



भगवत् गीता

द्वितीयोऽध्यायः - सांख्य योगः

Chapter 2

Volume 9

एषा तेऽभिहिता सांख्ये, बुद्धिर्योगे त्विमां शृणु ।

eṣā te'bhihitā sām̐khye, buddhiryoge tvimāṁ śr̥ṇu ।

बुद्ध्या युक्तो यया पार्थ, कर्मबन्धं प्रहास्यसि ॥ 2 - 39

buddhayā yukto yayā pārtha, karma bandhaṁ prahāsyasi ॥

नेहाभिक्रमनाशोऽस्ति, प्रत्यवायो न विध्यते ।

nehābhikramanāśo'sti, pratyavāyo na vidhyate ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ 2 - 40

svalpamapyasya dharmasya trāyate mahato bhayāt ॥

व्यवसायात्मिका बुद्धिः एकेह कुरुनन्दन ।

vyavasāyātmikā buddhiḥ ekeha kurunandana ।

बहुशाखा ह्यनन्ताश्च, बुद्धयो अव्यवसायिनां ॥ 2 - 41

bahuśākhā hyanantāśca, buddhayo avyavasāyināṁ ॥

यामिमां पुष्पितां वाचं प्रवदन्ति अविपश्चितः ।

yāmimāṁ puṣpitāṁ vācaṁ pravadanti aviapaścitaḥ ।

वेदवादरताः पार्थ, नान्यदस्तीतिवादिनः ॥ 2 - 42

vedavādaratāḥ pārtha, nānyadastītivādinaḥ ॥

कामात्मानः स्वर्गपराः, जन्मकर्मफलप्रदाम् ।

kāmātmānaḥ svargaparāḥ, janma karma phala pradām ।

क्रिया विशेष बहुलां भोगैश्वर्यगतिं प्रति ॥ 2 - 43

kriyā viśeṣa bahulāṁ bhogaiśvaryaगतāṁ prati ॥

भोगैश्वर्यं प्रसक्तानां तयापहृत चेतसां ।

bhogaiśvarya prasaktanāṁ tayāpahṛta cetasāṁ ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ 2 - 44



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vyavasāyātmikā buddhih samādhau na vidhiyate ॥

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

traiguṇyaviṣayā vedā nistraiguṇyo bhavārjuna ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥

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nirdvandvo nitya satvastho niryogakṣema ātmavān ॥

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

In Vedantic teaching, the word योग *yoga* is used to refer, to both the End and the Means. The End is called सांख्य योग *sāṅkhya yoga* - Knowledge of Absolute Reality, and the Means for gaining That Knowledge is called कर्म योग *karma yoga*. Thus सांख्य योग *sāṅkhya yoga* is ब्रह्मविद्या *brahma vidya* or आत्म ज्ञानं *ātma jñānam*, Unfoldment of Knowledge of Absolute Reality, and कर्म योग *karma yoga* is योग शास्त्र *yoga śāstra*, the practical Means available for everybody to gain That Knowledge. कर्म योग *karma yoga* is a necessary pre-requisite for सांख्य योग *sāṅkhya yoga*, and it is for that reason, the भगवत् गीता *bhagvat gītā* deals with both सांख्य योग *sāṅkhya yoga* and कर्म योग *karma yoga*.

The words योग *yoga* and क्षेम *kṣema* are also familiarly used in our daily vocabulary where, योग *yoga* refers to the means of achieving something worth achieving, but has not yet been achieved, and क्षेम *kṣema* 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 *yoga* and क्षेम *kṣema*. These two aspects of life are put in their proper perspective in the भगवत् गीता *bhagvat gītā* in terms of ब्रह्मविद्या *brahma vidya* and योग शास्त्र *yoga śāstra*. That is why भगवत् गीता *bhagvat gītā* is called both ब्रह्मविद्या *brahma vidya* and योग शास्त्र *yoga śāstra*.

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



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एषा ते अभिहिता सांख्ये, बुद्धिः योगे तु इमां शृणु ।

eṣā te abhihitā sām̐khye, buddhiḥ yoge tu imām śr̥ṇu ।

बुद्ध्या युक्तो यया पार्थ, कर्मबन्धं प्रहास्यसि ॥

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buddhayā yukto yayā pārtha, karma bandham̐ prahāsyasi ॥

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

एषा बुद्धिः योगे तु इमां शृणु *eṣā buddhiḥ yoge tu imām śr̥ṇu*- About the kind of attitude towards स्वधर्म *svadharma*, the कर्म योग बुद्धि *karma yoga buddhi* one must have to realize सांख्य *sām̐khya* Knowledge - Knowledge of आत्मा *ātmā* - about that कर्म योग बुद्धि *karma yoga buddhi* - please now listen.

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

कर्म योग *karma yoga* does not refer to any particular कर्म *karma*; any कर्म *karma* with the right attitude is कर्म योग *karma yoga*. Thus कर्मs *karmas* are infinite in number; but कर्म योग *karma yoga* is only ONE. What makes कर्म *karma* into कर्म योग *karma yoga* is only the attitude of ईश्वर आराधन बुद्धि *īśvara ārādhana buddhi* with कर्म फल चिराग *karma phala virāga* - total detachment to कर्म फल *karma phala*. What one gets from कर्म योग *karma yoga* is चित्त शुद्धि *citta śuddhi* - Purity of अन्तःकरण *antaḥ karaṇa*; total elimination of राग-द्वेष *raaga-dveṣa*-forces, which makes बुद्धि *buddhi* fit for ब्रह्म ज्ञानं *brahma jñānam* - ईश्वर ज्ञानं *īśvara jñānam* - आत्म ज्ञानं *ātma jñānam* - Self Knowledge.

Thus the entire भगवत् गीता *bhagavat gītā* deals only with two topics - सांख्य योग *sām̐khya yoga* and कर्म योग *karma yoga* - the pursuit of Knowledge of Absolute



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Reality by enquiry, and the preparation of the mind and बुद्धि *buddhi* for the pursuit of such Knowledge.

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

बुद्ध्या युक्तो यया पार्थ, कर्मबन्धं प्रहास्यसि ॥

buddhyā yukto yayā pārtha, karma bandhaṁ prahāsyasi ॥

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

ईश्वर प्रसाद *īśvara prasād* takes the form of चित्त शुद्धि *citta śuddhi* - restoring the Purity of अन्तःकरण *antaḥ karaṇa*, mind and बुद्धि *buddhi*, which makes one's अन्तःकरण *antaḥ karaṇa* - an appropriate vehicle for gaining ब्रह्मज्ञानं *brahmajñānam* - God realization. Further,

नेहाभिक्रमनाशोऽस्ति, प्रत्यवायो न विध्यते ।

nehābhikramanāśo'sti, pratyavāyo na vidhyate ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ 2 - 40

svalpamapyasya dharmasya trāyate mahato bhayāt ॥

इह *iha* - in this कर्म योग *karma yoga*

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

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

In काम्य कर्म *kāmya karma* - a desire propelled action - there is always अभिक्रम दोष *abhikrama doṣa*, meaning, effect of time, place, manner, etc., and the result is always unpredictable, and often not immediate. In कर्म योग *karma yoga*, there is no अभिक्रम



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दोष *abhikrama doṣa* and there is only one result, namely चित्त शुद्धि *citta śuddhi* - restoration of Purity of अन्तःकरण *antaḥ karaṇa*, and that result is immediate.

With ईश्वर आराधन बुद्धि *īśvara ārādhana buddhi* - 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 *karma yoga*, there is no अभिक्रम दोष *abhikrama doṣa*. Further,

प्रत्यवायः न विध्यते *pratyavāyaḥ na vidhyate* - In कर्म योग *karma yoga*, there can never be any प्रत्यवाय *pratyavāya*, which means विपरीत फल *viparīta phala* - an opposite or bad result.

In काम्य कर्म *kāmya karma* - 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 *karma yoga* gives only one result, namely चित्त शुद्धि *citta śuddhi* - restoration of the Purity of mind and बुद्धि *buddhi* and That result is definite and immediate. Further,

स्वल्पम् अपि अस्य धर्मस्य त्रायते महतो भयात् *svalpam api asya dharmasya trāyate mahato bhayāt* - In कर्म योग *karma yoga*, the defect of insufficiency for yielding practical result is never there.

If this कर्म योग-धर्म *karma yoga-dharma* 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 *karma yoga* 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 *karma yoga* by its very nature is मोक्ष साधनं *mokṣa sādhanam*, 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 ।

vyavasāyātmikā buddhi ekeha kurunandana ।

बहु शाखा ह्यनन्ताश्च, बुद्धयो अव्यवसायिनां ॥

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bahu śākhā hyanantāśca, buddhayo avyavasāyinān ॥

कुरुनन्दन *kurunandana* - O! Arjuna, please understand that

इह *iha* - in this world



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

Among the धर्म *dharma*, अर्थ *artha*, काम *kāma* and मोक्ष *mokṣa* 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 *mokṣa* and nothing else; nothing else is worth seeking in life. A बुद्धि *buddhi* that has come to this conclusion is called व्यवसायात्मिका बुद्धि *vyavasāyātmikā buddhi* - a cultivated mind and बुद्धि *buddhi* of well assimilated knowledge of daily experiences. That बुद्धि *buddhi* has got only one end, namely मोक्ष *mokṣa*. That बुद्धि *buddhi* is एका बुद्धिः *eka buddhih*. Such a बुद्धि *buddhi* overrides all other बुद्धि *buddhis* pulling the person in different directions yielding opposite and conflicting results.

A बुद्धि *buddhi* or intellect born out of proper enquiry can only be ONE, and it cannot be many. Such बुद्धि *buddhi* negates all other बुद्धि *buddhis* born of lack of enquiry. On the other hand,

हि *hi* - indeed

अव्यवसायिनां बहुशाखाः अनन्ताः च बुद्ध्यः *avyavasāyinām bahusākhāḥ anantāḥ ca buddhayaḥ*

अव्यवसायिनां *avyavasāyinām* - 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 *avyavasāyinām* - for such people,

बुद्ध्यः *buddhayaḥ* - their बुद्धि *buddhis* - their intellects are

बहुशाखाः अनन्ताः च *bahusākhāḥ anantāḥ ca* - many branched and endless, which means, they have no firmness or single pointedness. Their बुद्धि *buddhis* 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 ।



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yāmimām puṣpitām vācam, pravadanti avipaścitaḥ ।

वेदवादरताः पार्थ, न अन्यत् अस्ति, इति वादिनः ॥

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vedavādaratāḥ pārtha, na anyat asti, iti vādinaḥ ॥

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

For gaining such ends, through means which are proper, which are in accordance with धर्म *dharma*, 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 *īśvara-ārāadhanam* - worship of परमेश्वर *parameśvar* in one form or another, for one who is motivated by धर्म अर्थ काम *dharma artha kama* pursuits, only कर्म *karma* and कर्म फल *karma phala* - the means and ends only appear meaningful. For such a person, the ईश्वर-आराधनं *īśvara-ārāadhanam* - the worship of परमेश्वर *parameśvar*, involved in the ritual becomes just another means for gaining their desired ends.

These people do not understand that कर्म *karma* and कर्म फल *karma phala* 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 *dharma artha kama* pursuits.

भगवान् *bhagavān* says that such people are अविपश्चितः *avipaścitaḥ* - they are unable to see clearly the overriding purpose of life. They are अविचेकिनः *avivekinaḥ* - they do not have the discriminative knowledge born of enquiry. They are अल्पमेधसः *alpamedhasaḥ* - their बुद्धि *buddhi* is अल्पं *alpaṁ*, 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 *yaam imām puṣpitām vācam pravadanti*

प्रवदन्ति *pravadanti* - They speak with great enthusiasm - what?

यां इमां पुष्पितां वाचं *yaam imām puṣpitām vācam* - they use flowery words in glorifying कर्म *karma* and कर्म फल *karma phala* exclusively. Not only that



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वेद वाद रताः *veda vāda ratāḥ* – 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 *na anyat asti iti vādinah*

वादिनः *vādinah* means वदन शीलाः *vadana śilāḥ* – they popularise and propagate their thoughts among the people – what thoughts ?

न अन्यत् अस्ति इति *na anyat asti iti* – there is nothing more to life, other than धर्म अर्थ काम *dharma artha kama* pursuits – pursuits of wealth, power and pleasures which can be gained through Vedic rituals of various kinds. भगवान् *bhagavān* calls these people as अविपश्चितः *avipaścitaḥ* – short sighted.

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

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

Vedic rituals do deal with कर्म *karma* and कर्म फल *karma phala* associated with one's धर्म अर्थ काम *dharma artha kama* 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 *dharma artha kama* pursuits only add to one's burden in life, unless one uses them as vehicles for gaining मोक्ष *mokṣa*, and that is possible only when every कर्म *karma* is converted into ईश्वर आराधन कर्म *īśvar ārādhana karma* and that is कर्म योग *karma yoga*.

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 *dharma artha kama* pursuits, for whatever one can get out of them. That is why Sri Krishna says, in the next chapter:

न बुद्धिभेदं जनयेत्, अज्ञानां कर्मसंगिनां ।

na buddhi bhedaṁ janayet, ajñānāṁ karma saṅgināṁ ।

जोषयेत् सर्वकर्माणि, विद्वान् युक्तः समाचरन् ॥

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joṣayet sarva karmāṇi, vidvān yuktaḥ samācaran ॥



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Do not create confusion in the mind of one who is committed to कर्म *karma* and कर्म फल *karma phala* for achieving a few things in life through proper means in accordance with धर्म *dharma*. To try to achieve a few things in life is always good, so long as one follows धर्म *dharma*. 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 *mokṣa* – such व्यवसायात्मिका बुद्धि *vyavasāyātmikā buddhi* – such clarity of vision on the overriding purpose of life occurs only when one is governed by विवेक बुद्धि *viveka buddhi*.

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

कामात्मानः स्वर्गपराः, जन्म-कर्म फल-प्रदां ।

kāmātmānaḥ svargaparāḥ, janma-karma phala-pradān |

क्रिया विशेष बहुलां, भोगैश्वर्य गतिं प्रति ॥

2 – 43

kriyā viśeṣa bahulān, bhogaiśvarya gatiṁ prati ||

कामात्मानः *kāmātmānaḥ* means कामस्वभावाः, कामस्वरूपाः *kāma svabhāvāḥ, kāma svarūpāḥ* – 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 *karma phalas* – which means, they are totally dependent on the fulfillment of their worldly desires for their happiness.

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

क्रिया विशेष बहुलां, जन्म कर्म फल प्रदां *kriyā viśeṣa bahulān, janma karma phala pradān* – the great varieties of विशेष क्रिया *viśeṣa kriyās* – highly specialized Vedic



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rituals which can give birth to विशेष कर्म फलs *viśeṣa karma phalas*, extraordinary कर्म फलs *karma phalas*; for what purpose?

भोग ऐश्वर्य गतिं प्रति *bhoga eiśvarya gatiṁ prati* – for gaining भोग *bhoga* and ऐश्वर्य *eiśvarya*, 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 *bhoga* and ऐश्वर्य *eiśvarya*, (न अन्यत् अस्ति इति वादिनः *na anyat asti iti vādinaḥ* 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 फलs *karma phalas* – all in pursuit of भोग *bhoga* and ऐश्वर्य *eiśvarya* – Enjoyment, Wealth, and Power of various kinds, these people move about in संसार *saṁsāra* – 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 *kamātmānaḥ* – 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 कर्मs *viśeṣa karmas* and विशेष कर्म फलs *viśeṣa karma phalas* – specialized Vedic rituals and the extraordinary results arising from them. Sri Krishna is talking about कामात्मानः *kāmātmānaḥ* people who have no विवेक बुद्धि *viveka buddhi*, and hence short sighted with respect to their vision of true purpose of life.

कर्म *karma* – is the only means available to every human being to uplift oneself both materially and spiritually. Every कर्म *karma*– gives birth to a कर्म फल *karma phala*. If the कर्म *karma* is a विशेष कर्म *viśeṣa karma* – a कर्म *karma* based on some highly specialized objective knowledge, that कर्म *karma*– naturally gives birth to equally specialized कर्म फल *karma phala* 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 *viśeṣa karmas* and विशेष कर्म फलs *viśeṣa karma phalas*. That is the Law of nature.

Now, if such कर्मs *karmas* are propelled by विवेक बुद्धि *viveka buddhi*, and consequently, if such कर्मs *karmas* themselves are done as विसर्ग कर्म *visarga karma*,



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meaning ईश्वर अर्पित कर्म *īśvara arpita karma* – कर्म *karma* totally dedicated to परमेश्वर *parameśvar* – which means कर्म *karma* totally dedicated to the pursuit of Knowledge and Service – which again means – कर्म *karma* done with the कर्मयोग *karma yoga* attitude, then such कर्म *karma* naturally becomes मोक्ष साधनं *mokṣa sādhanam*, contributing to one's continuing Peace, Happiness and Prosperity and ultimately, Total Freedom from every kind of शोक *śoka* sorrow and distress.

On the other hand, if the same कर्म *karmas* are done purely in one's pursuit of भोग and ऐश्वर्य *eiśvarya* – 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 *bhoga* and ऐश्वर्य *eiśvarya*, one will always remain unhappy and unfulfilled, simply because, no amount of भोग *bhoga* and ऐश्वर्य *eiśvarya* can satisfy the mental make up of कामात्मानः *kamātmānaḥ* – people who are driven by forces of pleasures, wealth and power.

Therefore, भगवान् *bhagavān* tells Arjuna – Be a विवेक आत्मा *viveka ātmā* – Don't be like a कामात्मानः *kamātmānaḥ* particularly because :

भोगैश्वर्यं प्रसक्तानां, तया अपहृत चेतसां ।

bhogaiśvarya prasaktānām, tayā apahrta cetasām ।

व्यवसायात्मिका बुद्धिः, समाधौ न विधियते ॥ 2-44

vyavasāyātmikā buddhiḥ, samādhau na vidhiyate ॥

भोग ऐश्वर्यं प्रसक्तानां *bhoga eiśvarya prasaktānām* – They have surrendered to the altar of भोग *bhoga* and ऐश्वर्य *eiśvarya* - they have been overpowered by the forces of Pleasures, Wealth and Power, and as a result,

तया अपहृत चेतसां *tayā apahrta cetasām* – their mind and buddhi have been snatched away by the forces of भोग *bhoga* and ऐश्वर्य *eiśvarya*. In effect, they have lost their minds, which means their minds have lost their capacity for discriminative enquiry because of their attachment to भोग *bhoga* and ऐश्वर्य *eiśvarya*. When that happens,

व्यवसायात्मिका बुद्धिः *vyavasāyātmikā buddhiḥ* – That एक बुद्धि *eka buddhi* – That सांख्य बुद्धि *sāṅkhya buddhi* – that कर्मयोग बुद्धि *karma yoga buddhi* – That single pointed endeavour in life for gaining मोक्ष *mokṣa*



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समाधौ न विधीयते *samādhau na vidhiyate* – does not come into the mind and बुद्धि *buddhi* of those कामात्मानः *kāmātmānaḥ* 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 ।

traiguṇya viṣayā vedāḥ nistraiguṇyo bhavārjuna ।

निर्द्वन्द्वो नित्यसत्वस्थो निर्योगक्षेम आत्मवान् ॥

2-45

nirdvandvo nityasatvastho niryogakṣema ātmavān ॥

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 *viveka buddhi* – discriminative enquiry on what is सत्यं *satyaṁ* – Eternal truth, and what is मिथ्या *mithyā* simply a transient appearance – for those people,

त्रैगुण्य विषयाः वेदाः *traiguṇya viṣayāḥ vedāḥ* – The subject matter of the Vedas is concerned only with the three गुणसु *guṇas* – the three personal attributes called सत्व *satva*, रजस् *rajas* and तमस् *tamas* – which are really barriers to spiritual knowledge. Therefore, अर्जुन *arjuna* – O! Arjuna,

निस्त्रैगुण्यो भव *nistraiguṇyo bhava* – Learn to transcend these barriers of 3 गुणसु *guṇas*

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

नित्यसत्वस्थो भव *nitya satvastho bhava* – Learn to remain steadfast in God consciousness at all times;

निर्योगक्षेमो भव *niryogakṣemo bhava* – Learn to free yourself from overriding concerns over your योग क्षेम *yoga kṣema* – worldly possessions;

आत्मवान् भव *ātmavān bhava* – 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 *buddhi* have now become receptive to Vedantic Knowledge. Sri Krishna's advice in the last verse marks a new beginning in गीतोपदेश *gītopadeśa* – Gita Teaching; we will talk about this verse again next time.