

श्रीभगवानुवाच

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥ ३ ॥

śrībhagavānuvāca

loke'smindvividhā niṣṭhā purā proktā mayānagha
jñānayogena sāṅkhyānām karmayogena yoginām

The blessed Lord said:

O sinless Arjuna, in this world to achieve equanimity a twofold path has been enunciated by Me before, the path of Knowledge, for men of renunciation (Sāṅkhyayogī), and the path of Action, for men of action (Karmayogī). 3

Comment:—

[Arjuna did not want to fight. So he misunderstood the term 'Buddhi' (intellect), which stands for equanimity but he took it to mean knowledge. But the Lord had already used the terms 'Buddhi' and 'Buddhiyoga' for equanimity (2/39, 49 etc.) Therefore, here also Lord Kṛṣṇa is describing equanimity which can be acquired by both the Disciplines of Knowledge and Action.]

'Anagha'—The question put by Arjuna, how to attain on the highest good or bliss, shows his freedom from sin, because the keen desire to attain bliss, destroys all the sins of a striver.

'Loke'smindvividhā niṣṭhā purā proktā mayā'—Here, the term 'loke' denotes human body, because both the Disciplines of Knowledge and Action can be practised, only in human life.

The term 'Niṣṭhā' stands for equanimity, which can be attained either through the Discipline of Knowledge or the Discipline of Action. In order to distinguish the two, the Lord, in the thirty-ninth verse of the second chapter, declared, "This is equanimity concerning Sāṅkhya, which has been taught to you (from the eleventh to the thirtieth verses). Now listen about equanimity

concerning Yoga (Discipline of Action) (from the thirty-ninth to the fifty-third verses)."

The term 'purā' also denotes "time immemorial", as well as, the immediate past. Here it has been used in the latter sense i.e., in the preceding chapter, when doubt arose in Arjuna's mind. In both the disciplines which have already been described in the preceding chapter, there is no mention of the renunciation of actions.

Something Remarkable

Here, Lord Kṛṣṇa has mentioned two disciplines—the Discipline of Sāṅkhya (Knowledge) and the Discipline of Yoga (Action). Corresponding to the two types of Disciplines there are two types of 'puruṣas', in this world (Gītā 15/16). These are, the perishable (mortal world) and the imperishable (immortal self). To remain equanimous in success and failure, gain and loss of the perishable is known as the Discipline of Action, while having a disinclination for the perishable and being established in the imperishable is the Discipline of Knowledge. But above these two there is the Supreme Person who is beyond the perishable, and is superior to the imperishable, as described in the scriptures, and the Veda (15/18). Thus a wholehearted surrender to the Lord, is called the Discipline of Devotion. Therefore, in the Discipline of Action there is predominance of the perishable, in the Discipline of Knowledge there is predominance of the imperishable, while in the Discipline of Devotion there is predominance of God (Supreme Person).*

The state of 'niṣṭhā' (equanimity), can be attained by strivers, either through knowledge or through Action, but identification

* In fact in both Karmayoga and Jñānayoga our relation with God remains established. God Himself has prescribed these disciplines (Yogas), for the salvation of man. The strivers following these two disciplines carry out the rules prescribed by God. The only thing is that the striver following these two disciplines does not totally depend upon God.

with the Lord, is not their own (niṣṭhā). In Sāṅkhya state strivers experience distinctly, the existence of their own selves, as well as, that of the world and try to cut asunder the affinity for the world. A Karmayogī offers to the world, everything (including even his body), that he has derived from it and removes affinity from the world. In this way, both of them get established in their true form—the Self. But in the state of wholehearted surrender to God, a striver in the beginning, does not feel the existence of God, but he believes that there exists something unique (God) which is above and apart from the Self, as well as, the world. Thus he accepts God with a firm belief and faith and dedicates himself to Him. Therefore, in Sāṅkhya and Yoga, there is predominance of 'knowing' whereas, 'accepting' (Faith) is of much import in Bhagavanniṣṭhā.

There is no difference between 'knowing' and 'accepting'. 'Accepting' is equally indubitable (firm) as 'knowing'. There is no scope for a debate for an accepted thing. A child takes its mother to be its own. No doubt ever crops up in its mind. Therefore, in Gītā, wherever the term 'knowing' has been used with reference to Bhaktiyoga, it should be taken as 'accepting'. Similarly, in connection with Jñānayoga and Karmayoga, the term 'accepting' should be taken to mean 'knowing'.

The state of equanimity depends on the disciplines of the Jñānayogī and Karmayogī, but in Bhagavanniṣṭhā the devotee depends entirely, on the grace of God.

The Discipline of Devotion has been described in the Gītā time and again. In this chapter also, the Lord having described the Disciplines of Knowledge and Action, explains, the Discipline of Devotion in the thirtieth verse, by declaring, "Surrender all actions to Me." Similarly, in the fifth chapter also, having described the two Disciplines, in the tenth verse, He declares, "The knower of Truth performs actions offering these to God," while, at the end of the chapter, He declares

that He is the enjoyer of sacrifices and austerities and so on.

'Jñānayogena sāṅkhyānām'—These are modes of nature, (prakṛti), which act on the modes (Gītā 3/28) and so a striver, is not related to them. Thus, by thinking so, when a striver renounces the agency of doership in all actions it is known as, the Discipline of Knowledge (Jñānayoga).

At the beginning of the gospel of the Gītā while describing Sāṅkhyayoga (the Discipline of Knowledge), the Lord clarifies, the imperishable self from the perishable body, by terming these as 'sat' (real) and 'asat' (unreal) (Gītā 2/16).

'Karmayogena yoginām'—The Discipline of Action, consists in performing one's duty according to one's caste, stage of life, nature, circumstances, according to the ordinance of the scriptures, renouncing attachment to it and desire for its fruit, and remaining equanimous in success and failure.

The Lord has primarily described the Discipline of Action, in the forty-seventh and forty-eighth verses of the second chapter. In the forty-seventh verse, there is mention of the principle of the Discipline of Action, while in the forty-eighth verse, there is description of the method of performing action.

Appendix—Karmayoga and Jñānayoga—These two paths being in the world are worldly—'loke'smindvividhā niṣṭhā'. In Karmayoga there is predominance of 'Kṣara' (perishable) (world) while in Jñānayoga there is predominance of 'Akṣara' (embodied soul) (imperishable). The perishable and the imperishable also are there in the world only—'dvāvimau puruṣau loke kṣaraścākṣara eva ca' (Gītā 15/16). Therefore Karmayoga and Jñānayoga—both are worldly paths.

By attaching importance to the soul (Self) and the world—there are two paths. If without attaching importance to the soul and the world, importance is attached only to God, there are not two paths but there is only one unworldly path of 'Bhagavanniṣṭhā' (devotion).

In worldly paths (Karmayoga-Jñānayoga) a striver's endeavour is important. In practising the spiritual discipline a striver holds that his effort is predominant. But when a striver practises spiritual discipline by depending on God without considering his effort as dominant, then his path is unworldly (divine). The reason is that by being connected with God all becomes unworldly. Unless and until there is affinity for God, all is worldly.

Neither think others as evil doers, nor wish evil to others nor do evil to others—with this outlook 'Karmayoga' begins. Nothing is mine, I need nothing and I have to do nothing for myself—by accepting this truth 'Jñānayoga' begins.



न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च सन्न्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

na karmaṇāmanārambhānnaiṣkarmyaṁ puruṣo'śnute
na ca sannyasanādeva siddhiṁ samadhiḡacchati

Not by non-performance of actions, does a man attain freedom from the bondage of actions; nor by mere renunciation, does he attain perfection. 4

Comment:—

'Na karmaṇāmanārambhānnaiṣkarmyaṁ puruṣo'śnute'—In the Discipline of Action, performance of action is inevitable, because for a sage who wishes to attain success in Yoga, action is the means (6/3).*

A man has an impulse for action, which can be pacified by the performance of actions, without having any desire for fruits. If a striver performs actions having a desire for fruits, this impulse is not pacified, it is rather enhanced.

'Naiṣkarmyaṁ aśnute'—When a striver performs his duty,

* If he does not perform action, how will he come to know whether he remained equanimous in success and failure or not?