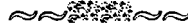


entity except God, the mind can't be fully controlled. Therefore upto the stage of trance also there are two states—trance and deviation from trance (relapse). But in Karmayoga because of the predominance of intellect, there is prominence of discrimination. While applying discrimination both the real 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,

but by identifying himself with the unreal body etc., sins and virtues accrue. If he does not identify himself with the unreal, he will remain untouched by virtues and sins, and unconnected with them like the sky.

'Tasmādyogāya yujyasva'—Therefore, devote yourself to the Yoga of equanimity, viz., remain established continuously in equanimity. You cannot attain that equanimity, so long as you have attachment and aversion. You are the knower of pleasure and pain. It means, that you are different from them and you are as an onlooker, who remains equanimous. So realize that equanimity.

'Yogaḥ karmasu kauśalam'—Skill in action lies in the practice of this Yoga. Equanimity, in success and failure, is skill in action.

In this verse, Lord Kṛṣṇa has not defined Yoga, but He has explained the importance of Yoga (equanimity). If we interpret it as, 'skill in action is Yoga', it means, that the action of a thief carried out skilfully, will also be called Yoga. Therefore, this interpretation does not seem proper. Some people may define Yoga 'skill in action approved by the scriptures.' But, by doing so the people will be bound by the fruits of action and will not be able to attain equanimity. Therefore, it is proper to interpret, equanimity in action as skill or wisdom. The reason is, that he who remains even-minded while performing actions, is not bound by such actions and their fruit.

Secondly, in the first part of this verse, as well as in the previous two verses there is the reference of Yoga (Equanimity) rather than skill. So this interpretation seems to be reasonable.

Appendix—If we reflect upon the expression 'yogaḥ karmasu kauśalam', it may have two meanings—

- (i) 'karmasu kauśalam yogaḥ'—skill in actions is yoga.
- (ii) 'karmasu yogaḥ kauśalam'—In action yoga is skill.

If we interpret it in the first way that skill in actions is

yoga, then the actions of a thief or a swindler carried out very skilfully, will be called 'Yoga'. This interpretation is not proper and moreover here is not the topic of forbidden actions. If we regard only virtuous actions to be carried out skilfully as 'Yoga', then the man will be bound being attached to the fruit of those virtuous actions—'phale sakto nibadhyate' (Gītā 5/12). Therefore he will not attain equanimity and his sufferings will not perish.

In the scriptures it is mentioned—'karmaṇā badhyate jantuḥ' viz., a man is bound by actions. Therefore the actions which naturally lead him to bondage, may lead him to salvation—this is indeed skill in actions. Salvation is attained by 'yoga' (equanimity), rather than by skill in actions. Yoga (equanimity) has neither its beginning nor end. But even the most virtuous actions begin and end and there is union and disunion of their fruit also. How will a person attain salvation by what begins and ends and of which there is union and disunion? How will the imperishable be attained by the perishable? Equanimity is the form of God—'nirdoṣaṁ hi samaṁ brahma' (Gītā 5/19). Therefore 'yoga' is important, not actions.

If the first interpretation is regarded as correct, even then within 'skill', equanimity or feeling of disinterest will have to be accepted. If skill in actions is yoga, then what is skill? While answering this question we'll have to say that only 'Yoga' (equanimity) is skill. In such a situation why should we not accept the direct meaning that yoga (equanimity) in actions is skill. When in the expression 'yogaḥ karmasu kauśalam' the term 'yoga' has certainly been used, then there is no need of interpreting the word 'Kuśalatā' (skill) as yoga.

If we reflect upon this topic, there is the reference of 'Yoga' (equanimity) rather than 'skill in actions'. The Lord by declaring 'samatvaṁ yoga ucyate' has also defined 'yoga'. Therefore in this reference 'yoga' is 'vidheya' (predicate), 'skill in actions' is not predicate. 'Yoga' (equanimity) is skill in action viz., while

doing actions there should be even-mindedness, there should not be any attachment or aversion—this is skill in actions. Therefore ‘yogaḥ karmasu kauśalam’—this is not the definition of Yoga, but it is the glory of ‘Yoga’.

In the first half of this verse (fiftieth) the Lord has declared that a person endowed with equanimity becomes free from virtue and vice (sin). If he is freed from virtue and sin, then which action will be done with skill? Therefore freedom from virtue and sin does not mean that he does not do any action because no one under any circumstances can remain even for a moment without undertaking action (Gītā 3/5). So here freedom from virtue and sin means—freedom from their fruit. In the fifty-first verse also the Lord has mentioned the renunciation of the fruit of action by the expression ‘phalaṁ tyaktvā’.

In the Gītā the term ‘Kuśala’ has also been used in the tenth verse of the eighteenth chapter. There within ‘akuśala karma’ all the actions performed with an interested motive and actions forbidden by the scriptures, have been included while within ‘kuśala karma’ all the actions done with disinterested motive and actions sanctioned by the scriptures, have been included. There is a beginning and there is an end of ‘Akuśala’ and ‘Kuśala’ actions but there is no beginning or end of ‘Yoga’. Attachment and aversion bind a man; agreeable and disagreeable actions don’t bind him. Therefore the actions, which are performed by being attached to them, may be very virtuous, will lead to bondage because by those actions even if the abode of Brahmā is attained, one has to return (Gītā 8/16). Therefore the man, who does not shun the disagreeable actions with aversion and does not perform the virtuous actions with attachment, is indeed a man of true renunciation, is intelligent, is free from doubts and is established in the self (Gītā 18/10).

The above description proves that the expression ‘yogaḥ karmasu kauśalam’ means ‘Yoga (equanimity) in actions

is skill'—this should be accepted. The Lord also orders to perform actions being steadfast in Yoga—'yogasthaḥ kuru karmāṇi' (Gītā 2/48). It means that actions are not significant but 'Yoga' (equanimity) is significant. Therefore only 'Yoga' (equanimity) in actions is skill.



Link:—The Lord now gives examples to substantiate what has been said in the preceding verse.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

karmajam buddhiyuktā hi phalam tyaktvā manīṣiṇaḥ
janmabandhavinirmuktāḥ padam gacchantyanāmayam

As wise men endowed with equanimity, renounce the fruits of actions, they also freed from the shackles of births and attain the blissful supreme state. 51

Comment:—

'Karmajam buddhiyuktā hi phalam tyaktvā manīṣiṇaḥ'—Those endowed with equanimity, are really wise. In the tenth verse of the eighteenth chapter also, it is explained that, the man who does not hate disagreeable action nor is attached to an agreeable one, is wise.

An action even without the desire for its fruit will bring about fruit. No one can dispense with its fruit. Suppose a farmer sows seed without a selfish motive, will he not get corn? He will definitely get corn. In the same way if a person works in a detached spirit, he will get its fruit. Therefore, renunciation of fruit means, renunciation of manifest and latent desires for fruit and attachment for fruit. All people are free and capable of renouncing such desires.

'Janmabandhavinirmuktāḥ'—The wise aspirants, endowed with equanimity of mind are freed from the wheel of birth and