

In identification (of the self with the non-self), if there is predominance of the sentient, there is eagerness (curiosity) and if there is predominance of the insentient, there is desire. A man has the real hunger for the imperishable Divinity but he has the relish for the perishable because he wants to satisfy the hunger of the imperishable by the perishable. This duality between hunger and relish strengthens a man's worldly bondage. When his attachment and aversion to the world are wiped out, then his thirst for Self-realization is fulfilled and his desire is wiped out and he becomes free from dualities (pairs of opposites).



*Link:—In the first half of the second verse of this chapter, the Lord declared, "Disciplines of Knowledge and Action—both lead to salvation." The Lord, explains the same point, in the next two verses.*

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ ४ ॥

sāṅkhyayogau pṛthagbālāḥ pravadanti na paṇḍitāḥ  
ekamapyāsthitaḥ samyagubhayorvindate phalam

The ignorant, not the wise, speak of the Discipline of Knowledge (Sāṅkhyayoga) and Discipline of Action (Karmayoga), as different. He, who is well established in one, gets the fruit of both. 4

*Comment:—*

'Sāṅkhyayogau pṛthagbālāḥ pravadanti na paṇḍitāḥ'—Arjuna, in the first verse of this chapter, called the method of gaining knowledge from the wise who have realized the Truth, having renounced actions, as Karmasannyāsa. In the second verse, the Lord, attaching importance to His principle, called it Sannyāsa and Karmasannyāsa. Now, the Lord calls it 'Sāṅkhya'. By Sāṅkhya, He means establishment in the self by discriminating, the self from the body. According to Him, 'Sannyāsa' and

'Sāṅkhya', are synonyms, in which there is no need of renouncing actions physically.

What Arjuna calls 'Karmasannyāsa' is undoubtedly, a kind of 'Sāṅkhya' mentioned by the Lord, because after receiving instruction from a preceptor a striver, comes to know reality, about the body and the soul.

The Lord, by the term 'Bālāḥ', means to convey that those, who say that Sāṅkhya (Discipline of Knowledge) and Karmayoga (Discipline of Action), produce different results, are children viz., and ignorant, even though, they may be aged and intellectual. But the wise, say that both of these produce the same result, though they may be different, as means. The Lord Himself, in the third verse of the third chapter, declared the twofold path—the path of knowledge and that of action—different as means, but the goal is one.

'Ekamapyāsthitaḥ samyagubhayorvindate phalam'—In the Gītā, time and again, it has been pointed out, that the result of the practice of Sāṅkhyayoga, (Discipline of Knowledge) and that of Karmayoga (Discipline of Action), is the same. In the twenty-fourth verse of the thirteenth chapter, the Lord declares that the self or God can be perceived, both through the path of knowledge and that of action. In the nineteenth verse of the third chapter, it has been mentioned, that a man reaches the Supreme, through the Discipline of Action, while in the fourth verse of the twelfth chapter and the thirty-fourth verse of the thirteenth chapter, it has been mentioned, that strivers reach the Supreme by following the Discipline of Knowledge. Thus according to the Lord, both of the paths lead to the same destination.

**Appendix**—He who knows the scriptural topics but does not know the reality about 'Sāṅkhyayoga' and 'Karmayoga' deeply, is indeed a child viz., is ignorant.

In whole of the Gītā the term 'phala' (fruit) for the imperishable reality has been used only in this verse. The term

‘phala’ means ‘result’. Karmayoga and Jñānayoga—the Lord’s purpose in calling the reality attained by these two disciplines as ‘phala’ is that in these two disciplines, a man’s effort is important. In Jñānayoga effort in the form of discrimination is important and in Karmayoga effort in the form of action for the welfare of others, is important. A striver’s own effort (labour) proves fruitful, so it has been called ‘phala’ (fruit). This fruit is not perishable. Karmayoga and Jñānayoga—both of them bear fruit in the form of Self-realization or attainment of the Absolute.

‘Performance of duty’ is Karmayoga and ‘Inclination to do nothing’ is Jñānayoga. The reality which is attained by doing nothing, is attained by discharging one’s duty. ‘Performance’ (to do) and ‘non-performance’ (not to do) are the means (spiritual disciplines) and the reality which is attained by these means is the end (goal).



यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

yatsāṅkhyaiḥ prāpyate sthānaṁ tadyogairapi gamyate  
ekaṁ sāṅkhyam ca yogaṁ ca yaḥ paśyati sa paśyati

The supreme state, which is attained by the Sāṅkhyayogī is also reached by the Karmayogī. He, who sees that the ways (as result) of Sāṅkhyayoga and Karmayoga are one, perceives the reality. 5

*Comment:—*

‘Yatsāṅkhyaiḥ prāpyate sthānaṁ tadyogairapi gamyate’—In the second half of the preceding verse, the Lord declared, “He who is well established in Sāṅkhyayoga or Karmayoga (performance of action), gets the fruit of both i.e., attains God-realization.” The same fact, is being pointed out by the Lord here, in this verse by declaring, that the state which is attained by a Sāṅkhyayogī, is also attained by a Karmayogī.

The Lord, uses the term ‘api’ (also), here to remove the