

*duskrte*, virtue and vice (righteousness and unrighteousness), through the purification of the mind and acquisition of Knowledge; *tasmāt*, therefore; *yujyasva*, devote yourself; *yogāya*, to (Karma-) Yog, the wisdom of equanimity. For Yog is *kauśalam*, skilfulness; *karmasu*, in action. Skilfulness means the attitude of the skilful, the wisdom of equanimity with regard to one's success and failure while engaged in actions (*karma*)—called one's own duties (*sva-dharma*)—with the mind dedicated to Bhagavān.

That indeed is skilfulness which, through equanimity, makes actions, that by their very nature bind, give up their nature! Therefore, be you devoted to the wisdom of equanimity.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।  
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥५१॥

51. Because, those who are devoted to wisdom, (they) becoming men of Enlightenment by giving up the fruits produced by actions, reach the state beyond evils by having become freed from the bondage of birth.

The words '*phalam tyaktvā*, by giving up the fruits' are connected with the remote word '*karmajam*, produced by actions'.

*Hi*, because; (83) *buddhi-yuktāh*, those who are devoted to wisdom, who are imbued with the wisdom of equanimity; (they) becoming *manīsinah*, men of Enlightenment; *tyaktvā*, by giving up; *phalam*, the fruit, the acquisition of desirable and undesirable bodies; (84) *karmajam*, produced by actions; *gacchanti*, reach; *padam*, the state, the supreme state of *Visnu*, called Liberation; *anāmayam*, beyond evils, that is, beyond all evils; by having become *janma-bandha-vinirmuktāh*, freed from the bondage of birth—birth (*janma*) itself is a bondage (*bandha*); becoming freed from that—, even while living.

Or :— Since it (*buddhi*) has been mentioned as the direct cause of the elimination of righteousness and unrighteousness, etc., therefore what has been presented (in the three verses) beginning