

the result of all yoga-disciplines. The states are both 'nirvikalpa' (without distraction) and 'savikalpa' (with distraction) but 'bodha' is only 'nirvikalpa'. Thus the yoga of the Gītā is more remarkable than that of Pātañjala yogadarśana.

The person who is not of 'mūḍha' (deluded) and 'kṣipta' (volatile) inclination but is of 'vikṣipta' (sometimes constant, sometimes volatile) inclination is eligible (qualified) for yoga of Pātañjala Yogadarśana. But all the persons who want to attain God are eligible for the yoga of the Gītā (God-realization). Not only this but the person who, instead of attaching importance to pleasure and prosperity, attaches importance to this yoga—such a seeker of the yoga (equanimity) also transcends the fruit of Vedic rituals performed with some motive—'jijñāsurapi yogasya śabdabrahmātivartate' (Gītā 6/44).



Link:— In the next verse, Lord Kṛṣṇa explains the superiority of equanimity (which has been described from the thirty-ninth verse to the forty-eighth verse) to a motivated action viz., action with a selfish motive.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

dūreṇa hyavarāṁ karma buddhiyogāddhanañjaya
buddhau śaraṇamanviccha kṛpaṇāḥ phalahetavaḥ

O Dhanañjaya, action with a selfish motive is far inferior to that performed with equanimity of mind. Seek refuge in this evenness of mind, for low are those, who crave for fruit of action. 49

Comment:—

'Dūreṇa hyavarāṁ karma buddhiyogāt—Action with a selfish motive is, far inferior to that performed with equanimity of mind. Actions have a beginning and an end and connection with

their fruits, is also temporary. We get associated and dissociated with them. But Yoga (equanimity) is eternal, it never deserts us, it suffers no change. Therefore, selfish action is much inferior to equanimity.

Action without equanimity, mislead to pain, as well as to the cycle of birth and death, because they have no power to lead one to salvation. Equanimity is the ability to neutralize actions. If there is no equanimity, one will develop one's egoism and attachment, to the body. This egoism and attachment are beastly. In the Bhāgavata sage Śukadeva says to king Parīkṣit, 'O king, renounce this beastly nature which is causing fear of death in you' (12/5/2).

'Dūreṇa'—As light is the contrary of darkness, an action performed with equanimity of mind, is contrary to the action performed with a selfish motive. An action performed with equanimity leads to God-realization, while motivated actions mislead to the wheel of birth and death.

'Buddhau śaraṇamanviccha'— Seek refuge in this evenness of mind viz., remain established in this evenness of mind, which will enable you to realize yourself.

'Kṛpaṇāḥ phalāhetavaḥ'—It is very lowly to crave for fruit of action. To accept one's affinity for actions, fruits of actions and bodies etc., means, to crave for fruit of action. Therefore, Lord Kṛṣṇa, in the forty-seventh verse, exhorts Arjuna not to have the fruit of action, as his object.

The eternal truth is different from perishable action and the fruit of action. What can be more ignoble than this, that the eternal should be subservient to the perishable fruit of action?

Appendix—An action with a selfish motive is far inferior to yoga (equanimity) viz., it does not lead to salvation. As a molecule is far smaller than a mountain viz., a molecule can't be compared with a mountain, similarly an action with a selfish motive is far inferior to yoga viz., an action can't be compared with yoga. Yoga (equanimity) is skill in action—'yogaḥ karmasu

kauśalam' (Gītā 2/50). Therefore without yoga, an action is of a very low order, is worthless and is an obstacle—'karmanā badhyate jantuh'.

In Karmayoga 'Karma' is Karaṇa Sāpekṣa (dependent on external and internal organs) but 'yoga' is Karaṇa Nirapekṣa (independent of external and internal organs). Yoga is not attained by actions but is attained by service and renunciation. Therefore Karmayoga is not Karma (action). Karmayoga is Karaṇa Nirapekṣa viz., discrimination predominating discipline. If there is no predominance of service and renunciation, it will be Karma, not Karmayoga (Discipline of Action) at all.

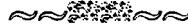
Equanimity leads to God-realization, but actions done with an interested motive lead to the cycle of birth and death. Therefore a striver should depend on equanimity, should remain established in equanimity. By being established in equanimity, he will not remain destitute and nothing will remain to be done, to be known and to be attained by him. But he, who works with an interested motive (for him), ever remains destitute and bound.

In the Gītā three terms have been used for Karmayoga—Buddhi, yoga and Buddhiyoga. In Karmayoga, there is no predominance of action (Karma) but there is predominance of 'yoga'. Yoga, Buddhi and Buddhiyoga—the three are synonyms. In Karmayoga because of the predominance of determinate intellect, it is called 'Buddhi' and because of the predominance of renunciation by discrimination, it is called 'yoga' or 'buddhiyoga'.

In 'Dhyānayoga' (Discipline of Meditation) there is predominance of concentration of 'mind', while in Karmayoga there is predominance of 'intellect'. While trying to control the mind, serenity and fickleness linger for a long time because in it a striver wants to withdraw the mind from the world and wants to concentrate it on God. While withdrawing the mind from the world, in its conception the existence of the world persists. This is a rule that so long as there is assumption of any other

entity except God, the mind can't be fully controlled. Therefore upto the stage of trance also there are two states—trance and deviation from trance (relapse). But in Karmayoga because of the predominance of intellect, there is prominence of discrimination. While applying discrimination both the real and the unreal remain. A karmayogī applies the unreal things for the service of others by regarding those things as the material for the service. By such conception the attachment for the unreal is quickly and easily renounced.

The mind is not continuously concentrated but it is concentrated at times and in loneliness. But determinate intellect viz., a single pointed determination of the intellect always remains steadfast.



Link:— In the next verse, Lord Kṛṣṇa explains the result of equanimity of mind.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

buddhiyukto jahātīha ubhe sukṛtaduṣkṛte
tasmādyogāya yujyasva yogaḥ karmasu kauśalam

Endowed with equanimity, one frees the self in this life from good (virtue) and evil (vice) alike; therefore, devote yourself to this Yoga of equanimity; skill in action lies in (the practice of this) Yoga. 50

Comment:—

'Buddhiyukto jahātīha ubhe sukṛtaduṣkṛte'—A person, endowed with equanimity, becomes free from virtue and vice like omnipresent God (Gītā 2/38).

In the state of equanimity, a man while living in the world detaches himself from the world, and remains untouched by virtues and sins, as a lotus leaf by water.

Man himself is sentient and is free from virtue and sin,