

ब्रह्मविद्या Brahma Vidya

श्रीमद्भगवत् गीता

चतुर्थोऽध्यायः - ज्ञानकर्मसंन्यासयोगः

caturtho 'dhyāyāḥ - jñāna karma sanyāsa yogaḥ

Chapter 4

Volume 4

किं कर्म किं अकर्मति कवयोऽप्यत्र मोहिताः ।

kiṁ karma kiṁ akarmeta kavayo'pyatra mohitāḥ ।

तत्ते कर्म प्रवक्ष्यामि यत् ज्ञात्वा मोक्षयसे अशुभात् ॥ 4 - 16

tatte karma pravakṣyāmi yat jñātvā mokṣyase aśubhāt ॥

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

karmaṇo hyapi boddhavyaṁ boddhavyaṁ ca vikarmaṇaḥ ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ 4 - 17

akarmaṇaśca boddhavyaṁ gahanā karmaṇo gatiḥ ॥

कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः ।

karmaṇi akarma yaḥ paśyet akarmaṇi ca karma yaḥ ।

स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ 4 - 18

sa buddhimān manuṣyeṣu sa yuktaḥ kṛtsnakarmakṛt ॥

In today's verses, Sri Krishna talks about कर्म karma, its relationship with परमेश्वर parameśvar , and what that relationship has got to do with one gaining श्रेयस् śreyas - the परम-पुरुषार्थ parama-puruṣārtha - The Supreme Goal of life - namely मोक्ष mokṣa - Total Fulfillment in life.

Sri Krishna says

किं कर्म किं अकर्मति कवयोऽप्यत्र मोहिताः ।

kiṁ karma kiṁ akarmeti kavayo'pyatra mohitāḥ ।

तत्ते कर्म प्रवक्ष्यामि यत् ज्ञात्वा मोक्षयसे अशुभात् ॥ 4 - 16

tatte karma pravakṣyāmi yat jñātvā mokṣyase aśubhāt ॥

किं कर्म *kiṁ karma* - What is कर्म karma? What is action?

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किं स्वरूपं कर्म *kiṁ svarūpaṁ karma* - What is the true nature of action? What is the तत्त्व *tatva* or essence of action? Similarly,

किं अकर्म *kiṁ akarma* - What is अकर्म *akarma*? What is it which is not action, or what is it which is inaction? What is the तत्त्व *tatva* - the essence of the inaction?

इति *iti* - considering such questions

अत्र *atra* - in this matter, in the matter of कर्म *karma* and अकर्म *akarma*, action and inaction

कवयः अपि मोहिताः *kavayaḥ api mohitāḥ* - even the कविस *kavis*, even those who have dexterity with words, even those who have skills to handle words effectively to bring out their full meaning, even such people are

मोहिताः *mohitāḥ* - confused.

Even well-read people, even those who have superior ability to understand words and their meanings, even those who have the ability to handle words effectively to convey the message, even they get confused as to what to say about कर्म *karma* and अकर्म *akarma* - Action and Inaction in daily life, because for any human being, the entire life is nothing but a bundle of actions.

तत् ते प्रवक्ष्यामि *tat te pravakṣyāmi* - Therefore, I will teach you what कर्म *karma* really means

वक्ष्यामि *vakṣyāmi* means "I will tell you"

प्रवक्ष्यामि *pravakṣyāmi* means "I will make it clear to you beyond doubt", which means I will teach you, I will teach you what exactly कर्म *karma* is.

यत् ज्ञात्वा मोक्ष्यसे अशुभात् *yat jñātvā mokṣyase aśubhāt*

यत् ज्ञात्वा *yat jñātvā* - knowing which, realizing which

मोक्ष्यसे अशुभात् *mokṣyase aśubhāt* - you shall be liberated from

अशुभ *aśubh* - everything that is not conducive to happiness

If only you realize the true nature of कर्म *karma* and अकर्म *akarma* - Action and Inaction, that realization itself will release you from every kind of bondage, sorrow and distress. Therefore, I will teach you what exactly कर्म *karma* is, and also what अकर्म *akarma* is.

The realization of knowledge about कर्म *karma* and अकर्म *akarma* - Action and Inaction, is extremely important for gaining मोक्ष *mokṣa*, because that realization itself

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brings you मोक्ष *mokṣa*. You do not have to do anything else for gaining मोक्ष *mokṣa*. But you must understand what realization means.

Here Sri Krishna is telling something very significant. The popular notion is any activity involving body, mind and/or intellect is कर्म *karma* and अकर्म *akarma* is the opposite of कर्म *karma*, which means, for example, sitting quietly, doing nothing is अकर्म *akarma*. Such being the case, one might think "What is there for one to know about कर्म *karma* and अकर्म *akarma*, their nature is obvious".

भगवान् *bhagavān* says here "No, it is not obvious. There is something for you to think about it, because

कर्मणोऽपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

karmaṇohyapi boddhavyaṁ boddhavyaṁ ca vikarmaṇaḥ il

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥

4 - 17

akarmaṇaśca boddhavyaṁ gahanā karmaṇo gatiḥ ॥

हि *hi* - Indeed, in this matter about कर्म *karma*

बोद्धव्यं *boddhavyaṁ* - There is something for you to know

There is indeed something for everyone to realize through all the three-fold means of realization namely श्रवणं *śravaṇaṁ*, मननं *mananaṁ* and निदिध्यासनं *nididyāsaṇaṁ*.

श्रवणं *śravaṇaṁ* is listening and understanding the word of the Upanishads

मननं *mananaṁ* is reflecting on the knowledge communicated by the Upanishads by oneself, through repeated questioning of one's own understanding of the words of the Upanishads, keeping the mind and बुद्धि *buddhi* totally committed to knowledge and service at the highest possible level, and thereby clearing all of one's doubts by oneself, and finally

निदिध्यासनं *nididyāsaṇaṁ* is absorbing that Upanishad knowledge in its entirety, ultimately becoming the very embodiment of that knowledge in one's own daily life through such Realization.

कर्मणः बोद्धव्यं विकर्मणः बोद्धव्यं, अकर्मणः च बोद्धव्यं *karmaṇaḥ boddhavyaṁ vikarmaṇaḥ boddhavyaṁ, akarmaṇaḥ ca boddhavyaṁ* - one must know what

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is कर्म *karma* - proper action what is विकर्म *vikarma* - improper action and what is अकर्म *akarma* - inaction.

In order to understand beyond doubt what is कर्म *karma*, what is proper action, one must also understand what are विकर्म *vikarma* and अकर्म *akarma* - improper action and inaction, because

गहना कर्मणो गतिः *gahanā karmaṇo gatiḥ* - the ways of कर्म *karma* are inscrutable, mysterious, not available for comprehension. Which action will bring about what results and when, one can never know. That is the nature of action.

After such an elaborate introduction, Sri Krishna tells Arjuna what कर्म *karma* is, in a simple looking and extraordinary way in the next verse, which is one of the famous verses in भगवत् गीता *bhagavat gītā*

कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः ।

karmaṇi akarma yaḥ paśyet akarmaṇi ca karma yaḥ ।

स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्न कर्मकृत् ॥ 4 - 18

sa buddhimān manuṣyeṣu sa yuktaḥ kṛtsna karmakṛt ॥

All the words here are important. Let us first see the word meaning of this verse.

कर्मणि अकर्म यः पश्येत् *karmaṇi akarma yaḥ paśyet*

कर्मणि *karmaṇi* - In कर्म *karma* - in action

अकर्म यः पश्येत् *akarma yaḥ paśyet* - the one who sees No Action where there is action, and at the same time

अकर्मणि च कर्म यः (पश्येत्) *akarmaṇi ca karma yaḥ (paśyet)* - the one who sees

कर्म *karma* in अकर्म *akarma* - the one who sees action where there is no action

सः बुद्धिमान् मनुष्येषु *saḥ buddhimān manuṣyeṣu* - that person is wise among people

सः युक्तः *saḥ yuktaḥ* - that person has mastered the art of living a life of Total Fulfillment

सः कृत्स्न कर्मकृत् *saḥ kṛtsna karmakṛt* - that person has achieved all that there is to achieve in life

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The one who sees No action where there is action, and at the same time sees action where there is no action, that person is wise among people. That person has mastered the art of living a life of total fulfillment and that person has achieved all that there is to achieve in life. All this achievement is not by doing anything but simply by seeing, which means, realizing what is already there, namely, अकर्म *akarma* in कर्म *karma* and कर्म *karma* in अकर्म *akarma* - No Action in Action and Action in No Action. That is the word meaning of the verse.

Ordinarily, one sees action where there is action and no action where there is no action. That is not wisdom, according to this verse. On the other hand, how can one be wise by seeing no action where there is action and also by seeing action where there is no action? That seems unnatural.

Therefore the word meaning of this verse makes no sense, which means, we must reflect on the words again and try to understand this verse in Upanishadic terms, in terms of लक्ष्यार्थ *lakṣyārtha* - the meaning indicated by the words as Pointers. Therefore, let us look at the words again.

In the previous verse, Sri Krishna talked about कर्म *karma*, विकर्म *vikarma* and अकर्म *akarma*. In this verse Sri Krishna talks only about कर्म *karma* and अकर्म *akarma*. What happened to विकर्म *vikarma* then?

कर्म *karma* means action. Whether the action is धर्म-कर्म *dharma-karma* - proper action or विकर्म *vikarma* - improper action, it is still कर्म *karma*, it is still action, which means that the word कर्म *karma* as an indicator or pointer, includes all कर्म's *karmas*, including विकर्म *vikarma*. That explains how the word विकर्म *vikarma* got absorbed in the indicator word कर्म *karma*. That also means that विकर्म *vikarma* ceases to exist on realization of what कर्म *karma* is.

Now, let us reflect on the word अकर्म *akarma*. अकर्म *akarma* means "No action" or Inaction. Inaction means what? In our daily business of life, there are generally two kinds of actions, namely प्रवृत्ति कर्म *pravṛtti karma* and निवृत्ति कर्म *nivṛtti karma*.

प्रवृत्ति कर्म *pravṛtti karma* is explicit action, which means doing something. निवृत्ति कर्म *nivṛtti karma* is deliberate withdrawal from action, which means not doing something, which is commonly looked upon as अकर्म *akarma* or inaction. On the other

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hand, whether the action is a प्रवृत्ति *pravṛtti* or निवृत्ति *nivṛtti*, it is still a कर्म *karma*, it is still an action.

This must be understood. Suppose I say "I did this कर्म *karma*". There is of course an action involved, I being the agent of the action. Every कर्म *karma* is centered on a कर्ता *kartā* - a Doer as an agent for the action. A कर्म *karma* is a कर्म *karma* only because there is a कर्ता *kartā*, there is a Doer for the action.

Suppose I say " I did not do this कर्म *karma* " even then an action is involved. This time, I as the कर्ता *kartā*, the Doer, have been engaged in a निवृत्ति कर्म *nivṛtti karma* - an action which involves withdrawal from some activity. Thus, whether I do something or I do not do something, so long as I feel that I am the कर्ता *kartā*, I am doing a कर्म *karma*, whether that कर्म *karma* is doing something or doing nothing. Therefore, anything that has a कर्ता *kartā* is a कर्म *karma*.

Consequently, for a person who entertains the notion that "I am the कर्ता *kartā* - I am the doer", for that person, कर्म *karma* is a कर्म *karma*, विकर्म *vikarma* is also a कर्म *karma*, and अकर्म *akarma* is also a कर्म *karma*, which means a कर्ता *kartā* has nothing but कर्म *karma*. A कर्ता *kartā* is inseparable from कर्म *karma* at all times. For a कर्ता *kartā*, there is no अकर्म *akarma* independent of कर्म *karma*. For a कर्ता *kartā*, there is no escape from कर्म *karma* at any time. That being the case, how does a wise man look upon कर्म *karma* in every day life? भगवान् *bhagvān* says

कर्मणि अकर्म यः पश्येत् *karmaṇi akarma yaḥ paśyet* - सः बुद्धिमान् *saḥ buddhimān* - the one who is wise, sees अकर्म *akarma* in कर्म *karma* - No action in action, which means, for a person who is wise, there is an अकर्म *akarma* which is independent of कर्म *karma*. If that is so, what is that अकर्म *akarma*?

Whether a person is wise or not, the entire life of a person is only a bundle of कर्म *karma*. Such being the case, when is it that a कर्म *karma* is in fact an अकर्म *akarma*? When is it that an action is only an appearance of action, and it is, in fact, no action at all?

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The answer to this question arises from the very nature of कर्म *karma* itself. As pointed out already, a कर्म *karma* is a कर्म *karma* only because there is a कर्ता *kartā*, there is a Doer for the action. Consequently, anything that has a कर्ता is a कर्म *karma*. Likewise, then, anything that has an अकर्ता *akartā* is an अकर्म *akarma*. अकर्ता *akartā* means non-existence of doership.

What is it that has अकर्ता *akartā* - non-doership? Only That whose very nature is non-doership has अकर्ता *akartā*, and that is indeed आत्मा-ब्रह्मन्-परमेश्वर *ātmā-brahman-parameśvar*.

As Sri Krishna said earlier मां विद्धि अकर्तारं अव्ययं *mām viddhi akartāraṁ avyayaṁ* (4-13). Please understand ME, the परमेश्वर *parameśvar* as अकर्ता *akartā* - Non-Doer, अव्ययं *avyayaṁ* - Actionlessness Itself". परमेश्वर *parameśvar* is अकर्ता *akartā* because अहंकार अभावात् *ahaṁkārahāvāt* - there is no अहंकार *ahaṁkārahāvāt* in परमेश्वर *parameśvar*. There is no notion of Doership in परमेश्वर *parameśvar*, because, everything in this universe is already in परमेश्वर *parameśvar*, and there is nothing independent of परमेश्वर *parameśvar* .

Everything in this universe is only a manifestation of the माया *māyā* of परमेश्वर *parameśvar*. There is no doing involved on the part of परमेश्वर *parameśvar* . We may recall Sri Krishna's words earlier (2-25). I am अविकार्योऽयं उच्यते *avikāryo'yaṁ ucyate* - I am अविकार्य *avikārya* - I am not an object available for any change - I am free from all forms of action".

From this it is clear, अकर्म *akarma* - Absence of doership is the very nature of परमेश्वर *parameśvar*, the nature of आत्मा *ātmā*. Therefore, कर्मणि अकर्म यः पश्येत् *karmaṇi akarma yaḥ paśyēt* means the one who sees in every action the action-free आत्मा *ātmā*, the unchanging, unchangeable, ever existing ब्रह्मन् *brahman* with all its creative power – the माया *māyā*, which means the one who sees परमेश्वर *parameśvar* in all its infinite glory in every action.

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Such a person will also see naturally अकर्मणि च कर्म यः *akarmani ca karma yah* - every action in परमेश्वर *paramesvar* - as the very creative power of परमेश्वर *paramesvar*, as the माया *māyā* of परमेश्वर *paramesvar*, as the very glory of परमेश्वर *paramesvar* as ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ*. Such is indeed the true nature of कर्म *karma*, and the very nature of परमेश्वर *paramesvar*. Once that is understood, the meaning of the verse becomes clear.

कर्मणि अकर्म यः पश्येत्, अकर्मणि च कर्म यः ।

karmani akarma yah paśyet, akarmani ca karma yah ।

स बुद्धिमान् मनुष्येषु, स युक्तः कृत्स्न कर्मकृत् ॥ 4 – 18

sa buddhimān manuṣyeṣu, sa yuktaḥ kṛtsna karmakṛt ॥

The one who sees परमेश्वर *paramesvar* in every action and at the same time sees every action in परमेश्वर *paramesvar* as the very Glory of परमेश्वर *paramesvar*, that person is wise among people. That person has mastered the art of living a life of total fulfillment, and that person has achieved all that there is to achieve in life, which means that person is a ज्ञानी *jñānī*. Such is the true nature of कर्म *karma*. Such is the connection between कर्म *karma* and परमेश्वर *paramesvar*. And such is the goal of life, gaining श्रेयस् *śreyas*.

To realize परमेश्वर *paramesvar* in every कर्म *karma*, and to realize every कर्म *karma* as the very Glory of परमेश्वर *paramesvar*, is indeed gaining श्रेयस् *śreyas* - gaining मोक्ष *mokṣa* - gaining Total Fulfillment in life, and the means for gaining such श्रेयस् *śreyas* is कर्म योग *karma yoga* and ज्ञान योग *jñāna yoga*. Thus Sri Krishna projects another vision of कर्म योग *karma yoga* as the means for gaining total fulfillment in life. Let us listen to the words of Sri Krishna again.

कर्मणि अकर्म यः पश्येत्, अकर्मणि च कर्म यः ।

karmani akarma yah paśyet akarmani ca karma yah ।

स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्न कर्मकृत् ॥ 4 - 18

sa buddhimān manuṣyeṣu sa yuktaḥ kṛtsna karmakṛt ॥

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The one who sees परमेश्वर *parameśvar* in every कर्म *karma* and at the same time sees every कर्म *karma* in परमेश्वर *parameśvar* as the very Glory of परमेश्वर *parameśvar*, that person is

बुद्धिमान् मनुष्येषु *buddhimān manuṣyeṣu* - a wise person among people

युक्तः *yuktaḥ* - that person has learnt the art of living a life of total fulfillment and

कृत्स्न कर्मकृत् *kṛtsna karmakṛt* - that person has achieved all that there is to achieve in life

In other words, that person is a unique person, a full person, a happy person. That person is a पूर्ण-पुरुष *pūrṇa-puruṣa* - an embodiment of Absolute Happiness, so says Sri Krishna. This is an extraordinary statement. This is Vedanta in its entirety. This is the substance of the entire Vedantic education. Therefore, what is pointed out by भगवान् *bhagavān* in the above verse must be fully understood and assimilated.

There are three pointer words used in the second line of the above verse to indicate the state of being of that unique person, namely बुद्धिमान् *buddhimān*, युक्तः *yuktaḥ* and कृत्स्न कर्मकृत् *kṛtsna karmakṛt*.

बुद्धिमान् *buddhimān* means one who has properly and fully utilized one's faculty of discrimination and judgment for the only purpose for which human beings are endowed with such faculty.

युक्तः *yuktaḥ* means one who has used that faculty to uplift oneself from the human to the Divine State of Being, and

कृत्स्न कर्मकृत् *kṛtsna karmakṛt* means one who has fulfilled oneself, totally

These three attributes are not for three different persons. They are just three different visions of the same person, and the extraordinary state of being of that person. Vedanta calls that person a योगी *yogī*, and the state of being of that person, the योग *yoga*.

In order to uplift oneself to the state of योग *yoga* and continue to be a योगी *yogī* throughout one's remaining lifetime, two extraordinary conditions must be satisfied simultaneously so that one may not mistake oneself to be a योगी *yogī* when one is really not. Only when these two conditions are satisfied simultaneously, can one truly realize the state of योग *yoga*, not otherwise. What are those two conditions? In the words of Sri Krishna

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कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः *karmaṇi akarma yaḥ paśyet akarmaṇi ca karma yaḥ* - The one who sees परमेश्वर *parameśvar* in every कर्म *karma*, and at the same time sees every कर्म *karma* in परमेश्वर *parameśvar*, that person alone is a योगी *yogī*. कर्म *karmas* are many and परमेश्वर *parameśvar* is one, and कर्म *karmas* and परमेश्वर *parameśvar* together constitute one inseparable, indivisible total reality. It is that knowledge - knowledge of total reality, पूर्ण ज्ञानं *pūrṇa jñānaṁ* that Sri Krishna points out here.

सत्यं *satyaṁ* and मिथ्या *mithyā* together, ब्रह्मन् *brahman* and माया *māyā* together, the changeless परमेश्वर *parameśvar* and this entire creation with its ever-changing appearances together constitute the one inseparable, indivisible, absolute reality. That is the totality of knowledge - पूर्ण ज्ञानं *pūrṇa jñānaṁ*. It is that पूर्ण ज्ञानं *pūrṇa jñānaṁ* that is pointed out repeatedly in our Upanishads through the words पूर्णं अदःपूर्णं इदं *pūrṇaṁ adaḥ pūrṇaṁ idaṁ*, ईशावास्यं इदं सर्वं *īśāvāsyam idaṁ sarvaṁ* and प्रतिबोधं विदितं मतं *pratibodha viditaṁ mataṁ* which we have already seen in the ईशावास्य उपनिषत् *īśāvāsyā upaniṣat* and केनोपनिषत् *kenopaniṣat*.

To realize that पूर्ण ज्ञानं *pūrṇa jñānaṁ* is indeed the overriding purpose of human life, and the means for realizing such पूर्ण ज्ञानं *pūrṇa jñānaṁ* is कर्म योग *karma yoga* and ज्ञान योग *jñāna yoga*. We must also understand that if one can see परमेश्वर *parameśvar* in every कर्म *karma* but cannot see all कर्म *karmas* in the same परमेश्वर *parameśvar*, then one will end up with many परमेश्वर *parameśvars*, which can only promote various kinds of fanaticism, and that is not पूर्ण ज्ञानं *pūrṇa jñānaṁ*.

Again, if one can only see some कर्म *karmas* in परमेश्वर *parameśvar* but not others, that is not going to bring any enlightenment or happiness either. Therefore, that is also not पूर्ण ज्ञानं *pūrṇa jñānaṁ*.

Therefore, पूर्ण ज्ञानं *pūrṇa jñānaṁ* means being able to see the same one परमेश्वर *parameśvar* in all कर्म *karmas*, and at the same time, see all कर्म *karmas*, without exception in the same one परमेश्वर *parameśvar*. Only such पूर्ण ज्ञानं *pūrṇa*

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jñānam is योग *yoga*, and the one who is the very embodiment of such योग *yoga* is a योगी *yogī*. In the style of Vedanta, the one who is in the process of uplifting oneself to that state of योग *yoga* through कर्म योग *karma yoga* and ज्ञान योग *jñāna yoga*, is also called a योगी *yogī*, as a लक्षण *lakṣaṇa* - as a distinguishing characteristic of the person involved.

Using different word pointers, all our Upanishads expound the philosophy of पूर्ण ज्ञानं *pūrṇa jñānam* - Total vision, leading to the unity of all that is comprehensible, and also all that is beyond comprehension - the unity of the world-external and the world-internal.

The Isavasya Upanishad, as we have already seen, tells us that to concentrate our attention only on the external world and neglect the inner world of आत्मन् *ātman* is as good as pushing oneself into blinding darkness (अन्धं तमः *andham tamaḥ*), but on the other hand, to neglect this world, which we can see, touch, feel and handle, and to become involved exclusively in the incomprehensible world within is as good as pushing oneself into an even greater darkness.

What is needed is, to understand that absolute reality is ONE, untouched by the limitations such as the outer and the inner, "the Not-Self and the Self", the "many and the ONE", and to order and re-order one's life in the light of the All-inclusive Totality of knowledge – पूर्ण ज्ञानं *pūrṇa jñānam*.

If the many and the ONE are indeed the same, inseparable, indivisible reality, then, indeed, all modes of work, all modes of endeavour, all modes of creation, and all modes of worship naturally become the means for realizing That one all-inclusive reality through कर्म योग *karma yoga* and ज्ञान योग *jñāna yoga*. Such is the scope and content of Sri Krishna's message

कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः ।
karmaṇi akarma yaḥ paśyetaḥ akarmaṇi ca karma yaḥ ।
स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्न कर्मकृत् ॥
sa buddhimān manuṣyeṣu sa yuktaḥ kṛtsna karmakṛt ॥

Let us contemplate on this message. We will continue next time.