोग *karma yoga* 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 *parameśvar*, one's identity with the entire creation, one's identity with the Best and the Highest in oneself.

कर्मयोग *karma yoga* 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 सर्वम् *īśāvāsyam idaṁ sarvam* – That is our entire philosophy;

योगः कर्मसु कौशलं *yogaḥ karmasu kauśalam* - 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 *buddhi yoga* will then develop naturally.

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

योगः कर्मसु कौशलं *yogaḥ karmasu kauśalam*

Let me realize my identity with परमेश्वर *parameśvar*, my identity with this entire creation, and my identity with परमेश्वर *parameśvar* in myself, through every कर्म *karma* I do, by doing स्वधर्म *svadharma* - my natural duties, as well as I can, continuously striving for overriding excellence, entirely in the spirit of ईश्वर आराधन *īśvar ārādhana* - Worship of परमेश्वर *parameśvar*, thereby enjoying the indescribable Joy of कर्म *karma* – the indescribable joy of work – born of total dedication to Excellence, Propriety and Gratitude. It is That Joy of कर्म *karma* – That Joy of Work, worldly life is all about.



## ब्रह्मविद्या Brahma Vidya

तस्मात् योगाय युज्यस्व *tasmāt yogāya yujyasva* - therefore, युज्यस्व *yujyasva* - make every effort to develop the कर्मयोग *karma yoga* attitude in every one of your actions, particularly because,

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

*karmajam buddhiyukta hi phalam tyakatvā manīṣiṇaḥ ।*

जन्म बन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥

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*janma bandhavinirmuktaḥ padaṁ gacchantyanāmayam ॥*

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

बुद्धियुक्ताः मनीषिणः *buddhiyuktaḥ manīṣaṇaḥ* - the wise people endowed with, blessed with

समत्व बुद्धि *samatva buddhi* - कर्मयोग बुद्धि *karma yoga buddhi* evenness of mind at all times,

जन्म बन्ध विनिर्मुक्ताः *janma bandha vinirmuktaḥ* - 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 *anāmayam padaṁ gacchanti* - they go to the Abode of अनामयं *anāmayam*, meaning world free from any kind of शोक *śoka* - sorrow and distress, which means they go to Heaven. Please note here - गच्छन्ति *gacchanti* 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 *karma yoga buddhi*, 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 *karma yoga*, भगवान् *bhagavān* tells Arjuna:

यद-ते मोहकलिलं बुद्धिः व्यतिरिष्यति ।

*yad- te mohakalilam buddhiḥ vyatita riṣyati ।*

तद-गन्तासि निर्वेदं, श्रोतव्यस्य श्रुतस्य च ॥

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## ब्रह्मविद्या **Brahma Vidya**

*tad- gantāsi nirvedaṁ, śrotavyasya śrutasya ca ॥*

यद- ते बुद्धिः मोहकलिलं व्यतिरिष्यति *yad- te buddhiḥ mohakalilaṁ vyati tariṣyati*

When your mind and बुद्धि *buddhi* crosses and overcomes the mire of delusion and confusion, तद-*tad-* then

गन्तासि निर्वेदं *gantāsi nirvedaṁ* - you will gain dispassion towards

श्रोतव्यस्य श्रुतस्य च *śrotavyasya śrutasya ca* - 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 *buddhi* will then become clear, fit for enquiry on the nature of your own true self - आत्म विचार *ātma vicāra*. Self Enquiry will then become possible for you.

There are various kinds of fascinations in this world, arising from मोह *moha* - delusion and confusion, non-apprehension of Absolute Reality. Examples of such fascinations are: स्वर्ग मोह *svarga moha* - fascination for heaven; अर्थ मोह *artha moha* - fascination for wealth and power, क-म मोह *k-ma moha* - fascination for different kinds of pleasures of life, etc. All such fascinations have tremendous attraction for those क-मात्मनः *k-mātmanah*, those who are कर्म फल *karma phala* oriented. These attractions create विवेक शून्य *viveka śūnya*, a vacuum of विवेक *viveka* in one's बुद्धि *buddhi*, which makes the बुद्धि *buddhi* unable to discriminate between नित्य *nitya* and अनित्य *anitya* - Eternal and Transient, and सत्यं *satyaṁ* and मिथ्या *mithyā* - The Real and the Apparent. When this happens, the mind and बुद्धि *buddhi* get confused. With the cultivation of कर्मयोग बुद्धि *karma yoga buddhi*, all such fascinations lose their hold on you, and your mind and बुद्धि *buddhi* become clear and fit for आत्म विचार *ātma vicāra* - Self Enquiry. Then what happens? भगवान् *bhagavān* says:

श्रुति विप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

*śruti vipratipannā te yadā sthāsyati niścalā ।*

समाधावचला बुद्धिः, तद-योगं अवाप्स्यसि ॥

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*samādhāvachalā buddhiḥ, tad- yogaṁ avāpsyasi ॥*



## ब्रह्मविद्या **Brahma Vidya**

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

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

ते यदा स्थास्यति निश्चला *te yadā sthāsyati niścalā* - When your mind and बुद्धि *buddhi* remain stable, free from any kind of agitation, and,

यद-ते बुद्धिः समाधौ अचला स्थास्यति *yad- te buddhiḥ samādhau acalā sthāsyati* - When your mind and बुद्धि *buddhi* get firmly fixed, firmly established in समाधि *samādhi*, in आत्म विचार *ātma vicāra*, in Self Enquiry, in the pursuit of Self Knowledge.

तद- योगं अवाप्स्यसि *tad- yogaṁ avāpsyasi* - here योग is ज्ञानयोग *jñāna yoga* - then, you will gain ज्ञानयोग *jñāna yoga* and ultimately you will gain identity with परमेश्वर *parameśvar* - identity with your True Self. Gaining such identity is मोक्ष *mokṣa* - That is श्रेयस् *śreyas*, The श्रेयस् *śreyas* you seek.

Thus concludes, Sri Krishna.

Do your स्वधर्म *svadharma*, your natural duty, as कर्मयोग *karma yoga*, with ईश्वर आराधन बुद्धि *īśvara ārādhana buddhi* - Worship of परमेश्वर *parameśvar*, totally free from any attachment to कर्म फल *karma phala*. All your worldly fascinations, born of delusion and confusion about the nature of existence, will lose their hold on you. Your mind and बुद्धि *buddhi* will then become clear, and fit for आत्म ज्ञान *ātma jñānaṁ*, ईश्वर ज्ञान *īśvara jñānaṁ*, ब्रह्म ज्ञान *brahma jñānaṁ*. Then fix your mind and बुद्धि *buddhi* firmly in आत्म विचार *ātma vicār*, in the pursuit of Self Knowledge. In due course, you will gain ज्ञानयोग *jñāna yoga*, ज्ञान लक्षण *jñāna lakṣaṇa*, ईश्वर भक्ति *īśvar bhakti* and ultimately identity with परमेश्वर *parameśvar* Itself, identity with your True Self. Gaining such identity is मोक्ष *mokṣa*, That is श्रेयस् *śreyas*, 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 *yat śreyaḥ syāt* - What is it that will give me श्रेयस् *śreyas*, Total freedom from every kind of शोक *śok* - sorrow and distress.



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## ब्रह्मविद्या **Brahma Vidya**

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