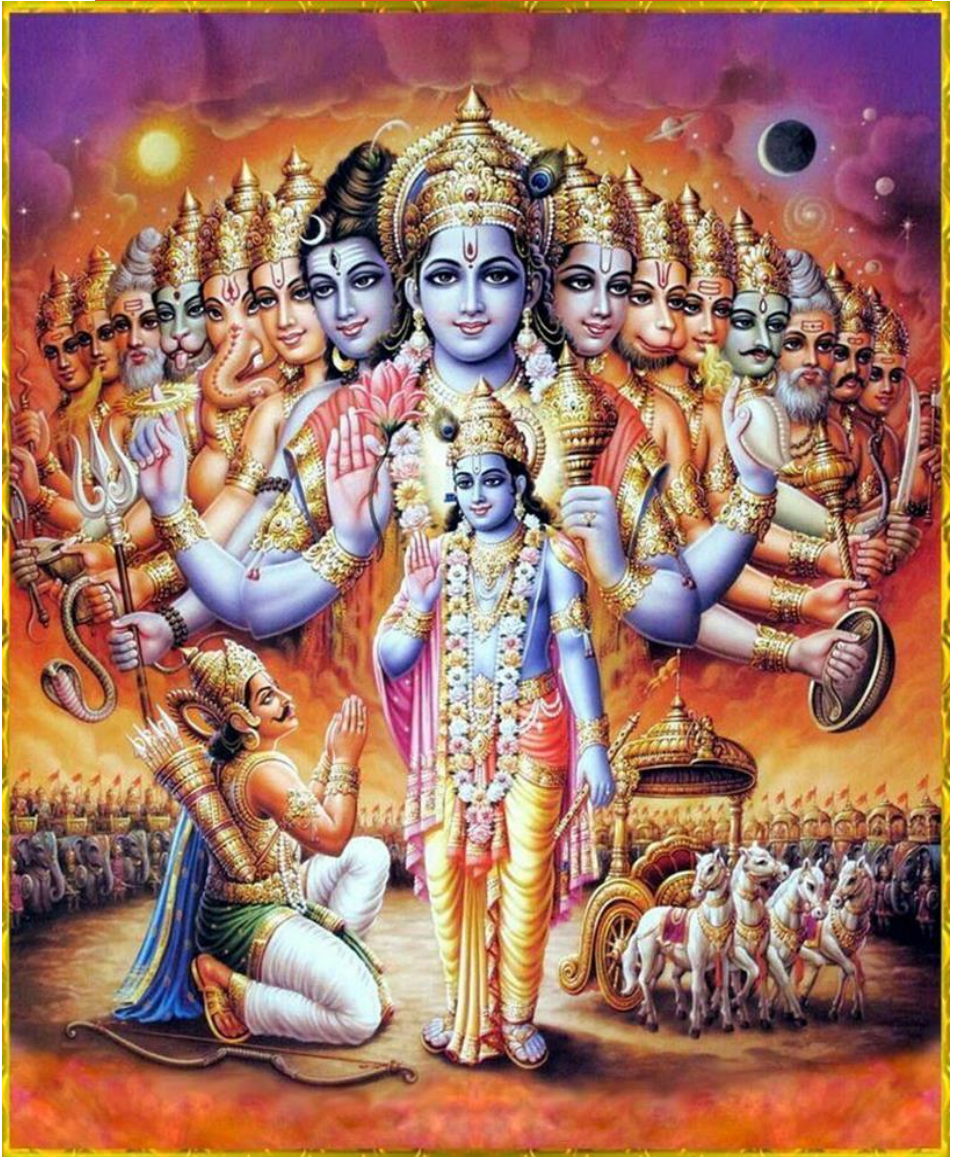


BISWADHARMA SAMANWAYA GITA HRUDAYAM

FIRST VOLUME- (KARMA TATTVA)



SUDARSHAN MISHRA



Swami Sivananda Swami Chidananda √Narayan Mishra & Pankaja Devi)
(1887-1963) (1916- 2008) (1912-2004) (1935-2021)
Om Sri Jagannathaya Namah! Om Sri Gurudevaya Namah!

Dedication

With the blessings of the late, ever-revered father Narayan Mishra and the loving blessings of my mother Shrimati Pankaj Devi, I offer this book as a gift of Lord Krishna's divine knowledge for the welfare of the world. Inspired by the teachings of the revered Guru Swami Sivananda Maharaj, Swami Chidananda Maharaj and Swami Siva Chidananda Maharaj, through the application of the nectar-like words of the Gita over thirty years of life, I have tried to understand and present this experience with my limited knowledge, along with the profound interpretations of various Gita commentators. An effort has been made to simplify how an action-oriented life can lead to the liberation of the soul and instead of causing bondage, can free one from the sorrows and pains of the world, making the words spoken by the Lord Krishna to Arjuna easily understandable. My humble prayer as an insignificant servant at the feet of the Lord is that this book, offered as a sacrifice of knowledge, may serve the welfare of the world. Nothing is certain in the passage of time. This book, titled "Vishwa dharma Samanvaya Gita Hrudayam" Volume 1 (Karma Tattva), originally published on 08-11-2019 in Odia language is now being translated into English for wide circulation. Due to the uncertainty of time's influence, instead of waiting for the completion of translation task of Volume 2 (Bhakti Tattva)) and Volume 3 (Gyana-Vijayan Tattva), this English edition Volume 1 (Karma Tattva)) is at the door to be published first. Only the Supreme Lord knows when the second volume (Bhakti Tattva) and the third volume (Gyana-Vijayan Tattva), which now under preparation of translation into english will take their complete form. The contribution and support of my life partner-Arundhati is not limited to put in words. Support from family members treat as the extended blessing of the GOD for this noble deed. May all beings in the world be blessed with and may the will of the Almighty be fulfilled. Om Tat Sat.



BENGALURE

11-06-2025 (devasnana Purnnima)

Sudarsan Mishra & Arundhati Mishra

Preface



Purnamadaha Purnamidam Purnnat Purnna Mudachyate Purnnasya purnnamadaya purnnameba bashishyate .

This individual soul, which is the inherent nature or limited form of a being, is itself complete. Because the soul's existence is formless and imperishable, it is neither a transformation nor a part. Even while remaining in this limited form, the realization or experience of the Infinite is called spirituality. And this spirituality too is complete. This nature or spirituality, through direct experience, becomes the illumination of the Supreme Soul. In other words, this (soul) is complete, that (Supreme) is complete, and from completeness arises completeness. From completeness proceeds completeness, yet completeness still remains. This is the Vedic concept of the established Brahman and the Self. It is the essence of the Gita. The union of the individual soul with the Supreme Soul and the attainment of liberation from rebirth is the soul's highest goal. The embodied soul is not meant to abandon actions born of nature's impulse. Nor is one to give up meditation on the Supreme Soul, who is established in the body as the indwelling sacrificer. If one maintains harmony between meditation on the Lord and the actions arising from nature, then knowledge is born. That self-knowledge assists in the union of the soul with the Supreme. Therefore, spiritual realization requires the combined discipline of meditation and action (Karma Yoga). Maya (illusion) leads to the loss of true knowledge. As a result, harmony between action and meditation is lost, which pushes the soul into ignorance. It was from this confusion and sorrow that Arjuna's delusion arose. Even though Duryodhana also experienced grief, because he was averse to the Lord, that sorrow could not become a means of union (Yoga). Only Arjuna's sorrow, due to being in the presence of the Lord, became Yoga — it enabled him to experience his eternal relationship with God.

This understanding of the self and the experience arising under the impulse of nature is the practice of a disciplined seeker (yukta purusha). Hence, the practice of any disciplined seeker is not to be neglected. Therefore, as per the teaching of the Gita by the Lord, the Nirvana of the Buddhists, the Sankhya practice of Kapila, and the Vedic ritual practices — all are helpful and not

different in essence. Their right understanding and application are inherently woven into the daily lifestyle of Vedic culture. Thus, Lord Krishna has used the word "Nirvana" clearly to mean "liberation" when He said: "One attains the supreme peace of Nirvana, which is established in Me." (Gita 6.15) Gita is thus a grand scripture of both philosophy and practice. Each chapter of the Gita has been taken as a path of yogic discipline. Dharma (righteousness) and Shastra (scripture) are complementary. Without scripture, Dharma disappears. Faith that guides Dharma must be based on scripture, or else it will perish over time. Over time, scriptures may be lost. Christianity has the Bible, Islam has the Quran, Buddhism as the Dhammapada. Hinduism does not have a single, exclusive religious book. In Hinduism, we worship the divine in various forms — like Bhagavan, Rama, Krishna, Jagannath, Narayana. Similarly, gods and goddesses like Shiva, Brahma, Vishnu, Hanuman, Ganesha, Parvati, Durga are worshipped in idol forms. Also, many religious scriptures are found in Hinduism — such as the Vedas, Puranas, Gita, Shruti, and Upanishads. A Hindu may wonder: whom should I accept as God, and which scripture should I follow to attain Him? The Vedas are not easily available or understandable to common people. The Upanishads summarize the Vedas and present spiritual philosophy through various approaches. Brahma Sutras and Vedanta are derived from the Upanishads, but are limited to the level of sages and are not easily simplified. They are too complex to be practically adopted in daily life by common people. To make it accessible, the Upanishads, Brahma Sutras, and Bhagavad Gita together are called "Prasthanatraya" — the three foundations of Hindu spiritual philosophy. The Gita appears in the Bhishma Parva of the Mahabharata and consists of 700 verses across 18 chapters. Composed by Bhagavan Vyasa, the Mahabharata is considered the fifth Veda and a universal blessing. The Gita is not based on any single doctrine. Regardless of one's sect, belief, or school of thought, the Gita ensures everyone's spiritual welfare and access to God. This is the Gita's primary purpose. human birth is meant for the welfare of the world. The speaker of the Gita, Bhagavan Sri Krishna, was not a renunciate. Nor was Arjuna, the listener, a monk. Therefore, the Bhagavad Gita is intended for all castes and all ordinary people. The Mahavakya "Tat Twam Asi" means "That Thou Art" — i.e., you are That. It points to the relationship between the individual soul and the Supreme. But questions arise: Who is "That"? Who is "Thou"? What does "Art" mean? Various interpretations exist. They are classified into three schools of philosophy: Dvaita (dualism) by Madhva, Vishishta Dvaita

(qualified non-dualism) by Ramanuja, Advaita (non-dualism), uniquely founded by Bhagavan Shankaracharya. Though divided into these three streams, within each are many sub-schools. Each acharya interpreted from their perspective but accepted the Gita as the fundamental truth. To elaborate on this Mahavakya, the Gita has been structured into three divisions: The first six chapters explain “Twam” — the individual soul. Chapters 7 to 12 describe “Tat” — the Supreme Soul. Chapters 13 to 18 clarify “Asi” — the relationship and unity between the two.

Every science has its twin aspects i.e theory and practice. Intellectual grasp of a subject is theory. Its application is practice. Many a student of Vedanta or any other system of philosophy runs the risk of being entangled in mere theorizing. He may draw some intellectual pleasure in such wrangles. But life remains untouched. On the other hand, Brahma Vidya is what teaches and transforms life. It is intensively practical when applied to life. It is called Yoga Sastra. This is one of the applications by which the Bhagavad Gita is known. Let us illustrate the matter by examples. If a wage –earner applies the practical aspect or rather the principles of the Bhagavat Gita to his life, he will be a better wage earner. A farmer will equip himself better, if only he harvests the Gita principles into action. A merchant is bound to thrive better in his business by putting these tenets into practice. An officer will execute his duty more efficiently when he makes an effort to practice the Gita advices while discharging his duty. A teacher will throw bright light on his student by putting into practice of Yoga. To sum up, men become well equipped for life by practicing yoga. An efficient man is otherwise called a Yogi “jogah karmasu kausalm”. Besides this, Yoga Sastra’s feature what Lord Shri Krishna has assured that from practicable point of view, it is top secret and king of all Vaidya’s. It is directly result oriented, doable, i.e. very easy to practice, supreme purifier, pleasurable, highest benevolent and imperishable. As this yoga sastra is common to all religions so it is told of “Raja Yoga”. The contents of this Yoga Sastra is the Brahma-Jnana that so it called “Raja Vidya” (Gita Ch.IX Verse.2: “rajavidya rajaguhyam pavitram idam uttamam - Pratyaksha vagamma dharmyam susukham kartum avyayam ”) A little attempt to practice this yoga in the daily way of life keeps far away from the great fear of even death . The fear of death is the greatest of all. As atman is being understood through this Yoga Sastra, this fear ceases. there is no bit of adverse effect on the attitude or nature of human quality who attempts to

practice this Yoga Sastra in his daily life. The partial practice of yoga does not suffer from any disadvantages and not fraught with any danger. (Gita- Ch.II-Verse 40- ne ha bhikramanaso sti pratyavayah na vidyate – swalpam apy asya dharmasya trayate mahoto bhayat ”) Thy all the eighteen chapters in the Gita are designated, each as a type of yoga .

The function of the yoga is to train the body and mind. Patanjali, the father of the school of thinking and Yoga Sastra makes it plain that yoga is not for him who is given to dejection or worry. Poise and blissful attitude are indispensable for the practice of yoga. But these – poise & blissful attitude – were not found in Arjuna on the eve of the war. A sense of frustration had overtaken him. In the place of an indomitable caliber of mind, dejection and despondency had marked him for their own. This is just the opposite of the mental make-up required of a man of yoga. Still the first chapter in the Gita is designated as a system of Yoga. It is called Arjuna’s Vishad Yoga. This is no more apt than calling darkness-light. Why then this chapter recognized as a system of Yoga? To answer this, this may be reason that, Arjuna was not able to see what exactly was his duty- to wage the war or to go into the wilderness. It is the conflict that perturbed him. Life becomes an unbearable burden. A sort of spiritual anguish had overtaken him. The messengers of light advocate that kind of duty is a prelude to spiritual enlightenment. Here it prepares Arjuna for Yoga. They who are distressed at heart shall be comparted in enlightenment. This is the law of life. Hence this distress of Arjuna is also called a system of yoga. All the eighteen yogas contained in the eighteen chapters may be reduced to four – the Karma Yoga, the Raja Yoga, the Bhakti Yoga and the Gyana Yoga. Tradition holds that spiritual life begins with karma yoga and goes on evolving into other three respectively. All through the discourses, the Lord equates Karma with Gnana. Elsewhere Raja Yoga gets a footing parallel to Bhakti. While playing the part of the charioteer, Lord Sri Krishna reigned four white horses yoked to the chariot. They symbolize the four yogas yoked to the human carrier. These snow-white steeds suggest purity as the basis of yoga. Their combined effort is necessary to draw the chariot forward. All the four yoga’s together stimulate life with spirituality. Since Shri Krishna handles all the four yoga’s with equal importance, he is called Yogeshwar. The Gita being a practical yoga, what should an individual do when life is beset with crises. His duty is to surrender himself to Him whose function is creation, preservation and destruction – surrender in all

entirely as indicated. “Gita Ch.18-Verses 66 –“ sarva-dharmān parityajya mām ekam śaraṇam vraja - ahaṁ tvām sarva-pāpēbhyo mokṣayiṣyāmi mā śucah” The Gita is a perfect guide to those who aspire to build a perfect personality. Every student of the Gita is a potential Arjuna. May he receive light in his own way from the scriptural universal. Those who work without any consciousness of their lower ego are not affected with evil, for they work for the good of the world. To work without motive, to work unattached, brings the highest bliss and freedom. This secret of karma yoga taught by the Lord Sri Krishna in the Gita and that analyzed by Swami Vivekananda in one verse of the Gita (“ Cha.II-Verses 3- Klaibyam ma sma gamah paarthā’ naitat twayyu upapadyate - Kshudram hrudaya daurbalyam tyaktva tistha paramtapa .”) The man who fails to face a crisis, speaking and acting irrelevantly, is denounce as a dolt. He who is soft and weak minded is good for nothing. He cannot achieve anything great in life. “Yield not to unmanliness, O’ son of Prutha! It is the death that leads the least. Off this mean faint-heartedness and arise, O’ Scorchers of these enemies!”. One gets all the merits of reading the entire Gita as this one sloka is embedded the whole Message of the Gita. Hence the Gita is known as the Scripture Universal.

Pujya Swami Sivananda Moharaj has written :- (Taken from D.L.1945 - The Divine Life Dec./2016): It is on this day more than six thousand years ago that Lord Krishna gave Arjuna the sublime lesson of wisdom and philosophy on the battlefield of Kurukshetra . Gita is the voice of God. It is the song of an ancient wisdom. It is a great textbook of spiritual culture. Gita’s message is the message of action, love, service and sacrifice. It contains the essence of Hinduism. Gita is a synthesis of religion and ethics. Gita is a synthesis of all Yogas. Gita is an Upanishad, a Brahma Vidya, a Yoga Shastra, a Samvada, the science of Self. It is the crest jewel of Mahabharata. Gita is the best balm to heal the wounds of the world. Gita is a universal gospel, which appeals to all, irrespective of age, race or religion. It has a universality which embraces every aspect of human action, which suits and elevates every stage of human development. That is the reason why tributes to the Gita have been paid by eminent scholars of Asia, Europe, and America. Emerson, the great sage of America, had a copy of Gita always on his table. Gita does not want you to flee from worldly career to the solitude of forests. It does not bid you hide in a cave of the Himalayas for attaining the Supreme Peace of the

Eternal. Gita tells you to resist Adharma, to develop the divine virtues, which will help you to attain Self-realization in and through the world.

Gita gives you practical lessons to regulate your daily life and conduct. Duty for duty's sake, action without attachment and expectation of fruits, a life of discipline, regular meditation, self-surrender and sacrifice, practice of non-injury, truthfulness and purity, cultivation of Daivi-Sampath and universal love, enquiry into the nature of the Supreme Self, the Reality behind these names and forms and constant endeavor to identify yourself with the all-pervading Consciousness or the Immortal Soul - these are the lessons of the Gita for individuals and the nations alike. O Man! You have been spoiled by wrong education! God can neither be examined in a glass retort in the laboratory of a scientist nor cut open by the surgeon's knife. No one can prove God by logic. You cannot meet God without Bhakti. You take pride through your boasted intellect that you have proved that God does not exist. You take pride that you are Godless. What a vain Godless man you are! You have lived in vain; you have wasted your life. Open your eyes! Wake up from your long slumber of ignorance now. Take refuge in Gita and Gita's Lord Sri Krishna. Still there is hope for you. He is all-merciful. He will bless you. Study Gita daily and live in the spirit of Gita. You will soon attain eternal bliss and immortality.

May Lord Krishna, the Joy of Devaki, the flute bearer of Vrindavan, the Supreme Guru of the world, bless you all.

Om Tat Sat.

OM SRI PARAMAATMANE NAMAH

Srimad Bhagabad Gita -Ist Chapter (Vishad Yoga)

Dhritarāshṭra uvācha

**dharma-kṣhetre kuru-kṣhetre samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś chaiva kim akurvata sañjaya (1-1)**

Comm. Dhritarashtra asked – “O Sanjaya! What did my sons and the sons of Pandu do after assembling with the desire to fight at Kurukshetra, the holy field of righteousness where the gods themselves once performed sacrifices?”

Dhritarashtra was the then king of Hastinapura, the elder brother of Pandu, and blind from birth. Sanjaya was born to Gavgana, and he served as a minister to King Dhritarashtra. In our Vedic Sanatan culture, any action undertaken is preceded by the invocation of Dharma. The first letter of the Gita is “dha” (from “Dhritarashtra”) and the last letter is “m” (from “Dharmam”). Thus, the entire Gita is encompassed within Dharma. That is, by faithfully performing one's Dharma, all principles of the Gita are automatically followed. The Pandavas always gave importance to Dharma. On the other hand, Duryodhana's only ambition was to gain the kingdom. Although both the Pandavas and Kauravas were of the Kuru dynasty, in Dhritarashtra's mind, there was a dual attitude – he considered only the Kauravas as his sons and not the Pandavas. He did not have equal feelings for both; rather, he showed partiality and deep attachment toward his own sons. Because of this duality, love and affection between the two sides did not develop; instead, enmity arose. Even though the war was decided, Dhritarashtra still had inner conflict. Since the war was to be held at Kurukshetra, a field of Dharma, and his sons were engaged in Adharma, Dhritarashtra feared the outcome might favor Dharma. Kurukshetra was the land where the King Kuru performed penance. The gods once performed Yajna (sacrifices) there, hence it became known as Dharmakshetra – the field of righteousness. At the beginning of the Mahabharata war, Bhagavan Vyasa offered Dhritarashtra divine sight so he could witness the war from Hastinapura itself. But since Dhritarashtra was blind by birth and feared seeing the death of his sons—especially Duryodhana—he declined Vyasa's offer. This rejection was due to his emotional attachment and ignorance. Then

Bhagavan Vyasa granted divine vision to Sanjaya so he could narrate the war's visuals, words, thoughts, and all events from Kurukshetra to Dhritarashtra. On the first day of war, Sanjaya was ready in Hastinapura to report all the happenings of the battlefield, though Dhritarashtra was initially not eager to hear it. Rather, he had said – “O Sanjaya! As long as grandsire Bhishma, Guru Dronacharya, and other mighty warriors are present, the Kaurava side is secure.” The appointment of Bhishma as commander-in-chief on the first day further strengthened Dhritarashtra's confidence. The central aim of the Mahabharata war was the destruction of Adharma and the establishment of Dharma. With this objective, on the tenth day of war, the mighty and invincible Bhishma was struck down. Bhishma fell on a bed of arrows, pierced by Arjuna's weapons. After this, an atmosphere of fear and despair spread in the Kaurava camp. Sanjaya returned from Kurukshetra to Hastinapura and narrated the incident of Bhishma's fall to King Dhritarashtra. Dhritarashtra was shocked on hearing this. He wished to know from Sanjaya by whose weapon, by what power, and how Bhishma was defeated. He also wanted to know whether the Pandavas and Kauravas intended to continue the war or now consider peace as an option after Bhishma's fall. The thought arose in his mind that Bhishma's fall was a great loss to both sides and especially unbearable to the Pandavas. Therefore, he believed that the Pandavas—who stood for Dharma and justice—might not want to fight any further. He wanted to know what thoughts the warriors, righteous charioteers, learned counselors, and above all Shri Krishna, were having regarding the next course of the war. At this juncture, wise Sanjaya decided to narrate the past ten days of war in detail and also the moment when Arjuna, overcome by weakness, was enlightened by Shri Krishna's teachings on the Self and Supreme, dispelling his doubts and showing the path to certain victory. Thus, the Bhagavad Gita is the divine dialogue that occurred between Krishna and Arjuna on the battlefield, presented to Dhritarashtra by Sanjaya. Arjuna choosing Krishna as the charioteer was itself a destined event. Before this, Krishna had taken birth in prison, was brought to Gokula by Vasudeva, was raised by Mother Yashoda, and performed many divine acts like slaying Putana, Chanura, and Kamsa. Arjuna had heard about these miraculous feats, especially Krishna lifting Govardhana Hill on his finger to protect the villagers from Indra's wrath. Hence, Arjuna believed Krishna had the power to make the impossible possible. Both Duryodhana and Arjuna had gone to Krishna for help in war. Krishna offered them a choice – one could have His

entire Narayani army, the other could have Him alone, unarmed. Arjuna chose unarmed Krishna on his side, content with His guidance. Duryodhana, happy to receive the powerful army, did not believe in Krishna's divinity. After Duryodhana left, Krishna asked Arjuna why he chose Him. Arjuna replied, "O friend! I believe that you alone can handle any situation wisely. The army is just a tool, but You can guide me with wisdom and steer me through crisis." He also added that it had long been his desire to have Krishna as his charioteer in war, and now it would be fulfilled. Krishna saw in Arjuna the deep inquisitiveness and reverence. Arjuna not only believed in Krishna's divinity from what he had heard but also wanted to witness it firsthand. Thus, Krishna did not just become Arjuna's physical charioteer, but also the inner charioteer of his life, removing his ignorance and delusion through divine wisdom. That immortal divine teaching became the Bhagavad Gita, a guiding light for all humanity. King Duryodhana, upon seeing the army of the Pandavas arranged in formation, spoke to Dronacharya: From a spiritual point of view, the meaning of the verse where Dhritarashtra asks a question can be understood as follows.

The human body is itself the field of Dharma (righteousness) and also the battlefield of Kurukshetra. This body is formed through the combination of the soul, which is a part of the Supreme, and nature endowed with the three gunas (qualities). Hence, the body is the meeting place of the symbol of Dharma—the soul—and the symbol of inferior power—Prakriti (Nature). Prakriti is ever-active, so this too is Kurukshetra, the field of action. In this body, which is both Dharmakshetra and Kurukshetra, the Pandavas, endowed with divine qualities, and the Kauravas, endowed with demoniac qualities, are constantly at war within their own domains. Dhritarashtra represents one who holds the "nation" (symbolically, the body). The intellect that has grasped the body is likened to Dhritarashtra. When the intellect is overpowered by delusion, its inherent knowledge gets covered and it assumes the form of ignorance. This ignorant state of the intellect is like the blind Dhritarashtra. The mind of the body is Gandhari, who, despite having the power of vision, voluntarily blindfolded herself and embraced blindness. Though the mind is pure by nature, when it comes in contact with the deluded intellect, it too becomes blind. That means the mind has two forms: in its pure form, it aids divine qualities; and in its blind state, it supports demoniac traits. From the union of ignorance (Dhritarashtra) and temporarily blind mind (Gandhari), an

egoistic son like Duryodhana is born. The other demoniac qualities are like the brothers of Duryodhana. In the entire Gita, only this one verse is spoken by Dhritarashtra to Sanjaya. The constant battle between the divine qualities symbolized by the Pandavas and the demoniac traits symbolized by the Kauravas takes place in the battlefield of the body, known as Kurukshetra. The ultimate question is: under the influence of this battle, what is the state and final outcome for the human being? The answer to this question is the entire Bhagavad Gita, which was spoken by Shri Krishna to Arjuna and narrated by Sanjaya to the ignorant Dhritarashtra.

Sañjaya uvācha

**dr̥ṣṭvā tu pāṇḍavānikam vyūḍham duryodhanas tadā
āchāryam upasaṅgamyā rājā vachanam abravīt (1-2)**

Comm. King Duryodhana, seeing the Pandava army arranged for battle, spoke to his teacher Dronacharya: O respected teacher! Look at how your intelligent student, Dhrishtadyumna, has organized the Pandava army. Among them are great warriors like Satyaki, Virata, Drupada, Dhristaketu, Chekitana, Kashiraja, Purujit, Kuntibhoja, Shaibya, Yudhamanyu, Uttamauja, Abhimanyu, and Draupadi's five husbands. All of them are mighty heroes skilled in warfare. In our army, we have you, Bhishma, Karna, Kripacharya, Ashwatthama, my brother Vikarna, Bhurishrava, and Jayadratha. Many great warriors are ready to fight and give their lives for me. Even though Bhishma is our commander, it feels like we are not equal to the Pandavas. The army protected by Bhima seems stronger than ours. Therefore, all of you should lead your troops and protect Bhishma. Hearing Duryodhana's words, Bhishma became very happy. He blew his conch shell with a lion-like roar. Hearing that sound, others also blew their conch shells. The sounds of conch shells, drums, bugles, and horns filled the battlefield, making it tremble. Among the Kaurava army, Arjuna saw his teachers, uncles, fathers-in-law, grandsons, friends, and relatives. Seeing them, Arjuna's body began to tremble. His hair stood on end. His bow, Gandiva, slipped from his hand. He said, "O Krishna! I don't want victory, kingdom, or happiness by killing them. If they die, whom will I enjoy the kingdom's pleasures with? I would rather die than kill my relatives and commit such a sin. If our clan and family are destroyed, our traditions will vanish. If our traditions are lost, we will face ruin. If women become widows, it will lead to the mixing of castes. Overcome with sorrow, Arjuna threw

down his bow and refused to fight. He sat down in grief, overwhelmed by despair.

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Arjuna Ubacha

na cha śhaknomy avasthātum bhramatīva cha me manah

nimittāni cha paśhyāmi viparītāni keśava (1-31)

na cha śhreyo 'nupaśhyāmi hatvā sva-janam āhave

na kāṅkṣhe vijayaṁ kṛṣṇa na cha rājyaṁ sukhāni cha (1-32)

Comm. Arjuna said: O Krishna! I see no good in killing my own people in this war. I don't desire victory. I don't want a kingdom. I don't need such happiness. O Govinda! What use is a kingdom to us? What is the point of such pleasures and luxuries? What is the benefit of living like this? Arjuna understands that to win this war, he must commit sinful acts like killing his teachers, friends, elders, and relatives. He is not ready to do such things. In our daily lives, we often face similar situations. When the results of our actions seem harmful or unbearable, and the rewards seem insignificant, we lose the desire to act. At such times, our sense of duty becomes unclear. These reactions are common for an ordinary person. However, a wise person considers whether an action is a duty or not. They think about whether the action serves their true purpose, benefits the world, or is meant for selfish gains. They check if the action aligns with spiritual principles. When these factors are considered, the focus shifts away from the results of the action. Fear of the outcome doesn't stop a wise person from acting or make them abandon their duty. Actions driven by the desire for enjoyment are never performed with true dedication. This is because the focus remains on the outcome, not the action itself. If the outcome is favorable, it leads to pride and ego. If the outcome is unfavorable, it causes pain and suffering. When a person thinks, "I am doing this," it creates feelings of pride, arrogance, and ego in their mind. Attachment to the results of actions can lead to giving up on the task altogether. This kind of reaction is called despair. In Arjuna's mind, the thought of killing his family and friends in the war felt like a grave sin and caused him pain. Compared to that, the kingdom, wealth, fame, and victory seemed meaningless to him. At that moment, the feeling of "I must fight this war" turned into despair in Arjuna's mind.

Arjuna Ubacha

yadi mām apratikāram aśhastram śhastra-pāṇayaḥ

dhārtarāṣṭhtrā raṇe hanyus tan me kṣhemataram bhavet (1-46)

Comm. Arjuna, overcome with despair, became mentally weak. In the end, he was consumed by grief. He even thought it would be better to die without resisting the enemy. Arjuna, who had bravely asked Lord Krishna to place his chariot between the two armies to see the Kauravas, how did he become so mentally weak? How could he think it's better to die unarmed at the hands of the enemy? Arjuna had strayed from his path. He was in the battlefield as a warrior, ready to fight. He was supposed to see the gathered warriors as enemies, but instead, he saw them as his grandfather, teachers, brothers, and relatives. Seeing Bhishma, Drona, Kripacharya, and his own family in the enemy ranks, Arjuna developed an attachment to their lives. At the same time, he began to doubt his victory in the war. The Pandavas was fighting to reclaim their rightful kingdom, or they would have to accept Duryodhana's terms and go into exile for another twelve years. This moment of decision came all at once for Arjuna. Didn't he consider earlier that he would have to fight great warriors like Bhishma, Drona, and Karna, and that it might lead to the death of his loved ones? He had already made the decision to fight, crossing that stage of thinking. But when the moment came to raise his weapons and attack the enemy, he asked Lord Krishna to place the chariot between the two armies to see the enemy warriors. This was the moment when Arjuna deviated from his duty. At this time, his weakness in the form of attachment caused his willpower to collapse. Signs of fear and cowardice appeared in Arjuna. Overcome with grief, he abandoned his bow and arrows and sat down in the middle of the chariot on the battlefield.

Saṅjaya uvācha

evam uktvārjunah saṅkhye rathopastha upāviśhat

visrijya sa-śharam chāpam śhoka-saṁvigna-mānasaḥ (1-47)

Comm. Arjuna said, "I am not ready to fight the enemy under any circumstances." Saying this, he dropped his Gandiva bow and weapons, sat on the chariot, and was filled with grief. In our ordinary lives, such situations arise. Whether it's a busy personal or family life, we must first make a decision about whether to act or not after considering all aspects of a matter. Once a decision is made to act, but when the time comes to carry it out, if uncertainty about the outcome causes distress, it means some mental weakness

is affecting us. Once a decision is made with firm resolve, the action must be carried out. Actions done for the sake of fulfilling one's duty, without attachment to the results, are like a sacred offering. Such actions are part of spiritual practice. For Arjuna, this war was like a sacred offering. To perform such an action, a calm mind and focused attention are essential. Before the war, Arjuna's mind and heart were clouded by fear of the war's terrible consequences. Fleeing from the battlefield went against the warrior's code of conduct, and this was seen in Arjuna's behavior. A spiritual practitioner who remains detached from the results of their actions stays mentally strong while performing their duties. In worldly life, when things or people we value are lost during times of enjoyment, it causes pain and suffering in the mind. At such times, a sense of detachment from the world arises strongly. If, at that moment, one meets a wise, enlightened person and gains knowledge, it sparks a quest for eternal happiness and divine bliss in the mind, heart, and intellect. Therefore, like Arjuna, every person needs such moments of despair in their life to turn toward their true self. When one becomes indifferent to worldly pleasures and seeks the cause of life's dualities—like permanent and temporary, joy and sorrow, birth and death, pain and happiness—it leads them toward God in some lifetime.

" Om Tat Sat : Iti Srimad Bhagavad Geetaasu Upanishatsu Brahma Vidyaayaam Yoga Shaastre Sri Krishnaarjuna Samvaade Arjuna Vishada Naama Prathamodhyayah. "

“ Om Tat Sat : Thus ends the first chapter, called Arjuna Vishada Yoga, in the dialogue between Sri Krishna and Arjuna, forming a part of the Upanishads of the Srimad Bhagavad Gita, the scripture of Brahma-knowledge and the Yoga Shastra.”

Om sri paramatmaaye namah Srimad Bhagabad Gita- 2nd Chapter (Sankhy Yoga)

sañjaya uvāca

taṁ tathā kṛipayāviṣṭam aśru-pūrṇākulekṣaṇam

viṣṭantam idaṁ vākyam uvāca madhusūdanaḥ (2-1)

(Comm.): Sanjaya, observing Arjuna's state of dejection and deep sorrow, conveys the scene to King Dhritarashtra. Arjuna, who had earlier stood with resolve to fight, was now overcome by compassion and sorrow. He had renounced his bow and sat in the chariot; his eyes filled with tears. This verse introduces the turning point — the beginning of Arjuna's spiritual journey. It marks the moment where external action is suspended and inner transformation begins. The Gita does not begin with action — it begins with understanding one's sorrow. This recognition of confusion is the first step toward clarity and realization.

śrī-bhagavān uvāca

kutaḥ tvā kaśmalam idaṁ viṣame samupasthitam

anārya-juṣṭam asvargyam akīrti-karam arjuna (2-2)

(Comm.): On seeing Arjuna engulfed by such unmanly sorrow and weakness, Bhagavan Shri Krishna speaks. He questions Arjuna's despair in this moment of duty and calls it disgraceful. Krishna criticizes such delusion as unbecoming of the noble and is not a path to higher worlds or to honor. This grief, born from attachment and fear, is described by Krishna as weakness of heart. Shri Krishna's words are not of mere consolation; they aim to awaken Arjuna's inner clarity and responsibility. He encourages Arjuna to rise above emotional turmoil and perform his righteous duty with courage and wisdom. The verse marks the entry of divine guidance in the form of Krishna's teaching — a shift from emotion to dharma.

klaibyaṁ mā sma gamaḥ pārtha naitat tvayy upapadyate

kṣudraṁ hṛdaya-daurbalyaṁ tyaktvottiṣṭha parantapa (2-3)

Comm.): Shri Krishna warns Arjuna against cowardice and inner weakness. He urges Arjuna to abandon this petty and unworthy sorrow, which brings disgrace to a warrior. Krishna calls this behavior unfit for one of noble conduct and urges Arjuna to give up his faint-heartedness. This is a call to rise above weakness and to reawaken strength and inner nobility. Bhagavan does

not allow emotional indulgence to cloud dharma; He invokes courage, clarity, and right action. This firm instruction marks the beginning of spiritual strength and the path of karma yoga.

Arjuna uvāca

katham bhīṣmam ahaṁ sāṅkhye droṇaṁ ca madhusūdana

iṣubhiḥ pratiyotsyāmi pūjārḥāv ari-sūdana (2-4)

Comm: Arjuna said – I am not afraid, but O Madhusudana! How can I shoot arrows in battle at my grandfather Bhishma and my teacher Drona and kill these honored ones? O Arisudana! From the perspective of relationship, both of them are highly venerable and respectable to me. It is not due to cowardice that I am reluctant to fight, rather, I have decided not to fight so that I can protect dharma. My decision not to attack Bhishma and Drona with weapons is not a sign of cowardice. Because I am not afraid of dying, but I am afraid of killing. Arjuna is not yet mentally ready to admit his weakness. Rather, he is putting forth arguments before Lord Krishna, that those who are like father and teacher, it would be irreligious and sinful to strike them with weapons and take their lives. In Arjuna’s heart, seeing such great venerable teachers like Bhishma and Drona, attachment had arisen, and he was caught in delusion. Doubt had arisen in his mind regarding what is duty and what is not. Attachment to the perishable body and material objects is the behavior of a non-self-realized person. This is ignorance. Letting go of the reins of the horse one is riding, and in fear of losing the bag full of gold coins on one’s head, trying to grab it with one’s hands— what can this be except ignorance? Having descended into the battlefield, seeing the enemy warriors as dear ones and respected teachers, and instead of attacking with weapons, worrying about saving their lives—this is not compassion from a grieving heart. It is Arjuna’s deluded intellect or ignorance.

gurūn ahatvā hi mahānubhāvān-

śreyo bhoktuṁ bhaikṣyam apiha loke

hatvārtha-kāmāns tu gurūn ihaiva-

bhuñjīya bhogān rudhira-pradigdhān (2-5)

Comm. It is far better to live by begging without killing these great venerable teachers. These great gurus are full of yoga, knowledge, righteousness, discernment, and renunciation. O Govinda! What will I gain by killing them? Even if I gain kingdom, wealth, and pleasures soaked in their blood, I will gain neither heaven, nor peace, nor liberation. It is worth considering here that even though Bhishma and Drona were righteous, because they were nurtured

with Duryodhana's food, they were compelled to fight on the side of unrighteousness by Duryodhana's command. By eating self-earned righteous food and living a life accordingly, one attains inner peace. Arjuna's argument is that to kill one's own teachers is unrighteous, and to gain kingdom and wealth by killing them in war and then enjoy them is like living on alms. Even that would not be beneficial for him. In today's society we can see that to earn money, people resort to lies, deceit, bribery, cheating, betrayal, etc., but such means are not considered sins or crimes. However, earning money through such means and living off it is even more despicable than living on alms.

na caitatā vidmaḥ katarān no garīyo -

yad vā jayema yadi vā no jayeyuḥ

yān eva hatvā na jijīviṣāmas -

te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ (2-6)

Comm. Arjuna says: Even if I decide to fight as part of my Kshatriya duty, I still do not know whether it will bring welfare to us or not. It is uncertain whether the Kauravas will win over us in battle or we shall be victorious. The ones we must kill are those whose death would make the rest of our life undesirable. It is those very loved ones who now stand before us ready for war. Arjuna finds himself in a dilemma—on one hand, he is ashamed of showing cowardice by refusing to fight; On the other hand, his heart is troubled because he considers killing his own kin as sinful and finds no peace within. His mental disturbance is not caused by uncertainty over victory or defeat in the war. Rather, it is his attachment to the lives of his relatives and teachers who stand before him that causes his grief and distress. In daily worldly life, when we recognize our mistakes, it is easier to correct them. However, when one is attached to enjoyment or clouded by delusion, wrong judgment appears right and it becomes difficult to correct. Because a mind absorbed in objects and clouded by delusion can never judge correctly. A mind enveloped in darkness cannot awaken true discrimination. Thus, Arjuna's decision not to fight, though it may appear justified by reason, is actually a result of false judgment. To justify this mistaken decision as right, he presents many arguments before Lord Krishna.

kārpaṇya-doṣopahata-svabhāvaḥ

prcchāmi tvāṁ dharma-sammūḍha-cetāḥ

yac chreyaḥ syān niścitaṁ brūhi tan me

śiṣyas te 'haṁ śādhi mām tvāṁ prapannam (2-7)

**na hi prapaśyāmi mamāpanudyād
yac chokam ucchoṣaṇam indriyāṇām
avāpya bhūmāv asapatnam ṛddham
rājyaṁ surāṇām api cādhipatyam (2-8)**

Comm. Arjuna says: Due to the weakness of compassion, my nature has deviated, and I am unable to decide my duty clearly. I am confused and unable to determine whether fighting this war or abstaining from it is the better path for me. Whether we will win or the Kauravas will defeat us is also uncertain. But one thing is sure—this upcoming war will result in massive destruction of life. Even if we do win, will that victory give me peace? I am unable to decide what should be done or what should be avoided, or what course of action will be in accordance with dharma. Therefore, Arjuna, acknowledging the futility of his so-called knowledge, surrenders at the feet of Lord Krishna. He says: O Govinda! I now take refuge in You as Your disciple. Kindly instruct me on what is truly beneficial for me. At this stage, Arjuna is no longer concerned about the result of the war. Instead, he is focused on resolving the moral crisis he faces—what action will be righteous and bring him inner peace. He seeks the path to peace and well-being. He surrenders to Lord Krishna as a guide and seeks divine wisdom. Then Arjuna continues: Even if I were to gain a prosperous and peaceful kingdom on earth or the highest position in heaven along with it, Still, I cannot see how it would relieve the burning grief that dries up my senses. Now, Arjuna sets aside desires for kingdom, wealth, or glory, and searches instead for a way to escape the torment caused by his mental imbalance. His sorrow has now transformed into a deep yearning for peace. He has become a true seeker, filled with dispassion and longing for knowledge. Usually, in worldly turmoil, people approach self-declared gurus or spiritual figures out of a desire for material gain. But to become a true disciple like Arjuna, one must develop dispassion toward sense pleasures, Have a sincere longing for self-upliftment, and place complete faith in the knower of truth. Surrendering to such a teacher is the noble tradition of Sanatana Dharma. Only after experiencing the intensity of inner suffering does, one truly approaches a genuine teacher. Mere imitation or emotional impulse leading to temporary dispassion and taking initiation does not aid in achieving supreme peace. Until one truly experiences a deep yearning for inner welfare and the fire of spiritual inquiry arises, one is not qualified to receive instruction from a true Guru. When one is dissatisfied with outer conditions, a desire for self-realization awakens. Restlessness during action

brings fear and anxiety due to uncertainty of results. Anxiousness, born from unfulfilled desires, causes mental instability. These two—restlessness and anxiety—cause inner pain and cloud the mind’s ability to think clearly. To escape such confusion, one must develop a burning desire to gain wisdom from a realized teacher. Arjuna was deeply disturbed both by the thought of killing loved ones and the fear of committing sin through war. Thus, caught in a dharmic crisis, he surrenders to Lord Krishna and seeks guidance. Until now, Arjuna saw Krishna as a friend. Now, he accepts Him as a Guru. Thus, Bhagavan Krishna is ready to accept any relationship from the seeker who surrenders with sincere longing.

Sañjaya uvāca

**evam uktvā hr̥ṣīkeśaṁ guḍākeśaḥ parantapaḥ
na yotsya iti govindam uktvā tūṣṇīm babhūva ha (2-9)
tam uvāca hr̥ṣīkeśaḥ prahasann iva bhārata
senayor ubhayor madhye viṣīdantam idaṁ vacaḥ (2-10)**

Comm. Sañjaya said, “O Dhritarashtra, destroyer of enemies! Arjuna, who had conquered sleep, humbly prayed to Lord Krishna to instruct him, surrendering himself as a disciple. “Then, he explicitly said, “I will not fight,” and fell silent. In the holy land of Kurukshetra, the Kaurava army stood on one side and the Pandava army on the other, both eager for battle. Lord Krishna had ascended Arjuna’s chariot as his charioteer, and the former friendly relationship had now transformed into one of guru and disciple. At this moment, Arjuna had surrendered himself as a disciple, and the bond between charioteer and warrior had taken the form of a teacher-disciple relationship. To remove Arjuna’s current mental weakness, the consolation of a friend or well-wisher would not suffice. What Arjuna required was strong discipline, one that would guide his intellect on the righteous path, liberate him from the agony of grief and delusion, and lead him toward spiritual welfare. In Arjuna’s view, who could be a better teacher than Lord Krishna himself? Even after surrendering as a disciple, Arjuna had not yet admitted that his decision not to fight was a mistake. Rather, he desired to receive knowledge from Lord Krishna, his Guru, to understand why his decision not to fight was not acceptable. Arjuna ultimately received the entire Gita discourse and the vision of the Universal Form from Lord Krishna. Finally, he declared, “Sthitosmi gata sandehah karishye vachanam tava” — “O Achyuta! My delusion and doubts about duty have been destroyed. I will now act

according to your instructions.” That is, Arjuna was freed from the suffering caused by his conflict of duty. Thus, Lord Krishna chose Arjuna as a disciple only as an instrument and, for the welfare of the entire human society, joyfully began delivering the divine message of the Bhagavad Gita in the following way. This is the peak of the Bhagavad Gita’s message.

śrī-bhagavān uvāca

**aśocyān anvaśocas tvaṁ prajñā-vādāmś ca bhāṣase
gatāsūn agatāsūmś ca nānuśocanti paṇḍitāḥ (2-11)**

Comm. : This verse is the seed-mantra of the entire Shrimad Bhagavad Gita. The philosophical vision of the Gita begins with this verse. It is the first verse commented upon in Shankaracharya’s Gita Bhashya. Lord Krishna begins his instruction by presenting the topic of life and death. In another sense, it is the mystery of birth and death. The body dies, but the indwelling soul — the cause of the body — does not die. Highlighting this, Lord Krishna tells Arjuna, “O Arjuna! You are grieving for those who are not worthy of grief.” “You speak wise words like a scholar, but a true scholar never grieves over life or death.” A true scholar is one who has attained spiritual knowledge of the perishable world, the individual soul, and the Supreme Lord who governs both. The soul is a part of the Supreme Soul. Though the soul residing in the body made of five elements is eternal and pure, due to ignorance, it remains associated with identification with the body. This identification with the body — this ego or ‘I’-ness — is what is known as the individual soul (jivatma). Like all other material elements, the body undergoes creation, sustenance, growth, decay, and destruction. However, the soul remains unchanged and constant. In Chapter One, from verses 35 to 44, Arjuna says: “Even if I gain dominion over all three worlds, I do not wish to kill my kinsmen. What joy would come from killing them? It would only result in sin. Shouldn’t we reflect on avoiding the sin born of destroying our family and betraying our friends? The sin born from the destruction of family lineage and social order is great.” From all this, it appears that Arjuna presents arguments before Lord Krishna as if he were a man of knowledge. On the other hand, he also expresses grief, fearing the loss of life of his dear relatives in battle. A truly knowledgeable person does not grieve either for the dead or for the living, fearing their death. Because a wise one knows that death simply means the soul leaving one body and assuming another, which is an eternal process. Death is nothing more than a change of body. In this world, death is not a

sorrowful event. Rather, it is a great blessing from God in the process of creation and order. To merge with the Supreme Soul, the soul must journey a long spiritual path, which involves changing the body. The body serves two purposes: One, to undergo the fruits of past actions (prarabdha karma); The other, to perform noble actions through self-effort (purushartha) and connect the soul with the Supreme through spiritual practice. From either perspective, the end of the body is never a cause for grief. Due to the soul's identification with the body, the individual feels, "This body is me," and falsely believes that the body is eternal. This illusion creates desires for worldly pleasures. When the intellect becomes deluded by attachment to such pleasures and desires, one experiences sorrow and suffering in adverse situations.

**na tv evāhaṁ jātu nāsaṁ na tvaṁ neme janādhīpāḥ
na caiva na bhaviṣyāmaḥ sarve vayam ataḥ param (2-12)**

Comm.In this verse, Lord Krishna establishes the impermanence of the body and the eternity of the soul. After the destruction of the human body, the soul adopts a subtle form, taking on the cause-body (Bhoot Karan Sharira). The soul exists in all three periods of time — past, present, and future. Clan, lineage, name, form, and life stage — all these are related to the body. The soul is beyond all these. After countless births and the destruction of many bodies, when the sense of individuality departs from the soul, then only the eternal, unchanging soul remains. When that pure consciousness — the eternal soul — merges with the Supreme Soul (Paramatma), it is called the liberation of the soul (Mukti). Every soul must, according to its past karmas (Prarabdha), take on new bodies until it attains liberation. Even after the destruction of one body, until it takes birth again, the soul remains in an unmanifest form. Therefore, O Arjuna! There was never a time when I, you, or these kings did not exist, and there will never be a time in the future when we will cease to exist. The soul has always existed, exists now, and will continue to exist. It is only the body that changes.

**dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir dhīras tatra na muhyati (2-13)**

Comm.During the lifetime of the body, the stages of childhood, youth, and old age come one after another. Each stage brings its own characteristics to the body. For example, in childhood, the mind is tender and the intellect begins to develop. In youth, strength is infused in the body, aiding the pursuit of the householder's life. Similarly, in old age, maturity in thought and discrimination develops, which encourages one toward a life of renunciation

(Sannyasa Ashram). In the same sequence, after old age, the embodied soul (Jivatma) leaves one body and attains another. This change is similar to the change of stages. The body obtained now had existed previously in another name and form. After the destruction of the previous body, a new body is obtained, and its journey begins again from infancy. Until the soul merges with the Supreme Soul, this process of changing bodies continues inevitably. A wise person considers this a natural phenomenon and is not deluded or sorrowful. Only the ignorant, due to their attachment to the perishable body, express grief.

**mātrā-sparsās tu kaunteya śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās tāms titikṣasva bhārata (2-14)**

Comm.It is natural for people to feel sorrow. All visible things, people, and situations in the world become connected to the body's senses due to the influence of the three qualities — Sattva, Rajas, and Tamas. The body's senses and the worldly objects interact through their respective qualities. From this connection, the mind experiences either pleasure or pain. When things align with one's desires, there is a feeling of pleasure. If the outcome is contrary to desire, the mind feels pain. But neither the pleasure nor the pain lasts forever. Because both the body and the external world are constantly changing. Therefore, the experiences arising from their relationship are also impermanent. They come and go — nothing stays permanently. O Arjuna! Consider them as temporary, and renounce the fleeting pleasure and pain — rather, tolerate them. Trying to hold on to them is futile. There is no other way but to endure. As long as one holds a body in the world, this will surely happen. As person devoted to duty accepts all circumstances calmly while carrying out their responsibilities. Neither pleasure nor pain is permanent. The disappearance of unpleasant conditions also never happens fully. This is the law of nature. It is the divine design of the Lord for the welfare of the world.

**yaṁ hi na vyathayanty ete puruṣaṁ puruṣarṣabha
sama-duḥkha-sukhaṁ dhīraṁ so 'mṛtatvāya kalpate (2-15)**

Comm.Whatever be the present situation, a wise and discerning person is not disturbed by it. They do not deviate from their dedication to duty. Whatever goal one pursues in life, favorable and unfavorable circumstances will inevitably come. These must be considered momentary and endured. The final goal of human life is attaining immortality. Only upon liberation from the cycle of birth and death does one stop taking bodies in this impermanent, sorrowful world. The pleasures experienced through the mind and senses in

the material world are merely the temporary absence of desires when a desire gets fulfilled. But as soon as another desire arises, the previously obtained pleasure fades away. Similarly, when the mind is denied what it desires, or faces adverse conditions, it experiences mental weakness — which we call sorrow. This pleasure and pain are merely imaginary states of mind. They have no real substance. A wise person, by giving up identification with the body, and firmly establishing the mind in the soul, neither feels pleasure nor pain. For a person identified with the body, death is the most fearful and sorrowful event. But the body is meant for attaining God. Until that goal is fulfilled, the body is only a temporary residence for the soul to carry out its spiritual practices. A discerning person does not view the body's destruction as death —rather, they receive it as a blessing from God. Through such a mindset, by attaining self-knowledge, a human being becomes free from the cycle of birth and death, and becomes eligible for immortality.

nāsato vidyate bhāvo nābhāvo vidyate sataḥ

ubhayaḥ api dr̥ṣṭo 'ntas tv anayos tattva-darśibhiḥ (2-16)

Comm.A person whose wisdom is awakened knows the difference between what is real (sat) and what is unreal (asat). They understand, based on the authority of the scriptures, that only real things are worth accepting. It is best to reject unreal things. Such a person has realized the truth of the Supreme Soul (Paramatma) and desires liberation. For them, the absence of reality is never felt, nor do they perceive the existence of the unreal as real. Even though they possess all this scriptural knowledge, if someone considers perishable (unreal) things as the cause of happiness and depends on them, they are truly ignorant. Such a person, who is called a wise man, quickly falls. The meaning of real (sat) and unreal (asat) should be understood as eternal and temporary. What is unreal has no existence in the past, present, or future. Those who see the truth of the soul conclude that what is visible is perishable. It did not exist before, nor will it exist in the future. Even though it seems to exist now, it is decaying every moment and moving toward destruction. The body, the world, and the visible universe are unreal (asat). Unreal things cannot manifest on their own. It is only through the reflection of the soul's consciousness that the intellect can understand the state of the body. Only the truth of the Supreme Soul is real (sat). The highest form of the Supreme Soul is the individual soul (jivatma) or Brahman, which exists in all three times (past, present, future). The Supreme Soul is real, while the material nature (prakṛiti) is unreal. This is the higher (para) and lower (apara) power of God.

The lower power is material nature, and the conscious soul is the higher power. The entire world is created through the combination of these higher and lower powers. According to Advaita (non-dual) philosophy, “There is only one Brahman, no second exists. Everything is Brahman; all is filled with Brahman.” The Supreme Brahman is beyond both real and unreal. The Supreme Brahman is all-pervading. Its existence is present everywhere. What is all-pervading is always complete. Whether it is a living being or an inanimate object, that existence is present in everything. Things that undergo transformation or change arise from the lower power. Consciousness is the higher power, and through it, unreal things are manifested. Based on the Supreme Brahman, the entire universe is a combination of real and unreal, higher and lower powers. In this world, mixed with truth and illusion, the wise person who rejects the unreal and accepts the real is truly discerning. A person whose wisdom is awakened and who understands the non-difference between the soul and the Supreme Soul is truly wise. They can perfectly understand the real and unreal nature of God’s form, both with attributes (Saguna) and without attributes (Nirguna).

avināśi tu tad viddhi yena sarvam idaṁ tatam

vināśam avyayasyāśya na kaścit kartum arhati (2-17)

Comm. The meaning of this verse can be considered in terms of the body and the world. From the perspective of the body, the soul pervades the entire body. Due to its influence, the energy of consciousness is felt throughout the body. The presence of the soul in the body is the life force of the body. Because the soul is extremely subtle, it cannot be seen within the body. Even today, physical medical science has not been able to identify the soul within the body. However, the soul’s presence, its influence, and its departure from the body at death are experienced. The soul remains bound within the five sheaths (koshas) in the body. These are the food sheath (annamaya), life-force sheath (pranamaya), mind sheath (manomaya), knowledge sheath (vijñanamaya), and bliss sheath (anandamaya). These five sheaths, created in the body, become active under the soul’s influence, giving rise to the mind, intellect, and memory. Through the connection of the soul’s conscious energy with the intellect, the body’s actions create a distinct sense of identity. This is called ego (ahankara). Ego is the sense of “I” that arises from the soul’s identification with the body. When the soul’s pure consciousness is influenced by the three qualities (gunas) of material nature in the body, it takes the form of the individual soul (jivatma). As the individual soul, it becomes the

experiencer of happiness, sorrow, cold, heat, and so on. The soul and the individual soul are essentially the same. The sense of being a doer or experiencer, caused by identification with the body, is ego. Thus, the soul, remaining unaffected, spreads throughout the body and enables its activities. No one can ever destroy the soul within the body. This is because the soul is a source of divine energy that neither has a beginning nor an end. From the perspective of the world, the entire universe is pervaded by the Supreme Soul. The Supreme Soul is complete and indivisible. In both the manifest and unmanifest, the existence of the Supreme Soul is always present. This is the view of Advaita philosophy. What is visible does not truly perish; it only undergoes transformation. The soul, Brahman, and material nature all originate from the Supreme Soul. There is no existence apart from the Supreme Soul. Even God cannot create a state devoid of Brahman. This is because God's nature is the complete Brahman.

**antavanta ime dehā nityasyoktāḥ śarīraṇaḥ
anāśino 'prameyasya tasmād yudhyasva bhārata (2-18)**

Comm. Until the individual soul merges with the Supreme Soul, it must take on many bodies. All the bodies that the individual soul receives are perishable. No matter how much effort is made, nobody can be saved from destruction or the grasp of time until liberation is attained. However, the individual soul is indestructible. Time cannot touch it, let alone destroy it. The soul is eternal because its nature never changes. It is always complete and indivisible. The soul is also immeasurable, meaning its existence cannot be known through the body's senses, mind, or intellect. Whatever is born is certain to perish. The end of the body can happen at any time; there is no certainty about it. The individual soul receives a body to experience the results of past actions (karma). Based on this destined karma, the soul's connection with a body is determined by time. If, in a particular body, through effort and by transcending the three qualities, the soul realizes its pure consciousness, it no longer takes another body. This is the liberation of the individual soul. On the other hand, during the experience of destined karma, ignorance causes the intellect to become attached to the material world. The desire to enjoy the material world leads to the individual soul taking another body after the current one ends. Breaking the connection with the body and attaining the state of pure consciousness is the soul's true nature. This true nature of the soul is not different from the Supreme Soul. Therefore, it is eternal and

indestructible. The senses in the body, through sound, touch, form, taste, and smell, cannot cause any change in the soul's true nature. Thus, the soul is unchanging. Being extremely subtle, the soul is also formless. What is unchanging and formless cannot be subject to proof. Even the statements of the Vedas cannot directly describe the soul. The Vedas only attempt to describe the soul by saying, "Not this, not this" (neti neti). In this way, the soul is eternal, everlasting, indestructible, and immeasurable. Saying this, Lord Krishna tells Arjuna: O Arjuna! If the fear of the imminent death of relatives and teachers in battle is the cause of your sorrow, understand the truth of the soul and the body, and give up sorrow. Follow your duty and fight. Indirectly, Lord Krishna instructs all humanity that performing one's duty in the world with sincerity is like fighting a battle. When performing this duty firmly, one may face dilemmas like the loss of life, whether one's own or others. By remembering the perishable nature of the body and the imperishable nature of the soul, one must overcome the fear of death and perform one's duty.

**ya enaṁ veti hantāraṁ yaś cainaṁ manyate hatam
ubhau tau na vijānīto nāyaṁ hanti na hanyate (2-19)**

Comm. Firstly, death is the destruction of the soul. Secondly, killing someone means one soul is the destroyer of another soul. A person who holds these two beliefs is ignorant. This is because the soul neither dies nor can it kill another. In this verse, Lord Krishna recites two Vedic mantras to Arjuna. In creation, a living being is a manifestation of the soul's true nature. The soul of a living being can never die on its own. Nor can it cause the death of another or be a killer. For one who believes in this principle, how much peace they will find. Death is the greatest fear that disturbs sleep. To the physical eyes, the body is seen first as a living entity. Then comes the realization of the soul. First, the form is seen, and then the intellect perceives the essence. A spiritual seeker should reflect: Does the soul come first or the body? Through reflection, the conclusion will be that the soul comes first, and the body follows. In other words, the essence comes first, and the form follows. Thus, dying or killing never refers to the destruction of the soul or the soul being a killer. Dying results in the absence of the body. Killing causes the cessation of the body's functioning. In both these events, all actions are limited to the body alone. All actions in the body arise from the qualities of material nature. Dying and killing have no connection with the soul's true nature. The soul is neither the doer nor the action in

any activity. However, by identifying with the body, the soul considers itself the doer of actions happening in the body. It also considers itself the experience of the resulting changes. This sense of being a doer or experiencer arises in the intellect due to the soul's connection with the body. If the soul were not identified with the body, the sense of dying or killing would not arise in the intellect. After understanding this truth, the body is seen merely as a covering for the soul. The destruction of this covering does not cause the absence of the soul. Ultimately, dying or killing is never a cause for sorrow.

na jāyate mriyate vā kadācin

nāyaṁ bhūtvā bhavitā vā na bhūyaḥ

ajo nityaḥ śāśvato 'yaṁ purāṇo

na hanyate hanyamāne śarīre (2-20)

Comm. The embodied soul (dehi) is never born nor does it die. The soul is unborn, eternal, everlasting, ancient, and even when the body is destroyed, it is not destroyed. The nature of the soul and the body is completely different. The soul is not attached to the body, nor is the body attached to the soul. The soul, as a source of energy, only manifests the body. It causes all the senses to function through their qualities. The senses become active only through the soul's energy. This is experienced at the level of the intellect. Through the soul's reflection of consciousness, all sensory experiences are reflected as knowledge in the intellect. The wise person considers these reflected experiences as temporary and illusory and rejects them. The ignorant person considers them real and experiences happiness, sorrow, cold, heat, pleasure, and pain. This ignorant intellect is a reflection of the individual soul, which is ego. If this body ceases to exist, we will not suffer any loss. Until now, we have left behind many bodies. Those bodies do not remain as parts of the soul. This is because the body is transient and changeable, with both a beginning and an end. The influence of those bodies does not affect the soul. The soul has remained unchanged in all bodies as a part of the Supreme Soul's energy. No difference ever arises in the soul's true nature. Being eternal and unmanifest, nothing can remain attached to the soul. The soul is not created and then ceases to exist; it is not like that. The soul has always existed. The soul's nature is not to be born and then cease to exist. Every visible object is born, exists in a form, grows, undergoes change, decays, and finally perishes. Since the soul has neither birth nor destruction, the other four changes (existence, growth, change, decay)

are also not observed in it. The term “everlasting” indicates that the soul is free from decay and destruction. In the body, death occurs due to the separation of the life force. Since the soul is all-pervading, no connection or separation can occur in it. Thus, the soul never dies.

vedāvināśīnaṁ nityaṁ ya enam ajam avyayam

kathaṁ sa puruṣaḥ pārtha kaṁ ghātayati hanti kam (2-21)

Comm.O Arjuna, a wise person who has gained self-knowledge does not see living beings in terms of their form, changes, or usefulness. He sees all living beings, from the smallest blade of grass to Brahma, as having the same soul. A wise person considers the death of a living being as merely the end of its physical body. Only an ignorant person wants to analyze how or why someone died or who caused the death. This kind of thinking is part of material knowledge. In material knowledge, killing is seen as violence, and scriptures forbid it. A self-realized person understands that death is just the destruction of the physical body, which is certain to happen. The soul never dies. The soul is indestructible, eternal, and without birth. Something that has no beginning also has no end. Since the soul cannot be destroyed, it is free from decay or change. Due to past actions, the soul takes a body to experience the results of those actions. The body also serves as a means for the soul to achieve liberation through good deeds. Arjuna was sad about death for two reasons. First, he had to kill respected elders like Bhishma and Drona. Second, as a leader in the war, he would cause many deaths and earn sin. Lord Krishna explains to Arjuna that once you understand the soul and the body, actions like dying, killing, or causing death do not create sorrow for a dutiful person. A wise person does not stray from the path of duty.

vāsāṁsi jīrṇāṇi yathā vihāya

navāni gṛhṇāti naro 'parāṇi

tathā śarīrāṇi vihāya jīrṇāṇy

anyāni saṁyāti navāni dehī 2-22

Comm.There is no reason to grieve over the destruction of the body. Just as a person discards old clothes and wears new ones, the soul leaves an old body and takes a new one. A human needs food and clothes to sustain the body. When clothes become old, they are no longer useful to cover the body. They need to be replaced. Similarly, the soul resides in the body. The body is like a covering for the soul. When the body becomes worn out or useless, the soul leaves it. Until the soul is liberated from the cycle of birth and death, it must keep changing bodies. The current body is received based on past actions and

has a fixed lifespan. This lifespan can end at any time. When the results of past actions are exhausted, the body becomes worn out, and its time ends. The soul must leave the current body. Just as clothes enhance the body and protect it from cold or heat, the body serves as a tool for the soul to perform actions. Just as a person chooses new clothes based on preference, the soul takes a new body at the end of life, carrying forward its subtle impressions. Changing clothes does not change the body's nature. Similarly, changing bodies does not change the soul's nature. Changing clothes is a normal part of daily life. Likewise, leaving one body for another is a step in the soul's journey toward liberation. A self-realized person uses the body to attain liberation. After achieving this ultimate goal, the body is no longer needed. When attachment to the body ends, only the pure soul remains. In this state, the soul merges with the Supreme Soul because the body is destroyed.

**nainam chindanti śastrāṇi nainam dahati pāvakaḥ
na cainam kledayanty āpo na śoṣayati mārutaḥ (2-23)**

**acchedyo 'yam adāhyo 'yam akledyo 'śoṣya eva ca
nityaḥ sarva-gataḥ sthāṇur acalo 'yam sanātanaḥ (2-24)**

**avyakto 'yam acintyo 'yam avikāryo 'yam ucyate
tasmād evam viditvainaṁ nānuśocitum arhasi (2-25)**

Comme. Lord Krishna repeats the principles of Sankhya Yoga in these verses. He describes the eternal nature and unique qualities of the soul. The five elements—space, air, fire, water, and earth—cannot destroy the soul. The soul is beyond these five elements. The soul comes from the supreme power of the Supreme Soul. Through the soul's consciousness, the material nature created by a lower power is manifested. Therefore, the manifested material cannot destroy the source of manifestation. Dividing the body means cutting it. Even if a weapon, made of the earth element, cuts the body, the soul cannot be cut. The soul has no form. Something without parts cannot be affected by cutting. A substance becomes wet only when water molecules enter it. But the soul is complete and perfect. So, water cannot make the soul wet. Similarly, air cannot dry the soul, and fire cannot burn it. The soul is all-pervading, so air cannot carry or absorb it. The soul is steady and stable, so fire's burning cannot destroy it. Space is not a destroyer of the soul either. Space is the primary element from which the other four elements—air, water, fire, and earth—are created. Although space is all-pervading and detached, it lacks the

soul's conscious nature. Space is neither all-attaining nor eternal. Therefore, space cannot affect the soul. The soul exists as part of the Supreme Soul before creation. Thus, the soul is eternal. The soul does not travel between this world and the next. After the physical body is destroyed, the subtle body remains and takes rebirth. Therefore, the soul is steady and immovable. The soul is also unmanifested and unthinkable. It cannot be perceived by the senses. The mind cannot grasp the soul either. The human mind is influenced by material qualities. Something bounds by qualities cannot reach the transcendental soul. The soul is self-luminous and always free from change. Thus, the soul is eternal, all-pervading, steady, immovable, unmanifested, unthinkable, and unchanging. Understanding the soul's nature, one should not grieve over the body's death. The purpose of explaining the soul's qualities is to show that, even if one identifies with the body and world, or fails to realize the soul and body are distinct, the soul remains eternal, constant, and uniform. In reality, the soul does not need the body's limitations. The soul is not bound to stay within the body. The soul can exist freely, beyond material qualities, in an unmanifested form. There is no difference between the souls of different beings. Ego creates the illusion of separate souls in each being. Ego is ignorance. When ego is removed, the same soul is realized everywhere. From Brahma to a blade of grass, everything is of the same divine essence. Differences arise only due to form, change, and utility. In essence, the divine essence exists everywhere. Just as no part of the body is separate from the body, no object or being in creation is separate from the divine essence. A question arises: Why does Lord Krishna repeatedly explain the soul's nature to Arjuna? The answer is that the soul is extremely subtle and exists within the body as consciousness. This consciousness, influenced by body-identification, creates ego and material thinking. This ego makes one feel the reality of the body and world. At an ordinary level of understanding, the soul's presence in the body is not realized. The purpose of repeatedly explaining the soul's nature is to first accept that the soul is distinct from the body. This truth must be firmly established in the mind. This understanding should not be forgotten even for a moment. When this idea becomes a constant practice in the body, mind, and heart, the intellect begins to explore the soul's qualities. In this state, the seeker becomes curious. The mind and heart turn away from material things and focus on the soul. Once the soul's nature is realized with a clear intellect, it becomes self-knowledge.

**atha cainaṁ nitya-jātaṁ nityaṁ vā manyase mṛtam
tathāpi tvaṁ mahā-bāho naivaṁ śocitum arhasi (2-26)
jātasya hi dhruvo mṛtyur dhruvaṁ janma mṛtasya ca
tasmād aparihārye 'rthe na tvaṁ śocitum arhasi (2-27)**

Comm.Arjuna was grieving and facing a moral dilemma because of the deaths of relatives in the war. He decided not to fight due to this sorrow. Lord Krishna explains the nature of the soul and body to Arjuna. He tries to make Arjuna understand that the soul does not die when the body is destroyed. The soul is unborn, indestructible, eternal, and everlasting. After understanding the soul's nature, a wise person does not grieve over the destruction of their own body or others' bodies. But this self-knowledge is a very advanced concept for humans. At an ordinary level of understanding, people believe that when the body dies, consciousness also disappears, and the soul dies too. Just as a seed sprouts and grows into a tree, the union of spirit and nature creates a conscious body. This means the soul is born along with the body. So, Lord Krishna now explains to Arjuna at an ordinary level of understanding to remove his grief over death. Even if we assume the soul is born with the body and dies with the body's destruction, grieving is still inappropriate. Because anything that did not exist before and comes into being will surely be destroyed. What comes into being will return to its non-existent state. From that non-existent state, it will again come into being. In the world, just as the bright fortnight follows the dark fortnight, or day follows night, these are eternal truths. Similarly, death follows birth, and birth follows death; this is also an eternal truth. No one can change this cycle. Every person knows that they are alive now but moving toward death every moment. Death is inevitable in the future. When a relative dies, it causes pain in the mind. The reason is the attachment to that person's body. When we accept the truth of death and realize that the dead person cannot return in the same body or maintain the same relationship, our attachment fades. All worries and grief come to an end. From another perspective, death frees an old, worn-out, incapable body. It allows the soul to gain a new, beautiful, delicate, and capable body with pure consciousness. What greater blessing can there be in this world? While relatives grieve over a body's death in one place, elsewhere, relatives joyfully await the birth of a new body. This contradiction is the nature of the world. Even if one does not understand the true nature of the soul, accepting that death is certain after birth means grieving is unnecessary.

**avyaktādīni bhūtāni vyakta-madhyāni bhārata
avyakta-nidhanāny eva tatra kā paridevanā (2-28)**

Comm. Lord Krishna explains to Arjuna the process of the body's cycle: it arises from the invisible, exists, faces death, and becomes invisible again. This principle of the unmanifested becoming manifested is something ordinary people can understand from their own life experiences. Before birth, no one knows where or in what state the body was. Only during the middle period, from birth to death, is the body visible. After death, no one knows what happens to the body. Based on the words of sages and scriptures, if we accept the concept of past lives, it is true that a body from a previous life dies and becomes unmanifested before a new body is born. The current body has no similarity in form, qualities, or changes with the body of a past life. Just as a giant tree exists unmanifested in a seed, after the physical body of a past life is destroyed, its subtle impressions remain unmanifested. Just as a seed is destroyed after sprouting and a new tree's leaves become visible, after a being's death, the subtle impressions give birth to a new body. Though the body seems stable, it is moving toward destruction every moment. Without consciousness, everything visible in the world is subject to six changes: birth, existence, growth, transformation, decay, and destruction. A body that has no independent existence and is not stable, moving toward destruction every moment, is only imaginarily connected to consciousness. After the body ends, all imagined relationships also end. Over many lifetimes, a soul has left behind countless bodies and relationships. The relationship of a soul, especially a human, with the world is like travelers meeting on a journey. Travelers may rest together under a tree or spend a night at a rest house. After the night, they part ways and head to their own destinations. The soul's relationship with the world is like a traveler's brief connection for one night. Feeling joy or sorrow over momentary relationships based on the mind's imagination is not a sign of wisdom. O Arjuna, the relatives you see now—some existed before you were born, but you did not. After your birth, you became related to others. It is true that these relatives will exist after you are gone, or some will die while you are still alive. Thus, all current relationships are false. It is not appropriate for you to feel joy or sorrow over the cycle of these false relationships, where bodies go from unmanifested to manifested and back to unmanifested. Even considering the world's overall existence, according to Vedic principles, all creation—living and non-living—merges unmanifested with nature during cosmic dissolution. During creation, it

becomes manifested from the unmanifested. Lord Krishna explains this principle to Arjuna in the eighth chapter. This cycle of becoming manifested from unmanifested and returning to unmanifested is part of the law of creation and dissolution. The Supreme Soul, who exists at the start of creation, during dissolution, and is the root cause and source of consciousness, is present throughout creation and dissolution. What did not exist before creation and will not exist after dissolution, even if it appears to exist in between, is not real. Like a mirage in the desert, it is only an illusion. It should be understood as a stream of water created by illusion (Maya).

āścarya-vat paśyati kaścīd enam

āścarya-vad vadati tathaiva cānyaḥ

āścarya-vac cainam anyaḥ śṛṇoti

śrutvāpy enaṁ veda na caiva kaścīd (2-29)

Comm.Some people see the soul with wonder. Others describe it with wonder. Some hear about it with wonder. Even after hearing, no one can fully understand it. The soul's nature is extraordinary. It has no similarity with any manifested or unmanifested thing in the world. It cannot be known through senses like form, taste, touch, sound, or smell. Seeing the soul means gaining knowledge of its nature. Studying scriptures does not lead to self-knowledge. Self-knowledge is gained only through direct realization of the soul. By completely removing the world's distractions and emptying the mind and heart, the soul's conscious nature reflects in the intellect as pure consciousness. Realizing the soul's existence by pure consciousness, in the absence of the illusory world, is self-realization. The understanding of the soul's nature after this is far different from worldly knowledge. The soul's existence is confirmed by itself. Just as "I exist" is felt naturally. Knowing one's own nature does not require any external light or revelation. The soul is self-luminous. Self-knowledge is neither difficult nor rare. Few people seek self-knowledge. Only someone who has attained self-knowledge can convey this truth to others. The soul's nature cannot be described through words. Wise seers indicate it with words like eternal, everlasting, ancient, all-pervading, immovable, steady, and eternal. Thus, describing it feels wondrous. Teachings from saints or scriptures, based on worldly knowledge, are easily understood by the intellect. But the principle of self-knowledge cannot be grasped by a mind attached to the body. Since the soul is beyond the scope of mind and intellect, hearing about it feels wondrous. Even after hearing about

the soul from wise seers, no one can fully understand its truth. This does not mean self-knowledge is impossible or incomprehensible. Attaining self-knowledge requires continuous practice. Accepting firmly that “I am not the perishable body, I am the soul” and constantly shedding body-identification to remain in the soul’s nature leads to its realization.

dehī nityam avadhyo ’yaṁ dehe sarvasya bhārata

tasmāt sarvāṇi bhūtāni na tvaṁ śocitum arhasi (2-30)

Comm. From the tiniest insect to Brahma, the soul resides in every body. This soul is eternal and cannot be killed. Therefore, O Arjuna, you should not grieve for Bhishma, Drona, or any creature’s death in the world. In this verse, Lord Krishna explains the principle of Sankhya practice and concludes the description of Sankhya Yoga. Lord Krishna repeatedly tells the grieving Arjuna that the best way to overcome sorrow is self-knowledge or self-realization. The practice to attain this self-knowledge is called Sankhya practice. From verse 11 to verse 30 of the second chapter, the principles of Sankhya practice are described. The practice indicated by numerical analysis is called Sankhya practice or Sankhya Yoga in the scriptures. The core principle of this practice is one: the Supreme Soul, who is existence, consciousness, and bliss. Apart from the Supreme Soul, no substance has independent existence. Existence belongs only to the foundational soul. When the mind vibrates in imagination, the world appears. Like a dream in sleep, this apparent world is based only on imagination. Thus, it is a matter of the non-self. By stopping the mind’s vibrations, the apparent world ceases. In Sankhya philosophy, the distinction between the soul and non-self is primary. From the smallest insect to the largest creature and the most intelligent human, the same divine essence exists in all bodies. The body’s nature is perishable, decaying every moment. The soul is indestructible and cannot be destroyed by anyone at any time. A person who deeply reflects on the nature of the soul and body and strives to realize their difference is a seeker, worthy of self-knowledge. The body is given only as a field for practice. Actions performed in the body are meant for the world. The soul has no connection with the body or its actions. Assuming a connection between the soul and body is the cause of bondage and the root flaw. By intellectually rejecting the connection between the soul, body, and actions, the mind is purified, and the intellect becomes free from distortion. When the intellect is free from distortion, pure consciousness arises. Then, the soul’s existence is realized. Once this

existence is realized, the seeker becomes detached from the body and actions. This ensures no forbidden actions occur, and there is no attachment to the results of good actions. This is the subject and outcome of Sankhya Yoga practice.

sva-dharmam api cāvekṣya na vikampitum arhasi

dharmyād dhi yuddhāc chreya 'nyat kṣatriyasya na vidyate (2-31)

Comm. After explaining the nature of the soul to remove Arjuna's sorrow, Lord Krishna now encourages him to fight by focusing on the duties related to the body. From the perspective of varnashrama (social order), fighting is the prescribed duty of a Kshatriya (warrior). Arjuna had previously argued that killing his relatives would lead to the destruction of the family and cause intermixing of castes, which would bring sin upon him. Now, Lord Krishna refutes this argument about family traditions. He says, "O Arjuna, if you do not fight to protect your Kshatriya family traditions, you will still incur sin." This is because abandoning the righteous war and taking up any other work is not the path to well-being for a Kshatriya. Resisting enemies to protect the nation's boundaries, the lives and property of its people, and their religion is considered a righteous war. A war fought to establish pride, arrogance, or to plunder others' wealth is an unrighteous war. The upcoming war was a righteous war for the Pandavas. After twelve years of exile, Duryodhana refused to give the Pandavas even a small piece of land without a fight and challenged them to war. Therefore, fighting to establish his rightful claim is a matter of upholding Arjuna's Kshatriya family duty. Avoiding the war out of fear of sin will not be beneficial for Arjuna in any way. Killing enemies in a righteous war is not considered an act of violence. This is because such a war is meant to establish righteousness and promote the welfare of society. In a righteous war, a Kshatriya considers his death as attaining a heroic end. A soldier who sacrifices his life to protect the nation is honored as an immortal martyr by the nation. There is no greater path to well-being for a Kshatriya than fighting in a war to destroy unrighteousness and establish righteousness.

yadṛcchayā copapannam svarga-dvāram apāvṛtam

sukhīṇaḥ kṣatriyāḥ pārtha labhante yuddham īdṛśam (2-32)

Comm. Resisting a war declared by the enemy out of pride and arrogance is a duty that comes naturally to a Kshatriya. Fighting to protect the people, resist the oppression of the weak by the strong, and establish justice and righteousness is a matter of great honor. Facing such a war is like an open

door to heavenly bliss for a Kshatriya. Heavenly bliss is attained both in this world and the next. In this world, it means enjoying material pleasures and possessing all wealth. After death, it means being reborn in a higher state or dwelling with divine beings in the afterlife, which is also heavenly bliss. Fighting in this war was unavoidable for Arjuna. This is because all efforts by the Pandavas to avoid war failed due to Duryodhana's war-mongering arrogance. Even Lord Krishna's mediation, offering just five villages to the Pandavas instead of the kingdom, was rejected by Duryodhana. Lord Krishna says, "O son of Pritha, since you did not want this war and it has come to you against your will, accept it as an open door to heavenly bliss and fight." This will be the path to your well-being.

**atha cet tvam imam dharmyam saṅgrāmaṁ na kariṣyasi
tataḥ sva-dharmaṁ kīrtiṁ ca hitvā pāpam avāpsyasi (2-33)**

Comm. The righteous war that has come before Arjuna must be accepted as a duty. This is the only way to uphold his Kshatriya duty and maintain his reputation as a brave warrior. If he avoids this war for any reason, he will disrespect his family traditions. Along with that, he will lose the fame he has earned as a warrior and incur sin. Lord Krishna says, "O Arjuna, if you remain firm in your decision not to fight this righteous war, you will lose your natural ability to fight." This means you will lose your Kshatriya nature.

**akīrtiṁ cāpi bhūtāni kathayiṣyanti te 'vyayam
saṁbhāvitasya cākīrtir maraṇād atiricyate (2-34)**

Comm. Lord Krishna warns Arjuna about the consequences of not fighting and encourages him to engage in battle. First, by abandoning his family duty, he will incur sin. Second, if he does not fight, the disgrace he will face will be remembered by people forever. People will cite his example to point out a Kshatriya who fled from battle. Just as great souls like Vishwamitra, Parashara, Nimi, and Shrungi are remembered in the scriptures for their downfall, Arjuna's name will be used similarly. Arjuna has earned fame as the greatest archer in the world by defeating many demons, gandharvas, and gods in battle. Fleeing from this righteous war will taint that glory, and his disgrace will be recorded in history forever. For an honorable person, fame brings pride and respect. In the same way, disgrace is more painful than death. Comparing disgrace to death means that for an honorable person, it is better to die than to earn infamy through their actions. The point is that the

disgrace Arjuna will earn by not fighting as a Kshatriya will be worse than dying in battle.

**bhayād raṇād uparataṁ maṁsyante tvāṁ mahā-rathāḥ
yeṣāṁ ca tvaṁ bahu-mato bhūtvā yāsyasi lāghavam(2-35)**

Comm. Arjuna decided not to fight, believing that raising weapons against revered elders or killing relatives for the sake of a kingdom would be a great sin. He even said he would not resist the enemy's attacks. The great warriors on both sides will not easily accept Arjuna's mindset. Instead, they will think that Arjuna fled from battle out of fear of great warriors like Bhishma, Drona, Jayadratha, Karna, and Kripacharya. No matter what reasons Arjuna gives for avoiding his duty, society will not accept them as valid. People will point out his weakness. This is like a common problem seen in today's society. For example, today's youth give various reasons to avoid serving their elderly parents. They don't even want to visit their parents who are suffering from illness or pain, waiting for death. Even if someone gains advanced knowledge, lives abroad, earns titles, accumulates wealth, or claims to serve society or the nation, they cannot earn true respect if they neglect their duty to care for their elderly parents. People will ignore all their fame and honor and criticize them for failing to perform their duty. Therefore, no one can achieve good results by neglecting their duty. Even if someone gains respect for other reasons, it will be overshadowed by the criticism for neglecting their duty.

**avācya-vādāṁś ca bahūn vadiṣyanti tavāhitāḥ
nindantas tava sāmartyaṁ tato duḥkhataraṁ nu kim(2-36)**

Comm. Arjuna, your enemies will say many unkind things about you. They will speak harsh words and mock your abilities. What could be more painful than this? The enemy warriors will also say that Arjuna hid as Brihannala during his exile. They will claim this shows signs of cowardice in you. They will say that because of this, you fled the battlefield in fear of death. They will insult you with words you cannot even imagine. The sound of your Gandiva bow makes the three worlds tremble. Warriors in front of you freeze in fear. Enemies run away from the battlefield, crying out in terror, fearing for their lives. But those who mock you will make fun of all your strengths. They will not praise you for avoiding war out of fear of sinning by killing relatives and elders. Instead, they will call you a coward. Such harsh criticism of your abilities will be unbearable for you. Here, Lord Krishna urges Arjuna to fight

to maintain his honor. He says there is no other way to uphold your duty except by fighting.

**hato vā prāpsyasi svargaṁ jtvā vā bhokṣyase mahīm
tasmād uttiṣṭha kaunteya yuddhāya kṛta-niścayaḥ (2-37)**

Comm. So far, Lord Krishna has been explaining spiritual and worldly perspectives to Arjuna. He says that from the perspective of the soul, family traditions, duty, or preserving your honor, fighting in the war is not a sin. In this verse, Lord Krishna gives advice from a different angle. That angle is Karma Yoga (the path of selfless action). For Arjuna, winning or losing the war was not the concern. Instead, the fear of killing his relatives in the war was the cause of his sorrow. It is uncertain who will win or lose in a war. But Arjuna has decided to avoid fighting because he fears the outcome. The main principle of Karma Yoga is to focus on performing your duty without worrying about the results. Lord Krishna tells Arjuna, “O son of Kunti, stand up and resolve to fight.” He says that both winning and losing in the war are equal for you. If you die in battle, you will go to heaven and attain divine status. Kings perform special sacrifices during their lifetime to attain heavenly pleasures. But by dying bravely in battle, you will achieve this automatically. If you win the war, you will gain great glory and enjoy a kingdom without obstacles. Therefore, any outcome of this righteous war is favorable for you. With this in mind, resolve firmly and rise to fight immediately.

**sukha-duḥkhe same kṛtvā lābhālābhau jayājayau
tato yuddhāya yujyasva naivāṁ pāpam avāpsyasi(2-38)**

Comm. In a war, if one side wins, the other side loses. The winning side gains wealth and honor. The losing side loses wealth, honor, and often many valuable lives. While one side celebrates victory with joy, the other side is broken by sorrow. In a war, one of the two outcomes—victory or defeat—will surely happen to both sides. Even though war involves violence, it is not a sinful act. However, the intention behind the war determines whether it is righteous or unrighteous. A war fought to establish justice, protect the nation, or uphold righteousness is a righteous war. A war fought out of pride, arrogance, greed, or to oppress the weak is an unrighteous war. Fighting a righteous war is the duty of a Kshatriya (warrior). Therefore, a Kshatriya should never decide to fight or avoid fighting based on the outcome of victory or defeat. The violence in a righteous war does not lead to sin. In this verse,

Lord Krishna begins teaching Arjuna the principles of Karma Yoga. An action itself is never sinful, but desire and attachment to the results of the action cause sin. Running away from your duty out of fear of the outcome is not only unrighteous but also a great sin.

eṣā te 'bhihitā sāṅkhye buddhir yoge tv imām śṛṇu

buddhyā yukto yayā pārtha karma-bandhaṁ prahāsyasi(2-39)

Comm. From verses 11 to 30 of this chapter, Lord Krishna explained the practice of Sankhya (spiritual knowledge). Now, he begins teaching Arjuna about Buddhi Yoga or Karma Yoga (the yoga of disciplined action). The Supreme Soul is present everywhere. The ultimate truth indicated by the number “one” is the essence of Sankhya philosophy. Realizing this truth is the practice of Sankhya. Understanding the difference between the soul and the non-soul is Sankhya wisdom. Knowing the relationship between the body and the soul and detaching from the body at the level of intellect is Sankhya Yoga. When one truly understands the connection between the soul and the body, a state of equanimity naturally arises in the mind. When the intellect becomes attached to the body instead of the soul, it leads to imbalance. Sankhya Yoga describes this state of balanced intellect. Arjuna is caught in the dilemma of sin and virtue, duty and non-duty. Due to attachment to his brothers, friends, and relatives, he is overcome with delusion. Because of this, he has decided not to fight. He believes that killing respected elders like Bhishma and Drona and his relatives to enjoy a kingdom is not only painful but also a great sin. Through Sankhya wisdom, Lord Krishna tells Arjuna that the souls of the relatives you grieve for cannot die. The soul is eternal, everlasting, and indestructible. The body is never permanent and will surely perish. So, what is there to grieve about? Yoga wisdom refers to maintaining equanimity in all situations. A person who practices this Buddhi Yoga is freed from the bondage of actions. Lord Krishna asks Arjuna to listen to how this equanimity is achieved through Karma Yoga, its nature, and its practice. From verses 31 to 38, before explaining Karma Yoga with equanimity, Lord Krishna clarified what prescribed duties are, what righteous actions are, and whether fighting or not fighting is the right duty. The human body is given to experience the results of past actions and to strive for liberation through effort. Unlike humans, the bodies of all other beings are meant only to experience the results of their fate. Therefore, only the human body has the capacity for action. In this capacity for action, one must know the difference between duty and

forbidden actions. By abandoning forbidden actions and sincerely performing duties without expecting results, one remains balanced in all situations—this is Karma Yoga. Avoiding duties is also considered a forbidden action. Attachment to actions and their results prevents equanimity. Performing duties with selflessness for the welfare of others and the nation is true righteous work. By performing duties, one naturally attains the state of yoga.

**nehābhikrama-nāśo 'sti pratyavāyo na vidyate
svalpam apy asya dharmasya trāyate mahato bhayāt(2-40)**

Comm.The core principle of Karma Yoga is maintaining equanimity or a balanced mind. This equanimity is of two types: inner balance and external harmony. Inner balance means the mind remains steady whether an action succeeds or fails. It also means not being affected by attachment or aversion due to the outcome of actions. External harmony is the realization that everything is filled with the Supreme. Attaining external harmony is the highest state of equanimity. One who is established in this state of divine equanimity becomes liberated while living. This state is achieved only after attaining inner balance. Once the desire for equanimity awakens in a person, it never fades. Even if this practice remains incomplete in one lifetime, it does not lead to negative results. Instead, it creates favorable conditions in the next life to continue the practice. By striving to practice this equanimity, even a little inner balance can temporarily free one from the fear of birth and death. When inner balance is achieved, the connection with the three qualities of nature (sattva, rajas, tamas) ends. As a result, actions no longer bind the person. Performing rituals like sacrifices, charity, or penance with the desire for results leads to temporary outcomes that eventually fade. But even a small amount of inner equanimity or detachment gained through practice remains forever across lifetimes. Efforts toward achieving equanimity are never wasted. Actions performed with desire for results do not lead to equanimity. As long as there is desire for results, equanimity cannot be achieved. When equanimity is attained, the desire for results disappears. By sincerely performing duties according to one's role and for the welfare of all beings without expecting results, equanimity is naturally attained. This is because equanimity is the true nature of the soul.

**vyavasāyātmikā buddhir ekeha kuru-nandana
bahu-śākhā hy anantāś ca buddhayo 'vyavasāyinām (2-41)**

Comm.In the path of yoga, there is a need for a resolute, single-pointed intellect. There is no need for a scattered or divided intellect. A unified intellect is the best and is essential for practicing karma yoga (selfless action) . A scattered intellect creates doubts. Performing selfless duty with dedication leads to attaining equanimity. Firmly establishing this principle at the level of intellect is called resolute intellect. When such a resolute intellect is present with single-pointed focus, the intellect does not waver. The sole aim of this resolute intellect is to attain equanimity. This intellect is not swayed by the mind but remains independently oriented toward the soul. A resolute intellect can reflect any form of the soul. Engaging in desire-driven actions and following a mind filled with desires and attachments is an irresolute intellect. Those whose hearts are filled with desires and who are attached to sensory pleasures and accumulation are irresolute. In trying to fulfill many desires, the intellect of such people becomes endless. And that intellect also branches out infinitely. For example, first comes the desire for sensory pleasure, from sensory pleasure comes the desire for wealth, from wealth comes indulgence in sensory enjoyment, then the desire for fame, prestige, and power—thus, the intellect becomes scattered with many branches.

**yām imām puṣpitām vācam pravadyantya avipaścitāḥ
veda-vāda-ratāḥ pārtha nānyad astīti vādināḥ (2-42)
kāma-ātmānaḥ svarga-parā janma-karma-phala-pradām
kriyā-viśeṣa-bahulām bhogaiśvarya-gatiṁ prati (2-43)
bhogaiśvarya-prasaktānām tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ samādhau na vidhīyate (2-44)**

Comm.In the previous three verses, Lord Krishna explains how the performance of desire-driven rituals described in the Vedas creates attachment in the hearts of ignorant people. And how this becomes an obstacle to attaining resolute intellect. The Vedas have two sections: the knowledge section (Jnana Kanda) and the ritual section (Karma Kanda). The knowledge section consists of two parts: Aranyaka and Upanishads. Similarly, the ritual section consists of two parts: Samhita and Brahmana. The ritual section describes various rituals, sacrifices, and their results. In the six philosophical systems (Shad Darshana), the Mimamsa philosophy is divided into two parts: Purva Mimamsa, which focuses on rituals, and Uttara Mimamsa, which focuses on knowledge. According to Purva Mimamsa, performing sacrifices is the only religion, and attaining heaven is the only goal of human life. Ordinary

people understand religion as performing sacrifices, charity, penance, vows, and fasting to achieve desired results. The Lord says that performing these desire-driven actions does not remove attachment to sensory pleasures but increases it. The mind of someone whose heart is immersed in desires remains constantly restless. Such a restless intellect can never be single-pointedly focused on the Supreme Truth (God). Only by performing selfless duties with dedication does the intellect become oriented toward God. Lord Krishna says, “O Arjuna! Some desire-driven people consider sensory pleasure to be the goal of life.” They remain immersed in desires and take pleasure in performing desire-driven actions, citing Vedic statements as proof. Their intellect considers heavenly enjoyment to be the ultimate goal, believing, “There is nothing greater to attain than heaven.” They firmly hold onto these beliefs. These ignorant and unwise people praise the flowery words of the Vedas, which are pleasing to hear but lead to harm. Ignorant people value taking repeated births and obtaining material enjoyments as the result of their actions. The intellect of such unwise people becomes divided into endless branches. Thus, for the sake of enjoyment and wealth, their actions multiply endlessly. Their intellect remains restless due to the pursuit of fulfilling desires and attachments. Those whose intellect is influenced by the words of such ignorant people also become swayed by desires and attachments. They develop a strong attachment to enjoyment and wealth. When the mind is corrupted by the desire for sensory pleasures, it loses its focus. As long as one has an interest in enjoyment, accumulation, pride, and ego, they cannot focus their intellect on the Supreme Soul with resolute determination. This is because such desire-driven people lack a resolute intellect. They can never attain equanimity or reach a state of meditative absorption (samadhi).

traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna

nirdvandvo nitya-sattva-stho niryoga-kṣema ātmavān(2-45

Comm.The Vedas describe all forms of enjoyment and the paths to attain them, which are influenced by the three gunas (qualities of nature: sattva, rajas, tamas). The Vedic scriptures are meant for those under the influence of the three gunas. The purpose of the ritual section of the Vedas is to guide people from tamas (ignorance) to rajas (passion) and from rajas to sattva (goodness). O Arjuna! To attain eternal happiness and liberation from the bondage of actions, rise above the influence of the three gunas. When desire-driven actions are removed from your heart, your mind will become pure. And

you will become capable of practicing selfless karma yoga. When your heart is free from desires and attachments, you will become free from dualities. By rising above the control of nature, your heart will be free from the opposing disturbances of the world, such as happiness and sorrow, heat and cold, love and hate, honor and dishonor. All these dualities arise from the three gunas of nature. The state of being beyond the gunas is called the eternal state of sattva (nitya sattva). Instead of remaining in temporary sattva, remain established in eternal sattva. This means that your heart, in a state of pure and elevated sattva, becomes devoted to the soul and is not influenced by the actions of sattva, rajas, or tamas. Although it is not possible to be completely free from the gunas while maintaining the body, the Lord's instruction to become free from the gunas, dualities, and established in eternal sattva means that a spiritual seeker must turn their heart away from worldly affairs and toward the soul, practicing selfless karma yoga. The Lord further says, "O Arjuna! Be free from the concerns of yoga and kshema, and be self-realized." Desiring to attain what is not yet obtained is called yoga, and protecting what has been obtained is called kshema. The Lord Himself takes responsibility for the yoga and kshema of a person who performs their duties with dedication. At the time of creation, all necessary material things, starting from food, have been arranged by nature for the sustenance of all beings. Just as arrangements for a child's sustenance are made in the mother's body before its birth, this is God's gift for all beings. By abandoning the desire for material happiness and engaging in the practice of self-realization for eternal happiness, one becomes self-realized. After self-realization, the Supreme Truth is naturally understood.

**yāvān artha uda-pāne sarvataḥ samplutodake
tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ (2-46)**

Comm.When a vast reservoir of pure, sweet water is available in all directions, there is no longer any need to use small water sources like wells, ponds, or ditches. Similarly, for a wise person who has realized the truth of the soul, there is no further need to study the Vedas. The point is that such a person rises above the three qualities (gunas) described in the Vedas, becomes free from duality, established in eternal truth, and realizes the nature of Brahman (the Supreme Reality). Such a person is truly a Brahmin or a knower of Brahman. For such a knower of Brahman, the rituals and other scriptures in the Vedas are no longer particularly useful. A person who has attained knowledge of Brahman is established in the Supreme Reality and reaches the

highest state. Just as someone who has access to the cool, pure water of the Ganges would not drink from a ditch, why would a great soul who has realized Brahman need to study the Vedas? By performing rituals as prescribed in the Vedas, one may attain a specific realm (loka) as the result of those rituals. To attain different realms, different rituals must be performed. This is like using small water sources. A selfless Karma Yogi (one who performs actions without attachment), established in eternal truth through selfless duty, gains access to realms starting from the solar sphere, including the realms of ancestors, gods, gandharvas, and Indra, all at once. They gain the ability to roam and enjoy happiness in all these realms. At the time of cosmic dissolution (pralaya), they merge into the Supreme Reality along with Brahma. This is called gradual liberation (krama mukti) in the Upanishads. This attainment of a selfless Karma Yogi is like a vast reservoir. The joy derived from the pleasures of heaven and other realms described in the Vedas is not denied to a selfless Karma Yogi. Instead, they become entitled to boundless, infinite joy. The supreme peace and joy obtained by performing duty without desiring results make all small and large pleasures seem insignificant in comparison.

karmaṇy-evādhikāras te mā phaleṣu kadācana

mā karma-phala-hetur bhūr mā te saṅgo 'stv akarmaṇi(2-47)

Comm. Lord Krishna says: You must renounce the fruits of your actions, but not the actions themselves. You have control only over performing actions, but you have no control over the results of those actions. If you don't expect results from your actions, you might wonder, "What's the point of doing anything?" But don't let this thought make you idle or cause you to abandon your duties. This verse is the main principle of Karma Yoga, in which Lord Krishna explains four key practices of Karma Yoga. (1) Only in human life do you have the right to perform new duties. (2) Humans have no control over the results of their actions; these are dependent on other factors. (3) A person is not the cause of the results of their actions, meaning attachment to results should not be the reason for performing actions. (4) You should also not be attached to inaction, meaning attachment to results should not cause you to stop working. Performing new duties is a human effort and is under your control. But the results of actions depend on the consequences of past lives (prarabdha). In non-human forms of life, the body is designed only to experience predetermined results, and there is no ability to perform new

actions. Such beings are driven by nature and only experience results. In human life, you have the ability to make efforts, through which you can liberate your soul. Humans have the freedom to perform new actions. Whether the outcome of an action is favorable or unfavorable, humans have no power to change it. So why worry about something God has not given you control over? You must leave the results of actions to God. By making good use of the situations that arise from performing actions, and using them as a means to liberate the soul, your mind becomes purified. Therefore, for humans, experiencing the results of past actions (prarabdha) and performing new duties are both means to liberate the soul. In performing duties without desiring results, humans are completely free. If a desire arises in the mind, and you act to fulfill that desire, it becomes a desire-driven action (sakama karma). Selfless duty (nishkama karma) arises naturally. By performing prescribed actions without attachment, there is no sense of being the enjoyer, and therefore no sense of being the doer. When there is no sense of being the doer, a person is not bound by actions, even while performing them. From another perspective, no single person's actions are completed solely by their own effort. Every action is accomplished through a combination of materials, the collective efforts of multiple people, and the influence of destiny. Therefore, it is dishonest to claim the results of actions as your own doing. The way to make actions selfless (naishkarmya) is: (1) Firmly believe that desires are endless. When one desire is fulfilled, another takes its place. Acting with attachment to results leads only to suffering. Understanding this, perform actions selflessly for the welfare of the world, with a service-oriented mindset; this becomes selfless action. (2) Neither actions nor their results are permanent. Actions have a beginning and an end, and the results of actions come and go. But the soul is eternal and everlasting. Therefore, the soul has no connection with actions or their results. Once this is understood, the mind does not become attached to expecting results. The connection between the mind and worldly pleasures is broken. You are not the cause of the results of actions, meaning attachment to results is not the reason for performing actions. Thinking, "I am doing this action to achieve a specific result," is a wrong approach. Similarly, thinking, "I won't succeed, so I won't act," and stopping action is also a wrong approach. In other words, attachment to results should not cause you to abandon action. If you act with attachment to the body, senses, mind, or intellect, you become the cause of the action. Thinking, "My action made someone happy," or "I helped them," . creates a sense of

being the doer in the mind. If you don't consider yourself the cause or reason for an action, you won't be the cause of its results either. Believing that abandoning action will lead to worldly or spiritual progress is also an attachment to inaction. For example, thinking, "My elderly father is sick and won't recover, so why bother showing him to a doctor?" is an example of abandoning duty due to attachment to results. Therefore, perform your duties to benefit the world and renounce any claim over the results of your actions. This is the core principle of Karma Yoga.

**yoga-sthaḥ kuru karmāṇi saṅgam tyaktvā dhanañjaya
siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate(2-48)**

Comm. O Dhananjaya (Arjuna), perform your duties while established in Yoga. Renounce attachment to actions and their results. Whether an action is successful or remains incomplete and unsuccessful, keep your mind balanced in both situations. Don't feel elated by success, nor let failure bring sorrow to your mind. Maintaining a balanced mind in success and failure is called Yoga. Some commentators explain "established in Yoga" as being connected to the Supreme Reality. By performing actions as worship of God, attachment to actions naturally disappears. If you believe that everything you do is for the pleasure of God, both the action and its results are offered to God. The results of actions do not bind you. Such devotion-filled actions, performed with knowledge, are also part of Karma Yoga. Performing actions while established in Yoga means acting with a focused mind, detached from the materials of action, and fully absorbed in the task. By continuously performing all actions while established in Yoga, a flow of selfless action is created, in which attachment and aversion naturally disappear from the mind. This brings immense peace to the mind, which is far greater than the joy of achieving results. By disconnecting the mind from identification with the body, the natural state of balance in the mind is called Yoga. Once established in this Yoga, or state of balance, you never fall away from it.

**durena hy avaram karma buddhi-yogād dhanañjaya
buddhau śaraṇam anviccha kṛpaṇāḥ phala-hetavaḥ (2-49)**

Comm. O Dhananjaya, desire-driven actions (Sakama karma) are far inferior to selfless actions (Nishkamakarma). Desire-driven actions create imbalance in the mind, leading to ego and attachment in the body. Selfless actions bring balance to the mind. Therefore, take refuge in Karma Yoga to attain balance.

A person who acts with attachment to results, seeking to fulfill desires, is truly pitiable. They remain immersed in actions driven by sense pleasures and ego, life after life. Comparing desire-driven and selfless actions is like comparing a speck of dust to a mountain. Selfless Karma Yoga leads to realizing the Supreme Reality, while desire-driven actions lead to the cycle of birth and death. By performing duties with a balanced intellect (buddhi yoga), a seeker does not feel they are receiving the results of actions. This is because, while performing actions, they experience peace and joy. Since selfless action is based on service and renunciation, Karma Yoga is a practice rooted in discrimination (viveka). Just as a miser lives in a wretched state day and night to accumulate wealth, a desire-driven person, like a poor beggar, constantly waits for the results of their actions. Karma Yoga is also called Buddhi Yoga (Yoga of Intellect). Since it is guided by resolute intellect, it is rooted in intellect and discrimination, and emphasizes renunciation. Therefore, renouncing attachment to results with resolute intellect is Buddhi Yoga. Remaining always established in balance is taking refuge in the intellect.

buddhiyukto jahātīha ubhe sukṛta-duṣkṛte

tasmād yogāya yujyasva yogaḥ karmasu kauśalam(2-50)

Comm.A wise person whose intellect is established in Yoga, meaning whose mind is fully balanced, renounces both sinful and virtuous actions and their resulting consequences (sin and merit) while still alive. Therefore, O Arjuna, strive to attain this Buddhi Yoga (Yoga of Intellect). Performing actions with resolute intellect, focused on duty, is the perfection or skill of action. Actions are not inherently sinful or virtuous. The connection of the doer with the action, the intention behind the action, the method of performing it, and attachment to its results determine whether an action is virtuous or sinful. For ordinary people, performing rituals like yajnas is considered virtuous. Actions like stealing others' wealth, causing harm, or acting with jealousy to harm others are considered sinful. Generally, desire-driven people avoid prohibited actions but perform prescribed actions to fulfill their desires, driven by a mindset of enjoyment. Due to attachment to results, the intellect of desire-driven people is not steady, nor do they remain balanced in the face of outcomes. But a person with balanced intellect does not act to attain heaven or other desires, nor do they abandon prescribed actions out of fear of negative consequences like hell. A Karma Yogi does not view actions as virtuous or sinful, remains free from dualities like sin and merit, happiness and sorrow,

and performs duties with resolute intellect. In this verse, Lord Krishna teaches Arjuna the art of performing actions. If you think fighting in this war and killing respected elders and relatives is sinful, abandon that thought. Similarly, if you think avoiding the war and not killing your kin will earn you merit, abandon that thought as well. View this righteous war from the perspective of Yoga. Be a warrior fighting with zeal in the war, but do not be the cause of its outcome. Establishing dharma (righteousness) and justice on earth is the duty of a Kshatriya (warrior). Therefore, face the current situation by taking refuge in Karma Yoga. If you accept this war as a selfless duty, it becomes Karma Yoga for you. Based on service and renunciation, without any connection to personal gain or results, performing actions is Karma Yoga. The skill of Yoga in action is adopting the technique of balanced intellect, so that actions performed through Karma Yoga do not bind you.

karma-jam buddhi-yuktā hi phalaṁ tyaktvā manīṣiṇaḥ

janma-bandha-vinirmuktāḥ padaṁ gacchanty anāmayaṁ(2-51)

Comm.A person whose intellect has attained Yoga (discipline) gives up attachment to the fruits of action. Such a wise person becomes free from the bondage of birth and death, and attains the supreme, changeless state. All creation in this world arises from the will of the Supreme Lord. Therefore, every perishable object in the world originates from the results of actions. When one gives up attachment to the fruits of their own actions, the mind no longer remains bound. Whether an action is selfish or selfless, its result is bound to follow. Then, how can one renounce the results of action? The solution lies in two methods of renouncing the fruit of action. First is to act out of a sense of duty, without being driven by desire or attachment to the outcome. The second is to accept the outcome — whether favorable or unfavorable — as part of spiritual practice and remain mentally balanced. By practicing work in this spirit of renunciation, the deep connection between the mind and the transient world slowly weakens. This state of balance is the true nature of the soul. By remaining unattached to worldly matters and acting selflessly, the intellect realizes the soul's nature of equanimity. This state of intellect is what leads one to the Supreme State of stillness and detachment. When the mental activity becomes free from agitation and remains fixed in the soul's nature, the truth of the Supreme Self is naturally realized. When this truth is experienced through pure intellect, it is called liberation or freedom in life (Jeevanmukti). The one who experiences this knowledge becomes free

from the bondage of birth and death. Such full stability of intellect is the attainment of the highest, disease-free state — the culmination of Karma Yoga.

yadā te moha-kalilāṁ buddhir vyatitariṣyati

tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca (2-52)

Comm. When your balanced intellect completely overcomes the attachment to temporary material objects that satisfy the senses and the ego-driven pleasures of worldly relationships, it rises above the mud of delusion. At that time, your heart will develop detachment towards the pleasures and luxuries of this world that you have heard about, as well as the heavenly joys of the afterlife that you have yet to know. Though you are an eternal conscious being, you mistakenly identify yourself with the perishable physical body and material things, creating a sense of attachment and possession. Feeling happiness from temporary things and relationships, like children, spouse, wealth, or status, is like being stuck in the mud of delusion. With a balanced intellect, you consider these temporary relationships insignificant and let go of them, which is the rising of your intellect from the mud of delusion. A wise person with a balanced intellect uses material possessions to bring happiness to others, thereby attaining peace and joy. When the desire to bring happiness to others awakens, you gain the strength to sacrifice your own pleasures. Through discernment and reflection, the desire for worldly pleasures is destroyed in your heart. When your intellect overcomes the delusion-like mud, you develop detachment towards the luxuries of both this world and the heavenly realms.

śruti-vipratipannā te yadā sthāsyati niścalā

samādhāv acalā buddhis tadā yogam avāpsyasi(2-53)

Comm. Listening to the Vedas' descriptions of desire-driven actions and their rewards, like heaven, causes the mind to become scattered. When your intellect stops wandering in different directions due to a restless mind and becomes steady, focusing on the Supreme Soul, it reaches a state of unwavering stillness. In this state, O Arjuna, you will attain the yoga of equanimity, meaning you will be established in self-knowledge. Arjuna's intellect is troubled by conflicting scriptural views, such as the sin of killing respected elders and kin versus the sin of not fighting as a warrior's duty. To save his kin, Arjuna must avoid war, but avoiding war means failing to protect them, creating a state of mental conflict. A spiritual seeker faces similar

conflicts in daily life, such as choosing between worldly duties and spiritual practices aimed at attaining the Supreme Soul. The solution is to prioritize worldly duties, but perform them with the understanding that you seek nothing from the world, focusing on sacrifice and service. Worldly duties should be done for the service of others, with a spirit of sacrifice, which naturally leads to realizing the essence of the Supreme Soul. Thus, the path of Karma Yoga (selfless action) is an excellent way to attain the Supreme Soul. Through Karma Yoga, your intellect gains three realizations: (1) "I am a soul," (2) "I must detach from the world," and (3) "I must attain the essence of the Supreme Soul." When a Karma Yogi firmly accepts these three goals, cuts off all worldly attachments by considering them temporary, suppresses passion and ignorance, and prioritizes purity, the intellect becomes steady. In this steady state, the intellect is free from the restlessness of worldly and religious conflicts. The heart becomes free from dualities like attachment and aversion, and the mind remains steady, like the flame of a lamp, which is the state of an unwavering intellect. With a steady intellect and focused mind, merging with the essence of the Supreme Soul leads to an unshakeable state, where the intellect attains deep meditation. In this state, the intellect turns away from the world and towards the soul, achieving the yoga of equanimity. According to Shankaracharya, attaining this equanimous intellect through Karma Yoga leads to the state of liberation in this life.

arjuna uvāca

**sthita-prajñasya kā bhāṣā samādhi-sthasya keśava
sthita-dhīḥ kiṁ prabhāṣeta kiṁ āsīta vrajeta kim (2-54)**

Comm.In the practice of Karma Yoga, a person whose intellect or wisdom remains steady in equanimity is called a "Sthitaprajna" (one with stable wisdom). Their mental tendencies are always calm and peaceful. Such a person is known as Sthitaprajna. When the mental tendencies of a spiritually disciplined person are awakened in the knowledge of the all-pervading Brahman (Supreme Consciousness), they remain constantly absorbed in the Supreme Soul. This state is called Samadhi (deep meditative absorption). After hearing about the nature of the soul in Sankhya Yoga and the equanimity of mental tendencies in Buddhi Yoga from Lord Krishna, Arjuna develops a curiosity. He wants to know how a person with stable wisdom and one who has attained the truth of the Supreme Soul is perceived by ordinary people. Arjuna has now shifted his focus from the dilemma of whether to fight

in the war or not. He is eager to learn in detail about the practice of equanimity in Buddhi Yoga and its ultimate goal to attain liberation from worldly suffering. This eagerness is evident from the questions Arjuna asks Lord Krishna. He wants to know what unique characteristics are seen in the speech, behavior, sitting, standing, walking, and other physical actions of a perfected person in Buddhi Yoga. He also wants to know how the mental tendencies, renunciation of actions, and behavior of a person absorbed in the truth of the Supreme Soul create a specific impression among ordinary people. Overall, Arjuna wants to understand what signs indicate that someone is a "Tattvavit" (knower of truth). These signs can be followed by a spiritual aspirant to progress on the path of spiritual practice. The mind of a worldly person, engrossed in material pleasures, becomes restless and unsteady due to attachment to sensory enjoyment. Due to the imbalance of attachment and aversion in mental tendencies, the intellect remains unstable. This unstable intellect leads to a lack of coordination in actions, causing one to lose sight of their goal. On the other hand, a Sthitaprajna person remains detached from worldly matters and is constantly absorbed in the Supreme Soul. A person who has attained knowledge of the Supreme Soul transcends the qualities of Sattva (goodness), Rajas (passion), and Tamas (ignorance). For them, these qualities are merely names and have no real effect. The mind of such a person, free from the dualities of attachment and aversion, is liberated. Like an innocent child, the speech of a Sthitaprajna person is very simple and clear. For a great soul who has realized the truth of the Supreme Soul, the ego has completely dissolved in their inner being. Their mind, intellect, and consciousness take the form of pure awareness and remain constantly connected with the Supreme Soul. All physical and mental actions of such a spiritually connected person are related to the Supreme Lord, who transcends the three qualities (Sattva, Rajas, Tamas). This is the realization of Brahman (Supreme Consciousness). For such a person, the entire universe is filled with Brahman, and Brahman alone is the truth and the Supreme Lord. In this way, a Sthitaprajna and Samadhistha (one in meditative absorption) person remains established in eternal goodness and moves through the world with detachment. In this chapter, from verses 55 to 72, Lord Krishna answers all of Arjuna's questions. He explains the method of practicing Buddhi Yoga and its utility in human life in a very clear manner.

śrī-bhagavān uvāca

**prajahāti yadā kāmān sarvān pārtha mano-gatān
ātmany evātmanā tuṣṭaḥ sthita-prajñas tadocyate(2-55)**

Comm. Lord Krishna says: O Partha (Arjuna), when a person with disciplined intellect renounces all desires that arise in the mind, they become satisfied and content within their own soul. At that time, they are called a Sthitaprajna. Their mind and intellect remain steady and calm at all times. You should understand this. Desires arise in the mind due to ignorance, seeking sensory pleasures in this world or the next, heavenly enjoyments, or ego-driven ambitions. Desires are distinct from the objects of the world and are not the mind itself. Various enjoyable objects in the world are perceived through the senses, creating a subtle desire in the mind for their attainment and enjoyment. This is called mental desire. Desire does not originate from the mind. The mind is merely an instrument. Desires arise in the mind and can also depart from it. Not acknowledging the independent existence of desire in the mind is the renunciation of desire. The word "Kama" means desire. "Sarvan Kaman" means all types of desires. These desires reside in the mind, meaning the nature of the mind is to desire. Enjoyable objects exist in the external world. However, the craving or desire to enjoy those objects resides in the mind. This desire exists in various forms or states. Vasana (latent desire) is the undeveloped form of desire. Some unfulfilled desires from past lives remain as impressions in this body and exist subtly as Vasana in the inner being, causing the experience of destined events (Prarabdha). As the body matures, these Vasanas develop and take the form of desires in the mind for enjoyment. When the absence of an enjoyable object is felt, and its necessity is realized in the inner being, it is called Spruha (aspiration). Spruha is the semi-developed form of desire. In the state of Spruha, desire influences both the mind and the intellect. When Spruha leads to effort or endeavor to attain the enjoyable object, it becomes the fully developed form of desire, called Kamana. Kamana fully dominates the mind, intellect, consciousness, and ego. The distorted form of desire is called Trishna (craving). Just as fire burns more intensely with fuel like ghee or oil, desire grows stronger with the indulgence in enjoyment, becoming Trishna. Even infinite material enjoyments cannot satisfy Trishna. In the words of Goswami Tulsidas, indulging in objects increases desire day by day, and it is never satisfied. The way to calm desire is not through sensory indulgence. By controlling the senses, the agitation of desire can be temporarily subdued, but this is not the complete renunciation of

desire. No one can attain true satisfaction while keeping desire alive. The best way to completely renounce desire is through "realization of truth followed by surrender to God." Without complete surrender to God, the cessation of desire is impossible. The Supreme Soul is the embodiment of infinite bliss. By directly experiencing the true nature of the eternal, pure, and conscious Supreme Soul, a state of eternal satisfaction arises in the inner being. This is the state of being satisfied within the soul by the soul itself. A Karma Yogi engaged in spiritual practice, while remaining absorbed in the truth of the Supreme Soul, also experiences supreme bliss through selfless service in the world. In this state, the craving for enjoyment naturally ceases. Satisfaction or contentment is the eliminator of desire. In this state of bliss, desire no longer finds a place in the inner being. As long as the mind and intellect are not free from desire, the inner being cannot turn toward the soul. The equanimity of mental tendencies is the state of eternal happiness and contentment. When a spiritual aspirant becomes completely free from desire and remains established in their soul's true nature, attaining supreme bliss, they are called a Sthitaprajna. The eternal bliss attained by a desireless Karma Yogi surpasses even the heavenly pleasures imagined in realms like Indraloka, Devaloka, or Brahmaloka. This bliss, arising from an eternal cause, never ends. Just as heat is inherent in the radiance of fire, bliss is inherent in the true nature of the soul. Seeking bliss in the external material world by diverting the mind and intellect from the soul is ignorance. When direct knowledge arises in the mind and intellect, the darkness of desires and Vasanas dissolves.

**duḥkheṣv anudvigna-manāḥ sukheṣu vigata-sprhaḥ
vīta-rāga-bhaya-krodhaḥ sthita-dhīr munir ucyate (2-56)**

Comm.In this verse, Lord Krishna explains how the characteristics of a Sthitaprajna person are outwardly expressed, answering Arjuna's question. A person whose mind is not disturbed by physical, material, or divine suffering is a Sthitaprajna. They have no craving for happiness. Their inner being is free from attachment, fear, and anger. Such a sage, who has reached the pinnacle of contemplation, is called a Sthitaprajna. They remain undisturbed in adverse circumstances caused by destiny, obstacles in performing duties, unfavorable outcomes, or criticism and insults. They consider suffering as the result of past sins and accept it calmly as God's grace for the purification of sins. A steady-minded sage always remains absorbed in the Supreme Soul. Their mental tendencies transcend all forms of mental imaginations and desires. A steady-

mindful contemplative person has no craving for any kind of happiness. This means they do not desire that sensory enjoyments, favorable outcomes, praise, or honor should always be present. They are not affected even slightly by the temporary happiness or suffering related to bodily identification. The way to alleviate the mental pain caused by worldly suffering is: (1) To firmly believe that as long as one lives in a body in this world, unfavorable situations—whether physical, material, destined, or caused by fate—are inevitable. When suffering arises, one should accept it with patience and steady intellect, taking appropriate steps as needed. (2) One should not seek the material cause of suffering. (3) One should not blame others for their situation. (4) One should firmly believe that this situation is temporary and will pass. Both happiness and suffering will surely come to an end. During times of mental distress, one should engage in self-reflection or service to others, as this practice quickly alleviates mental suffering. Attachment, fear, and anger are the three afflictions (Tapas). Attachment is the attraction in the mind toward objects that bring pleasure. This attraction is called Anuraga (affection) in the mind. If affection toward the world persists, it turns into craving, which disturbs mental tendencies. The fear of losing perishable enjoyable objects is called fear. Fear arises from mental imaginations caused by ignorance of reality. When one gains knowledge of the eternal and temporary, fear automatically disappears. The agitation or excitement in mental tendencies caused by the possibility of adversity is called anger. Anger is particularly related to ego. The thought that “everything should happen as I desire” is also a form of desire. This thought subtly resides in the ego. When actions deviate from expectations or are obstructed by someone, anger arises. Anger disrupts mental tendencies and renders the intellect ineffective. Happiness, suffering, attachment, fear, and anger are specific tendencies of the mind. The presence or absence of these tendencies in a person is expressed through their speech, interactions with others, and behavior. A Sthitaprajna person, free from all these tendencies, remains absorbed in the truth of the Supreme Soul and moves through the world with detachment.

**yaḥ sarvatra 'nabhisnehas tat tat prāpya śubhāśubham
nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā (2-57)**

Comm.A Karma Yogi, even while being connected with all beings and objects in the world, remains free from affection. This means they do not form attachments or become attracted to living beings or material objects. Just as a

swan swims in water but the water does not cling to its body, a Karma Yogi, despite being outwardly connected with people and objects, remains completely detached inwardly. A person with steady intellect does not have any affection for any object, person, or even their own body, children, or family. If attachment exists toward objects or people, the dualities of good and bad, virtue and vice arise in mental tendencies due to the results of actions. Attachment is the root cause of affection, desire, anger, fear, and all dualities. A worldly person becomes elated and speaks proudly when they achieve favorable results, boasting about their accomplishments. Alternatively, when results are unfavorable, they become sorrowful, despise the outcome, blame others, and disrespect or dishonor their actions. Due to the absence of attachment and aversion in the mental tendencies of a Karma Yogi, their intellect remains firmly established. A person whose mind is free from attachment and possessiveness has mental tendencies free from distortions, and their intellect is decisively established. Due to detachment from actions, resources, and outcomes, they do not perceive actions as good or bad, favorable or unfavorable. They find joy solely in performing their duties. Just as from the peak of a mountain, the grass, trees, valleys, and hills below do not appear distinctly separate, a Sthitaprajna person does not perceive worldly events as good or bad, virtuous or non-virtuous. The rarest and most unattainable state of supreme peace and bliss is not sought by a Yogi through connection with worldly objects. Therefore, they neither rejoice in favorable events nor grieve over unfavorable ones, considering judgments of good, bad, virtuous, or non-virtuous as God's work. A Karma Yogi believes in dedicating all actions to God. In response to Arjuna's question about how a Sthitaprajna speaks, Lord Krishna addresses this context. In the next verse, He explains how a Sthitaprajna sits, meaning their state of being.

yadā samharate cāyaṁ kūṛmo 'ṅgānīva sarvaśaḥ

indriyāṇindriyārthebhyas tasya prajñā pratiṣṭhitā(2-58)

Comm. When a tortoise senses danger from afar, it retracts its head, tail, hands, and feet inward, remaining still and lifeless. It protects itself from external enemies with its strong shell. Similarly, a person who can withdraw their senses from the desires arising from form, taste, smell, sound, and touch, and keep their mind restrained within their heart, has a steady intellect. The foundation of spiritual practice is sense control. Regardless of the path—Jnana (knowledge), Karma (action), or Bhakti (devotion)—a spiritual aspirant

begins their practice with sense control. Keeping the senses away from external enjoyable objects is not true restraint. Controlling the senses through the mind and intellect, directing their activities with willpower, is true self-restraint. The senses naturally engage in enjoyment without restriction if not controlled. The moment they are restrained from enjoyment, the mind becomes restless, and the intellect becomes unstable due to their influence. Until a spiritual aspirant detaches themselves from sensory pleasures, their intellect cannot remain steady in the truth of the Supreme Soul. Restraining the senses and keeping the mind controlled within the heart is the highest level of spiritual practice. In Patanjali's Ashtanga Yoga, this is described as "Pratyahara," a key practice. With strong willpower, withdrawing the mind and senses from enjoyable objects is Pratyahara. To reach the stages of meditation (Dhyana) and absorption (Samadhi), detachment from the material world is essential. Swami Sivananda, in his commentary on the Gita, says: "One who has mastered Pratyahara is dead to the material world." No temporary object can influence a restrained person. A Yogi can use their senses for their well-being at any time and place.

viṣayā vinivartante nirāhārasya dehinaḥ

rasa-varjaṁ raso 'py asya param dr̥ṣṭvā nivartate(2-59)

Comm.By restricting the senses from enjoying objects, one only externally detaches from those objects. However, the inner attachment to those objects does not cease. But for a Sthitaprajna person, both the attachment to the material world and the desire for sensory pleasures cease in their mind. Keeping the senses "fasting" means restraining them from the pleasures derived from form, taste, sound, smell, and touch. Even if the senses are externally restrained from enjoyment, the subtle attachment to enjoyment remains in the inner being. The craving for objects does not cease in the mind. Due to illness, a sorrowful environment, extreme fear, false prestige, or physical disability, the senses may temporarily refrain from enjoyment. Such disconnection from objects is due to forced circumstances or for show. For example, someone observing the Ekadashi fast may remain silent but express their thoughts through gestures or writing, preparing a list of foods for the Dwadashi feast from the day of Ekadashi. Many hypocritical babas and dishonest yoga gurus in today's society fall into this category. As long as the inner attachment to enjoyment persists, it is not true restraint. The attraction or craving for sensory enjoyment is called "Rasa" (taste). When a greedy person

receives money or a lustful person meets a woman, the excitement in their mind is called “Vishaya Rasa” (taste of objects). By removing enjoyable objects from the senses, the objects themselves are eliminated, but the taste for them remains in the inner being. As long as the taste for enjoyment persists in the mind and intellect, one cannot remain absorbed in the truth of the Supreme Soul or experience the divine taste of supreme bliss. Through the taste of service in Karma Yoga, the realization of truth in Jnana Yoga, and the taste of divine love in Bhakti Yoga, a spiritual aspirant becomes free from the taste of objects and cravings. The happiness derived from perishable objects is temporary and leads to deficiencies, fear, sorrow, and anxiety after attainment. When absorbed in the truth of the Supreme Soul, the intellect remains distinct from the world and aligned with the soul. When the mind is calm and the intellect is steady, one attains an eternal state of goodness. A wondrous, divine stream of bliss flows in the inner being, leading to absorption, enchantment, and immersion in mental tendencies. Upon attaining this bliss, the spiritual aspirant naturally refrains from sensory pleasures. This supreme bliss is beyond the senses, meaning the senses are incapable of experiencing such bliss. It is reflected only in pure consciousness. The self-satisfaction that arises in the inner being is direct realization. When complete, undivided, eternal bliss is attained, the senses refrain from temporary cravings. When all imbalances, desires, and Vasanas are eradicated from the inner being, the intellect remains steady in divine consciousness.

yatato hy api kaunteya puruṣasya vipaścitah

indriyāṇi pramāthīni haranti prasabham manah(2-60)

Comm. The renunciation of desires and cravings for enjoyment begins with the practice of sense control. Without sense control, the stability of the intellect is impossible. Detaching the senses from the material world and making them free from attachment is not possible solely through intellectual reasoning. Even a vigilant person who discerns between truth and falsehood can have their mind drawn toward sensory enjoyment by the senses at any time. The only way to be free from the influence of the senses is through complete surrender to God. As long as there is identification with the body, a sense of doership, and the role of the enjoyer, even a wise and discerning person’s senses are not fully controlled. Due to the sense of being an enjoyer, the attachment of the senses to enjoyable objects does not cease. To the question “Who is the enemy?” Lord Shankaracharya’s answer is, “Your

senses.” To the question “Who is the friend?” the answer is, “The senses remain a friend as long as they are controlled.” As long as attachment to objects persists, the restless senses continuously tempt and agitate the mind of even a wise person toward enjoyment. Just as a galloping horse is controlled by reins to reach its destination, if the reins slip, one suffers from the horse’s kick. Similarly, if the senses slip from control, they make the aspirant lustful and drag them to a lower state. Controlling the senses is like declaring a disciplined war against them for a spiritual aspirant. The aspirant may face defeat many times in this battle but must learn from it and continue the effort. A spiritual aspirant should never believe, “I have fully controlled my senses.” Until complete knowledge of the Supreme Soul is attained, the aspirant must remain vigilant like a guard toward the activities of the senses. The state of equanimity in the inner being is evident through sense control. Attachment to objects is like the sharp weapon of the three qualities (Gunas) of Maya. Due to the activity of the Gunas, the senses are attracted to desires for enjoyment. When the mind is calm, the Rajas Guna is subdued, the Sattva Guna becomes active, and the mind turns toward the soul. When the intellect is established, the senses are fully controlled. This translation maintains the original meaning and structure of the text, presented in simple English for clarity.

**tāni sarvāṇi samyamya yukta āsīta mat-parah
vaśe hi yasya indriyāṇi tasya prajāñ pratiṣṭhitā (2-61)**

Comm. Becoming self-realized and remaining an exclusive devotee of God is called Matpara or Matparayana. When one completely surrenders to God, control over the senses happens automatically. This cannot be achieved through chanting, penance, worship, vows, charity, or pilgrimage. To restrain the senses from the pleasures of form, taste, touch, sound, and smell, one must constantly immerse oneself in the essence of the Supreme Self (Paramatma Tattva). Through the practice of constant absorption in the Supreme Self, desires, attachments, and other mental impurities gradually weaken. The mind’s tendencies gradually become purified. The inner mind becomes free from attachment and aversion. Dualities like honor-dishonor, pleasant-unpleasant, pleasure-pain, and criticism-praise do not disturb the intellect. Pure consciousness awakens in the intellect. All actions performed by the mind and senses are perceived as being dedicated to God. When the intellect is absorbed in the Supreme Self, attaining supreme bliss, all senses turn away from worldly pleasures. Only through meditation on the Supreme Self

(Matpara) can the senses be fully controlled. Controlling the senses through personal effort alone is extremely difficult. When the senses are fully controlled, the intellect attains stability. The ultimate goal of a Karma Yogi is to become Matparayana, devoted to the Supreme Being, and attain liberation in this life (Jivanmukti). In Shankaracharya's commentary, Matparayana means: "The inner Self of all beings is the Supreme Self, which is Vasudeva, and one's inner Self is non-different from Vasudeva." When the intellect is focused on this truth, all senses remain fully controlled. If the senses are not controlled and the intellect is not steady and absorbed in the Supreme Self, stopping thoughts of sensory objects is impossible. The human senses, mind, and intellect are designed to be constantly attracted toward the three modes of material nature (Prakriti). The senses cannot be controlled merely through restraint or prohibition. Through the practice of surrender and contemplation of the divine, the mind must be turned away from sensory thoughts and directed toward the Self. Controlling the senses becomes relatively easy through contemplation of the Self. Because in Self-contemplation, the egoistic identification with the body ("I") first dies. When the "I" dies, the sense of being the doer and enjoyer ceases to exist. When attachment to sensory enjoyment ends, the senses become devoid of desire for sensory pleasures. Equanimity arises in the mind's tendencies. After this, one desire does not give rise to another. The senses remain under the practitioner's control. One whose senses are under control is called Jitendriya (master of the senses). One who is Jitendriya is also Sthitaprajna (established in wisdom).

**dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate
saṅgāt sañjāyate kāmāḥ kāmāt krodho 'bhijāyate (2-62)
krodhād bhavati sammohaḥ sammohāt smṛti-vibhramāḥ
smṛti-bhramśād buddhi-nāśo buddhi-nāśāt praṇaśyati (2-63)**

Comm. In these two verses, Lord Krishna explains how worldly people, engrossed in sensory thoughts, ultimately lose their discriminative power and, as a final consequence, lose their human virtues and are born in lower species. Thinking about sensory objects causes mental impurities in the inner mind. The knowledge provided by Lord Krishna in these two verses acts like a preventive antidote, helping practitioners free themselves from mental afflictions and remain established in the Self. When an ordinary person contemplates pleasurable or attractive objects, attachment to those objects arises in the mind. From attachment, the desire to obtain that object is born.

While trying to fulfill that primary desire, one must satisfy many related desires. This involves facing numerous obstacles. When these desires are thwarted, anger arises in the inner mind due to the intellect's aversion. Due to bodily identification, desires for status, power, and respect arise, and obstacles to these desires also lead to anger. In a state of anger and agitation, the inner mind severely lacks discriminative power, and all mental processes become disrupted. This delusion arising from anger is extremely foolish. Desire, anger, greed, and attachment—these four mental processes give rise to delusion. Delusion caused by desire clouds discriminative power. Delusion caused by greed destroys the ability to discern between right and wrong, truth and falsehood. Delusion caused by attachment destroys equanimity, leading to bias. When the inner mind is deluded due to anger, memory is lost, and knowledge of time, place, and context disappears. Loss of memory causes the intellect to lose its discriminative power. The intellect becomes confused about what should or should not be done. When the intellect loses its discriminative power, a person becomes devoid of understanding what is beneficial or harmful. The person descends to an animalistic level. The destruction of human virtues is the true downfall for a human being. The inner mind that contemplates sensory objects becomes a field for sensory indulgence. Attachment to sensory objects is the seed of the tree of sensory enjoyment. When this seed is planted in the sensory-attached inner mind, it grows into a tree of sensory indulgence. As the branches of this tree of sensory indulgence spread, storms of desire, anger, and delusion surround it from all sides. When the tree of sensory indulgence is damaged, tremors arise in the inner mind. As a result, the intellect and discernment are destroyed, and knowledge of what is beneficial or harmful is lost. The mind and intellect become restless. The destruction of the intellect is the fall of a human from their human qualities. When the intellect is destroyed, a person abandons their duties and engages in forbidden actions. This leads to harshness, violence, vengeance, and cowardice in their behavior. After death, they are born in lower species from their current state. Therefore, instead of sensory contemplation, the inner mind should be made a foundation for Self-contemplation, planting the seed of attaining supreme bliss. When the tree of attaining supreme bliss grows in the inner mind, a person becomes free from the bondage of birth and death.

**rāga-dveṣa-vimuktais tu viṣayān indriyaiś caran
ātma-vaśyair vidheyātmā prasādam adhigacchati (2-64)
prasāde sarva-duḥkhānām hānir asyopajāyate
prasanna-cetaso hy āśu buddhiḥ paryavatiṣṭhate(2-65)**

Comm. A Karma Yogi whose inner mind is controlled, senses are under their command, and free from attachment and aversion, maintains a pure inner mind even while performing duties and engaging with sensory objects. The purity of the inner mind keeps the heart serene. When the heart is serene, all worldly afflictions and pains are destroyed. Such a pure heart quickly becomes steady in the Supreme Self. In the previous verses, Lord Krishna explained how sensory indulgence with attachment leads to the downfall of worldly people. In these two verses, he describes how, without attachment or aversion, engaging with sensory objects through controlled senses leads to attaining serenity. The term “senses” (Indriya) means created by Indra, given by Indra, and dedicated to Indra, where Indra is the deity of action. Senses are created by Indra, given by Indra, and meant for Indra’s purpose. Just as enjoyment is obtained according to karma, the body and senses are obtained to perform actions according to one’s disposition. Humans receive hands, animals receive four legs, and birds receive wings to fly, based on their karma. Attachment to sensory enjoyment and the resulting thoughts in the mind and intellect are the cause of a person’s downfall. This attachment transforms into intense desire. Desire and anger, as well as attachment and aversion, are essentially the same. When desire becomes fixed, it turns into attachment (Raga), and when anger becomes fixed, it turns into aversion (Dvesha). Due to the distinction between the stable and unstable states of the mind and intellect, desire and anger are called tendencies of the mind. Attachment and aversion are the tamasic (ignorant) forms of the intellect. Attachment and aversion bind a person. By abandoning them, actions do not lead to bondage. Actions performed by the senses under the guidance of an intellect free from attachment and aversion do not bind. The senses naturally engage only with their respective objects. For example, the knowledge senses (eyes, ears, etc.) perceive sound, touch, form, taste, and smell, while the action senses (hands, feet, etc.) perform tasks like speaking, walking, or sitting. When the mind and intellect, which drive the senses, are free from attachment and aversion, the senses remain under the control of the Self. The practitioner can engage or withdraw the senses at will. The question arises: if the mind and intellect are free from attachment and aversion, why would they prompt the senses to

engage with objects? For a Karma Yogi, the answer is that even without attachment or aversion, the senses engage in actions for the welfare of the world or the benefit of others. This means that even if the senses engage in sensory objects, the absence of attachment and aversion ensures that actions do not bind. As discussed in the previous verse regarding “Matparah,” if sensory engagement is done for the pleasure of God, it does not lead to bondage. Actions performed with this attitude result in attaining Prasada (divine contentment). Prasada is a state of the inner mind where no agitation exists. Sensory indulgence driven by attachment and aversion provides momentary pleasure, called Samriddhyānanda (prosperity-based joy). This pleasure diminishes over time and eventually disappears completely. When the senses engage in selfless actions without attachment or aversion, the resulting joy is Shāntyananda (peaceful bliss), which is the nature of the Self. This bliss is not experienced through the senses but is realized by the Self in its true nature. In Vedānta philosophy, the Self is described as blissful (Anandamaya) because of this. Mental agitation or distress is the destroyer of this bliss. Even the slightest wave of agitation in the mind hides this bliss. This bliss is experienced by the Self only when the mind and intellect are free from distress. For example, a weary traveler, exhausted by the scorching sun, removes their burden and sits under a tree’s shade, momentarily freeing the inner mind from agitation. At that moment, a glimpse of Shāntyananda is experienced. Whenever the inner mind is free from desires, attachments, agitation, attachment, and aversion, Shāntyananda is experienced. This Shāntyananda is referred to as Prasada. “Prasadaṣṭu Prasannata”: The eternal serenity of the Self is the form of Prasada, attained by a practitioner who engages in selfless actions through senses free from attachment and aversion. Those striving on the path of yoga, not yet fully realized but making efforts to control the Self, are called Vidheyatma (self-disciplined). Attaining Prasada destroys all sorrows. Sorrow is the inability to experience the Self’s serene nature due to mental agitation. By removing this agitation, how can sorrow remain? Just as darkness disappears in the presence of light, sorrow is destroyed in the Self’s blissful nature. The intellect of a person with a serene heart quickly becomes steady. The heart (Chitta) is the fourth component of the inner mind, after mind, intellect, and ego. It is situated above the mind, intellect, and ego. Scriptures describe the heart as Chitta, the closest to the Self’s nature of knowledge. When the heart is free from agitation, it takes the

form of pure consciousness and becomes capable of experiencing the Self's blissful nature.

**nāsti buddhir ayuktasya na cāyuktasya bhāvanā
na cābhāvayataḥ śāntir aśāntasya kutaḥ sukham (2-66)**

Comm. A person who does not practice yoga cannot control their senses and is attached to material pleasures, so their mind lacks firm wisdom. Due to various desires and attachment to enjoyment, such a person's mind becomes restless. Because of the urge for desires and expectations of results, their intellect does not remain stable. Due to an unstable intellect, they cannot focus on selfless actions or feel a sense of duty, and instead, they are driven by a desire for pleasure. Being immersed in the material world makes them turn away from attaining divine truth and living a liberated life. Their inner self does not develop a sense of balance. Their mind and intellect, instead of being rooted in the soul, wander in material pleasures. Due to lust, anger, attachment, hatred, greed, and jealousy, their inner self remains constantly disturbed. Without spiritual practice and self-knowledge, such a person cannot find peace or joy. Their mind does not experience clarity, nor do they attain eternal divine bliss. How can such an uncontrolled person find true happiness? By staying engrossed in material pleasures, they remain trapped in the cycle of birth and death. Therefore, attaining divine truth is the ultimate goal of human life. By prioritizing firm wisdom and practicing spiritual discipline, one can attain peace and joy. True happiness is achieved only when desires and cravings are overcome. When a spiritual seeker can keep their mind and intellect steady in divine truth, they attain eternal joy, which is everlasting happiness.

**indriyāṇām hi caratām yan mano 'nuvidhīyate
tad asya harati prajñām vāyur nāvam ivāmbhasi(2-67)**

Comm. The senses are naturally drawn to their respective objects and wander in the material world. When even one sense becomes strongly attached to its object, it pulls the mind toward indulgence in pleasure. In other words, the mind gets absorbed in enjoying that object. As soon as the senses pull the mind, the spiritual seeker loses focus on duty and becomes driven by a desire for pleasure. When the desire for pleasure arises, firm wisdom is destroyed. The senses, with the mind's help, seek out material pleasures. When the mind is dragged by the senses, it becomes restless with cravings for enjoyment. If

the mind does not align with the senses, the senses cannot even perceive the objects of pleasure. So how can such a sense overpower the intellect? Just as a boat on water loses direction when strong winds push it off course if the sailor loses control, similarly, uncontrolled senses of an undisciplined person steal their intellect and destroy their reasoning. However, a skilled sailor can use the wind to guide the boat to its destination. Similarly, when a yogi's senses are controlled, they help stabilize the mind and intellect, aiding in attaining spiritual realization. The five sense objects—form, taste, touch, sound, and smell—are linked to the senses of sight, taste, touch, hearing, and smell, respectively. Each of these sense objects can attract a being and lead to their downfall. For example, a moth is drawn to a flame's light, a bee to a flower's scent, an elephant to the touch of a female elephant, a deer to the sound of a flute, and a fish to taste, all leading to their death. Similarly, if the mind gets attached to any external sensory object, the person's wisdom and discernment are lost. For someone whose five senses constantly chase material objects, their mind and intellect remain in chaos, which is easy to imagine. Just as a rudderless ship caught in a storm fails to reach its destination and sinks, uncontrolled senses drown an undisciplined person in material pleasures, destroying their intellect and leading to their downfall. Sensory indulgence is like scratching an itch—it feels good momentarily but worsens the condition and harms the body. The loss of intellect due to sensory indulgence happens often to spiritual seekers. However, a yogi practicing selfless action learns from each mistake, avoids repeating it, and remains focused on attaining divine truth, returning to their spiritual path .

tasmād yasya mahā-bāho nigrhītāni sarvaśaḥ

indriyāṇīndriyārthebhyas tasya prajñā pratiṣṭhitā(2-68)

Comm.The Lord says: O mighty-armed one! A disciplined person who keeps their mind and all senses restrained from their objects at all times has a stable intellect. The senses naturally tend to engage in their respective objects without restraint. This is because, since time immemorial, living beings have been indulging in sensory pleasures through these senses. Controlling this natural tendency of the senses and removing attachment to material objects is what it means to keep the senses restrained. Additionally, every sense object evokes attraction or aversion in the senses. A yogi practicing selfless action does not fall under the influence of attraction or aversion and uses sensory objects only for necessary, practical purposes for their well-being. In such

actions, there is no trace of desire for pleasure. The term “restrained” means the senses are fully controlled, and the seeker has no attachment or attraction to material objects. By letting go of identification with the body, the sense of “I” or ego dies. When the ego is absent, the desire for pleasure does not arise. In the absence of the desire for pleasure, the senses automatically come under control without needing to be forcibly restrained. For someone whose mind and senses are controlled, their intellect remains firmly stable, and they are known as one with steady wisdom. A life of self-control is worth living, with the sole aim of attaining divine truth. This translation simplifies the philosophical and spiritual concepts into clear, concise English sentences while preserving the original meaning. Let me know if you need further clarification or additional details!

**yā niśā sarva-bhūtānāṃ tasyāṃ jāgarti saṁyamī
yasyāṃ jāgrati bhūtāni sā niśā paśyato muneh (2-69)**

Comm.Here, Lord Krishna explains how a disciplined, self-realized person and a materialistic person perceive the world differently while living in it. A disciplined yogi, focused on attaining spiritual wisdom and liberation from the cycle of birth and death, strives for self-realization in the world. In contrast, a materialistic person, attached to sensual pleasures, believes the human body is meant only for fulfilling desires and indulgences. Such a person is constantly engaged in accumulating material things. For a materialistic person, spiritual knowledge and the vision of God are like darkness, similar to night. A materialistic person is completely ignorant about spiritual truths. Spiritual knowledge is like clear daylight, while material pleasures are like the darkness of night. Ordinary people, due to their nature, do not enter the path of spirituality, so they remain unaware of spiritual truths. A yogi, connected to spiritual wisdom, remains constantly awake in the realization of divine truth. What is darkness (ignorance) for a materialistic person is clear daylight (spiritual clarity) for a yogi. A worldly person is always active in pursuing sensual pleasures, chasing after wealth, family, and status. For a yogi, these material pleasures are like complete darkness. What a materialist considers real, a spiritually realized person sees as illusion (maya). A yogi is not attracted to material pleasures, nor does a materialistic person strive for spiritual realization. The state of self-realization is like night for an ordinary person, but a disciplined yogi is always aware and awake in this state. Conversely, the material pleasures that excite an ordinary person are like night

(irrelevant) for a self-realized sage. The word “night” also means “peace.” A disciplined person, even when engaged in worldly duties, remains unattached and free from desire or aversion, attaining peace and joy. A worldly person, immersed in sensual pleasures, considers material accumulation as everything and does not think about spiritual truths. A karma yogi understands both spiritual truths and the nature of the world. A worldly person sees only the “night” (material world), while a yogi sees both the “day” (spiritual truth) and the “night” (material world). A greedy person only knows how to accumulate wealth, but a person who renounces wealth experiences both accumulation and renunciation. To truly understand the world, one must detach from it, as the world is not the true self. Similarly, to know God, one must become one with Him, as the true self is not separate from God. In practical life, the metaphor of day and night can be realized. In ordinary life, people often face situations where their efforts seem surrounded by despair. An ordinary person may feel discouraged in such situations. However, a self-realized person faces these situations differently. By surrendering to God and dedicating actions to Him, a self-realized person remains engaged in duties, and this state is like daylight for them.

āpūryamāṇam acala-pratiṣṭham

samudram āpaḥ praviśanti yadvat

tadvat kāmā yaṁ praviśanti sarve

sa śāntim āpnoti na kāma-kāmī (2-70)

Comm.Just as thousands of rivers flow into the ocean without causing it to overflow, the ocean remains steady and unaffected. The ocean’s size or state does not change significantly due to the water entering from rivers or evaporating due to the sun. The ocean has two states: calm and turbulent. Despite being complete, the ocean’s form and state remain unchanged by the water entering or leaving it. Similarly, no matter how many material or spiritual experiences a self-realized person encounters, their inner state remains undisturbed. The mind of a self-realized person is filled with infinite joy and remains steady. Such a person, immersed in divine bliss, remains calm, stable, peaceful, and joyful in all situations. Just as the ocean does not need water from others to maintain its existence, a self-realized person does not need worldly pleasures. Like the ocean that does not cross its boundaries, a self-realized person remains unaffected while engaging with worldly objects according to their situation. The entire creation is full of joy. When viewed

materially, mountains, rivers, and skies appear as mere rocks, soil, or celestial bodies. But when seen with spiritual insight as God's creation, they bring joy. Viewing God's creation with spiritual vision unites external and internal joy. The soul's true nature is like a vast ocean of joy. When worldly objects are seen with divine vision rather than material desire, they merge into the ocean of divine bliss within a self-realized person's heart. The mind of a self-realized person remains steady and complete, like an ocean of divine joy. Their inner balance is never disturbed by worldly thoughts. Established in spiritual truth, they attain eternal peace and divine joy. A materialistic person, driven by desires, becomes excited by acquiring worldly things. Such a person repeatedly indulges in sensual pleasures. A person consumed by desires can never attain true peace. Their mind remains restless, filled with thoughts of material objects, agitation, and sorrow. They can never achieve lasting peace. This translation simplifies the philosophical concepts into clear, concise English sentences while preserving the essence of the original text.

**vihāya kāmān yaḥ sarvān pumāṁś carati niḥspraḥ
nirmamo nirahaṅkāraḥ sa śāntim adhigacchati (2-71)**

Comm. A great person who gives up all desires for sensual pleasures achieves ultimate bliss and eternal peace. They abandon attachment to both obtained and unobtained things. They live in the world free from possessiveness and ego. After attaining this state, nothing remains unachieved. In this verse, Lord Krishna explains the path of renunciation for those practicing Karma Yoga. The ultimate goal of a Karma Yogi is to attain supreme peace and joy. To reach this goal, a Yogi must let go of desires caused by the senses. They must become free from possessiveness and ego. The desire to obtain something not yet acquired is called "craving." Being unattached to sensory pleasures is called "detachment." Feeling a strong need or lack for something is called "longing." Longing is a subtle form of craving. A Karma Yogi starts by trying to control their senses and giving up cravings and desires. In the final stage of practice, they become indifferent to even the necessities of life. Whether the body survives or not, or whether they get essentials, becomes unimportant. This is because they are close to attaining ultimate bliss. Being free from possessiveness means not feeling attachment to worldly things. Thinking "my wife, my son, my house, my wealth, my status" creates possessiveness. When the mind connects with the body and feels ownership, it creates a sense of a separate self. This separate self is the ego, the sense of "I." For example,

thinking “I am a scholar, I am wealthy, I am intelligent” is ego. The ego creates a sense of “I” as the doer and connects to things as “mine.” Both “I” and “mine” are imaginary and not real. Worldly things exist outside, and without the soul, there is no “I.” Seeing the world while identifying with the body distorts perception and creates ego. Ego is the sense of “I,” and attachment to things is the sense of “mine.” “I” and “mine” are interconnected. The sense of “I” and “mine” binds a person to actions and their consequences. Among longing, possessiveness, and ego, ego is the root cause. If the sense of “I” is removed, the sense of “mine” cannot exist. Without “I,” who will have desires? Attachment arises for things already obtained. Desire arises for things not yet obtained. Giving up attachment leads to a state of desirelessness. Giving up desire builds the ability to be detached. The body’s needs make a person dependent. Thinking the body is “I” creates needs. Realizing “I am the soul, the observer” removes attachment to worldly things. The body and the world are just things to be observed. The observer is always separate from what is observed. This realization makes a person free from ego and steady in wisdom. The body is made of the world, so its actions should benefit the world. Thinking the body belongs to the world removes the need for personal gain. This mindset frees a Karma Yogi from possessiveness. When desires, longing, possessiveness, and ego are completely removed, inner peace is naturally experienced.

**eṣā brāhmī sthitiḥ pārtha naināṁ prāpya vimuhyati
sthitvāśyāṁ anta-kāle ’pi brahma-nirvāṇaṁ ṛcchati(2-72)**

Comm. To remove Arjuna’s confusion, Lord Krishna teaches Karma Yoga. This verse explains the ultimate goal of human life and how to achieve it. A Karma Yogi gives up sensory desires and possessiveness, becoming ego-free. This leads to the state of Brahman, the highest state of unity with the infinite. In this state, the world feels like a dream. A great person who attains Brahman never falls back into delusion. Delusion is thinking the soul is one with the body. Not knowing the true self, reality, or duties is delusion. In the state of Brahman, identification with the body ends. The senses, mind, and intellect merge into the soul. Delusion is completely destroyed and does not return. Brahman is the seer, the seen, and the act of seeing. The doer, the means, and the action become one. This is called Nirvikalpa Samadhi in the scriptures. In Samadhi, the soul directly experiences Brahman. Realizing the soul’s unity with Brahman is called Brahma Jnana (knowledge of Brahman). A steady-

minded person in this state no longer lives for worldly things. All ties with temporary things are cut, ending individual existence. No one remains to call the body “I” or “mine.” The false sense of self disappears. When the ego dies, Brahman Nirvana (liberation) is attained. This ends material life and cuts ties with the physical world. Knowing the soul as one with Brahman, a person overcomes death and gains immortality. Achieving this state during life makes a Karma Yogi liberated while living. They do not return to identifying with the body. Within 21 days, they may leave the body and merge with Brahman. After many lifetimes of practice, Yogis, sages, and saints attain this state. Even at the moment of death, if this state is reached, the Yogi attains the divine abode. At death, when the soul leaves, the mind and intellect disconnect from the body. If, due to past practice, good impressions, or divine grace, the mind focuses on truth, Brahman is experienced. This is called Brahma Nirvana, a direct realization. A great person who attains this while alive is liberated. Leaving the body in this state, a Karma Yogi is free from material life. The soul returns to its original state, the ultimate home of all beings. In this chapter, Lord Krishna teaches Sankhya Yoga and Karma Yoga. He shows the practical path of Karma Yoga. A dedicated practitioner surely attains ultimate bliss. A person must start with firm resolve and disciplined practice. They must give up a materialistic life and begin a disciplined one. This is achievable, and practice leads to perfection. Following the Yoga path brings a unique sense of calm to the mind. This calmness is true peace and joy. Once experienced, this peace remains unforgettable until death. Understanding the Karma Yoga of the Gita inspires one to practice it. Lord Krishna’s words have the power to transform a materialistic mind into a spiritual one. People chase worldly things for a bit of joy. If God promises the greatest joy, why ignore it? Why hesitate to follow the path to one’s own welfare? Anyone who gets a chance to read the Gita gains everything. May everyone soon understand the Gita’s teachings by God’s grace.

" Om Tat Sat : Iti Srimad Bhagavad Geetaasu Upanishatsu Brahma Vidyaayaam Yoga Shaastre Sri Krishnaarjuna Samvaade Sankhya Yoga Naama Dviteeyo'dhyaayah."

Thus, chanting “Om Tat Sat,” the second chapter of the Gita, called Sankhya Yoga, concludes. This chapter is part of the dialogue between Krishna and Arjuna in the Gita, a scripture of Brahma Vidya and Yoga Shastra.

Om sri paramatmaaye namah
Srimad Bhagabad Gita- Chapter 3 – (Karma Yoga)

arjuna uvācha

jyāyasī cet karmaṇas te matā buddhir janārdana
tat kiṁ karmaṇi ghore māṁ niyojayasi keśava (3-1)
vyāmiśreṇeva vākyena buddhiṁ mohayasīva me
tad ekaṁ vada niścitya yena śreyo 'ham āpnuyām (3-2)

Comm. After receiving teachings from Lord Krishna on Sankhya Yoga and Karma Yoga to dispel his confusion, Arjuna's mind is conflicted about the importance of action versus knowledge. Arjuna asks Lord Krishna to resolve his confusion and tell him the path that will lead to his well-being . Arjuna says: O Janardana, destroyer of ignorance! If knowing the Supreme Truth is better than engaging in action, and this is your opinion, why do you repeatedly urge me to engage in the violent and terrifying act of war? Your mixed and confusing words have left my mind doubtful and even more deluded. O Keshava! You are the creator, sustainer, and destroyer. You are my dearest friend and wish for my welfare. Due to my ignorance, I cannot understand the essence of your words. Please be gracious and clearly tell me one definite path that will lead to my well-being. To answer Arjuna's question and resolve his many doubts, Lord Krishna's detailed teachings and the vision of His universal form are presented in the subsequent chapters of the Bhagavad Gita. In response to Arjuna's question, Lord Krishna explains what prescribed duties are, the consequences of not performing them, which actions cause bondage, and which actions lead to liberation, elaborating on these in this chapter. Because of these teachings, this chapter is named Karma Yoga. Once, a disciple approached a guru in an ashram to seek spiritual practice. On the first day, the guru gave instructions on ashram rules and spiritual practices. One instruction was: "Eat food for the body, but you should not eat as the self." The disciple, unable to understand the guru's ambiguous instruction, asked: O Guru! I don't understand whether I should eat or not eat in the ashram. The guru replied: My instruction is clear and

purposeful. The solution is: You must provide food daily to sustain the body, but if you eat with the mindset of “I am eating food,” it awakens attachment to taste. Instead, if you eat with the mindset of offering food to the inner divine, the act becomes one of devotion. Offering food to the body in this way carries a sense of surrender. Eating food is an action, and the mindset or attitude behind this action is knowledge. When action and knowledge are harmonized, the action becomes selfless and carries a sense of surrender.

śrī-bhagavān uvāca

loke'smin dvividhā niṣṭhā purā proktā mayānagha

jñāna-yogena sāṅkhyānām karma-yogena yoginām (3-3)

The Lord says: Oh sinless Arjuna! In this world, there are two paths for people to attain the Supreme Truth and find peace and joy through spiritual practice. One path is followed by the Sankhya Yogi, and the other by the Karma Yogi. For the Sankhya Yogi, the path is devotion to knowledge, and for the Karma Yogi, it is devotion to selfless action. Not all people have the same inclinations. Some people are eager to work for the welfare of living beings, improving life, and transforming energy in the world. Others prefer to detach from physical actions, reflect on creation, existence, and dissolution, and contemplate the Creator to understand the true nature of themselves and the world. Those who follow the path of detachment are Jnana Yogis, and those who engage in action are Karma Yogis. The paths of Karma Yoga and Jnana Yoga complement each other. Both paths aim to connect the soul with the Supreme and break free from worldly attachments to attain liberation or the divine state. A Sankhya Yogi reflects deeply on truth and illusion, soul and non-soul, spirit and nature, and through discernment, first lets go of attachment to the body from their mind. In Sankhya Yoga, letting go of attachment to the body is essential, whether or not one abandons external actions. When ego is eliminated, the practitioner becomes self-realized, breaks worldly ties, and remains established in the soul. The Sankhya Yogi deeply understands spiritual truths, applies them, and gains knowledge through experience. With this knowledge, the practitioner sees the soul and the Supreme as one,

realizing their unity with the Divine. The visible world appears like a dream, and the practitioner experiences the Divine everywhere. When a Sankhya Yogi focuses solely on the Supreme Truth beyond the perishable and imperishable, surrendering completely, they naturally attain the path of devotion (Bhakti Yoga). Based on their social order, nature, abilities, and circumstances, a Karma Yogi performs prescribed duties justly, avoids sensory pleasures, remains detached from the results of actions, stays balanced in success and failure, and gives up all selfish intentions to become established in Yoga. Swami Sivananda explains that Jnana Yoga requires four internal practices: strong reasoning, emotional detachment, six virtues: those are mental focus, sense control, patience, detachment from material desires, faith, and peace, and a desire for liberation. One cannot practice both Karma Yoga and Jnana Yoga simultaneously. Through Karma Yoga, the mind is purified, and the Karma Yogi naturally gains knowledge of the soul and non-soul. By performing prescribed duties for the welfare of oneself and the world without selfish motives, one understands what actions are right and wrong. When there is no attachment to actions or their results, the actions become selfless. Selfless actions purify the mind, making it free from attachment and aversion, leading to mental balance. This balance brings a calm mind and steady intellect. A Karma Yogi attains the divine state and becomes liberated in this life. A Karma Yogi sees the Lord as the Creator, Sustainer, and Destroyer of the universe and dedicates their body to serving Him for the world's welfare. By following Karma Yoga, a Yogi may later attain Jnana Yoga or Bhakti Yoga and achieve liberation. In Karma Yoga, by dedicating all actions to the Lord and believing "there is nothing but God," one surrenders fully, which becomes the path of devotion. While performing selfless actions, a Karma Yogi feels contentment in the soul. Actions that bring soul-level satisfaction are free from sensory attachments. This leads to a mind free from attachment and aversion, gradually reducing identification with the body. In this state, a practitioner moves from Karma Yoga to Jnana Yoga. Thus, Karma Yoga prepares the ground for all other spiritual paths. The Lord's

teaching of Karma Yoga is not meant for sages meditating in Himalayan caves but for worldly people immersed in material life.

**na karmaṇām anārambhān naiṣkarmyaṁ puruṣo'śnute
na ca saṁnyasanāḍ eva siddhiṁ samadhigacchati (3-4)**

Comm. Without performing actions, no one can ever become free from attachment and aversion or achieve a state of balance. Similarly, if you only stop doing actions outwardly without giving up attachment to their results in your mind and intellect, you cannot achieve spiritual success or remain established in the self. Actions that are free from the desire for sense pleasures and where the mind is unaffected by success or failure are called selfless actions (nishkama karma). The power of selfless action lies in performing work without expecting any results, which is called "nishkarmata" (selfless action). Performing duties prescribed by scriptures without desire does not cause bondage from actions. Therefore, without starting action, one cannot achieve the state of selfless action. According to some philosophical texts, Sankhya yogis attain the state of Brahman by completely renouncing all actions by nature. However, the Bhagavad Gita does not approve of this view. As long as the body exists, performing actions is unavoidable. Therefore, renouncing action means giving up attachment to the results of actions and dedicating the outcomes to God, which leads to selfless action and liberation. By performing duties in the material world, the heart becomes purified. Once the mind is purified, adopting the path of renunciation makes it easier to attain knowledge of Brahman. In both Karma Yoga and Jnana Yoga, God advises not to abandon action but to detach the mind and intellect from the connection to its results. A Karma Yogi considers the body as part of the world and dedicates themselves to the welfare of others, performing scripturally prescribed actions, maintaining a desireless relationship with the world. Similarly, in Sankhya Yoga, a seeker renounces identification with the body, understanding that all actions arise from the qualities of nature interacting with each other, and remains established as a witness in their true self. Through this meditative practice, when detachment arises, all connections with the world are severed, leading to selfless action and

liberation. Without intense detachment, it is difficult to give up attachment to actions in Sankhya Yoga. However, in Karma Yoga, by performing actions for the service of others and offering the results to God, attachment is removed. When prescribed duties are performed, the heart becomes pure, and detachment naturally arises. Success in both paths is achieved by those who have no attachment to the material.

na hi kaścit kṣaṇam api jātu tiṣṭhaty akarma-kṛt

kāryate hy avaśaḥ karma sarvaḥ prakṛti-jair guṇaiḥ (3-5)

Comm. Without a doubt, a person cannot remain without action even for a moment in any situation. This is because all humans are compelled to act due to the qualities born of nature. Actions are related to the body. Sitting, standing, sleeping, and even breathing are actions. At the mental level, the efforts and reactions of the mind, intellect, and senses are also actions. Relationships with the world, both externally and mentally, are actions. In the realm of nature, nothing from the smallest particle to the largest entity is inactive. Everything in the world is constantly changing. The term "changing" means being influenced by the flow of transformation. Nature does not allow anything to remain still. Every object born from nature moves toward destruction every moment. The body, made of the five elements, moves toward destruction every moment, and this process is called "action." The impressions of actions from past lives remain in this life as tendencies, compelling a person to act. Depending on a person's nature, their actions are influenced differently by the dominance of one of the three qualities: goodness, passion, or ignorance. This is why it is said that a person is compelled to act under the influence of these qualities. In Sankhya Yoga, the balance of these qualities is considered nature, and their imbalance is considered action. Therefore, nature is the cause, and the qualities are the effect. For a person who transcends these qualities, there is no identification with the body, and thus no sense of being the doer. Therefore, the actions performed by the body of such a transcendent person are not connected to anything and do not create bondage.

**karma-indriyāṇi saṁyamya ya āste manasā smaran
indriyārthān vimūḍhātmā mithyācāraḥ sa ucyate (3-6)
yas tv indriyāṇi manasā niyamyārabhate'rjuna
karmendriyaiḥ karma-yogaṁ asaktaḥ sa viśiṣyate (3-7)**

A foolish person who forcibly restrains their senses from external pleasures but mentally indulges in sensory objects is a hypocrite. However, O Arjuna, a wise person who controls all senses through the mind, remains detached from actions and their results, and practices Karma Yoga through the senses is considered superior. Lord Krishna previously stated that action is inevitable for humans. In these verses, he explains the relationship between actions and senses, identifying who is considered superior and who is deemed foolish or ignorant. Whether an action binds or liberates depends on the connection of the mind, intellect, and senses with the action. Actions are linked to the sensory objects of the world. The desire for pleasure arises first in the mind when encountering objects, people, or situations. When sensory objects appear, the mind perceives them through the senses. Due to efforts in this life or tendencies from past lives, the qualities of goodness, passion, or ignorance in the mind create attraction or aversion toward objects. When the senses connect with or detach from objects with a pleasure-seeking mindset, desires are fulfilled, leading to temporary happiness. Thus, the mind plays a primary role in seeking and enjoying worldly pleasures, from the rise of desire to satisfaction. Over many lives, the soul, bound to the body, remains engrossed in sensory pleasures, causing the senses to constantly chase such joys. Due to destiny or intense effort, in some lives, a person turns away from sensory pleasures and directs the mind toward spiritual liberation. A yoga practitioner initially disciplines the senses through the mind, engaging them in actions for the world's welfare. Even if the senses interact with objects, the mind remains undisturbed due to detachment from actions and their outcomes. With steady intellect, the mind maintains balance, achieving pure consciousness and supreme bliss beyond sensory pleasures. Karma Yoga combines “karma” (duty) and “yoga” (offering the results of actions to God before performing them).

A person who controls the senses through the mind and performs actions with the intent of Karma Yoga is considered the best in society. Another type of person has an intense desire for worldly pleasures in their mind. These desires constantly fuel thoughts of sensory enjoyment and new cravings. However, due to fear of shame, physical limitations, or to pose as a saint for wealth or fame, they outwardly restrain their senses. They pretend to be great renunciants, keeping their senses away from pleasures externally. But mentally, they face no barrier to indulging in sensory pleasures. Such people are called hypocrites and deceivers by Lord Krishna. These inhumane individuals' resort to false behavior to fulfill their selfish desires, deceiving society.

**niyataṁ kuru karma tvaṁ karma jyāyo hy akarmaṇaḥ
śarīra-yātrāpi ca te na prasid'dhyed akarmaṇaḥ (3-8)**

Comm. Actions like penance, vows, fasting, and worship, performed according to scriptures, are called prescribed actions. The term "prescribed actions" refers to duties approved by scriptures and the proper observance of duties based on one's social and spiritual order. Actions that harm one's body or mind, cause harm to the world, and lead to social condemnation are forbidden actions. Lying, violence, theft, and similar acts are forbidden actions. Performing forbidden actions brings sin. Desire-driven actions cause bondage, leading to repeated cycles of birth and death. Therefore, one should perform selfless actions approved by scriptures, keeping societal norms in mind. The human body is obtained to practice spiritual discipline for the soul's liberation. To sustain the body, necessities like food, clothing, and shelter are required. To acquire wealth or resources, one must engage in some form of occupation or work. Actions prescribed by scriptures based on one's family traditions or social and spiritual order are called prescribed actions. Actions performed for social or national service, considering one's skills, abilities, and circumstances, are also prescribed actions. Fulfilling one's duties to support oneself and family, following one's righteous path, and performing actions to atone for past karma are included in obligatory duties. Prescribed actions are those inspired naturally by the intellect. The intellect naturally inclines

toward actions appropriate to one's social and spiritual order. Prescribed actions are not motivated by the mind's desire for results. Actions driven by desire for sensory pleasures or expectation of rewards are not considered prescribed actions. For example, the urge to eat arises from the intellect's prompting, making eating a prescribed action. However, craving delicious food arises from the mind's desire, turning the act of eating into a desire-driven action due to attachment to taste. In response to Arjuna's question about which actions to perform, Lord Krishna says that, for a warrior, fighting—though it appears violent—is a prescribed action. Performing prescribed actions is better than abandoning actions, and performing them selflessly is even better. Abandoning actions is not beneficial for oneself or the nation. The term “body's journey” can also mean the soul's journey through countless births, taking various bodies from insects to humans. When the soul reaches its ultimate destination, the Supreme Soul, and is freed from the cycle of birth and death, this journey is complete. By mastering Karma Yoga, the soul's journey through the body ends, and the soul merges with the Supreme Soul.

**yajñārthāt karmaṇo'nyatra loko'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya mukta-saṅgaḥ samācara (3-9)**

Comm. Actions not done for sacrifice lead people to bondage. Actions done for sacrifice do not cause bondage. So, Arjuna, give up attachment to actions and their results and always do your duties for the sake of God. Earlier, Lord Krishna said to do prescribed duties. Now, he says to do actions for sacrifice. This means duties should be done only for the purpose of sacrifice, as Lord Krishna firmly states. What is sacrifice? Sacrifice was explained in earlier verses as the process of creation and its purpose. Lord Krishna also describes different types of sacrifice in detail in the fourth chapter. According to Shankaracharya's commentary on the Gita, “Sacrifice is God Himself.” The all-pervading Supreme Soul is the essence of sacrifice. Creation comes from sacrifice, exists through sacrifice, and merges back into sacrifice. All processes of nature are part of sacrifice and are meant for Lord Vishnu, the master of sacrifice. To keep the world going, nature offers every moment through

matter, living beings, and all creation to keep the sacrifice alive. Among all creatures, humans are the best. So, Lord Vishnu has given humans the responsibility to keep this sacrifice going for the world's benefit. Therefore, doing duties for the world's welfare and to please God is action for sacrifice. For example, a farmer growing crops, or people working selflessly for religion, education, health, institutions, national progress, or safety, or providing essential goods to society, trade, business, or study—all these scripturally approved actions are for sacrifice. Actions done selflessly to bring happiness to other people and creatures are actions for sacrifice. Actions for sacrifice are not driven by attachment. Actions done for God also destroy the effects of past actions. Thus, actions offered to God for sacrifice do not cause bondage. Performing sacrifice for God brings His grace, purifies the heart, and leads to self-realization. A Karma Yogi becomes liberated in this life through self-knowledge. Finally, Lord Krishna firmly says, "Arjuna, fight this war as an act of sacrifice." This war will destroy unrighteousness and establish righteousness. If you don't fight, unrighteousness will win, causing many obstacles in the world's order. People's faith in righteousness will weaken. So, for the world's welfare, engage in this war as a sacrificial act.

sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ

anena prasaviṣyadhvam eṣa vo'stviṣṭa-kāmadhuk (3-10)

devān bhāvayatānena te devā bhāvayantu vaḥ

parasparam bhāvayantaḥ śreyaḥ param avāpsyatha (3-11)

Comm. At the start of creation, Lord Brahma created the rule of sacrifice as a duty. He made humans, animals, birds, plants, and moving beings in the physical world. He also made gods, spirits, ancestors, and other beings in the subtle world. Among all, humans are the best creatures. Brahma advised humans to do actions for sacrifice to benefit everyone. By doing these actions, you will grow and prosper. This sacrifice will give you everything you need, like a wish-fulfilling cow. Do these duty-based sacrifice actions to please the gods. The pleased gods will do their duties and provide rain, light, air, crops, and more to make you prosperous. By helping each other prosper, you will gain the

highest good. As Brahma, the Supreme Soul creates the world. As Vishnu, He protects all beings. As Shiva, He dissolves creation. All these processes are part of a great sacrifice, carried out by nature. The Supreme Soul is the master of this great sacrifice. He exists in all living and non-living things as the supreme sacrifice. All beings, plants, and moving creatures come from this sacrifice. From a human embryo in the womb to birth, all actions are part of the sacrifice process. Nature carries out this sacrifice process. All visible beings like humans, animals, birds, plants, air, water, sky, sun, moon, planets, stars, and invisible beings like spirits, gods, and ancestors come from sacrifice. Through nature and its qualities, all living and non-living things are active in this sacrifice. Under the Supreme Soul's guidance, nature's continuous offerings in sacrifice create energies to run the world. The world's form changes every moment. The Vedas call the Supreme Soul's creative power "Prajapati Brahma." At creation, Brahma made humans and gods and set duties for all. Humans are special and superior to other creatures in God's creation. The duty Brahma set for humans is sacrifice. Brahma instructed humans to perform sacrifice as a duty to benefit each other and achieve great good. Brahma said to look at the world and take inspiration from nature's sacrifice to move forward. No single person can meet all the world's needs alone. A farmer grows food but relies on others' duties for clothes and household items. By following their duties based on social roles, people exchange goods as needed. This helps society, nations, and the world prosper, as Brahma instructed. From insects to humans, trees, and all matter, nature creates everything for the world's benefit and prosperity. Brahma advised humans to do their duties as sacrifice for progress and to keep the environment favorable. Human senses are called gods. Each sense has a presiding deity. By controlling senses and using them in sacrifice actions, the gods are pleased. As a result, the mind and senses avoid worldly desires and focus on the soul, leading to liberation. For world welfare, Brahma's sacrifice means following one's righteous duty. Humans should follow duties based on their social roles. This pleases subtle gods like fire, air, water, earth, space, sun, moon, planets, stars,

deities, ancestors, and sages. Pleased gods provide all materials needed for sacrifice to benefit the world. By giving up selfishness and helping others, humans gain the Supreme Soul's grace. The Vedas are Brahma's teachings for humanity, containing rules for prosperity and welfare. In family life, raising children, educating them, and guiding them toward world welfare and God worship is a sacrifice action for parents. In renunciation, gaining self-knowledge and teaching worldly people to focus on God is a sacrifice action. Through Brahma, God gave humans two main teachings. First, do duties to benefit the world. Second, realize the Supreme Soul to become liberated. By following these two duties, human life becomes meaningful.

iṣṭān bhogān hi vo devā dāsyante yajña-bhāvitāḥ

tair dattān apradāyaibhyo yo bhuñkte stena eva saḥ (3-12)

Comm. God's teaching shows humans a clear duty vision. It says: "You don't own what you earn, and what you get from the world is meant for the world." This great teaching helps build a healthy human society worldwide. Basic needs like water, air, sunlight, moonlight, rain, minerals, trees, and crops are essential for life. Without these, living beings cannot survive on Earth. Humans get these things from God through the gods. It's a human's duty to use these things for the world's welfare and make everyone happy. If a person uses these things only for their own pleasure, it's like stealing. Foolish people think: "I worked for this, so it's only mine." They plan to use it only for their own happiness. They don't understand that all things in the world come from the gods for everyone. Everyone, including the gods, has a rightful share in these things. Those who use these things for themselves without offering to the gods are stealing from them. Such ignorant people stay trapped in material bondage and suffer pain across many lives. The body comes from parents, and parents also take care of it. Knowledge comes from teachers. Ancestors, in this world and beyond, always pray for our well-being. As intelligent beings, humans protect and help others, easing their pain and suffering. Animals, birds, trees, and plants dedicate themselves to the world's welfare. They create a healthy environment for everyone's survival. To please the gods,

humans perform fire sacrifices and follow scriptures. They gain knowledge from sages for knowledge sacrifices. For human welfare, they sacrifice everything in human sacrifices. They serve and honor ancestors through rituals like shraddha for ancestor sacrifices. They protect other creatures and plants through creature sacrifices. By performing these five great sacrifices, humans use what they get from the gods for the world's good. Our physical strength, skills, wealth, property, rights, respect, and status come from the gods doing their duties. So, we should think of these things as belonging to others and use them selflessly for the world's service. This is the simple way to be free from bondage. Wanting more than what's needed goes against the principles of Karma Yoga. A family head should not see themselves as the provider but treat family duties as a sacrifice. They should take family responsibilities as a spiritual practice. If humans ignore duties and act for selfish pleasure, it leads to rebellion, conflict, and chaos in the nation. This creates disorder in the world's functioning. It causes natural disasters like floods, droughts, earthquakes, famines, and plagues. So, follow your righteous duties sincerely. Perform sacrifices to nourish the gods. Dedicate your life to the world's welfare. This is the practice of Yoga.

yajña-śiṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ

huñjate te tv agham pāpā ye pacanty ātma-kāraṇāt (3-13)

Comm. The gods give desired things to the world. Sages and great sages provide knowledge. Ancestors nurture their children and wish for their well-being. Humans serve all living beings. Animals, birds, trees, and other creatures are dedicated to the welfare of creation. To please these subtle and gross deities, scriptures describe five great sacrifices: for gods, sages, ancestors, humans, and other beings. A householder performs these five sacrifices daily and uses the remaining food or materials to sustain themselves or fulfill their duties. Noble people use their rightfully earned wealth for charity, building temples, planting trees, and other helpful acts to gain divine grace. Eating food or using materials after sharing them for others' welfare is called "drinking nectar" by scriptures. This destroys all sins and actions that cause

bondage across lifetimes. A selfish person who earns wealth with others' help but uses it only for personal pleasure commits and consumes sin, as per the Lord. A person who works with desire for results but also uses wealth for others' benefit does not earn or consume sin and progresses toward yoga. According to Swami Ramsukhdas, in the practice of karma yoga, actions are for the world, while the remaining "yoga" or balance frees the practitioner from bondage.

annād bhavanti bhūtāni parjanyaḥ anna-sambhavaḥ

yajñād bhavati parjanyaḥ karma-samudbhavaḥ (3-14)

karma brahmodbhavaṁ viddhi brahmākṣara-samudbhavam

tasmāt sarva-gataṁ brahma nityaṁ yajñe pratiṣṭhitam (3-15)

Comm. All beings are born from food. Food is the Supreme Being. The body of beings is made from food, water, air, fire, and space, forming essence, blood, fat, flesh, marrow, bones, ovum, and semen. The union of ovum and semen creates the body. Thus, air, fire, water, and food sustain all beings directly or indirectly. Water is predominant in food, and water comes from rain. Gods like the sun, moon, Varuna, Indra, and Pavan control rain. To please these gods, the Vedas prescribe various sacrifices. The Manu Smriti says offering ghee and food in the sacrificial fire reaches the sun and causes rain. In karma yoga, offering ghee in fire is not the only sacrifice. Any action done by humans for Vishnu's pleasure is also a sacrifice. Actions done for the welfare of others are true sacrifices. In the world, humans must perform duties as sacrifices. A student studying is a sacrifice. A wife cooking food is a sacrifice. A doctor treating patients is a sacrifice. A teacher teaching in school is a sacrifice. An employee serving the nation honestly is a sacrifice. A farmer growing crops is a sacrifice. Doing business to meet others' needs is a sacrifice. When actions are free from desire, attachment, bias, and inequality, they become nectar-like and end the pain of birth and death. Such nectar-like actions are called sacrifices. Offering ghee and food involves giving up materials. Donating wealth removes attachment and hoarding tendencies. Fasting and penance involve giving up sensory pleasures. Performing duties involves giving up selfishness and desires. Thus, renunciation is the essence of all

sacrificial actions. The Lord says sacrifices for the world's welfare create the universe. When humans perform their duties, gods also fulfill their roles, providing rain, light, air, and coolness to the world. Actions originate from the Vedas. The Vedas give knowledge of duties. Just as a constitution sets rules and duties for citizens, the Vedas, revealed by the eternal God, guide human actions. Scriptures say the four Vedas—Rig, Sama, Yajur, and Atharva—emerged from God's breath. Since God is eternal, the Vedas, revealed at creation's start, are also eternal. By performing Vedic sacrifices without attachment to worldly pleasures, humans attain the Supreme Being. In Vedic sacrifices, the omnipresent Supreme Being is always present. The sacrifice itself is a form of God. Selfless actions for the world's welfare lead to realizing the ever-present God. Just as water exists underground but is accessed through wells, God, though omnipresent, is realized in sacrifices by devotees, sages, yogis, and seekers. God is the witness to all actions. In selfless, beneficial actions, a karma yogi feels God's presence and gains peace and joy. In selfish actions, attachment to the body and desire for results prevent feeling God's presence. Under the influence of ignorance, foolish people doing forbidden acts neither feel God's presence nor believe God watches their actions. But it is true that God is present in all actions, observing and granting results at the right time.

evam pravartitaṁ chakraṁ nānuvartayatīha yaḥ

aghāyur indriyārāmo moghaṁ pārtha sa jīvati (3-16)

Comm. Beings come from food. Food comes from rain. Rain comes from sacrifice. Sacrifice comes from action. Action comes from the Vedas. The Vedas come from the Supreme Being. From the Vedas come actions, sacrifices, rain, and so on. This is the cycle of creation. Since the beginning of creation, humans, as the highest beings, have been given the duty to keep this cycle moving. By sincerely fulfilling this duty, humans gain true knowledge of the Creator. The world is a place for action. The world and humans are not separate. Humans are tied to this cycle through the rope of action. Performing duties according to one's role, nature, and situation is following the cycle of creation. By selflessly performing duties, a karma yogi attains the

Supreme Being through sacrifices rooted in their role. A person who ignores their duties and the world's welfare, indulging in selfish desires and harming others, lives a sinful life. They disrupt the cycle of creation and waste their rare human birth. Instead of striving to attain the Supreme Being, the ultimate goal of human life, they live a meaningless life. Lord Krishna says, "Arjuna, perform your duty of fighting to support the cycle of creation."

yas tv ātma-ratir eva syād ātma-tṛptaś ca mānavaḥ

ātmany eva ca saṁtuṣṭas tasya kāryaṁ na vidyate (3-17)

Comm. In this verse, Lord Krishna describes the traits of a wise person who has realized the Supreme Being. A person perfected in karma yoga remains immersed in the Supreme, feeling supreme peace and joy beyond sensory pleasures. This person is content within, attains liberation while living, and is fully satisfied. Such a great person has no duties left to perform. Ordinary people find joy in sensory pleasures, family, food, water, and wealth. But this joy, satisfaction, and contentment is not lasting. Due to attachment to the world, people keep desiring new things. Thus, worldly attachments bring temporary physical pleasure, satisfaction, and contentment. A perfected yogi has no attachment to the world, so their joy, satisfaction, and contentment come from the unity of their soul with the Supreme. A person who realizes the Supreme has all desires fulfilled. By being one with the Supreme, they feel love, satisfaction, and contentment in their true self. Those connected to the world have duties to perform. For a karma yoga practitioner, duties are performed only to attain the Supreme. For a wise person who has realized the Supreme, there is no need for duties or non-duties, actions or inaction. Their duties are complete. This is the state of liberation while living for a person perfected in karma yoga.

naiva tasya kṛtenārtho nākṛteneha kaścana

na cāsya sarva-bhūteṣu kaścid artha-vyapāśrayaḥ (3-18)

Comm. A person perfected in karma yoga has no needs left in the world. They have nothing left to gain from the world. Thus, they have no purpose in doing actions or not doing actions. They have no selfish connection with any person or thing. They have no need to gain

anything. This perfected yogi is beyond the rules of scriptures. They have no material, spiritual, worldly, or otherworldly needs. Such a great person has no selfish interest in doing or not doing actions. For a wise person who has realized the Supreme Being, there is no sense of body-identification. Their body functions automatically according to destiny. Even if their body works for the world's welfare, they feel no selfishness, expectation of reward, or pride in their heart.

**tasmād asaktaḥ satataṁ kāryaṁ karma samācara
asakto hy ācāraṁ karma param āpnoti pūruṣaḥ (3-19)**

In this verse, Lord Krishna sums up the essence of karma yoga. Until a karma yoga practitioner attains the Supreme Being, they must follow their duties according to their role and stage in life. For a person who has realized the Supreme, no duties remain. Their mind and senses perform actions for the world's welfare according to destiny. Following this principle of karma yoga, Lord Krishna instructs Arjuna to perform duties selflessly without attachment. Thoughts like "I will do this action," "I won't do this action," "this action is fruitful," or "this action is useless" arise due to attachment to actions. Attachment to being the doer, not being the doer, the action, or its results binds a person. Performing actions without attachment is the highest form of action. By carefully performing duties without attachment, a person becomes free from the bondage of actions and attains liberation. Carefulness means ensuring no trace of pride, ego, or desire for recognition remains while performing duties. The actions of an attached person flow from the world toward themselves. The actions of a karma yogi flow from themselves toward the world. Thus, an attached person becomes bound by actions, while a karma yogi becomes free from the cycle of birth. Attachment to actions causes bondage, while detachment leads to the easy path of liberation. The pleasurable objects in the world, provided by nature, are not meant for sensory indulgence. They should be used as tools for spiritual practice. This mindset creates a detached connection with the material world. Even when the act of performing actions ends, a practitioner must keep the sense of detachment alive in their heart continuously.

**karmaṇaiva hi saṁsiddhim āsthitā janakādayaḥ
loka-saṅgraham evāpi sampāśyan kartum arhasi (3-20)**

Comm. Lord Krishna provides examples like Janaka to prove the principle from the previous verse that one can attain the Supreme by performing duties without attachment. In the past, kings like Janaka and Ashvapati, while living as householders, performed duties like ruling, governing, and fighting righteous wars without attachment and attained ultimate perfection. Through their lifestyle, philosophy, high ideals, and dedicated personality, such ideal individuals perform selfless actions to guide others away from wrong paths and onto the path of truth, which is called guiding society. For a perfected person who has attained true knowledge, there is nothing left to do in the world. Yet, for the sake of guiding society, they engage in actions for the world's welfare to inspire others to perform their duties. An example of such a personality in our generation is Abdul Kalam, who can be considered a karma yogi. As a distinguished scientist, he made unparalleled contributions to nuclear science. Placed as the President of India, he governed impartially and led a disciplined, ethical life. By sacrificing personal interests for the sake of guiding society, he became an ideal of duty in national service for today's youth. Calling such a great soul a modern Janaka would not be an exaggeration. In this verse, Lord Krishna mentions two points. First, if your goal is liberation through attaining the Supreme, perform duties without attachment. Second, even if you have attained perfection and are liberated, do not abandon actions for the world's welfare to guide society. A commentator explains the word "Janaka" as "one who gives birth," meaning selfless, detached action gives birth to or reveals the true self in the heart. Every great person connected with yoga is a Janaka.

**yad yad ācarati śreṣṭhas tat tad evetaro janaḥ
sa yat pramāṇam kurute lokas tad anuvartate (3-21)**

Comm. People who have attained perfection through yoga in their country, community, caste, or stage of life are considered great individuals. Others follow their actions with respect and trust. The Vedic and worldly duties that these great individuals validate through

their words are accepted by ordinary people as scriptural and followed with faith. In everyday life, we see that children's character is shaped by imitating others in the family. If family elders engage in bad habits like violence, theft, addiction, or smoking, it affects other family members, especially children. Similarly, in a spiritual family environment, great yogis like Vivekananda and Chidananda Saraswati have been shaped through imitation. Therefore, parents and elders in a family must be mindful of their actions. Those who teach students or disciples through their conduct are called ideal teachers or guides. Following great individuals has been a tradition of Sanatana Dharma since ancient times. Sages, seers, and wise people express their philosophy and spiritual experiences in authentic scriptures or texts. These are meant for the welfare of humanity. Wise individuals should ensure their teachings protect societal order and do not harm any caste, stage of life, community, or religious tradition. Ordinary people should also be cautious not to fall prey to deceitful, self-proclaimed "babas" or "yogis" who mislead with sweet words. In this verse, Lord Krishna advises Arjuna: If you abandon your duty of fighting as per your role, it will set a precedent for the future. Since you are considered a great person due to your lineage, clan, and Kshatriya abilities, you must keep this in mind and fight.

**na me pārthāsti kartavyaṁ triṣu lokeṣu kiñcana
nānavāptam avāptavyaṁ varta eva ca karmaṇi (3-22)**

Comm. O Arjuna! For Me, in the worlds of humans, gods, and even in Brahmaloaka, where I reside, there is not even the slightest duty-bound action to be performed. There is nothing that I need to achieve which I have not already attained. Yet, during My incarnations, I perform actions with a sense of duty, for the purpose of educating the people of the world. Even though, during My incarnations, I appear to engage in actions like ordinary humans and seem affected by worldly dualities like disease and sorrow, separation and union, laughter and tears, still, My divine nature remains undisturbed in all situations. Apart from My incarnations, I am the one who, in My unmanifest form, creates the universe, sustains it, and ultimately dissolves it at the proper time. On

this earth, the Lord has performed many divine acts by assuming various human forms. Taking the form of the best among men, He has taught the human world through His own example that “I Myself am the incarnation of action.” Whatever action is of the highest benefit to the world, “I” become its example. From the beginning of creation, the Lord has set in place the system by which the entire management of the universe runs through action governed by Nature. Just as enlightened souls who have attained union with Yoga do not require any duty-bound actions in the world, similarly, the incarnated Lord also has no remaining obligations during His divine play. God is Himself complete, the Lord of all, fully satisfied, and the ultimate cause of all causes. Still, during His human-like incarnations, He engages in actions under the influence of Nature, for the welfare of the world. If Lord Krishna had desired, He could have ended all the troubles of the righteous Pandavas in a single moment. But the Lord did not rely on His divine power. For the sake of teaching the world, He assumed the role of a charioteer and entered the battlefield of war on Arjuna’s chariot as part of His duty. Through this, He set an example to all humans, from the most worldly-minded to the liberated ones, that everyone must engage in action for the welfare of the world.

yadi hy ahaṁ na varteyaṁ jātu karmaṇy atandritaḥ

mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ(3-23)

Comm.The Lord says: If I do not engage in action during My incarnations, keeping in mind the welfare of the world and the need to guide the people, then humans will neglect their own duties by following My example. They will lead idle and negligent lives, without considering their duties. As a result, there will be chaos and confusion in society. The society will head toward destruction. That is why, to educate the people, I perform actions and set an example for all to follow. Only through My worldly and divine actions is the welfare of the world truly achieved. It is clearly mentioned in the Shrimad Bhagavatam that Lord Krishna, during His childhood, acted as a playful friend, in Mathura as the slayer of the demon Kamsa, in Dwarka as a householder, and on the battlefield as a powerful warrior. Above all,

during His divine incarnation as the blissful Supreme Person, whatever conduct He displayed has remained a great example of action for all humanity for all ages. The Rasa dance with the gopis and the divine love play with Shri Radha in Vrindavan were also aimed at creating a stream of loving emotion in the world. The world is governed only through love. Only through love does union between man and woman become possible. Only through love does the cooling light of the moon nourish the sap in trees. It is due to love that trees become full of leaves, flowers, and fruits. It is because of love that animals, birds, and other beings remain bonded. It is love that keeps the entire universe tied together as one thread. The chain of actions performed by God during His incarnation is called divine play or Leela. This Leela is inspired by God Himself for the purpose of teaching the world. If the Lord Himself did not engage in action, then everyone would stop performing their own duties by imitating Him. On the basis of this teaching, national leaders, heads of communities and groups, family heads, and individuals known in society for their wisdom must all be very cautious and engage in their duties, keeping in mind that others follow their example. “To live for oneself alone is inappropriate in this world”—this is a great lesson of worldly life. Everyone we meet in our lifetime is placed by God for the welfare of someone else. Therefore, fathers and sons, husbands and wives, brothers and sisters—all should protect each other’s rights and fulfill their own duties, while becoming companions on the path of divine welfare. The Lord tells Arjuna: O Arjuna! You see, even though I am a Kshatriya, to fulfill My promise and for the welfare of the people, I am performing My duty eagerly as your charioteer. The effect of My action will be seen across all three worlds, because everyone follows My actions as ideals. Therefore, you too should not abandon your duty and must engage in battle.

utsīdeyur ime lokā na kuryām karma ced aham

saṅkarasya ca kartā syām upahanyām imāḥ prajāḥ(3-24)

Comm. O Arjuna! If I do not perform actions keeping the welfare of the world in mind, people will imitate me and become lazy and careless, by not doing their duties. As a result, obstacles will arise in the functioning

of the world, and the cycle of creation will be destroyed and corrupted. Moral values in society will decline. Misguided, immoral, and unnecessary individuals will cause chaos and disorder in society. Sin will spread widely, pushing the entire human society toward destruction. People will become lazy and abandon their responsibilities according to their lineage, caste, class, and religion. The moral values of men and women in society will deteriorate. The rules and principles of caste, class, and religion will vanish. As a result, women will abandon their family duties and be used by misguided men for physical pleasure, leading to the birth of mixed-caste individuals in society. The dominance of such individuals will destroy the peace and happiness of society. Another special purpose of taking incarnation on Earth is to help people understand the divine essence of God's birth and actions, so they follow them and become righteous. By following the principles laid down in scriptures, people will lead disciplined lives, achieving spiritual progress and naturally attaining peace and happiness. Following God's actions does not mean imitating acts like lifting the Govardhan mountain, stealing butter like child Krishna, or engaging in playful dances with the gopis. If people imitate God's actions for selfish pleasure without understanding their essence, it will surely lead to their downfall. Therefore, God repeatedly emphasizes that wise individuals, with great care, perform selfless actions for the welfare of the world. People should follow the footsteps of such great souls, analyzing their conduct with spiritual understanding. Thus, as an incarnation, I perform actions with utmost care, which people across ages consider as an example. In the Yoga of Despondency, Arjuna argued before God that fighting would destroy families, leaving women unprotected and causing harm. This would lead to the rise of mixed-caste individuals in society. But God says here, O Arjuna! If you do not fight and abandon your duty, everyone—men and women—will forsake the principles of family, caste, and religion. As a result, mixed-caste issues will arise in society.

**saktāḥ karmaṇy avidvāṁso yathā kurvanti bhārata
kuryād vidvāṁs tathāsaktaś cikīrṣur loka-saṅgraham (3-25)**

Comm. Ordinary people perform actions with the desire to enjoy their results. In this verse, God says, O Arjuna! Just as desire-driven individuals perform their duties according to their religion, caste, and stage of life with faith and as per scriptural rules, wise enlightened individuals should also perform their worldly and spiritual duties for the welfare of all beings. Here, God inspires both desire-driven individuals and liberated souls to perform their responsibilities. Whether the detachment of wise individuals is visible or not, the effect of their selfless actions naturally influences others. For liberated souls, there are no obligatory duties left. Since they lack desire and attachment, they might neglect actions. Therefore, God instructs them to engage in selfless actions for the education and welfare of others.

na buddhi-bhedaṁ janayed ajñānām karma-saṅginām

joṣayet sarva-karmāṇi vidvān yuktaḥ samācaran (3-26)

Comm. The Lord here explains how a wise and realized person should consciously perform actions for the welfare of society. A person who is engaged in actions with desire for results, without neglecting the duties of his caste, class, or stage of life, and acts according to scriptural injunctions, should not be confused by a wise person through advice on detached action or self-knowledge. The enlightened person, for the sake of guiding others, should perform all duties with equanimity and be a model for common people by remaining engaged in action. Ordinary ignorant people, whether for survival or for gaining material pleasure, respectfully accept actions as a means to earn wealth rightfully. They think, “I have to work – without work, I cannot maintain my family,” and thus engage in action with desire for results. They are unaware of what liberation is or that the ultimate goal of human life is to attain freedom (moksha). Some act just to stay alive, while others, being attached to sense pleasures, engage in work. Even though they are referred to as ignorant here, they do not neglect their duties nor do they violate moral or social norms. Through their actions, the needs of others are fulfilled, and material development takes place in the world. So that the cycle of worldly activities does not get disrupted, the Lord advises:

The wise and realized persons should not cause any doubt or disrespect in others' minds regarding duty by teaching them about detachment or self-realization. Otherwise, those who are faithfully engaged in action may give up their duties after hearing such teachings from the wise. If that happens, instead of progressing on the spiritual path, their downfall from their current position will occur. This advice also applies to the heads of families or society. The behavior of a realized person who is established in karma yoga, who acts without attachment and ego, should be followed. By getting inspired from them, even those with desires will eventually change at the right time.

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ

ahankāra-vimūḍhātmā kartāham iti manyate (3-27)

Comm. From birth to death, all worldly and spiritual actions in the human body and senses happen only through the three modes (gunas) of nature (Prakriti). Only an ignorant person, whose inner consciousness is deluded by ego, thinks, “I am the doer” – that is, “I am doing everything.” The Lord says, Prakriti consists of three gunas – sattva (goodness), rajas (passion), and tamas (ignorance). The state where these three gunas exist is Prakriti. Prakriti is not separate from the gunas; they are one. All beings in the world – humans, animals, birds, insects – are influenced by these three gunas of Prakriti. In the world, people relate to one another based on these gunas. Prakriti is the lower (apara) power of God, while consciousness is the higher (para) power. The union of consciousness (Purusha) and Prakriti creates the universe. Consciousness remains unchanged, while Prakriti keeps changing and keeps the world active through these three gunas. From Prakriti arise sattva, rajas, and tamas; from these come intellect, ego, mind, the five subtle elements like space, and so on. The five senses, five sense objects, and twenty-three such elements together make up the gross and subtle body of humans. The gunas are responsible for connecting the inner mind and senses to the sense objects, and from these gunas, actions arise. Deciding with intellect, reflecting with the mind, hearing sounds with the ears, touching with the skin, seeing with the eyes, tasting with the tongue, speaking words, grasping with the

hands, walking with the feet, excreting through organs – all these bodily functions happen through the gunas. Whatever happens in the world happens under the influence of the gunas of Prakriti. The pure self (consciousness), being without attributes and form, is actually not involved in any action. Saying “I did this” or “I did that” is a mental tendency that arises in the inner self. The mind and intellect get bound in this egoistic sense of doership. This sense of “I” connects itself to the actions driven by gunas. The body is a part of lower nature (apara Prakriti). Considering the inert body as oneself and accepting it as “I am this body” is called identification (tadatmya). This identification is ego (ahankara). The true self is never the doer. It is impossible for the true self to possess doership. The self can never be identified with the body. But due to lack of wisdom, humans wrongly identify with the body and accept themselves as the doer. Till today, in many births as gods, humans, animals, birds, spirits, demons, etc., people have acted but have not realized their true self. The soul whose intellect is deluded by ego, who constantly identifies with “I am the doer,” assumes himself to be the doer. Have we ever thought – who circulates the blood in our body? Who controls digestion? Who controls the heart and brain? The answer is never “I.” If “I” cannot do these internal functions, how can that “I” do any other action? Therefore, the “I” that exists within ego is false. This is due to ignorance and lack of wisdom. From Prakriti arises the Mahat principle, and from that, ego arises. The self, which is merely the witness of the actions of Prakriti and the gunas, becomes deluded and, instead of staying detached, accepts the actions of gunas and Prakriti as its own – this is ego. The ego born from doership has no relation to wisdom. When wisdom awakens, the egoistic tendencies dissolve.

**tattva-vit tu mahā-bāho guṇa-karma-vibhāgayoḥ
guṇā guṇeṣu vartanta iti matvā na sajjate (3-28)**

Comm. Sattva, rajas, and tamas are the three qualities born from nature. The entire creation is made up of these three qualities, so the whole world is characterized by them. The human body consists of twenty-four elements: ten senses, five great elements, five subtle elements like

form and taste, mind, intellect, consciousness, and ego. All these are the products of sattva, rajas, and tamas qualities. All actions in the body are driven by these qualities. The bones, flesh, and skin of the body are all material substances. In nature, intellect and discrimination are caused by sattva, which is called “good.” Movement, speaking, sitting, standing, and activity are caused by rajas. Understanding, thinking, and knowing are caused by sattva. This is the knowledge of the division of qualities. The interaction of the body, senses, mind, and intellect with material objects influenced by qualities makes the mind active, leading to actions. This is called the division of actions. Qualities and actions, meaning matter and activity, are constantly changing and have a beginning and an end. The conscious soul (purusha) never engages in any action. The soul has no connection with qualities or actions. However, in the presence of the soul’s all-pervading existence and energy, the twenty-four elements of the body and external matter become manifest. Ignorant people mistake the body, made of these quality-driven elements, as “I,” leading to a sense of doership in their mind. By associating with the qualities and actions of the body, they become subject to favorable and unfavorable experiences. As a result, they develop attachment to actions and their outcomes, getting trapped in the bondage of karma. On the other hand, a wise person who understands the essence of qualities and actions recognizes that material objects and activities arise from the interaction of qualities within nature. Such a wise person remains unaffected, staying as a mere witness in their true self. The wise consider themselves distinct from qualities, actions, matter, and activity, avoiding being deluded by ego or trapped in bondage. Seeing, hearing, eating, and drinking are all actions. The object seen, the sound heard, and the food or drink consumed are all material. Both matter and actions are influenced by qualities and lack the ability to manifest on their own. They are manifested only through the existence of the soul. However, the soul has no connection whatsoever with them. The conscious soul has an eternal, inherent connection with the Supreme Truth. In reality, it has no connection with the ever-changing nature. Only due to

misunderstanding does the soul become deluded, giving rise to ego. From the perspective of Vedanta, the division between purusha (soul) and prakriti (nature) is the division between self and non-self. The soul is Brahman, and nature has no independent existence in Brahman.

**prakṛter guṇa-sammūḍhāḥ sajjante guṇa-karmasu
tān akṛtsna-vido mandān kṛtsna-vin na vicālayet (3-29)**

Comm. An ignorant person, deeply deluded by the influence of nature's qualities, becomes attached to material qualities and actions. They consider themselves the doer of all actions. As an enjoyer, they engage in actions with a desire to experience their results. Such people, with limited knowledge and an interest in material enjoyment, should not be confused or doubted about actions by enlightened beings who teach selfless action. Calling them "less intelligent" means they are attached to material objects and actions due to their desire for worldly and otherworldly pleasures. Driven by the desire for sensory enjoyment and material accumulation, they engage in actions and experience their results. They are completely unaware of the ultimate goal of human life, which is liberation. They consider the world to be merely a place for action and enjoyment. For the sake of nourishing enjoyment and ego, they perform their duties with faith and according to prescribed methods. Relying on the perishable results of actions, such people are called "those with little intelligence" by God in the seventh chapter (verse 23). An enlightened person, fully aware of the truth of qualities and actions, should not create doubt or confusion in their minds by teaching that "actions cause bondage" or "the world is illusory." Care should be taken so that such people do not become disturbed and abandon their duties. By remaining engaged in their duties, these less knowledgeable individuals will gradually purify their minds. In the future, they will strive to attain spiritual progress.

**mayi sarvāṇi karmāṇi sannyasyādhyātma-cetasā
nirāśīr nirmamo bhūtvā yudhyasva vigata-jvaraḥ (3-30)**

The great purpose of the Bhagavad Gita is established in this teaching given by God, which is the essence of Karma Yoga. In this verse, God's teaching integrates knowledge, action, and devotion. The phrase

“surrender all actions to Me” indicates the path of devotion. The term “with spiritual consciousness” refers to the path of knowledge. The statement “fight without desires, without possessiveness, and free from feverish anxiety” describes the path of Karma Yoga. By acting with discerning intellect, free from ego, and considering it as following God’s command, one dedicates actions with spiritual consciousness. God is the creator, sustainer, and ultimate doer of the universe. From this perspective, nothing exists outside God’s control or shelter. Earth, water, air, fire, space, cosmic principles, and ego are all under God’s authority. The movement of planets, the evaporation of water from oceans, the burning of fire, the flow of air, the attraction of the earth, the cosmic pull of space, and the creation, maintenance, and destruction of the world all happen by God’s will and power. Humans have no agency in these processes. The body, made of the five elements, five principles, and ego, and its actions cannot be outside God’s control. Since the beginning of creation, all living and non-living, movable and immovable things are surrendered to the all-pervading Supreme Being. There is no need for a new act of surrender. True dedication is simply acknowledging oneself and one’s possessions as belonging to God. Surrender is not about renouncing actions or objects in their essence. Offering objects to God while considering them as one’s own yields material returns, but surrendering ego by acknowledging “I belong to God” leads to attaining God. Accepting this truth and living under God’s shelter is surrender with spiritual consciousness. Rejecting this truth is ignorance or lack of discernment. God tells Arjuna to dedicate all actions to Him with a mind free from discernment and judgment. This means not claiming any connection with the actions. For the enlightened, only effort or activity occurs, not action, due to the absence of doership, and it bears no fruit. Turning away from God and strengthening ties with the world gives rise to desires and needs. By acknowledging a connection only with God, one ceases to desire new worldly objects, feels no attachment to possessions, and does not grieve over losses. The complete absence of desire, attachment, and grief in the heart is true surrender. Mental disturbances like attachment,

aversion, joy, sorrow, worry, and anxiety are symptoms of a feverish mind. When afflicted by this fever, laziness, inaction, negligence, and grief arise, leading to destruction. While instructing Arjuna to fight, God assures the wise, the devotee, and the yogi to relinquish the burden of all actions to Him and become free from desires, attachment, attachment-aversion, joy-sorrow, and other disturbances. Do not waste the present by grieving over the past or imagining the future in sorrow or joy. Accept the present situation as duty, renounce desire and attachment, and face it. You are merely an instrument in the battle; the outcome is already determined by Me (God). One who considers actions as belonging to God becomes His servant, attendant, or worker, following His commands. Like devotee Hanuman, who obeyed Lord Rama's commands by carrying the Gandhamardan mountain or crossing the ocean to reach Lanka, this is the pinnacle of a devotee's obedience. As long as one considers actions as their own, they are not God's actions, nor do they carry God's divine power. Surrendering actions to God means accepting them as His command and engaging in daily, occasional, worldly, and divine actions without attachment. Like a soldier fighting an enemy without knowing the outcome or questioning their life, their only thought is fulfilling their duty and fighting for the command. This is the complete surrender of dutiful action. In the view of the wise, God is all-powerful, the foundation of all, all-pervading, all-knowing, the supreme Lord, the ultimate goal, the greatest benefactor, the most beloved, and the most compassionate. Living beings, clinging to perishable worldly objects through countless births, remain trapped in the cycle of birth, action, and death, suffering misery. God grants human birth so that humans, among all beings, can strive to attain the Supreme Soul. When a seeker's goal shifts from the world to the Supreme Soul alone, fulfilling dutiful actions becomes possible, and flaws like desire, attachment, and clinging diminish. Attaining equanimity in the heart leads to realizing one's true self. Upon fully experiencing the true self, the sense of doership completely vanishes, and one becomes one with the ultimate purpose.

**ye me matam idam nityam anutiṣṭhanti mānavāḥ
śraddhāvanto' nasūyanto mucyante te'pi karmabhiḥ(3-31)
ye tv etad abhyasūyanto nānutiṣṭhanti me matam
sarva-jñāna-vimūḍhāms tām viddhi naṣṭān acetasaḥ(3-32)**

Comm.The teaching given by Lord Krishna in the previous verse is the final conclusion of Karma Yoga and is beneficial for the world. It is as follows: (a) Dedicate all actions to Me with discernment and judgment, renouncing the sense of doership. In actions, “I” (God) am the goal, and humans are the cause. (b) Perform your duties without expecting results, free from attachment, and without worries. (c) Stay free from distorted mental states like attachment, aversion, joy, sorrow, worry, and anxiety, and engage in actions while considering them for God. This teaching of God remains eternal and unchanging across all times. Regardless of caste, religion, color, or stage of life, when ordinary people adopt this teaching as a practice with faith, the path to liberation from the bondage of actions opens for them. During spiritual practice, they do not blame others for obstacles faced in daily life but accept them as the result of their past actions and engage in duties without attachment. Such wise people have deep devotion, faith, and unwavering trust in Me (God). God inspires Arjuna, saying that if ordinary people can attain liberation by following this teaching, what more can be said for a wise person like you? On the other hand, those with disordered minds and intellect who view this teaching negatively and consider it harmful blame others for their suffering. They even accuse God of punishing them and take excessive pride in their doership when achieving pleasures. Know such people as utterly foolish, devoid of all knowledge. The egoistic tendency in their hearts causes their downfall in every way. These ignorant people, driven by attachment and aversion, are bound by ego, attachment, and desires, repeatedly taking birth in lower forms and remaining trapped in the cycle of birth and death. Those who do not follow God’s teaching lack understanding of truth and untruth, sin and virtue, righteousness and unrighteousness, bondage and liberation, and other spiritual knowledge.

Their understanding of what is beneficial or harmful is also destroyed.

**sadr̥śaṁ ceṣṭate svasyāḥ prakṛter jñānavān api
prakṛtiṁ yānti bhūtāni nigrahaḥ kiṁ kariṣyati (3-33)**

Comm. In this verse, Bhagavan inspires seekers of Karma Yoga to keep practicing until they overcome the nature born from the three Gunas and attain liberation while living. All living beings are born with bodies according to their past life impressions (Sanskaras). Except for humans, other beings experience pleasure and pain according to nature in the bodies they receive. Humans act according to the nature that arises from past-life impressions. Even a person with knowledge of the soul and the non-soul acts under the influence of their own nature. In that case, what can be achieved by denying the scriptural rules or the teachings of great saints? Therefore, as told in the previous verse, even a wise person is not able to fully engage in action without attachment. Under the control of nature, one cannot completely give up desires, attachment, and grief from within. Due to destined experiences (Prarabdha), there will certainly be some attachment and hatred in the mind. Therefore, correct performance of duties as per scriptures becomes difficult. Still, the special quality of human birth is that only humans have the priority of willpower over action. Until the determined intellect merges into the divine level of Supreme Truth, one cannot act free from the influence of the three Gunas of material nature. Reading scriptures and gaining scholarly knowledge about soul and non-soul is easy. Giving lectures is also easy. But in real life, to change one's past-born nature and behavior based on the knowledge that "the body is different from the soul" is difficult. Right now, Arjuna is seen deciding not to fight. Therefore, it is primarily necessary to purify the inner impressions with intense spiritual effort. After many births of spiritual practice, if in one birth some weakness of nature arises, the seeker gains the strength to overcome the three Gunas. Instead of true inner practice, if one suppresses his true nature and outwardly shows that he is following Bhagavan's words, then it is just hypocrisy. Rather, when a seeker acts according to his own nature, and even if there are faults in it, the teachings of the scriptures or the Guru help guide him. As a

result, with the help of discrimination and intellect, the willpower to change one's nature awakens inside the heart. According to Lokmanya Tilak's commentary on "Karma Rahasya": even if nature is powerful, due to the independence of the soul, willpower gets awakened. When willpower becomes strong, scriptural rules and the words of the Guru become effective, and the person becomes capable of changing his nature and engaging in proper action. Thus, scriptures and the Guru's guidance never go in vain. To stop the senses from being attracted to pleasures at both physical and mental levels, by decisive intellect, is strong willpower. Bhagavan gives this warning to the seeker – until he fully realizes the spiritual truth and remains always united with God, if he suddenly gives up duties and calls himself a false Sannyasi, he is sure to fall. Instead, remaining in one's own nature, following scriptures and Guru's words, and gradually calming attachment and hatred through practice is necessary. Only then will the senses become free from the grip of their natural tendencies. This is the method of Karma Yoga explained by Bhagavan in the Gita.

indriyasyendriyasyārthe rāga-dveṣau vyavasthitau

tayor na vaśam āgacchet tau hy asya paripanthinau (3-34)

Comm. Each of the senses has attraction and repulsion towards its respective objects. For ordinary people, this means – “I like this” and “I don't like that.” If these feelings are positive, then character is built. If they are negative, then life becomes meaningless. Due to contact with material nature over many lifetimes, the longing for sense pleasures becomes very strong. As long as there is a physical body, this feeling of attraction and repulsion towards sense objects will definitely remain. As long as attachment and hatred are present in the heart, equanimity (balance) cannot be attained. So, for a seeker, these are obstacles. What is attachment and hatred? And how can a Karma Yogi seeker become free from them? – These must be thought about. Attraction, liking, or love for sense objects is called “Raga” (attachment). Similarly, whatever person, thing, event, or situation causes discomfort, and from which one wants to stay away – that is “Dvesha” (hatred). Whenever the senses and the mind come in contact with sense objects, these

feelings of Raga and Dvesha arise. According to the qualities of the object and the mind's liking or disliking, Raga or Dvesha is formed. Actually, no object is naturally pleasant or unpleasant. Depending on a person's qualities and inner tendencies, the same thing may be enjoyable to one and painful to another. Even the same object may feel pleasant at one time and unpleasant at another. Therefore, Raga and Dvesha remain separately in every object. When a person becomes influenced by these qualities of the object, the intellect becomes disturbed, and emotions like joy and sorrow arise. Only when Raga and Dvesha are under control, can one follow Bhagavan's teachings on Karma Yoga. Excessive Raga and Dvesha destroy the seeker's discrimination and drag him into sensual temptations, leading to sinful actions. This distracts the seeker from his goal of achieving equanimity. So, the presence of Raga and Dvesha in the heart is an obstacle for the seeker. To remove them, Swami Ramsukhdas has shown important methods in his commentary Sadhak Sanjivani. The tendency to engage in prohibited actions like intoxication, gambling, lust, etc., and failure to engage in divine actions like chanting, austerity, meditation, satsang, and yoga are due to being influenced by Raga and Dvesha. Because of this, even ordinary people show signs of Raga and Dvesha. In seekers, subtle feelings like "I am practicing", "I am doing service", "I helped others" arise and stay inside. Along with these egoistic feelings, hatred towards others also arises. When a seeker becomes free from Raga and Dvesha, there is no ego left, and even attachment or hatred towards worldly people does not arise. We cannot completely destroy the flow of action, but we can make our actions free from Raga and Dvesha. If a seeker considers his willpower weak in removing Raga and Dvesha, then first he should surrender to Bhagavan, the supreme well-wisher. Serving the world with selfless attitude is the only practical way to destroy Raga and Dvesha. When we don't consider things like objects, women, children, money, etc., as ours, but as meant for service, and use them accordingly, then Raga and Dvesha naturally go away. If we keep thinking others are the cause of our happiness or sorrow, then Raga and Dvesha will rise. But if we think that happiness is a blessing from God

and use that happiness to serve others, Raga-Dvesha ends. In sorrow, if we think it is God's will or result of past karma and give up the desire for joy, then we remain balanced. This is the deep and beautiful principle taught by Bhagavan in the Gita.

**śreyān sva-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt
svabhāva-niyataṁ karma kurvan nāpnoti kilbiṣam (3-35)**

Comm. Doing one's own duty based on one's own nature, even if it has some faults, is better than perfectly doing another's duty. Performing one's own duty may even lead to death, but it is still better. Doing another's duty, even if well performed, is dangerous. Actions done based on one's natural qualities, caste, spiritual stage, ability, and situation – that is called “Swadharma” (own duty). Swadharma is natural and easy to perform. By performing one's duty, the heart becomes pure, and one gets higher impressions (Sanskaras). Based on Sanskaras, one takes birth, and Bhagavan gives us nature and duties accordingly. Duties of different castes and spiritual stages are different. Scriptures describe four castes: Shudra, Vaishya, Kshatriya, and Brahmin. Duties of Vaishya are superior to Shudra, Kshatriya superior to Vaishya, and Brahmin's duties the most refined. This is because performing the scripturally prescribed duty of each caste gradually elevates the soul toward divinity and realization of God. In Aryan society, this fourfold caste system is designed for self-upliftment through Karma Yoga. In countries or religions where caste system is not present, one must decide their Swadharma based on personal interest, nature, and ability. This way, occupational structure and responsibility develop in society. If someone abandons their own duty and does someone else's, that is Paradharma (another's duty), and it is sinful. For example, non-violence is ideal for Brahmins of Sattvic nature. But if a Kshatriya imitates that and gives up his duty to fight, it leads to chaos. Even if a Kshatriya dies in war, it is beneficial for both this world and the next. According to Swami Vivekananda, instead of copying others' ideals, it is better to pursue one's own ideal sincerely, even with effort. No spiritual practice ever goes in vain; it bears fruit in future births. Instead of trying to become a Sannyasi by imitating one, a

householder should try to become an ideal householder. Even a householder can become God-realized by fulfilling his own duties. No one is inferior in their own field of duty. So even if another person's duty looks good, it may not be good for us. That same duty may be dangerous or harmful for others. Despite differences in duties based on caste and stage of life, the goal is the same – to attain equanimity and freedom from Raga-Dvesha. Some have also interpreted Swadharma as duties of the soul and Paradharma as duties of the body and material world. Purity, eternity, detachment, compassion – all qualities of the true self – are Swadharma. Birth-death, gain-loss, wealth, honor, etc., are part of Paradharma. Whatever is done without nature's influence is Swadharma. Whatever is done through body, mind, and material world is Paradharma. By following Swadharma, man becomes free and realizes the eternal Supreme. Paradharma creates bondage. The main purpose of the Gita is to teach the importance of Swadharma. If today's youth follow Bhagavan's teaching, the disorder and moral decline in society can be corrected.

arjuna uvāca

**atha kena prayukto'yaṁ pāpam carati pūruṣaḥ
anicchann api vārṣṇeya balād iva niyojitaḥ (3-36)**

Comm. After hearing all the principles of Karma Yoga, Arjuna has a question in his mind. He wonders why humans fail to practice Karma Yoga. Like an ordinary person, he wants to know from his own experience. Why does a person, despite knowing right from wrong, still commit sinful acts? Is it because of God's will that a person gets involved in sinful actions? Or is it due to the force of strong past karma that one engages in sin? Many doubts arise in Arjuna's mind. Well-wishers told Duryodhana that giving the kingdom back to the Pandavas would benefit everyone, using scriptures as proof. But Duryodhana said, "I know what is right, but I cannot follow it. I know what is wrong, but I cannot stop myself." He added, "Some force in my heart directs me, and I act as it commands." This shows that even an egoistic person like Duryodhana knew sinful actions were wrong but felt helpless and couldn't stop, even if he wanted to. This is also the

experience of ordinary people—we know what is good but cannot stop doing bad actions. It feels like some unknown force makes us act against our better judgment. Our soul is eternal, pure, unchanging, and full of joy. The soul can never be the cause of sinful actions. Arjuna's question is very important. God has already hinted at the reason in the context of Karma Yoga, saying that even a diligent person's senses can overpower their mind. Even a wise person is forced to act under the influence of nature. In earlier verses, God explained the cause and the solution. If desire shifts from worldly pleasures to seeking the soul and God, it becomes a quest for divine knowledge. Ordinary people wonder how the world can function without desire. The solution is that the world does not run on desire. The world operates through the three qualities of nature (gunas) and the sense of duty in the flow of actions and things. Desire is not needed for this. Just as difficulties come without desiring them, favorable situations also come naturally by God's will. No one desires illness, pain, sorrow, or failure, yet they come. Similarly, happiness and success come naturally through performing duties without desire. Duties should never be abandoned. No one in the world has ever had all their material desires fulfilled in their lifetime. Desires can never be fully satisfied, but they can be given up. If you see desire as an enemy, not a friend, it becomes possible to abandon it. Abandoning desire destroys attachment, and without attachment, the sense of "I" and "mine" vanishes. Thus, giving up desire leads to eternal happiness. The core teaching of Buddhism is: "Human life is full of suffering—desire is the cause of suffering—destroying desire ends suffering, and ending suffering leads to liberation."

śrī-bhagavān uvāca

kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ

mahāśano mahā-pāpmā viddhy enam iha vairiṇam (3-37)

Comm. God says, "Arjuna, desire arises from the quality of passion (rajo guna), and this anger is like a fire that is never satisfied with pleasures." Desire and anger are forms of attachment and aversion. They block the path to well-being, so they are your enemies. Neither

past karma nor God forces a person into sin—desire alone tempts people with various pleasures and leads them to sin. The senses' attachment or aversion to things like form or taste creates desire, anger, greed, delusion, pride, and envy—the six enemies in the heart. Among these, desire and anger are the strongest and most harmful. Desire and anger are not separate. Where there is desire, anger follows. When something blocks the fulfillment of desire, anger arises toward the obstacle. Desire and anger come from the quality of passion (rajo guna). All actions in the body are rooted in passion. When the soul, due to ignorance, identifies with the material body, desire arises under the influence of nature's qualities. Passion creates desire, and desire strengthens passion. Like a seed and a tree, desire and passion feed each other. Desire is never satisfied by enjoying pleasures. The more pleasures you feed it, the stronger desire grows, like fire fueled by ghee. Even if a person is given all the world's wealth and pleasures, desire will not be satisfied. Desire is all-consuming. When desire turns into anger, it leads to many terrible sins. An angry person loses the sense of right and wrong, ignores elders and loved ones, and behaves improperly. Thus, anger is called a great sin. Desire and anger are the cause of all harm in a person's path to well-being. They are the greatest enemies.

**dhūmenāvriyate vahnir yathā darśo malena ca
yatholbenāvṛto garbhas tathā tenedam āvṛtam (3-38)**

Comm. O Arjuna, just as smoke covers fire, dust covers a mirror, and a womb covers an embryo, desire and anger cover a person's wisdom. Desire is never satisfied or calmed by enjoyment. Instead, like fire fueled by wood, desire grows stronger with indulgence. For a wise seeker, desire is an eternal enemy. Like clouds in the sky covering the sun and casting shadows on the earth, desire and other disturbances cover the pure consciousness of the soul. The clouds are created by the sun, just as desire arises from the soul's pure nature. Desire, anger, and other disturbances come from the senses and mind craving pleasures. The thickness of clouds determines whether the shadow on earth is dark or light, similarly, the intensity of desire affects how much wisdom is

clouded, causing instability in judgment. God gives three examples to explain how desire covers wisdom. Desire can be divided into three types: subtle desire, gross desire, and intense craving. Subtle desire arises from seeing or hearing about unattainable things needed for survival. Gross desire is the wish to repeatedly enjoy something after experiencing it once. Intense craving is when the desire to enjoy something persists endlessly, turning into an insatiable thirst. Just as fire covered by smoke still burns, subtle desire from the quality of goodness (sattva guna) does not destroy the soul's ability to shine. This is a distraction fault in the mind, causing restlessness and emotional disturbance. In this state, wisdom is not completely blocked, and judgment remains intact. Subtle desires naturally fade away while performing regular duties. God explains gross desire from the quality of passion (rajo guna) with the example of dust on a mirror. Just as dust on a mirror prevents a clear reflection, gross desire from enjoying pleasures clouds the mind, making wisdom unable to clearly perceive things. The mind focuses only on desired objects. This is a taint fault in the mind. Until the desire is fulfilled, the mind cannot focus. Like a mirror cleaned of dust but getting dirty again, fulfilling one desire leads to another, weakening judgment. This process of desires coming and going continues in the mind. The final example is an embryo covered by the womb, invisible from outside. Similarly, intense craving completely covers the wisdom in the mind. This covering fault, caused by ignorance (avidya), prevents the mind and intellect from understanding true knowledge. Intense desire from the quality of ignorance (tamo guna) takes the form of ego, destroying judgment. The person becomes lazy, sleepy, careless, and deluded, abandoning duties. Just as a child breaks through the womb to reveal itself, a person, after many births, comes into contact with a true guru, saint, or scriptures. This awakens the quest for divine knowledge in the mind. When ignorance is destroyed, the self is realized. Through faith in God and worship, the distraction fault is removed; through performing duties and practicing Karma Yoga, the taint fault is cleared; and through a guru's guidance and studying scriptures, the covering fault is eliminated.

Though desire covers wisdom, it is always weaker than the self. Desire is not ended by indulging in pleasures. Like fire growing with ghee, desire takes many forms. Thus, desire is called insatiable. In the Mahabharata, King Yayati, after borrowing youth from his son Puru and enjoying pleasures for a thousand years, was still not satisfied. In the end, unfulfilled, he returned the kingdom and youth to Puru and retired to the forest. Fulfilling desires cannot end them; only abandoning desire can calm it. Desire is called the eternal enemy of the wise because ignorant people find temporary joy in fulfilling desires through physical pleasures. But a wise or diligent seeker feels uneasy when desire arises. During indulgence, it feels sinful and painful to their wisdom. After indulgence, regret makes the mind restless. Thus, desire never brings happiness to the wise. A wise person always sees desire as an enemy. This enemy of desire prevents wisdom, detachment, and selflessness from becoming stable in the seeker's mind.

āvṛtaṁ jñānam etena jñānino nitya-vairiṇā

kāma-rūpeṇa kaunteya duṣpūreṇānalena ca (3-39)

Comm. O Arjuna, just as fire is covered by smoke, a mirror by dust, or an embryo by the womb, human wisdom is covered by desires and anger. Desires are never satisfied or calmed. When indulged, desires grow stronger, like a fire fueled by wood. For a wise seeker, desire is a constant enemy. Like clouds in the sky hiding the sun, desires in the human mind obscure the pure consciousness of the soul. These clouds are created by the sun itself, just as desires arise from the soul's interaction with the senses and mind. The intensity of desires determines how much wisdom is clouded, causing instability in a person's judgment. The Lord gives three examples to explain how desires cover wisdom. Desires are divided into three types: subtle desires, gross desires, and intense cravings. Subtle desires arise from seeing or hearing about unattainable objects needed for survival. Gross desires come after enjoying an object once and wanting to enjoy it again. Intense cravings develop when repeated indulgence turns desire into an unending thirst. Just as fire covered by smoke still burns, subtle desires born of purity do not destroy the soul's ability to shine. These

subtle desires cause restlessness and emotional disturbance in the mind. In this state, wisdom is not completely blocked, and judgment remains intact. Subtle desires naturally fade away when one performs regular duties. The Lord explains gross desires using the example of a mirror covered with dust, which cannot reflect clearly. Similarly, the mind clouded by gross desires cannot clearly perceive all things. Only the desired object occupies the mind. This is a flaw in the mind, where focus is lost until the desire is fulfilled. Like dust wiped from a mirror only to gather again, fulfilling one desire leads to another, weakening judgment. This cycle of desires continues in the mind. The final example is an embryo hidden by the womb, invisible from the outside. Similarly, intense cravings completely cover the soul's wisdom in the mind. This leads to ignorance, where the mind cannot grasp true knowledge. Cravings born of ignorance destroy judgment and lead to ego-driven thoughts. A person becomes lazy, sleepy, careless, and deluded, abandoning their duties. Just as a child breaks through the womb to emerge, a person, after many lives, comes into contact with a true teacher, saint, or scripture. This awakens a desire for divine knowledge in the mind. When ignorance is destroyed, the true self is realized. Through faith in God and worship, mental disturbances are removed. Performing duties and practicing selfless action removes impurities in the mind. Studying scriptures and following a teacher's guidance removes the veil of ignorance. Though desires cover wisdom, they are always weaker than the true self. Indulging desires does not end them; instead, they multiply, like fire fed with fuel. Thus, desires are considered difficult to overcome. In the Mahabharata, King Yayati, even after enjoying youth for a thousand years, remained unsatisfied. In the end, unfulfilled, he returned his kingdom and youth to his son Puru and retired to the forest. Therefore, fulfilling desires cannot end them; only renouncing desires brings peace. Desires are the eternal enemy of the wise because ignorant people find temporary pleasure in fulfilling them. But a wise seeker feels uneasy when desires arise. During indulgence, desires feel like sinful acts, causing pain to the wise. After indulgence, the mind remains restless with regret. Thus, desires never

bring happiness to the wise. A wise person always considers desires as an enemy. This enemy of desire prevents the seeker's mind from achieving steady wisdom, detachment, and selflessness.

indriyāṇi mano buddhir asyādhiṣṭhānam ucyate

etair vimohayatyeṣa jñānam āvṛtya dehinam (3-40)

tasmāt tvam indriyāṇy ādau niyamya bharatarṣabha

pāpmānaṁ prajahi hy enaṁ jñāna-vijñāna-nāśanam (3-41)

Comm. The senses, mind, and intellect are where desires reside. In reality, desire exists in the sense of "I" and spreads its influence over the senses, mind, and intellect. Due to the three qualities of nature, the soul identifies with the body, thinking the body is "I," which creates a sense of doership in the mind. With the intention of enjoyment, the body and senses connect with desirable objects, awakening a wish to obtain what is unattainable. The process is this: desire first enters the mind through the senses. The mind, which is full of thoughts and doubts, decides whether to accept or reject the desire based on whether the object brings pleasure or discomfort to the senses. The intellect is the decisive part of the mind. The intellect understands desire based on its wisdom and past impressions, either accepting or rejecting it. If the intellect lacks wisdom and becomes attached due to the sense of "I" as the enjoyer, it is considered enchanted by the power of desire. Desire captivates the senses, mind, and intellect, residing in the ego and destroying the power of judgment. It tempts people with the promise of happiness through indulgence, leading them to sinful actions. When the senses, mind, and intellect are not under a person's control, desire takes over them. The human body is given solely to attain the truth of the Supreme Soul. In this body, like a chariot, the soul journeys to cross the ocean of worldly existence. The senses are like horses meant to pull this chariot on the path to liberation. The intellect is the charioteer, guiding the chariot to the goal of attaining the Supreme Soul. The mind is like the reins connected to the horses, meant to be controlled by the charioteer to manage the senses. In this arrangement, desire tempts the senses, mind, and intellect with worldly pleasures, leading the soul's journey to liberation astray. The horses, charioteer, and reins fall under

the control of desire and lose their way. Like loose reins, the mind becomes weak. Unable to reach its goal, the soul wanders in the world, trapped in the cycle of birth and death. If the senses, like horses, are controlled, the intellect, like a wise charioteer, remains trustworthy, and the mind, like strong reins, stays firm, then the soul will succeed in attaining the Supreme Soul. Desire only captivates those who identify with the body. A person who thinks of the body as "I" or "mine" is body-conscious. Desire covers wisdom and binds the body-conscious person. Desire cannot even touch the pure true self. Therefore, the Lord says, O Arjuna, best of the Bharata dynasty, if you control the senses from the start, desire will not easily enter the mind. When the senses are restrained, the mind can gradually be controlled too. A seeker can remove desire from the mind through practice and detachment, keeping the senses, mind, and intellect under control. Engaging the senses in selfless service to the world, chanting the name and qualities of God, meditating, and performing duties is called practice. Understanding that worldly pleasures are temporary and that the human body is only for attaining the Supreme Soul, and thus staying detached from desires for this world or the next, is called detachment. True understanding of the formless Supreme, the words of a guru, the teachings of saints, and scriptures is called knowledge. Living in the material world, using this knowledge to experience the divine form, incarnations, and their mysteries directly is called wisdom. Desire, with its enchanting power, prevents the mind from awakening the wish to pursue this knowledge and wisdom. Thus, desire is called the destroyer of knowledge and wisdom. In reality, desire covers wisdom and stops the mind from awakening the drive to attain the Supreme Soul. Desire can never completely destroy knowledge and wisdom. Because desire arises from ignorance. Through intense practice and detachment, it is possible to completely remove desire from the mind. The flow of desire in the mind should not be like a wild river but like a controlled stream with a clear path. As a result, desire will not cause destruction but will aid in liberation.

**indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ
manasaś ca parā buddhir yo buddheḥ paratas tu saḥ (3-42)
evaṁ buddheḥ paraṁ buddhvā saṁstabhyātmānam ātmanā
jahi śatruṁ mahā-bāho kāma-rūpaṁ durāsadam (3-43)**

Comm. Due to the soul's identification with the body, the senses, influenced by the qualities of sattva (purity), rajas (passion), and tamas (ignorance), become capable of perceiving their respective sense objects such as sound, form, and taste. Therefore, the senses are superior and more subtle than the body and the material world. The subtle desires that exist in the inner mind manifest through the senses and come into the grasp of the intellect. Each sense knows only its own subject — for example, sound is known by the ear, touch by the skin, and form by the eyes. Taste is known by the tongue, and smell is known by the nose — not the other way around. But the mind knows all five senses and their objects. The mind is the inner sense and superior to the external senses and their objects. The mind is always active. The mind is extremely subtle and fast-moving. The intellect governs the mind. The intellect understands the condition of the mind — whether it is calm or restless. The intellect is drawn towards understanding, discrimination, and analysis. A stable intellect can comprehend the state and quality of the senses, the mind, and the sense objects. Thus, the intellect is more powerful, more subtle, and more superior than them. Above the intellect lies the “Self,” the divine portion of the Supreme. This “Self” is the source, support, cause, and mover of the body, senses, mind, intellect, and ego. As said in the Kathopanishad — this soul is subtler than the subtlest and greater than the greatest. This Self is the ear of the ears, mind of the mind, speech of the speech, life of the life-force, and the eye of the eyes. It is the eternal witness and all-pervading within all beings — that is the “Self”. The Self is extremely subtle, expansive, full of knowledge, eternal, and therefore always considered supreme and most powerful. Lord Krishna calls “desire” hard to conquer and refers to Arjuna as “Mahabahu” (mighty-armed), reminding him that the Self has infinite power. The omnipotent “Self” is present within. By realizing the power of the Self, one can conquer

the difficult enemy called “desire” by mastering the mind, intellect, and senses. When the living soul considers itself connected with the insentient body, both worldly and spiritual desires arise. The infinite power lies within the Self. From the Self, existence and strength arise in the intellect, mind, and senses. Because of its relation with the body, the living soul forgets its own power and believes itself to be under the control of the mind, intellect, and senses. To destroy the enemy called “desire” from the inner being, one must realize the power of the Self. Although desire resides in the inert body, it becomes known to the intellect only with the help of consciousness. When consciousness disconnects from the inert part and joins with the intellect, desire is destroyed automatically. The knowledge of the Self is the main method for destroying desires. With the power of the Self, and by becoming wise, one can calm the restless mind with firm intellect, break the ego of the body, and purify the inner being from all desires. If the mind and intellect have even a little attachment, neither wisdom awakens nor does detachment arise. Pure mind is true mind, pure intellect is true intellect, and pure soul is true soul. Because except for the Self, nothing else is truly pure. Only pure intellect can unite the mind with God. In the chariot of the body, the soul is the charioteer, intellect is the driver, mind is the reins, senses are the horses, and sense objects like sound are the paths. Truly, the driver must be under the charioteer, reins under the driver, and horses under the reins. But if the intellect (driver) lacks discrimination, and the mind (reins) cannot control the senses (horses), the soul (charioteer) goes astray and cannot reach the destination. “Desire,” which lures one with sensual pleasures and rules over the material world, is the main enemy of the bound soul. God has given this human body to attain the Supreme. So renouncing desire is not difficult. It only seems difficult because of excessive importance given to sensual pleasures. The core teaching of Karma Yoga in this chapter is: the Karma Yogi does nothing for himself, wants nothing for himself, and considers nothing as “his.” There are three basic mantras for a Karma Yogi: (1) “Nothing is mine”: Body, objects, and positions are all temporary. The Self is eternal. The temporary can never become

eternal. (2) “I need nothing”: The Self is always complete and lacking nothing. So what is the need for anything? (3) “I do nothing for myself”: The Self is consciousness, a part of the Supreme. Action is inert. When the Self wrongly identifies with the body due to ignorance, ego arises. This ego, feeling of “I,” gets attached to action and its fruits. So it is correct to say that the Self does nothing for itself. When one has this conviction, desire cannot arise easily within. Once all desire is destroyed, the seeker achieves the ultimate goal — realization of the Supreme. Rich–poor, praise–blame, honor–dishonor, fame–defame, gain–loss, birth–death, health–illness — all are the results of past karma. Feeling happy or sad in such situations is due to one’s own ignorance. A person who serves others in good times, and remains unaffected and desireless in bad times, gets liberated easily from worldly bondage. For Karma Yoga, one must have a firm resolve to renounce attachment to what is not truly theirs, and act not out of enjoyment but out of service. A seeker gains true welfare by putting this principle into practice with determined intellect. Man is free to make such a decision. No one is helpless.

"Om Tat Sat iti Srimad Bhagavad Geetaasu Upanishatsu Brahma Vidyaayaam Yoga Shaastre Sri Krishnaarjuna Samvaade Karma Yoga Naama Triteeyodhyaayah."

Thus, chanting “Om Tat Sat,” the Third chapter of the Gita, called Karma Yoga, concludes. This chapter is part of the dialogue between Krishna and Arjuna in the Gita, a scripture of Brahma Vidya and Yoga Shastra.

Om sri paramatmaaye namah

Srimad Bhagabad Gita- Chapter 4—(Jñāna Karma Sannyāsa Yoga)

śrī-bhagavān uvāca

imaṁ vivasvate yogaṁ proktavān aham avyayam

vivasvān manave prāha manur ikṣvākave 'bravīt (4-1)

Comm. Lord Shri Krishna, from His own side, tells Arjuna the history and tradition of Karma Yoga and indicates that this Yoga is not new. The Yoga that I am speaking of has existed since the beginning of creation, passed on through the Guru-disciple tradition, and practiced from age to age. In the creation of the universe, after the formation of the five great elements, the Sun was the first gross object to be created. Physically, the Sun is the source of heat and light. But in truth, the Sun is a conscious divine deity endowed with divine qualities. Lord Krishna says that at the beginning of creation, He instructed this eternal selfless Karma Yoga to the Sun god as His first disciple. The Sun god is the symbol of commitment to duty and action. He has no personal needs; he gives life to the world. The Sun is the center of consciousness for all living beings. The Sun is also called Savita, which means the Brahman endowed with Maya (illusion). This Brahman with Maya is the origin of both matter and life. The consciousness of living beings originates from this supreme consciousness. Therefore, the instruction received by the Sun naturally reaches all living beings. So, Lord Krishna's purpose in first telling this Yoga to the Sun god was to inspire the whole world to practice it for the welfare of all. In the Mahabharata it is described: "O Sun God! You are the eye of the entire universe, the soul of all beings, and the inspirer of all those who perform actions." Later, Manu (son of the Sun god) practiced this Karma Yoga through his actions and accepted it. The Sun god did not teach Manu through words but inspired him through his actions and duties. The scripture that Manu wrote for people to attain enjoyment and liberation is known as Manu Smriti. First, Manu gave this Yoga knowledge to his eldest son

Ikshvaku. The lineage that came from the Sun god is called the Solar dynasty (Surya Vamsha). Lord Rama was the 58th descendant of Vivaswan (Sun god) in this lineage. In this verse, when Lord Krishna says “Imam Yogam” (this Yoga), He refers to the selfless Karma Yoga described in Chapters 2 and 3. This Yoga integrates action, knowledge, and devotion. Lord Krishna first gave this Yoga Shastra to the great duty-bound Kshatriyas. The idea was that if the leaders of a nation follow this Yoga with dedication, the people would follow by example. This would bring welfare to all of humanity. The Sun, Manu, and Ikshvaku, all these Kshatriya kings mentioned by the Lord, were householders who practiced Karma Yoga and attained the Supreme Brahman and surrendered to Him.

**Evam paramparā-prāptam imam rājarṣhaya viduḥ
Sa kāleneha mahatā yogo naṣṭhaḥ parantapa (4-2)**

Comm. O Arjuna! In this way, this eternal selfless Karma Yoga has been received by Rajarshis through the lineage of the Guru-disciple tradition. Kings born in the Kshatriya clan with sage-like spiritual awareness and conduct were honored with the title Rajarshi. Kings like Janaka and Nimi attained realization of the Supreme through Karma Yoga while serving as rulers. When Karma Yoga becomes the path of rulers, the common people of the kingdom naturally follow a life based on that Yoga. Therefore, Lord Krishna suggests that family leaders, community heads, village chiefs, and rulers should be knowledgeable about this Yoga. Over time, this noble tradition of Karma Yoga started fading from human society. Forgetting the purpose for which one received the human body leads to the loss of Karma Yoga. Since God is eternal, the paths to attain Him — Karma Yoga, Jnana Yoga, or Bhakti Yoga — are also eternal. They are never truly lost. But due to the lack of great souls who have realized these paths, these practices become hidden and unrecognized. For a long time, there was a lack of realized Gurus, and suitable disciples to receive this knowledge were also few. To preserve this Guru-disciple lineage, more than 5000 years ago, Lord Krishna, a great man born in the Kshatriya clan, showed this path of Karma Yoga to Arjuna. Today, in the name of civilization, mankind has

become deeply attached to sensual pleasures and forgotten the path to liberation. As a result, they keep taking birth and death repeatedly in this mortal world. Monarchies and royal rule have almost disappeared from the face of the earth. But now, in India, many householders living according to the Varna-Ashrama system are sincerely practicing Karma Yoga with faith and devotion, following the teachings and conduct of saints and sages. In the place of Rajarshis, today's realized Gurus are preserving and spreading the practice of this Yoga. Saints like Ramakrishna Paramahansa, Ramana Maharshi, Swami Sivananda Saraswati, Swami Ramsukhdas, Swami Chidananda Saraswati, and others have shown this path of Yoga to the world. These great saints can be seen as examples of how Karma Yoga is being revived and shared globally.

sa evāyaṁ mayā te 'dya yogaḥ proktaḥ purāṇaḥ

bhakto 'si me sakhā ceti rahasyaṁ hy etad uttamam (4-3)

Comm. O Arjuna! You are My devotee and beloved friend. That is why this ancient Yoga has been told to you by Me today. This Yoga is the highest knowledge and contains deep spiritual secrets. This Yoga, which I had once taught to the Sun god, has been passed down through generations. Since you have surrendered to Me and I understand your inner turmoil, I am revealing this ancient Yoga to you now, on the battlefield. Everyone knows that Arjuna was the friend of Shri Krishna. A friend is one who shares moments of sitting, sleeping, eating, walking, happiness, and sorrow—always staying close. Whether by family ties or noble character, the relationship between Krishna and Arjuna was very intimate—they were extremely dear to each other. This was their deep friendship. Now Arjuna has become the disciple and has surrendered to Lord Krishna. Arjuna rejected the mighty Narayani army equipped with weapons, and instead accepted unarmed Shri Krishna as his charioteer. This reflects Arjuna's deep faith and trust in the Lord. On one side was his duty to fight in the war; on the other was the grief of seeing his relatives and elders die in that war. Arjuna had fallen into a deep moral crisis. Thinking that participating in such a war was sinful, Arjuna was mentally disturbed. To become free

from this sorrow and pain, Arjuna accepted Shri Krishna as his Guru and surrendered himself to receive guidance. Arjuna said to Lord Krishna: “I am Your disciple. I surrender to You. Please show me the path to overcome this sorrow and confusion.” When someone places complete faith in another and surrenders wholly, it becomes a true relationship of devotee and Lord. Along with surrender, Arjuna’s heart was filled with sincere curiosity. This curiosity (jijñāsā) is itself a powerful form of spiritual practice, which qualifies a person to receive the knowledge of Yoga. The core teaching of Lord Krishna in this verse is: to realize the Supreme, one must first become dear to the Lord. Second, one must become a completely surrendered and exclusive devotee. Third, there must be intense longing within for spiritual knowledge. This Yoga is a union of devotion (bhakti), knowledge (jnana), and action (karma). Therefore, the Lord says this path of Yoga is most excellent and full of deep secrets. From the perspective of devotion, the divine play (lila) of God’s incarnation in human form is very mysterious. When the formless, all-pervading Brahman appears in human form, even gods, demons, and humans cannot easily recognize Him. Devotees wait birth after birth just to witness the Lord's divine incarnations. Though appearing in human form, the Lord revealed His divine identity to Arjuna. That is why this Yoga is called the greatest secret. According to Sankhya philosophy, the greatest mystery is how the eternal, unchanging soul identifies with the perishable body and matter due to lack of discrimination, mistaking the unreal as real and vice versa. The understanding of soul-God, Purusha-Prakriti, Brahman and Supreme Brahman involves deep mysteries about the form and formless aspects of God. In the Karma perspective, offering the body and the world to God and serving selflessly while remaining detached from the world is the central teaching of Karma Yoga. Attachment to action binds the soul, but through disciplined Yoga practice, this attachment can be broken and one becomes free from the cycle of birth and death. Though actions are performed through the body by the light of consciousness (Swayam), the Self remains untouched by them. Only

due to illusion does the Self mistakenly associate itself with matter and action—thus becoming bound. This is the core mystery of Karma Yoga. Lord Krishna chose the battlefield and Arjuna’s mental condition as the perfect moment to teach this Yoga. In conclusion, the Lord declares that this Yoga is supreme. This Yoga leads the soul out of all forms of suffering and bondage, guiding it to eternal peace and union with the Supreme. Thus, it is the ultimate good for human life.

arjuna uvāca

aparaṁ bhavato janma paraṁ janma vivasvataḥ

katham etad vijānīyāṁ tvam ādau proktavān iti (4-4)

Comm. Arjuna asks: “O Lord! Your birth is known to all as recent—you are the son of Devaki.” “I have known you since childhood as my friend.” “It is indeed true that the Sun god was born at the beginning of creation from Aditi.” “And the kings like Manu and Ikshvaku whom you mentioned also lived long before you.” “In that case, how could you have instructed the Sun god long ago?” “How am I to understand that you were the original teacher of this ancient Yoga?” Arjuna did not ask this question with doubt or argument, but out of sincere curiosity. Though he had heard from sages like Bhishma and others during the Rajasuya Yajna that Shri Krishna was the Supreme Lord, he had not fully realized it. If Shri Krishna is a divine incarnation, then His birth, actions, human-like behavior, and supernatural traits all naturally raise many questions. So, Arjuna placed this question before Him in order to understand the mystery of His divine birth. Because only the Lord Himself is capable of revealing the truth behind His incarnation. Arjuna's question not only helped clarify this for himself but also resolved the doubts of countless seekers. In the next verses, Lord Krishna provides a detailed and divine answer to Arjuna’s question .

śrī-bhagavān uvāca

bahūni me vyatītāni janmāni tava cārjuna

tāny ahaṁ veda sarvāṇi na tvam vettha parantapa(4-5)

Comm. Earlier, in Chapter 2, Lord Krishna said that the soul is eternal and immortal. It takes on new bodies again and again and leaves them as well. He also said: “O Arjuna! There was never a time when you, I,

or these kings did not exist.” That means, with different bodies and names, you have existed in every age. Similarly, I too have manifested in this mortal world in various incarnations many times. I am aware of the past, present, and future of all living beings along with My own incarnation history. Because I take incarnation while being fully aware of My divine nature. On the other hand, living beings take birth only because they are bound to material nature. Taking a body out of one’s own will while staying in true form, and taking birth due to the force of nature—these are entirely different. The Supreme Being is of the nature of Existence, Consciousness, and Bliss, and is beyond time. For Him, past, present, and future are all one. No soul takes birth accidentally in this world. Due to attachment to the body, the soul becomes subject to nature, qualities, and karma, and so it keeps taking new births. At the time of death, because the eternal soul is wrapped in a subtle causal body, knowledge of previous lives remains hidden. Therefore, no soul remembers anything from its past lives. The divine play (lila) of My incarnations is extremely deep and mysterious. Even great sages have not been able to fully realize the secret of My incarnations despite performing intense penance during My divine appearances. The Ramayana says that in Dandakaranya forest, out of thousands of sages, only a few like Bharadwaja recognized Lord Ram as an incarnation of God. Most others addressed Him only as the son of Dasharatha. In Tulsidas’s Ramcharitmanas, when Lord Rama grieved for Sita, Lord Shiva called it divine play (lila), but even Goddess Parvati could not believe it and tested Him. Now, even though Arjuna is constantly with Lord Krishna, he still cannot recognize Him as God. One cannot recognize an incarnation without special grace from the Lord. Only when the Lord’s grace awakens devotion and surrender in a seeker’s heart, does the Lord reveal Himself.

ajo ’pi sann avyayātmā bhūtānām īśvaro ’pi san

prakṛtiṁ svām adhiṣṭhāya sambhavāmy ātma-māyayā (4-6)

Comm. The Lord says: “I am birthless and my Self is unchanging and indestructible.” That means I have no growth, decay, or destruction—My divine existence is eternal. I am the ruler of all beings—meaning I

govern all souls who are born through the elements and influenced by nature and karma. Even though I am unborn, I manifest in this world by taking support of My pure spiritual nature. I take form through the power of My own divine Yogamaya (divine illusion). This Yogamaya power keeps all beings—from Brahma to the smallest creatures—under its influence, so none can know My true blissful form. But this Yogamaya has no effect on Me in My divine form or in My joy-giving nature—because it is My own energy. Though I am eternal and unchanging, I appear and disappear by My own divine will. My manifestation and disappearance are My divine play (Lila). In truth, like the sun, I am always present, always revealed. It is only in the perception of living beings that I seem to appear or disappear. The way I become manifest or hidden is unique, and it depends entirely on My will. In My incarnations, I can change from small to large in a moment, and from large to small in the next. The form in which I sit now on the chariot and give teachings to Arjuna is not even My real form. Using My Yogamaya, I change My form according to necessity. In incarnation, I am not bound by the material nature composed of the three qualities (gunas). Rather, nature follows My command and will. In the Bhagavad Gita, we see that Lord Krishna incarnated as a charioteer in the battlefield. Now, for Arjuna's sorrow to be removed, He is acting as a teacher. Later, He takes the cosmic form (Vishwarupa), then the four-armed form, and again the human form. The details of the Lord's incarnation are full of divine mystery. Ordinary people think He was born from Devaki's womb. But in truth, He did not take birth from her womb. In the prison cell, He appeared before Devaki in His four-armed divine form. After Devaki's prayers, He assumed the form of a baby and was seen lying in her lap. Unlike ordinary beings, who are bound by nature and karma and take birth because of past deeds, the Lord's birth is not due to fate. The cause of His appearance is only His own will. The Lord's nature is existence, consciousness, and bliss.

yadā yadā hi dharmasya glānir bhavati bhārata

abhyutthānam adharmasya tadātmānam sṛjāmy aham(4-7)

Comm. The Lord takes incarnations on Earth by His own will. But when does that will arise? Lord Krishna says: Whenever righteousness (Dharma) declines and unrighteousness (Adharma) rises, I descend upon Earth. When people lose faith in Dharma, and sinful practices increase in society, I incarnate for the welfare of the world. The Lord, by His Yogamaya power, knows when Dharma is weakened and Adharma is increasing, and He decides to incarnate. Signs of Dharma's decline and Adharma's rise are visible throughout society. People abandon their duties and indulge in material pleasures and hoarding. Influenced by tamoguna (darkness), people become lazy and sleep excessively. Violence, theft, robbery, kidnapping and other crimes become widespread. People neglect the scriptures like Vedas, Puranas, and Shastras. The words of saints are misused and insulted for selfish purposes. People act violently toward one another for personal gain. Concepts of virtue and sin, justice and injustice, Dharma and Adharma become blurred. Good, righteous people who want to live by truth and justice are persecuted by demonic forces. Social disorder reaches extreme levels. Duties based on caste, class, and stage of life (varna-ashrama) are no longer practiced. Rituals and spiritual practices disappear or become distorted. Eventually, such disorder spreads from society to the state level, and even leads to the threat of wars between nations. Humanity becomes vulnerable to global destruction, such as through nuclear war. Compassion and humanity are lost. Evil and immoral people oppress the innocent, weak, and virtuous. Goodness and morality decline while evil and immorality spread. This situation is the true sign of Dharma's decline and Adharma's rise. At such times, the Lord Himself says "I create" — that is, He manifests of His own will in human form to restore Dharma. His divine play (avatar lila) follows a system already established in nature. According to the Bhagavata Purana, even Lord Buddha was an avatar. When materialism spread and atheists rejected the Vedas and corrupted spiritual traditions, Lord Buddha appeared. The Lord does not incarnate only in India —

He is the Lord of the entire world. Wherever, whenever, and in whichever form is suitable for protecting life and Dharma, He incarnates. According to the needs of the time, the Lord reveals the spiritual principles that people can understand in that era. To spread the path of Dharma, to turn people away from material pleasures and toward God, He sends saints, great souls, and true Gurus to Earth at different times.

paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām

dharma-saṁsthāpanārthāya sambhavāmi yuge yuge(4-8)

Comm.The Lord says: I incarnate in every age to protect the virtuous and to destroy the wicked. I also come to firmly re-establish righteousness (Dharma). The goal of restoring Dharma includes promoting wisdom, detachment, and selfless action. It involves helping people free themselves from lust, anger, and hatred and turn toward God. Living life according to the Vedas is called Dharma. When Adharma grows, people no longer value the Vedas, Puranas, and scriptures. Sages, saints, yogis, and devotees cry out in suffering due to the oppression of the wicked. God gives human life for the purpose of realizing the Supreme. When the evil stand in the way of this goal, the Lord decides to take incarnation to protect the righteous and destroy the sinful. Through His divine play, the Lord destroys the wicked and re-establishes truth, justice, and Dharma. Even the sinful souls who are slain by the Lord attain liberation due to the divine nature of His actions. When the Lord says "to establish Dharma," He does not mean just one religious path like Islam or Christianity. Each religion on Earth has a human founder, but our Sanatana Dharma (eternal religion) has no founder. The Vedas were born from the breath of the Lord at the beginning of creation, and thus Sanatana Dharma is eternal. The Lord Himself is the founder of Sanatana Dharma. That is the uniqueness of our eternal religion. In this Dharma, people strive for divine life, selfless service, self-realization, and ultimately, knowledge of the Supreme. One might ask: If the Lord can create and destroy the universe by His will, why can't He restore Dharma without taking an incarnation? The answer is found in the teachings of Shri

Ramanujacharya. The word "Sadhu" refers to the Lord's devotees. These devotees long to see the Lord, and even a moment of separation from Him feels like a lifetime. Therefore, to satisfy His devotees' longing, the Lord incarnates. The Lord finds great joy in appearing before His devotees, speaking to them, and playing with them. The Lord also destroys the evil who trouble His devotees. Through this, true devotion (bhakti) is established as the highest Dharma. This is the main purpose of the Lord's incarnations. The Lord does not wait for a new age to arrive before He incarnates. Just as He instantly came to rescue Gajendra (the elephant), without any delay. Or how He became an endless stream of cloth for Draupadi when she prayed. Or how He appeared to Dhruva without being called at a set time. Similarly, He appeared to devotees like Tulasidas, Mirabai, and Surdas. When His play in the world ends, He disappears from form, but leaves behind His Name. That Name remains eternal for all time. The Lord has left His divine Name in the mortal world for us. The Name holds all the divinity of His incarnations. The Name is as powerful as His Yogamaya (divine energy). Those who missed seeing the Lord in person during His earthly play can still experience His full divinity through chanting His Name. To spread the glory of the Name, Lord Chaitanya incarnated. Without listening to the Lord's pastimes or chanting His Name, devotion cannot awaken. Whether one follows the path of knowledge or action, they must rely on devotion to see the Lord. Knowledge and action require discipline, but to become a true devotee, one must listen to His pastimes, understand their meaning, and chant His Name. When faith, trust, and surrender arise in the heart, devotion begins. When one surrenders fully, all ego is removed, and true devotion awakens. When that flow of devotion arises in the heart, the Lord becomes visible to the devotee. The Bhagavata Purana says that chanting the Lord's Name destroys sins from countless births and leads one to the supreme abode.

janma karma ca me divyam evaṁ yo vetti tattvataḥ

tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna (4-9)

Comm. O Arjuna! My birth and actions are divine, meaning pure and supernatural. A person who gains knowledge of this divinity and whose

inner self becomes free from ego, that devotee, after leaving the body, does not take birth again and attains Me, the Supreme Soul. The Lord is explaining to Arjuna how one can attain divine qualities by gaining complete knowledge of the mystery of His divine incarnation and supernatural actions. The bodies of living beings are born from material elements, full of sin and virtue, temporary, diseased, worldly, changeable, and made of five elements. The Lord's form is free from sin and virtue, unchanging, supremely divine, and it manifests without being born. It is divine, conscious, radiant, pure, and supernatural. The all-powerful, eternal, blissful Supreme Soul, the ultimate destination of all beings, manifests in a tangible form through His divine power to uplift the world. All of the Lord's actions, big or small, are divine play (leela). Just as the Lord's divine play is pure, human actions should also be free from attachment and divine. The Lord's manifestation reflects His benevolence toward living beings and detachment toward actions. Similarly, humans should have benevolence toward living beings and detachment in their actions. In reality, this attitude is the essence of the divine knowledge of the Lord's birth and actions. Those who realize the self are true seers of truth. Only such seers can understand the divinity of the Lord's birth and actions. By understanding this divinity, one experiences completeness within. By attaining the divinity of the Lord's incarnated form, a true seer becomes liberated in life. Even gods, eager to witness the divinity of the Lord's birth and divine play, cannot fully comprehend the mystery of His incarnated form. The mighty Kansa, despite using all his material power, could not understand how the Lord was born from Devaki's womb in a prison. When Mother Devaki fervently prayed to the Lord to protect her eighth unborn child from Kansa's wrath, the Lord manifested in His four-armed form. Then, the Lord, as a newborn child, lay in Devaki's lap and began His divine play. Seeing the manifestation of Lord Shri Rama, Mother Kaushalya was filled with joy. Her eyes were captivated by the Lord's beautiful, cloud-like radiance. Overwhelmed by seeing the four-armed form holding conch, disc, mace, and lotus, Mother Kaushalya requested the

Lord to perform childhood play. The essence of the Lord's manifestation is difficult for gods, demons, and humans to comprehend. Similarly, understanding the essence of the Lord's divine play is not easy. When Krishna and Balarama went to Mathura in Akrura's chariot to see the Dhanuyatra at Kansa's invitation, wise men, yogis, and devotees could not recognize the Lord's incarnation. The wise doubted whether this boy with hands and feet could be the unmanifested, infinite creator of countless universes, the Supreme Brahman. Yogis thought it impossible for an ordinary boy to slay the demoness Putana, subdue the Kaliya serpent, or lift the Govardhan mountain. They believed this could not be the Lord Krishna who performs divine play in Gokula. Not seeing the flute in Krishna's hand, a devotee thought this could not be the one whose flute sound stops the wind, cools the sun's heat, stills the river's flow, makes peacocks dance, and causes cows to stop grazing. Thus, despite hearing about the Lord's divine play in Gokula, when wise men, yogis, and devotees saw the incarnation as an ordinary boy, doubts arose in their minds. Studying Vedas and Puranas to gain knowledge about the Lord's formless and manifest forms is one thing, but directly witnessing or hearing about His incarnation in the mortal world and accepting His divine nature is another. Fully understanding the essence of the Lord's incarnation without any doubt or contrary thoughts, and accepting the manifest form as the all-powerful, omniscient, eternal, blissful Supreme Soul, is the divine knowledge of His birth and actions. All of the Lord's actions are free from attachment, ego, and desires, pure, and aimed at the welfare of the world. The purpose of His divine play is to awaken morality, righteousness, love, and devotion in human hearts, establish and spread dharma. Reading, hearing, chanting, and remembering the Lord's divine play purifies and sanctifies the inner self. Having firm faith and reverence in the divine play of the Lord's birth and actions awakens devotion toward Him. Only a devotee truly belongs to the Lord. There is no one as compassionate, loving, and uplifting as the Supreme Lord. Whether a wise person or a yogi, once they accept the Lord as their own in their heart, the Lord truly becomes theirs. This can only be

understood through experience. By understanding the Lord's divine essence and surrendering to Him, the Lord claims the devotee as His own. The Lord is immensely compassionate. When a devotee becomes absorbed in the Lord's divine play, the Lord does anything for them. Hearing the devotee's heartfelt prayers, the Lord makes even the impossible possible. To fulfill the devotee's desires, the Lord manifests in any form or relationship before them. The Lord incarnates to liberate devotees from the ocean of worldly suffering and grant them His divine presence in His supreme abode. Understanding the essence of the Lord's divine play is profound. Through His divine play, the Lord fulfills the devotee's wishes. In the Lord's childhood play, Mother Yashoda's maternal love, herding cows with friends, and the rasa dance with the gopis all reflect the flow of divine love. In the Lord's rasa dance, the eternal and divine love between the soul and the Supreme Soul was demonstrated, aimed at defeating the god of desire. Though the Lord's rasa dance with the gopis appears worldly, understanding its deeper essence destroys a seeker's lustful tendencies. The sole purpose of the Lord's incarnation is to shower infinite grace on living beings. Sages and seers perform penance across lifetimes, enduring hardships, to attain liberation. But a devotee, by understanding the divinity of the Lord's earthly play and fully surrendering to Him, attains the divine abode. The moment one fully comprehends the divinity of the Lord's birth and actions, the Lord is directly realized. As a result, attaining the state of Brahman, one does not take birth again after leaving the body.

vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ

bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ (4-10)

Comm. Give up attachment to material things, fear, and anger, and surrender to me with pure love. Through the penance of divine knowledge about birth and actions, purify your heart and become free from negative tendencies. Many devotees have attained my divine nature in the past. Experiencing divinity in the heart is not as difficult as climbing the Himalayas. In this verse, God assures that one can attain His divine essence. "Free from attachment, fear, and anger" refers to the principle of Karma Yoga. "Absorbed in me and surrendered to me"

means being fully devoted to God with exclusive love. This signifies the unity of the soul with God, which is the essence of the path of devotion. "Purified through the penance of knowledge" means achieving purity of heart through the penance of divine knowledge about birth and actions. This involves being free from ego and negative tendencies, which is the principle of Sankhya philosophy. Regardless of the path of spiritual practice, when Karma, devotion, and knowledge come together, the seeker attains God's true nature. Attachment to perishable things leads to faults like fear, anger, greed, possessiveness, and desire. When one is attracted to God, attachment to worldly things naturally disappears. Love for God makes worldly pleasures seem insignificant and awakens detachment. Fear arises from the worry of losing what one has gained. Anger comes from obstacles in attaining desires or resentment toward those who cause loss. When detachment and discrimination arise, fear and anger are destroyed. Understanding the divine nature of God's birth and actions brings devotion. A devotee immersed in devotion is attracted only to God and takes refuge in Him alone. Not claiming perishable things as one's own or for oneself is the penance of knowledge. Through this penance of knowledge, all sins and afflictions are destroyed, and the heart becomes free from ego. Purified by this penance of knowledge, many devotees have attained the Supreme Being, who is eternal, conscious, and blissful.

ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham

mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ (4-11)

Comm .O Arjuna, son of Pritha, I show grace to my devotee according to the sentiment with which they take refuge in me. This verse contains the core principle of Sanatana Hindu Dharma: "As many beliefs, so many paths." This is the essence of Vedanta philosophy. Different philosophies like Advaita, Dvaita, Vishishtadvaita, the six schools of philosophy, and practices like knowledge and Karma Yoga may exist. However, the ultimate goal of all spiritual practices is to attain the Supreme Being and achieve liberation. Some worship God to attain liberation, while others worship for material gains. No one worships God for both material enjoyment and liberation at the same time.

Therefore, God grants grace to a person according to the sentiment with which they take refuge in Him. To a worshiper who seeks the fruits of their actions, God, as the Supreme Lord, grants what is beneficial. Those who aspire to achieve yogic perfection also attain success in yoga. To a wise person who seeks liberation by merging with God, God grants the opportunity to merge into His divine form. From this perspective, all beings are moving toward me in some way. In this sense, no one is truly a non-devotee; everyone is my devotee, following my path. The difference lies in how much a devotee engages their mind, intellect, and heart in worship according to their nature. Based on this, they may remain far from or come closer to me. When a devotee takes one step toward God, God also takes one step toward the devotee. God's one step is enough to reach the devotee if the devotee's heart is filled with longing. The devotee's faith is what brings God's grace to them. Knowing this secret, pure souls fully follow the path established by God. They emulate God's divine pastimes during His incarnations and become His beloved. One who becomes God's beloved realizes that God is the ultimate well-wisher and refuge. If a devotee approaches God as a friend, God accepts it and holds the devotee close to His heart. God says: If a devotee approaches me as a servant, I serve them if needed. If a devotee desires me as a son, I take birth as their son. If a devotee worships me as the embodiment of knowledge, I awaken detachment and discrimination in their heart, granting liberation. When a devotee feels longing to attain me, I become eager to reach them. If a devotee cannot bear separation from me, I cannot stay away from them either. This is my nature; I am free from pride. Therefore, I have no fear that serving a devotee will diminish my divinity. Residing in the heart as the witness and guide, God destroys negative tendencies and awakens virtues that lead to truth. Devotion is not the result of any spiritual practice. When one fully surrenders to God, devotion naturally awakens in the heart. Among the sentiments like servitude, friendship, parental love, and sweetness, the sentiment of surrender is the highest. The realization that only God is mine and I belong only to God is the essence of exclusive surrender. Becoming aware of one's eternal

relationship with God is true surrender. Upon surrendering, the devotee becomes certain, fearless, sorrowless, and free from doubt. God's actions may differ, but His sentiment remains the same. God shows equal grace and love to both the most devout and the most atheistic person. Even Kansa, a wrongdoer, was constantly thinking of Krishna to kill Him, long before Krishna's birth. Hearing a divine prophecy, Krishna became Kansa's sole focus. While preparing to kill Krishna with weapons on a stage, Kansa saw Krishna everywhere. Unable to identify the real Krishna among the cowherds, Kansa was filled with doubt. Just as a philosopher or supreme devotee sees God in the form they seek, Kansa saw the child Krishna everywhere. In the end, falling from the stage, Kansa took refuge at Krishna's feet. Krishna granted him liberation. Thus, we read in the Bhagavata: "Falling from the stage, I died, but divine will saved me." Whether a believer or an atheist, God considers every being His own. God does not consider Himself superior to the soul, as all sentiments originate from Him. This is the greatness of God.

kāṅkṣantaḥ karmaṇām siddhiṁ yajanta iha devatāḥ

kṣipraṁ hi mānuṣe loke siddhir bhavati karma-jā (4-12)

In this human world, the results of properly performed actions are quickly obtained by worshiping deities. Success from actions can be directly observed. Only humans have the right to perform new actions. Other creatures act according to their natural instincts in the bodies they receive. The human body is designed so that humans can perform any action with the help of their mind and intellect. Deities have the power to provide material enjoyments for the management of the physical world. When humans desire things like children, a spouse, wealth, respect, or fame and perform rituals like sacrifices, vows, or fasting according to rules, deities become pleased and grant the desired results. After enjoying the results of desire-driven actions, those results are destroyed. The happiness gained from the results of actions lasts only for a short time. However, the benefit is that worshiping deities for desired results develops divine qualities in humans. As a result, through gradual refinement, humans attain higher castes, classes, or stages of

life and move toward the Supreme Being. Upon reaching a higher level of intelligence, humans turn away from material pleasures and, desiring liberation, give up selfishness and engage in selfless service to the world. The success a human achieves through actions makes their life fruitful. Therefore, the human birth and the achievements from actions are highly significant. For this reason, in the third chapter, God advises those engaged in desire-driven actions to practice selfless actions, creating clarity in their minds and not stopping them from performing actions. The results of worshiping God and deities are different. Worshiping God leads to ultimate liberation. Through worshiping God, the worshiper becomes a devotee. Attaining God is not achieved through actions but only through intense longing. The main reason intense longing does not arise in the heart is the desire for worldly pleasures. Deities, pleased by worship and rituals, grant results without considering what is beneficial or harmful. However, when God is worshiped for desire-driven actions, He considers what is beneficial for the devotee and grants results according to His will. Therefore, it is appropriate to end prayers to God by saying, “Lord, let Your will be done.”

cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ

tasya kartāram api mām viddhy akartāram avyayam (4-13)

Comm. Based on qualities and actions, I created the four castes: Brahmin, Kshatriya, Vaishya, and Shudra. Though these creations and actions originate from me, know that my eternal divine nature is truly non-doing. All beings and humans were first created by Brahma. In the Satya Yuga, there was no caste or class system. In the Mahabharata’s Shanti Parva, in the “Bhrigu-Bharadwaja dialogue,” Bhrigu says: “There is no distinction of castes; this entire world is Brahman. Created by Brahma, it became divided into castes due to actions.” Initially, all humans were known as Brahmins as Brahma’s descendants. Later, due to their actions, some became Kshatriyas, some Vaishyas, some Shudras, and others took on different roles. Over time, due to the decline in Brahma worship and contemplation, likely starting in the Treta Yuga, the three castes—Kshatriya, Vaishya, and Shudra—

emerged from Brahmins based on different actions. Over time, due to their actions, people developed qualities dominated by Sattva, Rajas, or Tamas. Brahmins, who remained devoted to Brahma worship, became Sattva-dominant, endowed with qualities like peace and self-control. Kshatriyas, dominated by Rajas with secondary Sattva, engaged in actions like bravery, valor, fighting, and protecting people. Vaishyas, dominated by Tamas with secondary Rajas, engaged in farming, trade, and cattle-rearing. Shudras, dominated by Tamas, engaged in serving the other three castes. Thus, society was divided into castes based on qualities and actions. The main goal of this caste system was the welfare of society, maintaining order in actions. Every caste had equal respect in society for their roles. In rituals like sacrifices, people from all castes were needed and participated. Even today, all castes cooperate to perform complete and proper rituals like sacrifices. Through birth after birth and pure practices, a person rises from the Tamas-dominated Shudra caste, progressing step by step to the Sattva-dominated Brahmin caste. Some consider the four-caste system based on the dominance of actions and qualities. Others consider it natural, based on birth. Some believe it is divine, due to destiny or past actions. Thus, there are three perspectives on the caste system. Even today, though the caste system seems somewhat relaxed or unnecessary, its foundation is crucial for the prosperity of society, communities, and nations. Only a laborer can contribute labor. Entrepreneurs and farmers use their resources to provide society with essentials like food and clothing. Disciplined soldiers protect society and the nation. A wise and knowledgeable administrator can guide society and the nation with well-thought-out ideas, fostering moral values and material progress. The Rig Veda's Purusha Sukta, verse 12, states: "The Brahmin was His mouth, the Ksh Ascertain the Kshatriya was made from His arms, the Vaishya from His thighs, and the Shudra was born from His feet." This Vedic mantra explains the basis of the four-caste system. The meaning is that Brahmins, who teach knowledge and religious duties, are like the mouth of the Supreme Being. Those who protect society with their strength and sacrifice are Kshatriyas, the arms of society. Those who

provide essentials like food and clothing are Vaishyas, like the thighs that bear the load. Those who serve all at the lowest level, contributing labor, are Shudras, the feet of society. In terms of dominance, the mouth (Brahmin) represents knowledge, the arms (Kshatriya) represent action, the thighs (Vaishya) represent material exchange, and the feet (Shudra) represent service and labor. No part of the body is unnecessary. Just as the four limbs make the body fully functional, knowledge, strength, materials, and service are essential for the prosperity of society or the nation. These four elements are also vital for success in daily personal life. Observing Arjuna's situation on the battlefield, despite his immense strength, powerful weapons like Gandiva and Pashupata, and a well-organized infantry, he lacked proper knowledge or willpower due to a confused mind. Therefore, he wanted to flee from the battlefield. The principle of the four-caste system, taught by God, holds great importance. God is eternal. God's lower energy, nature, and qualities are eternal. The soul's actions in the body, caused by nature's qualities, are also eternal. God says: I am the Supreme Lord, the creator of all, and the cause of qualities and actions. I created the Shudra as Vaishvanara, the Vaishya as Hiranyagarbha, the Kshatriya as Prajna Ishvara, and the Brahmin as Turiya Brahman. Thus, I am the creator of the four castes, yet my eternal divine nature remains unaffected. God advises that regardless of one's caste or actions, one should perform duties without attachment to results, for the sake of inner purity and the welfare of the world.

na māṁ karmāṇi limpanti na me karma-phale spṛihā

iti māṁ yo 'bhijānāti karmabhir na sa badhyate (4-14)

Comm . God has no need for actions. In His unmanifest form, He is present everywhere. He is all-knowing, resides in all beings, and is the ultimate doer. In the material creation, He is only the ultimate cause. The immediate cause is material nature. The universe is governed by God's divine Yogamaya power. God remains only a witness, observing as a spectator. Though creation, destruction, and other activities happen in God's name, He remains non-doing and detached. God has no sense of doership or desire to enjoy the results. Therefore, God has no desire

for outcomes or expectations from anything. In His incarnations, divine pastimes, creation, or destruction, God has no sense of doership or desire for enjoyment. Whatever actions God performs are done without attachment, desire for results, or possessiveness, solely for the welfare of the world. The system where beings receive results according to their actions is free from inequality, favoritism, or cruelty by God. Like the sun, which provides heat and light equally to all without discrimination, God performs divine actions with impartiality for the welfare of all beings. Actions done by ordinary humans with attachment or aversion, due to doership or desire for enjoyment, lead to bondage. Doership and enjoyership are the essence of worldly existence, but both are unreal. They have no connection with the true nature of the soul. Great souls who understand God's divine actions perform actions like God, free from possessiveness, desire for results, or attachment, for the welfare of the world. Therefore, their actions are called efforts or activities, not causing bondage. God is not a part or fragment; He is complete. Therefore, He is beyond desires or wishes. From a worldly perspective, human nature is different from God's. Though the soul is a part of God, it carries a cause. The soul, bound by a subtle body, takes birth repeatedly. Only humans are subject to qualities and actions due to the causal body. Actions themselves are not the cause of bondage. Attachment and aversion in the human mind corrupt the intellect. Actions driven by attachment and aversion cause bondage. The soul and God are one in essence. If they were not one, the soul could not attain liberation through knowledge of God's essence. When we realize that God is non-doing and non-enjoying despite performing all actions, and His divine actions are free from doership and enjoyership, the sense of bodily identification naturally disappears. The soul has no connection with the actions of the body. The soul remains non-doing, non-enjoying, and a witness. Through this realization of the unity of the soul and God, a person becomes free from the bondage of actions.

**evam jñātvā kṛtaṁ karma pūrvair api mumukṣubhiḥ
kuru karmaiva tasmāt tvaṁ pūrvaiḥ pūrvataraṁ kṛtaṁ (4-15)**

Comm . In the past, those seeking liberation understood God’s divine actions in their true essence. They gave up desire for results, acted selflessly for others’ welfare, and attained liberation. Therefore, O Arjuna, just as your ancestors performed actions without doership or enjoyership, follow their example and engage in your duty by fighting in the war. Our culture is Sanatana, meaning what existed before, exists now, and will continue in the future. Suppose the head of a family says that their ancestors followed the tradition of daily Shaligram worship and performed five sacrifices (for gods, ancestors, sages, humans, and beings) before eating. All family members must follow this tradition. Additionally, they must spend ten minutes in the morning and evening meditating on God selflessly. Not all family members may easily accept this instruction. They may argue against it, saying there’s no time for it. They may say that with work, business, going to clubs, or watching movies, there’s no need to meditate on God. They may argue that ancestors followed these practices because modern materialistic trends didn’t exist then. By rejecting ancestors’ ways, they destroy the Sanatana Dharma tradition for future generations. This creates a conflict of views between generations. If spending ten minutes meditating on God without motive, gain, or desire is unacceptable, imagine how troubled our daily life has become. If a tradition involves blind faith or harms moral values, it’s right to abandon it after careful thought. But rejecting traditions that purify the mind, intellect, and heart and build character is ignorance. Without contemplating God, the intellect and discrimination will never awaken. Life will feel full of busyness without peace or happiness. Success in life at any level will not be achieved. Abandoning ancestors’ noble thoughts and selfless actions leaves no other path to awaken spiritual consciousness. With this understanding, our ancestors valued traditional contemplation of God, keeping Sanatana Dharma eternal. Understanding the essence of scriptures, Vedas, and texts is very difficult for ordinary people. The easiest path is to follow the practices of great saints. In the third chapter, God said that when scriptures are unclear, one should follow the path of the virtuous. Citing the example of sage-kings like Janaka,

God advised Arjuna to follow their footsteps. By mentioning tradition, God indirectly reminds Arjuna that his grandfather Bhishma fought and defeated his guru Parashurama. Thus, for a Kshatriya, fighting even revered elders to uphold justice and duty is not misconduct or sin. Rather, it aids liberation by fulfilling one's duty. Desires for righteousness, wealth, or pleasure come and go. But liberation is something everyone desires at all times. Enjoying happiness in heaven is not liberation. Liberation is completely ending suffering and its causes forever. The greatest joy in life is called liberation. God commands Arjuna, as a seeker of liberation, to fight for the welfare of the world, just as past seekers did selfless actions.

kiṁ karma kim akarmeti kavayo 'py atra mohitāḥ

tat te karma pravakṣyāmi yaj jñātvā mokṣyase 'śubhāt (4-16)

Comm . In this human world, even learned people get confused and cannot decide what is action (Karma) and what is inaction (Akarma). God tells Arjuna to listen carefully as He explains the true meaning of action and inaction. If you understand the principle of action, you can be free from the bondage of worldly attachments and negative outcomes. This means your actions will not cause bondage. Generally, people think that doing proper work according to scriptures is action (Karma). They think abandoning one's duties and walking away from action is inaction (Akarma). But just knowing this much does not truly clarify what action and inaction are. There is a need to deeply understand the principle of action. According to Ramanuja's explanation, actions that lead to liberation are true Karma. Knowledge related to the soul is considered Akarma (inaction).

karmaṇo hy api boddhavyaṁ boddhavyaṁ ca vikarmaṇaḥ

akarmaṇaś ca boddhavyaṁ gahanā karmaṇo gatiḥ (4-17)

Comm. It is important to understand the nature of action (Karma). It is also important to understand the nature of inaction (Akarma). It is necessary to know what forbidden action (Vikarma) is. This is because understanding the essence of the flow of actions is very difficult. The nature of an action cannot be determined just by outward behavior. The purpose behind the action determines whether it is Karma, Akarma, or

Vikarma. Actions done with desire, following scriptures, become Karma. Such actions arise from desires. Due to attachment or aversion, there is attachment to the action and its results. Because of the sense of doership and enjoyership, such actions cause bondage. Inaction (Akarma) means completely abandoning action in its essence. But in the eighteenth chapter, God says that abandoning action due to delusion is Tamasic (ignorant) abandonment. Abandoning action out of fear of physical hardship is Rajasic (passionate) abandonment. Abandoning the desire for results and attachment to action is Sattvic (pure) abandonment. Actions performed with Sattvic abandonment are considered Akarma. In Sattvic abandonment, the connection to the action is broken. Performing actions while remaining detached, or staying detached even while acting, is the true state of Akarma. When there is no possessiveness, desire, or expectation of results, all actions naturally become Akarma. Actions forbidden by scriptures are Vikarma. When desire grows excessively into craving, actions turn into Vikarma. Forbidden behavior is Vikarma, and neglecting prescribed duties is also Vikarma. Sins like lying, deceit, theft, adultery, and violence are Vikarma. Just these definitions are not enough to distinguish between Karma and Vikarma. An ignorant person, unaware of scriptural principles, may mistake good deeds for sins or sins for good deeds. An action that is a duty for one person, based on their caste, stage of life, or authority, may be forbidden for another, making it a sin or Vikarma. For example, earning a livelihood by serving all castes is a prescribed duty for a Shudra, but it is forbidden for a Brahmin. Accepting donations, teaching the Vedas, and performing sacrifices are duties for a Brahmin to earn a livelihood. But these are Vikarma for other castes. Similarly, for a householder, earning wealth justly and being with their spouse is a scripturally approved action. But for a Sannyasi, touching wealth or women, or even looking at them, is a sin and Vikarma. Even though sacrifices are prescribed actions, if performed by someone without faith, they become fruitless and are called Akarma. If a sacrifice is performed with pride or arrogance, it is considered Vikarma, a forbidden action. Thus, even wise and intelligent

people struggle to determine what is Karma, Akarma, or Vikarma. Arjuna is confused about whether fighting in the war is Karma or Vikarma. The nature of an action changes based on the intention behind it. If the intention changes, an action can become Akarma or Vikarma. Some commentators interpret Vikarma as a distinct type of action. For a self-realized, content great soul, there is no need to perform actions or any loss in abandoning them. Actions performed by such great souls are considered distinct actions (Vikarma). These actions are pure, without alternatives, and meant only to teach others. Such actions do not create impressions of good or bad. This distinct action is called Vikarma. Such actions are divine and free from sin. According to Shri Ramanujacharya, all actions related to the body are Karma. All actions related to the soul are Akarma. Karma leads the body toward enjoyment, but Akarma leads the soul toward liberation. Thus, there are different opinions among sages about the definitions of Karma, Akarma, and Vikarma. For the common person's understanding, the principle of action can be divided as follows: Actions are of two types: Karma and Vikarma. Karma can be divided into three types: Prescribed duties (Vihita Karma), which are scripturally approved and beneficial for oneself and others. Daily bodily duties are also included in prescribed duties. Occasional duties (Naimittika Karma), which involve following the rules of society, family, religion, or nation. Desire-driven actions (Sakama Karma), done with a sense of doership and desire for results for enjoyment. If prescribed duties are performed without desire for results, they become Akarma.

karmaṇy akarma yaḥ paśyed akarmaṇi ca karma yaḥ

sa buddhimān manuṣyeṣu sa yuktaḥ kṛtsna-karma-kṛt (4-18)

Comm. A person who performs actions outwardly but keeps their mind calm without desiring results is wise. A person who outwardly abandons actions but inwardly focuses on soul contemplation, maintaining the flow of inaction (Akarma), is also wise. Such a person is the wisest among humans and is a true Karma Yogi. When actions are offered to God, they become inaction (Akarma) and do not produce binding results. Abandoning actions due to fear of physical hardship or

delusion is also considered inaction (Akarma). In this state of inaction, one engages in dutiful actions through discernment, seeing action within inaction. Merely abandoning actions outwardly does not make them inaction (Akarma). Even in inaction, if there is a sense of doership, it is considered action (Karma). Similarly, when actions are performed without a sense of doership, they are inaction (Akarma). Even if it appears outwardly as inaction due to soul contemplation, self-realization, or self-contentment, the subtle body continues to perform actions out of love for God. Seeing inaction in action can also mean that activities of the senses, mind, intellect, and body are called action (Karma). The soul has no connection with these activities. Thus, detaching the sense of “I” and “mine” from actions and recognizing the soul as a non-doer is seeing inaction in action. A person who understands this principle of action and inaction is connected to the Supreme God. For such a connected person, no duties remain unfulfilled. Therefore, they are considered to have completed all actions. According to Swami Ramsukhdas, when the soul identifies with the body and engages in actions, it is Karma. When the soul remains detached as a witness, it is Akarma. In both performing actions and abandoning actions, a Karma Yogi remains free from desire for results and ego, always detached. The detachment of a Karma Yogi, or Akarma, is for the soul, while action (Karma) is for the world. Remaining detached in both action and inaction, being established in the soul, and achieving equanimity in the mind is Karma Yoga. According to Shri Ramanujacharya, Akarma is knowledge of the soul. The integration of action and knowledge in this verse means: one who pursues soul knowledge through action and remains established in the soul without abandoning action is wise and connected. According to Pandit Giridhari Sharma, the principle of action and inaction relates to the connection between the world and God. By knowing the essence of God, a person attains liberation after death. There is no other path to liberation. Therefore, God considers it appropriate to teach knowledge in the Gita for liberation from the inauspicious world. One who sees the actionless God in the visible world of nature (action) and sees the world

operating within God's inaction, recognizing that the entire world is superimposed on God and nothing exists beyond Him, is wise and connected. In this verse, God advises Arjuna: You want to abandon the righteous war to remain actionless and attain inaction (Akarma). See action subtly within that inaction. If you fight the war as your duty, free from attachment, aversion, desire, and expectation of results, it will not cause bondage and will be Akarma. By seeing action and inaction with subtle insight, you will gain the wisdom of the wise.

yasya sarve samārambhāḥ kāma-saṅkalpa-varjitāḥ

jñānāgni-dagdha-karmāṇaṁ tam āhuḥ paṇḍitaṁ budhāḥ (4-19)

Comm. Efforts to perform scripturally approved actions with the body, mind, and intellect are called initiation or endeavor. Desire (Kamana) and resolve (Sankalpa) are the seeds of action. Attachment to objects of enjoyment and thinking about them in the mind is resolve (Sankalpa). The desire to obtain even a small portion of worldly or heavenly enjoyments, like a spouse, children, wealth, respect, or fame, is Kamana (desire). Resolve leads to desire. In other words, resolve is the cause of desire, and desire is the effect of resolve. Controlling resolve and desire is the state of a conquered mind. Actions are considered free from desire and resolve if: (a) there is no desire for gaining or losing anything, (b) there is no sense of "I am doing this for myself" in the mind, and (c) the purpose of the action is only for others' welfare or to teach others. When there is no resolve or desire, action becomes inaction (Akarma). Even when performing actions out of duty or for the welfare of others, a realized person remains completely detached. In the path of active spiritual practice, recognizing the soul as detached and non-doing, and experiencing direct realization of God, is "knowledge." The main teaching of the Gita is: Perform actions free from selfishness, desire, and ego. While performing actions, do not see yourself as the doer. God's Yogamaya is the power that engages in action, God's resolve is the cause of engaging in action, and ultimately, God's will determines the result of the action, intended for one's own and the world's welfare. An ordinary person, while performing actions, mentally associates with the action through ego, feeling "I am doing

this.” Similarly, expecting results creates a sense of enjoyership, feeling “this is for me.” During action, the sense of doership, emotional attachment, and concern for success or failure subtly connect with the action. When actions are performed for God, the flaws of doership, desire for enjoyment, and expectation of results are destroyed. For those whose efforts are free from attachment and ego, and who have true knowledge of inaction, with no connection to action, all their accumulated actions are burned in the fire of knowledge, like fuel in a fire. This means their actions lose the power to produce binding results. Even current actions become free from good or bad impressions. Due to the absence of doership and enjoyership, destined actions (Prarabdha Karma) only create temporary situations and then dissolve. Such great souls are addressed as “Pandit” (wise) by the learned. Everyone praises the glory of renunciates who detach from worldly objects. But it is not easy to recognize a Karma Yogi who performs all duties in the householder stage while remaining detached, based on their outward behavior.

**tyaktvā karma-phalāsaṅgaṁ nitya-ṭṛpto nirāśrayaḥ
karmaṇy abhipravṛtto 'pi naiva kiñcit karoti saḥ (4-20)**

Comm. One who completely abandons attachment to actions and their results, is free from ego, does not depend on worldly objects, and remains content in contemplation of God, even while engaging in actions for the welfare of others, does not truly perform actions. This means they have no connection with the actions. Attachment to actions and their results usually arises due to the desire for sensory pleasures and mental impressions of enjoyment. When actions are performed with a desire for enjoyment, attachment to results causes mental agitation, making the intellect unsteady. Due to the lack of resolute intellect, actions become flawed, and good results are not achieved. Thus, whether desire-driven or prescribed actions, attachment to actions and their results turns even good actions into forbidden actions (Vikarma). For example, building a temple is a noble action. But if there is attachment to building the temple at any cost, one may resort to dishonest means to gather resources, which is a forbidden action.

Actions are performed through human effort, but their results depend on God's will and the course of time. Therefore, all actions should be performed with a sense of duty, offered to God. When actions are offered to God, they become inaction (Akarma). Due to the absence of attachment and aversion during action, one remains immersed in God's blissful nature, attaining self-contentment in the mind. This self-contentment is distinct from the satisfaction gained from achieving desired results. Enjoying the results of actions brings temporary satisfaction. Once the duration of the action ends, that satisfaction also ends. But the self-contentment gained from performing selfless actions remains eternal, aiding in attaining God in this world and beyond. Permanent happiness or eternal satisfaction cannot be achieved by depending on perishable objects. In the world, one must rely on some object, person, or power to attain something unachieved or to protect something achieved. Dependence on objects, people, or powers is subject to change due to their material nature. Thus, neither permanent happiness nor assurance of protecting possessions is achieved through them. As long as one associates with perishable actions and objects, the soul cannot experience its inherent eternal satisfaction. By taking refuge in the eternally attained Supreme God, there is no need to depend on anyone else. God is the ultimate, certain provider of all desires and the protector of all. For a spiritual practitioner or realized person whose actions and results are dedicated to God, there is no need to depend on any person, object, situation, or power. They have no need for actions, nor is anything left unattained. They have no person or object as their own that needs protection. They remain surrendered to God, fulfilled in all desires. Being independent of place, time, objects, people, or situations is called being without refuge (Nirashraya). Such fulfilled persons remain in constant bliss, having attained the essence of God. In this state, no worldly event makes any difference to them. A person who is eternally satisfied, even while performing actions, does not get bound by them. A connected person who can see inaction in action and action in inaction has no duties left to fulfill. Therefore, whatever

actions they perform or refrain from are all in accordance with scriptures. They perform all actions selflessly for the welfare of others. Thus, their actions are not truly actions (they become Akarma).

nirāśīr yata-cittātmā tyakta-sarva-parigrahaḥ

śārīraṁ kevalaṁ karma kurvan nāpnoti kilbiṣaṁ (4-21)

Comm. A Karma Yogi who is free from attachment, desire, and possessiveness, who has controlled his senses, whose mind is free from attraction and repulsion, and who gives up gifts, luxuries, and collection of items— such a wise person, even while doing actions for maintaining the body, does not incur any sin. Because, he has no desire for anything else. All his efforts are aimed only at attaining God. He performs all actions considering them to be God's will. He acts to keep the body healthy and capable for spiritual practice. He has no desire to enjoy sense pleasures. He does not collect wealth by wrong means for bodily maintenance. He naturally gives up the desire to gather enjoyment items. He is not just outwardly avoiding enjoyment and hoarding, but has completely given them up from his heart. He does not accept luxury items as gifts or donations. Even if he does very little work, there is no laziness or carelessness in his detached karma yoga. He has no sense of enjoyment in his work. So, being always detached, he does not incur even the slightest sin whether he acts or not. According to Shankara's commentary, this verse is especially meant for renunciates (Sannyasis). Such a person, due to his past life's spiritual merit, has attained self-knowledge in this life even without performing rituals like yajnas. He has no desire for worldly or heavenly pleasures. His mind, soul, body, and senses are fully under control. He has given up all possessions like wife, son, wealth, and respect. As long as his body exists due to destiny, he acts without any body-identification only to maintain life—like eating or dressing. Such actions do not bring any sin or virtue. He remains unaffected by success or failure of actions. A renunciate with wisdom and dispassion who begs only for bodily needs, is not harmed in any way. For such monks, doing bodily-maintenance actions is permitted by scriptures.

**yadṛcchā-lābha-santuṣṭo dvandvātīto vimatsarah
samaḥ siddhāvasiddhau ca kṛtvāpi na nibadhyate (4-22)**

Comm. One who is free from desires, detached, and satisfied with what comes naturally due to past karma, has no jealousy towards others, and is not disturbed by favorable or unfavorable situations, and sees success and failure equally—even while doing actions, he is not bound by their results. Such a Karma Yogi accepts whatever comes as God's will and remains always happy in mind. If he gets favorable things, he uses them for the welfare of the world. If unfavorable things come, he accepts them as repayment for past deeds and patiently tolerates them. He does not desire new material pleasures. He experiences the dualities of heat-cold, joy-sorrow, honor-dishonor, etc. in this world, but since he has no goal of gaining results and no attachment or hatred in the mind, he remains free from happiness-sorrow type dualities. When a person hears about others having more knowledge, wealth, intelligence, or fame, and feels jealous—this is called envy (Matsarata). A person who is proud of their own knowledge, wealth, or intelligence feels jealous of others who are praised for those same qualities. This envy can even exist among relatives, friends, and close people. One may even feel happy when unrelated people suffer loss. This subtle fault of jealousy hides inside egotistical people. A realized Karma Yogi's mind is free from ego, and because he has no unfulfilled desires, he is free from jealousy. He is not affected by the results of any actions and remains steady. Such a Karma Yogi rises above all dualities, remains free from envy, acts with a balanced mind as per scriptures, and is not bound by karma.

**gataśaṅgasya muktasya jñānāvasthita-cetasah
yajñāyācarataḥ karma samagraṁ praviliyate (4-23)**

Comm. Actions done to worship God are called yajna. Good actions done with the idea of offering to God are real yajna. One who is not attached to results, whose mind is free from attachment and hatred, and who is fixed in the knowledge of the unity of Brahman and Atma, whatever actions he does with body, mind, or speech, all become peaceful and fruitless. In this way, all karmas of this life get destroyed.

Even past life's karmas lose the power to bear fruit. To be free from even a trace of desire or attachment to enjoyment or results is called "Gata-Sangasya." When a person has no body-attachment or ego in any part of their body, mind, or senses, they become completely free from bodily identity. As they see only Brahman in everything, they feel unity with Brahman and keep their mind always absorbed in the Supreme. This is called action done with knowledge. Whatever duties are prescribed for a person according to his caste, stage of life, ability, and clarity— if he performs them selflessly to maintain the tradition of yajna karma, then that becomes real yajna. This is a different way of seeing inaction in action. In just one verse, Lord Krishna says all the karmas of a Karma Yogi are dissolved. So, by renouncing desire for results, being free from body-attachment, and staying always in the knowledge of the Supreme, the actions performed as yajna merge with all previous karmas. Such a person's actions lose the power to produce any result.

brahmārpaṇaṁ brahma havir brahmāgnau brahmaṇā hutam

brahmaiva tena gantavyaṁ brahma-karma-samādhinā (4-24)

Comm.In yajna, the spoon, the ghee, the act of offering, and the fire— everything is Brahman. The person offering it (the yajamana) is also Brahman. The act of pouring ghee into the fire is also Brahman. As a result of seeing Brahman in all these, whatever such a devotee gains becomes non-different from Brahman. Just as ghee offered into fire becomes one with it, in the same way, all means and goals merge and become yajna. And the only fruit of such yajna is realization of Brahman. This verse teaches that by seeing Brahman everywhere, even yajna becomes a way to attain Him. "Seeing Brahman everywhere" is called Brahma Drishti. All actions and objects are part of nature. If you observe carefully, all objects are constantly changing and moving toward destruction. So everything is just the movement of time. Due to attachment, things appear stable. But all actions lead to destruction. Thus, this world is actually empty. The Brahman alone exists behind this ever-changing world. It is the unchanging, inactive principle. It alone is truly real. So, in perishable things, one can see the imperishable

Brahman. The result of continuous Brahma-buddhi is that the seeker undoubtedly realizes the Supreme Brahman. If every action is done selflessly as yajna, the mind becomes pure and eventually reaches Brahman. Sri Ramakrishna said, “A realized person sees Brahman everywhere.” Before meals, this verse is chanted as a mantra. Eating is also a yajna. In this yajna, the hands that offer are Brahman, the food is Brahman, the eater is Brahman, the digestive fire is Brahman, and the act of eating (offering food to that fire) is also Brahman. So the result attained by such a person is also Brahman itself.

daivam evāpare yajñam yoginaḥ paryupāsate

brahmāgnāv apare yajñam yajñenaivopajuhvati (4-25)

Comm. The previous verse said that knowledge of seeing Brahman everywhere comes through yajna and other actions. So, knowledge gained through yajna is considered higher. All yajnas done to please gods like Brahma, Shiva, Ganesh, Sun, Moon, Indra, Varuna, etc., are called divine yajnas. Ordinary people offer things in fire to gain temporary worldly pleasures. But yogis offer their inner faults—attachment, ego, desire—into the fire of knowledge to attain Supreme Self. These yogis do not perform rituals for material gain. They offer mantras, do worship, give donations, feed the poor, and do good deeds only for inner purification. All these god-centered yajnas are performed with devotion and according to scriptures, only to attain realization of the Supreme. The yogi, seeing Brahman everywhere, offers his own body, actions, and ego as offerings into the fire of Supreme Knowledge and becomes one with the Supreme Self. According to their understanding, the Supreme is the fire altar, and the soul is the offering. They offer it into the fire of Brahman. Because of ignorance, the soul gets identified with the body and does worldly actions. But that too becomes a yajna. The Supreme Lord is the true enjoyer and master of all yajnas. He is separate from the body, mind, senses, and intellect, and is pure bliss and consciousness, present everywhere. He is the ultimate receiver of all yajnas. When a person becomes one with the Supreme, and constantly meditates on the oneness of soul and God, then offering the soul into that fire becomes the real yajna. Just like offerings burn

and disappear in fire, in the same way, all faults of the soul like impurities, disturbances, and ignorance are destroyed. The soul becomes free from all imperfections and merges into the Supreme.

śrotrādīnīndriyāṇy anye saṁyamāgniṣu juhvati

śabdādīn viṣayān anyā indriyāgniṣu juhvati (4-26)

Comm. In this verse, the practice of controlling the senses is described as a form of sacrifice (Yajna). Some spiritual seekers devoted to Brahman offer their senses into the fire of self-control. This means they withdraw their senses from objects like sound, form, taste, smell, and touch, becoming sense-controlled. The natural tendency of the senses to enjoy objects is stopped by detaching them from such desires. Engaging the senses in worship of God is considered a sacrifice (Yajna). Controlled senses lose the power to engage the mind in worldly enjoyment. For those who control their senses to attain God, their mind does not dwell on worldly objects but constantly focuses on God. Just as fire burns an object to ashes, self-control is like a fire that destroys the outward tendencies of the senses. By following the guidance of a proper guru, spiritual practitioners (Brahmacharis) keep their minds controlled, staying away from sensory pleasures. With the help of discernment, contemplation, chanting, and meditation, the senses are controlled. After completely destroying attachment to sensory objects, a practitioner's state remains the same in solitude and in practical life. Other Karma Yogis, living as householders, offer sensory objects like sound, form, taste, smell, and touch into the fire of their senses. This means their senses remain detached while experiencing these objects. They accept only permitted objects and restrain their senses from forbidden ones. For a self-controlled person free from attachment and aversion, praise or criticism (heard by ears), beauty or ugliness (seen by eyes), cold or heat (felt by skin), tasty or tasteless (experienced by tongue), and pleasant or unpleasant smells (sensed by nose) do not create any disturbance. This is the offering of sensory objects like sound, form, touch, taste, and smell into the fire of the senses. Through this, attachment to sensory objects is destroyed in the mind. When the mind and senses are free from attachment to objects and the desire for

enjoyment, the craving for sensory pleasures burns away like straw in fire. In practical life, the practitioner's mind, free from attachment and aversion, remains in a state of equanimity.

sarvāṇīndriya-karmāṇi prāṇa-karmāṇi cāpare

ātma-saṁyama-yogāgnau juhvati jñāna-dīpīte (4-27)

Comm. In this verse, the practice of Samadhi Yoga is described as a form of sacrifice (Yajna). Through the physical body's connection with sensory objects, actions are performed by the five knowledge senses and five action senses. The ears are engaged in hearing, eyes in seeing, hands in touching, tongue in tasting, and nose in smelling. Actions like speaking, sitting, standing, moving, and expelling waste are performed by the action senses in the body's external parts. The five vital energies (Prana, Apana, Vyana, Samana, and Udana) perform various functions inside the body through air. Prana regulates breathing, Apana moves downward, Vyana controls contraction and expansion, Samana maintains balance, and Udana moves upward. All these internal vital energy functions sustain the body. A meditative Yogi offers all these sensory and vital energy actions into the fire of Samadhi Yoga, ignited by knowledge of God. In this Samadhi sacrifice, self-control is the fire of mental tendencies, and knowledge of God keeps the mind awakened. The practitioner restrains all actions of the ten senses and five vital energies, focusing the mind on the knowledge that "God alone is all-pervading." They remain immersed in divine bliss with this knowledge-driven mindset. Offering all sensory and vital energy actions as a sacrifice is contemplation of the soul. After offering these actions, who is eating? Who is walking? Who is thinking? Who feels hunger or thirst? After offering everything, what entity remains to be considered the doer? The body, perceived as "I," is unreal and not permanent. Then, who is "I"? When all actions cease, the absence of a doer and the soul's witness-like nature provide the answer, leading to self-realization. To distinguish Samadhi Yoga from sleep, it is described as a form of sacrifice. In the state of Samadhi, the distinction between soul and non-soul remains awakened. In sleep, the senses' tendencies are absorbed in ignorance, but the five vital energies remain active.

Patanjali's Yoga Sutras describe restraining the senses and vital energies through practices like Asana and Pranayama. In Hatha Yoga Samadhi, the Kumbhaka practice is used to restrain vital energies. In Dhyana Yoga, the mind achieves focus through continuous contemplation of the divine object. As meditation deepens, the mind's activities cease. In Ashtanga Yoga, the three components—Dharana, Dhyana, and Samadhi—together form self-control Yoga. This is the state of Samadhi. In this state, all sensory tendencies become calm. Vital energy actions also gradually cease automatically. By meditating continuously on God, either in a form (Saguna-Sakara) or formless (Nirguna-Nirakara) as the chosen ideal, the mind is restrained in Samadhi Yoga. A Yogi performing the Samadhi sacrifice calms all sensory and vital energy actions, focusing mental tendencies on knowledge of God, and attains Samadhi. In a pure mind, the knowledge that God is all-pervading remains awakened.

dravya-yajñās tapo-yajñā yoga-yajñās tathāpare

svādhyāya-jñāna-yajñās ca yatayaḥ samśīta-vratāḥ (4-28)

Comm . A sincere seeker, with a firm mind, offers his mind, body, and wealth for the goal of attaining God, through various forms of yajnas (sacrifices), as described in scriptures. There are two types of material yajnas: Śrauta and Smārta. In the Śrauta yajna, people donate wealth and items earned righteously to gods, learned people, and sacred places, hoping for happiness in this life or afterlife. In the Smārta yajna, people use their wealth (earned honestly) without attachment or desire for results to build water tanks, temples, community shelters, food services, health or education centers. Even without money, householders can offer their time, effort, and words in selfless service. They can also worship God with love and devotion, by offering leaves, flowers, fruits, and food. Some people also follow strict rituals or vows, like Chandrayana or Chaturmasya. Great sages practice self-control and concentrate their senses and minds to realize God—this is known as Tapoyajna (sacrifice through austerity). In Tapoyajna, they completely give up the desire for physical pleasure. For a Karma Yogi, doing one's own duty (swadharma) according to one's caste, stage of life, and

nature, with full sincerity, is also a kind of Tapoyajna. Even when very difficult situations or people come, if the seeker happily continues to do his duty, without getting distracted— that is the highest form of penance. For this purpose, one may do things like eating only fruits or milk, tolerating the heat of the sun, or living in forests—this is all part of Tapoyajna. According to Adi Shankaracharya, concentration of mind and senses is real penance. Earlier, the Lord has said that inner balance is called yoga. To remain steady in pleasure-pain or success-failure, and not feel joy or sorrow in the mind, is a sign of mental control. So, Yogayajna means control over the activities of the mind. Some scholars say that the first two steps of Patanjali's Ashtanga Yoga—Yama and Niyama— are also part of Yogayajna. Yama includes: Truthfulness Non-violence Celibacy Non-stealing Non-possessiveness Niyama includes: Cleanliness (inner and outer) Contentment Austerity Surrender to God Self-study . A seeker who sincerely follows these, and is free from attachment, hatred, and ego, is called Samsitavrata Yogi by the Lord in this verse. Such a yogi practices calmness, self-control, and discipline to help unite his soul with God. Some Karma Yogis study Vedanta, Upanishads, Sankhya, and other scriptures, until they realize the full nature of God. Such a seeker who remains firmly in knowledge and reflects on the truth of the soul is performing Jnana Yajna (sacrifice of knowledge). In Jnana Yajna, thinking is more important than action. In the householder stage, reading scriptures like Ramayana, Gita, Bhagavata daily is called Swadhyaya. But Swadhyaya alone is not Jnana Yajna. To read scriptures with deep thought and questioning, understanding God's form, His birth and deeds, the nature of the soul and Brahman— and to apply this knowledge in life— is true Jnana Yajna.

**apāne juhvati prāṇam prāṇe 'pānam tathāpare
prāṇāpāna-gatī ruddhvā prāṇāyāma-parāyaṇāḥ(4-29)
apare niyatāhārāḥ prāṇān prāṇeṣu juhvati
sarve 'py ete yajña-vido yajña-kṣapita-kalmaṣāḥ (4-30)**

Comm. In these verses, the Lord describes Pranayama (breath control) as a form of yajna. It involves controlling the movement of breath

inside the body. Breath is made to move in the opposite direction, by stopping the flow of air (inhalation and exhalation) to gain spiritual experience and reach God. This practice of controlling prana is a yajna. Inside the body, breath (air) is divided into five types: Prana (in the heart) Apana (lower part of the body) Samana (in the navel) Udana (in the throat) Vyana (throughout the body) These are known as the five pranas. Breath movement also has three forms: Puraka (inhalation) Rechaka (exhalation) Kumbhaka (holding breath) When breath goes out or comes in through the nose or mouth, it is Prana. When waste is expelled from the body, it is Apana. Holding breath in or out is Kumbhaka. Prana goes upward, and Apana moves downward. Breathing out is the function of Prana, breathing in is of Apana. When the outer breath is offered into the inner breath, it becomes Puraka. Here, Apana is like fire, and Prana is like the offering. In Puraka, outer air enters through the left (Chandra Nadi) or right nostril (Surya Nadi), joins the Prana in the heart, and merges with Apana at the navel. In Rechaka, inner breath is offered into outer breath, and Prana (fire) merges with Apana (offering). When both Puraka and Rechaka are stopped completely, it is Kumbhaka. All five types of air are held in place—this is also called offering Prana into Prana in the fire of yoga. Kumbhaka helps increase the yogi's lifespan. Basic Puraka and Rechaka practices are generally safe. The process of Pranayama is explained in detail in Patanjali Yoga. One must learn this under the guidance of a realized teacher. Doing Kumbhaka incorrectly can harm the body. Swami Sivananda recommends that householders and Karma Yogis do only Puraka and Rechaka—it is very beneficial. Those who eat one part solid, one part water, and keep one part empty for air are called Mitahari (moderate eaters). Moderate eating is very important in yoga to control senses and mind. Such a yogi offers his senses into Prana as an offering. If he practices this with detachment, devotion, and without desire for results, then all his past karmas—good and bad—are destroyed. The person doing such Pranayama realizes the truth of yajna.

[Further instructions and methods of pranayama are also explained.]

Pranayama Yoga:

Sitting in Siddhasana, Padmasana, or Sukhasana and controlling the movement of inhalation and exhalation is called Pranayama. Inhalation is when external air enters the body, and exhalation is when internal air is released. Pranayama consists of three types: external (Rechaka), internal (Puraka), and retention (Kumbhaka), which are long and subtle, based on place, time, and measure. First, inhale through the left nostril (Chandra Nadi), then hold the breath (Kumbhaka), and finally exhale through the right nostril (Surya Nadi). Next, inhale through the right nostril (Surya Nadi), hold the breath (Kumbhaka), and exhale through the left nostril (Chandra Nadi). Repeating this cycle of inhalation, retention, and exhalation is Pranayama Yoga. During Pranayama, the mind's tendencies become calm. External Retention Pranayama (Bahya Vritti Pranayama): Exhaling the breath and holding it out is called "External Kumbhaka." The method is to exhale while chanting eight Pranava (Om) mantras, hold the breath out for sixteen Pranava mantras, and then inhale for four Pranava mantras. Performing exhalation and inhalation with external retention is called External Retention Pranayama (Bahya Vritti Pranayama). Internal Retention Pranayama (Abhyantara Vritti Pranayama): Inhaling external air and holding it inside is called Internal Kumbhaka. The method is to inhale while chanting four Pranava (Om) mantras, hold the breath inside for sixteen Pranava mantras, and then exhale for eight Pranava mantras. Performing inhalation and exhalation with internal retention is called Internal Retention Pranayama (Abhyantara Vritti Pranayama). Stambha Vritti Pranayama: Comfortably holding the breath, whether inside or outside, at any point is called Stambha Vritti Pranayama. Inhale for four Pranava mantras, exhale for eight Pranava mantras, and during this process, hold the breath comfortably for sixteen Pranava mantras at any time. Additional Details: For breath control, the internal region includes the navel, heart, throat, or the inner tip of the nose. The external region extends from the nostrils up to sixteen finger-widths outside. During Puraka Pranayama, if the breath is drawn to the navel, it should be

exhaled up to sixteen finger-widths outside. If drawn to the heart, exhale up to twelve finger-widths; if to the throat, eight finger-widths; and if to the tip of the nose, four finger-widths. Due to the close relationship between the count and time in Pranayama, rules should not be violated. For Kumbhaka with sixteen Pranava mantras, take four seconds, and for Rechaka with eight Pranava mantras, take two seconds. The count of mantras is called “Matra,” and the time taken is called “Kala.” The length and subtlety of Pranayama depend on the increase or decrease of time and measure. According to earlier teachings, controlling the breath in Pranayama leads to control of the mind. Controlling the mind and senses, achieving focus, is the control of breath. There is no specific rule for place, time, or measure to control the breath.

From verses 24 to 30, God describes various types of sacrifices (Yajna), such as Brahma Yajna, offering-to-God Yajna, self-control Yajna, Samadhi Yajna, material Yajna, austerity Yajna, Yoga Yajna, self-study Yajna, knowledge Yajna, Pranayama Yajna, and controlled-diet Yajna. After understanding the essence of these sacrifices, one realizes that a sacrifice is not just offering into a fire altar. Each of these sacrifices has its own significance based on its practice. By performing any of these sacrifices, one can attain Brahman.

yajña-śiṣṭāmṛta-bhujo yānti brahma sanātanam

nāyaṁ loko ’sty ayajñasya kuto ’nyaḥ kuru-sattama (4-31)

Lord Krishna has described various types of sacrifices (Yajnas) in the previous verses. The core principle is that when a person gives up selfish material desires and performs actions selflessly for the welfare of others, it becomes a form of sacrifice (Yajna). Perfection or success is achieved by following the rules of Yajna. Offering all material energy for the welfare of the world is called Yajna offering. Regardless of caste, religion, or nation, viewing all as children of God and performing duties sincerely for the welfare of humanity leads to living a liberated life while in the body. This is like drinking the nectar of Yajna’s remnants (Yajnaashishta Amrita). Performing actions selflessly for the education of others, free from attachment and aversion in the

mind, brings supreme peace and joy, which is like the nectar of Yajna's remnants. By partaking in this supreme blissful nectar, a person who understands the essence of Yajna attains the Supreme Brahman (God). Lord Krishna says, "O best of the Kurus, Arjuna! Selfish people who seek bodily pleasures and ignore the welfare of the world remain engrossed in sensory enjoyment." Such people have no place in this mortal world. This means they cannot find peace even for a moment in this world, let alone attain happiness in the afterlife like Brahma's realm. Human birth is a unique opportunity where a soul can perform dutiful actions as Yajna and become free from the cycle of birth and death. Actions done for selfish bodily desires are not dutiful actions; they are desire-driven actions (Sakama Karma). Performing duties for family, society, or nation without desiring results, as part of one's responsibility or prescribed duty (Swadharma), is Yajna Karma. Every effort, when done selflessly with a sense of duty, becomes a Yajna. The human body is meant for performing Yajna. By performing actions solely for Yajna, a person attains liberation. A person who does not perform their prescribed duties as Yajna according to Vedic rules cannot hope to attain peace. By neglecting duties in family, social, or religious spheres according to one's caste and stage of life (Varnaashrama), a person becomes an object of disdain everywhere. A person who ignores Yajna Karma finds it difficult to attain human birth again. Such a soul may be born in lower realms of existence. A person practicing spirituality attains constant happiness and peace during their lifetime and merges with the Supreme Brahman after leaving the body. By attaining the company of the Supreme Lord, they enter the eternal divine abode of God. The nectar of Yajna's remnants mentioned in the Gita is nothing but the realization of the Supreme Soul (Paramatma Tattva Jnana) or knowledge of God, called the Yajnaashishta Prasada. This is the knowledge through which the unity of the soul and the Supreme Soul is realized.

evam bahu-vidhā yajñā vitatā brahmaṇo mukhe

karmajān viddhi tām sarvām evam jñātvā vimokṣyase (4-32)

Comm. Various types of Yajnas are described through the words of Brahma, meaning through Vedic teachings. A person who fully understands the essence of Yajna continues to live in the body but remains in a state of unity with Brahman. The resolute intellect of such great souls is absorbed in the knowledge of the Supreme Soul. The words from their mouth also express only the expansion of Yajna. Offering all physical, verbal, and mental actions to God and performing them for His pleasure is Yajna. Actions performed without attachment, solely for the welfare of all beings with a Brahman-focused intellect, become Yajna. The Supreme Brahman, the Supreme Soul, is always present in such Yajna Karma. Only actions free from desire can be offered to God. In desireless actions, there is no attachment to results, so the sense of doership does not arise. All actions performed through the body, mind, and senses, if done without desire for results and without the sense of “I am doing,” become Yajna Karma. Due to differences in practitioners’ natures and devotion, their spiritual practices also vary. All prescribed duties and spiritual practices for attaining God, known as Yajna, are performed through the actions of the mind, senses, and body, influenced by nature and qualities (Gunas). Even renouncing mental activities like resolve and indecision is a form of action-based practice. The soul has no connection with any of these actions. The soul is always a non-doer and beyond actions. Lord Krishna says that all Yajnas arise from actions, meaning the soul remains detached while performing them. The soul is all-pervading and no action occurs within its essence. Lord Krishna tells Arjuna that if he thinks abandoning the duty of fighting the war will lead to welfare, that abandonment is also born of action. True welfare is not achieved through actions but by disconnecting from attachment to prescribed actions. This disconnection makes the action a welfare-oriented Yajna Karma for oneself and others. Therefore, the pure meaning of Yajna Karma is “worship and contemplation.” The process of Yajna is action. Actions performed for world welfare with a controlled mind are Yajna. The expansion of the mind is the material world. Actions arising from the mind’s expansion are desire-driven actions. The entire material

world exists as the offering material for Yajna. All these material objects must be offered in the Yajna of dutiful actions. Complete cessation of the mind is the cessation of the material world. When the mind ceases, the result of Yajna is attained. Yajna Karma is the gateway to liberation. A person seeking liberation, by understanding the essence of Yajna and performing actions with a detached mind, destroys past accumulated Karma. Current good or bad actions do not cause bondage. By partaking in the nectar of knowledge gained from completing Yajna, a person enters the eternal Brahman. Lokmanya Tilak interprets “Brahmanomukhe” as “in the mystery of Karma,” explaining that the Gita’s broad perspective of Yajna shows that a Brahman-realized Yogi sees only Brahman everywhere. Such great souls believe that practices like austerity and meditation are performed in the presence of Brahman. The “mouth of Brahma” is likened to the famous Vedic fire in which offerings are made. In every Yajna, the fire is considered the basis of offerings. All Yajnas should be performed considering the fire as the mouth of Brahma.

śreyān dravya-mayād yajñāj jñāna-yajñaḥ parantapa

sarvaṁ karmākṣhilaṁ pārtha jñāne parisamāpyate (4-33)

Comm . From this verse onwards till the end of the chapter, Lord Krishna praises the yajna of knowledge (Jñāna Yajna) and explains the highest level of knowledge. Performing fire sacrifices (homa) to please gods like Indra and Varuna is called material sacrifice (Dravya Yajna). In the fire pit, which is like the mouth of Brahma, items like ghee, milk, sugar, sesame, barley, rice, sandalwood, camphor, incense, and fragrant herbs are properly offered. To enjoy heavenly pleasures, people donate money and items to priests as offerings or fees, feed Brahmins, serve saints, and help the poor with food and clothes—this is also Dravya Yajna. Donating money for building water tanks, schools, hospitals, community shelters, and temples is also a form of Dravya Yajna. Depending on the person's faith and intention, Dravya Yajna can take many forms. But usually, in Dravya Yajna, there is some personal desire involved, so the person becomes attached to the results and has to experience the fruits of those actions. On the other hand, a Karma

Yogi works for the welfare of society but remains detached and selfless. He is not attached to his actions or their outcomes. He works only to please God. His mind remains free from the sense of doership. Such a spiritual seeker sees the soul (Atma) as the real doer, unchanging, and pure consciousness. There are three faults in the mind—impurities (Mala), restlessness (Vikshepa), and ignorance (Avarana). Mala is the collection of sins. Vikshepa is the wandering of the mind. Avarana is the darkness of ignorance. By doing selfless karma, the first two faults (Mala and Vikshepa) are removed. Going beyond action and material, if one seeks only spiritual knowledge, that becomes a Jñāna Yajna. This Jñāna Yajna removes the veil of ignorance and awakens the deep desire to know the oneness of Atma and God. Since Jñāna Yajna is based on thinking and understanding, it does not need any material or physical ritual. There are eight inner practices to attain spiritual knowledge: Viveka – Knowing the difference between soul and body, truth and untruth. Vairagya – Giving up untruth and becoming detached from the world. Six Virtues (Shat Sampatti) – a) Shama – Controlling the mind from worldly objects. b) Dama – Controlling the senses from pleasures. c) Shraddha – Strong faith in God and scriptures. d) Uparati – Staying away from worldly activities. e) Titiksha – Patiently bearing pain, insult, joy-sorrow. f) Samadhana – Making the mind free of doubts. Mumukshutva – Intense desire for freedom from the cycle of birth and death. Shravana – Listening to scriptures from a realized Guru. Manana – Thinking deeply about what was heard. Nididhyasana – Removing wrong ideas and focusing only on truth. Tattva Vichara – Realizing the one formless conscious Truth beyond nature and qualities. A person who uses his body, mind, and senses to practice these steps is truly doing Jñāna Yajna. Lord Krishna says, “O Arjuna, among all sacrifices done with material, the Jñāna Yajna is the best, because it gives the immortal knowledge of the oneness of soul and God.” So, He proves that knowledge is higher than material offerings. If a seeker does not perform rituals like fire sacrifices or donations, but follows self-control, scripture study, and meditation— that is considered a greater form of sacrifice. Until one gives up attachment and ego, Dravya Yajna remains

on the physical level. But when a person does it many times and loses interest in the material parts, and gains divine faith and knowledge—then his yajna is considered superior. Every action in yajna helps awaken knowledge in the mind. Lord Krishna again says, “All actions, tools of action, and the results of action eventually dissolve in knowledge.” That means, the final result of all actions is spiritual knowledge. Whenever we do an action, we get some feeling or experience from the effort, tools, and result. That experience is called knowledge. Actions alone do not end action. Only the rise of understanding and wisdom ends action. The final result of all action is knowledge. Just as milk goes through stages to become curd, butter, and finally ghee, in the same way, action goes through stages to become knowledge. All Vedic rituals finally aim to bring realization of God. Swami Sivananda said: “Just as all rivers finally merge into the sea, all selfless actions ultimately lead to self-realization.” Madhvacharya explained: When knowledge arises, all ritual parts of devotion come to an end. All rituals and worship ultimately end in knowledge. When knowledge destroys all past good and bad karmas, even the seed of karma gets burned. Then no impressions or confusions remain. The difference between seeker and goal also disappears. What can be greater than such knowledge? A knowledge where joy-sorrow, heaven-hell, peace-restlessness all become one. This knowledge is the highest achievement.

tad viddhi praṇipātena paripraśnena sevayā

upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ (4-34)

Comm . In the last verse, Lord Krishna said Jñāna Yajna is the best among all yajnas. The effort done to attain knowledge is called Jñāna Yajna. How can one get the knowledge of soul and God from a wise teacher or Guru? This is what Lord Krishna tells in this verse. By God’s grace, a person becomes detached from worldly pleasures in this life and starts turning towards God. It may happen due to good deeds in the past or by effort in this life. When he comes in contact with saints and God-realized souls, he starts feeling faith in the spiritual path. When

faith in God arises, a strong desire to know the Supreme Truth is born in the mind. This leads to a deep longing in the heart to experience God. While studying scriptures, questions arise about the different paths to attain Dharma (righteousness), Artha (wealth), Kama (pleasures), and Moksha (liberation). A person wonders how to live a worldly life and yet remain centered in God—it seems very difficult. Lord Krishna says this is the right time for a seeker to go to a self-realized Guru. Only one who has experienced the Truth can give knowledge about the soul and God. God Himself is the first Guru who spread this divine knowledge to the world. The Guru-disciple tradition is a great feature of Sanatana Dharma. Even though Lord Krishna is God Himself, He tells Arjuna to go and learn from a realized Guru. This shows that true knowledge cannot be gained in just hours or days. Only simple verbal advice can be given in that time. But real divine knowledge comes through long practice of hearing, thinking, and meditating. Only a Brahmanishtha Guru (one who is absorbed in God) can guide the disciple correctly. Only an experienced person can help remove obstacles and show the right path. To receive this knowledge, one must first empty the mind of worldly thoughts—this is not easy. But realization of God is not impossible, and only the Guru can show the way. The Guru is even greater than scriptures. The Guru's words do not need any extra proof from scriptures. When the disciple feels intense desire for knowledge, he naturally finds the Guru—or the Guru comes to him. There are many real-life examples of this divine meeting, like Swami Chidananda meeting Swami Sivananda, or Swami Vivekananda meeting Sri Ramakrishna. This meeting happens due to the deep longing (Jijñāsa) in the disciple's heart. The relationship between Guru and disciple is divine and meant to lead to realization of God. Before receiving knowledge from the Guru, the disciple must prove his readiness in three ways: Pranipata – Offering full surrender by bowing down in front of the Guru. It shows complete humility and devotion. There should be no doubt in the disciple's mind about the Guru's wisdom. He must see the Guru as God Himself. Service (Seva) – The disciple must serve the Guru with body, speech, and mind by obeying his commands with full

dedication. This helps the Guru decide that the disciple is ready to receive knowledge and will use it for the welfare of the world. Questions (Pariprashna) – The disciple must ask questions sincerely and repeatedly until all doubts about the soul and God are cleared. This is a great tradition of Sanatana Dharma. Such freedom and honesty is not found in most other religions. The disciple should never try to force or argue with the Guru. Only when the disciple asks with humility and simplicity, the Guru clears his doubts. True disciples ask deep spiritual questions such as: Who am I? What is Maya? What is bondage? What is the nature of God? How is the soul related to God? What is liberation? How does a realized person live in the world? Only a self-realized Guru can give clear answers to these. The Guru, out of love and duty, gives knowledge to such a disciple. When the disciple shows sincerity, respect, humility, and obedience, the Guru becomes pleased and knowledge flows from him like milk from the udder of a loving cow. This knowledge becomes a blessing for the disciple.

yaj jñātvā na punar moham evaṁ yāsyasi pāṇḍava

yena bhūtāny aśeṣeṇa draṅsyasy ātmany atho mayi (4-35)

Comm . Lord Krishna explains the nature of knowledge. O Arjuna! After receiving knowledge from a great teacher and realizing God, you will never again fall into confusion. So, what is this confusion (moha), and how does it cover one's understanding? In the first chapter of the Gita, Arjuna was confused. He was sad about killing his relatives and dear ones in the war. Because he saw people as "mine" and "not mine," he became emotionally attached to his loved ones. This emotional attachment is called "moha" (delusion). Moha is a wrong understanding of the mind. It makes us see wrong as right. It is caused by ignorance and increases darkness in our thoughts. It makes us see everything in a wrong way. The different physical appearances of people are not real—they are illusions (maya). Because of this maya, a person feels separated from God and sees the body as the real self. We then become attached to people and things related to the body. When they are born or die, we feel happy or sad. These reactions are all effects of moha. After receiving true knowledge from a Guru, a person becomes free from

body attachment and realizes his real self. Once you truly know who you are, there remains no further question like—Who am I? What is the world? What is maya? What is God? When a person knows the Self, the feeling of “I” and “mine” goes away, and moha ends forever. Actually, moha has no real existence. What does not exist is destroyed, and what truly exists is experienced. Once you experience true knowledge, it never goes away. True knowledge is eternal and unchanging. Once moha is removed from the mind, it never returns again. The knowledge of Truth or the removal of ignorance happens only once, but it stays forever. Through the teachings of realized souls, the seeker realizes the soul (Atma) as all-pervading and infinite. He sees no difference in the forms and qualities of any being. He feels a hidden, eternal power present everywhere. Once this is known, he sees all living beings as not different from himself. That is the experience of “tvam” (you). After seeing the same essence in all beings, he sees the entire universe as the form of the one blissful Supreme God. That is the experience of “tat” (that). When the seeker sees the world in himself, that is self-realization. When he sees himself in God, that is realization of God. A person who is always united with the Self understands the complete unity of soul and God. This is the experience of “asi” (are). Thus, experiencing “tat-tvam-asi” (That You Are) is called perfect knowledge. The Gita uses different words like liberation (moksha), supreme state (param pad), merging in Brahman (nirvana) to describe this same realization. In this state, the yogi is no longer separate from God. His ego completely ends. To others, he may appear to have a mind and body, but actually, he sees all beings as full of God. Only Brahman remains for such a realized soul. There is no difference between seer, seen, and seeing. This boat of knowledge always remains safe and helps a person reach liberation (moksha).

**api ced asi pāpebhyaḥ sarvebhyaḥ pāpa-kṛttamaḥ
sarvaṁ jñāna-plavenaiva vṛjinam santariṣyasi (4-36)**

Comm . After explaining how to gain true knowledge from the Guru and its benefits, Lord Krishna now speaks about the greatness of that knowledge. Arjuna is worried that fighting a war is a sinful action. So

Krishna comforts him. He says—O Arjuna! Even if you are the greatest sinner, you can cross the ocean of sin through the boat of divine knowledge. No sin is strong enough to stop you if you gain this knowledge. But this doesn't mean one should commit sins on purpose and then try to escape their result through knowledge. Krishna gives this teaching not just for Arjuna, but for all human beings. He gives hope even to great sinners. Anyone can take refuge in knowledge and free themselves from sinful tendencies. Even a person deeply engaged in sin can one day awaken the desire for truth and start the journey to save himself. To get knowledge from the Guru, there is no selection process and no requirement of being sinless or virtuous. For example, the dacoit Ratnakar became the great sage Valmiki after getting knowledge from the realized saint Narada. So, even a sinner, in this very life, can go to a saintly person, receive this divine knowledge, and transform his life. Just like lighting a lamp instantly removes darkness, realizing the soul removes the sins of many lives at once. Good and bad actions (punya and papa) are both judged by knowledge. Whether an action is good or bad depends on our understanding and awareness. That is why only knowledge can truly free us from sin. Even the worst sinner has the natural right to seek this knowledge and make an effort to receive it. There is no rule in our eternal religion (Sanatana Dharma) that prevents anyone from getting this knowledge. If someone truly wants to change, and takes shelter in a realized master, he can receive divine knowledge and be uplifted. Once this light of knowledge is received, the darkness of sin disappears immediately. A person rooted in knowledge knows that his real self is separate from the world, unaffected, eternal, and infinite. Then, all his past sins—done in this life or previous ones—are erased. He becomes forever free from the bondage of actions (karma).

yathaidhāmsi samiddho 'gnir bhasma-sāt kurute 'rjuna

jñānāgniḥ sarva-karmāṇi bhasma-sāt kurute tathā (4-37)

Comm. Lord Krishna explains the greatness of Brahma Jnana (knowledge of the Supreme). He says, “Arjuna, a blazing fire burns all wood and fuel to ashes instantly, leaving no trace.” Similarly, the fire of

knowledge about the soul and God destroys all good and bad actions. Once a person realizes the soul is pure and detached, feelings like happiness, sorrow, joy, grief, and other worldly conflicts disappear. Ignorance, ego, attachment, desire, and aversion—these disturbances in the mind are destroyed. When all good and bad actions, both past and present, are destroyed, the soul becomes free from the bondage of actions. This freedom is called Kaivalya Moksha (complete liberation). All actions from this life and past lives are stored in the mind as impressions (Samskaras). Actions not yet experienced are called accumulated actions (Sanchita Karma). The fire of true knowledge destroys all past accumulated impressions. Some actions from past lives have caused the current body; these are called Prarabdha Karma (destined actions). The power of Prarabdha Karma to give results cannot be destroyed. Prarabdha Karma is exhausted only by experiencing its results. After gaining soul knowledge, the soul is detached from the material body. Even when experiencing Prarabdha Karma, the mind does not feel joy or sorrow. After realizing God, the false sense of identifying with the material body due to ignorance is destroyed. Therefore, favorable or unfavorable situations from Prarabdha Karma do not cause joy or sorrow, as there is no sense of being the experiencer. According to Adi Guru Shankaracharya, if Prarabdha Karma were also destroyed after gaining knowledge, the body created by it would cease to exist. In that case, not even a single breath would remain in the body. While experiencing Prarabdha Karma, good and bad tendencies arise in the mind, intellect, and senses; these are called Kriyamana Karma (current actions). With true knowledge, the sense of doership, attachment, and desires disappear, so Kriyamana Karma does not create impressions in the mind. All current actions, before and after gaining knowledge, become actionless (Akama). When all accumulated and current actions are destroyed, impressions causing desire, aversion, joy, and sorrow vanish from the mind. All results of actions are destroyed along with the actions themselves.

na hi jñānena sadṛśaṁ pavitram iha vidyate

tat svayaṁ yoga-sāmsiddhaḥ kālena ātmani vindati (4-38)

Comm. There is nothing purer than knowledge in this world. Knowledge makes the soul pure and holy. A person practicing Karma Yoga or Samadhi Yoga eventually gains knowledge within their own soul. Earlier, Lord Krishna said that by approaching a guru, bowing, serving, and asking questions sincerely, the guru teaches knowledge about the soul and God. In this verse, Lord Krishna says that a dedicated Yogi naturally gains knowledge within themselves over time. This seems to contradict His earlier statement. The solution is that knowledge is not something external that one person can give to another. Knowledge is the nature of the soul, always present in every person. How can the soul's nature be separate from itself? The soul is knowledge itself, revealing itself. But ignorance covers this knowledge, keeping it hidden. When a guru is pleased with a practitioner's devotion, they show the path to realize the soul's knowledge and bliss. Following this path, the impurities, distractions, and coverings in the mind are destroyed. Then, a dedicated Yogi realizes the soul's knowledge within themselves. Until the mind is purified, a practitioner searches for knowledge in the world through actions. This search is due to ignorance. Just hearing the guru's words does not remove ignorance or its covering. To purify the mind, practices like reflection (Manana) and constant meditation (Nididhyasana) are needed. Through constant meditation, depending on the success of Karma Yoga, perfection may come quickly or take a long time. A dedicated practitioner will surely gain knowledge. In this advanced Yogic state, the mind's tendencies start taking the form of the soul. As Yoga practice matures, these tendencies dissolve, leaving only the self-revealing soul. Lord Krishna says that knowledge is attained within the soul's own nature. After realizing the soul's truth, all connection with the world is completely cut off. All accumulated impressions of good and bad deeds in the mind are destroyed, leading to great purity. Therefore, there is no practice as purifying as knowledge in the world. After true knowledge of God, faults like falsehood, deceit, violence, desire, aversion, joy, sorrow, ego, and attachment disappear completely. This makes the Karma Yogi a perfected, pure person. Because of this, seeing, touching, bowing to, or

thinking of such a wise person, or hearing their divine words, purifies others. The touch of a realized wise person even purifies the water of the Ganga. Scriptures say that bathing once in the Ganga washes away sins from many lives. When a wise person bathes in the Ganga, it destroys the sins of all who bathe in it. The Ganga becomes pure again through the wise person's bath. The great purity of knowledge is evident from this.

śraddhāvān labhate jñānam tat-paraḥ saṁyatendriyaḥ

jñānam labdhvā parām śāntim acireṇa adhigacchati (4-39)

Comm. A person who believes in God, is devoted to Brahman, and practices spiritual discipline controls their senses. Such a person gains knowledge of the Supreme Soul (Paramatma). By gaining this Brahman knowledge, they quickly find supreme peace and joy. This means they become liberated while still alive. A dedicated Yogi shows strong belief in the existence of Brahman; this belief is called Shraddha (faith). Faith in God arises in the heart for two reasons. One reason is Prarabdha, or impressions from past lives. The other reason is effort in this life. Good actions like meeting saints, keeping good company, chanting God's name, or listening to His stories awaken pure faith in God. This effort is called Purushartha. Deep trust in God, saints, wise people, religion, and scriptures, as if they are directly experienced, is called Shraddha. When the mind has faith in something, it does not see faults in it. Trying to understand the deep truth of that thing is called Tatparta (eagerness). The soul is a part of the Supreme Soul, and the Supreme Soul is present everywhere. Instead of accepting the changing world as real, accepting only the eternal, all-pervading Supreme Soul as real is "knowledge." This knowledge of the Supreme Soul brings eternal peace and joy. It is the main way to attain the blissful Supreme Soul. When there is faith in this knowledge and its realization, eagerness in spiritual practice naturally grows. Without faith, laziness and inactivity come into spiritual practice. With strong faith and intense Yoga practice, detachment from worldly pleasures arises. This leads to control over the mind and senses. Control over the senses is the measure of eagerness in spiritual practice. Going to a guru, bowing, asking questions, and

serving to gain knowledge are external practices. These external practices do not always give results. Issues like distrust, ego, or deceit can arise in the guru-disciple relationship or service. Faith, eagerness, and sense control are internal practices of a seeker. These internal practices prevent flaws like hypocrisy or pride in spiritual efforts. The more faithfully spiritual practice is done, the quicker the mind and senses become controlled. Disturbances like desire, aversion, joy, sorrow, ego, and attachment are removed from the mind. The heart becomes pure. In that moment, the veil of ignorance lifts, and the eternal Supreme Soul is revealed. Supreme peace is the nature of the soul, present in everyone naturally. Just as darkness disappears the moment a lamp is lit, knowledge reveals the blissful Supreme Soul instantly. This is how supreme peace is attained. Due to ignorance, lack of faith, and doubt, a person cannot achieve righteousness, wealth, desires, or liberation. These three flaws in the heart cause a person's downfall in the world. Indirectly criticizing Arjuna, Lord Krishna says, "Arjuna, your heart is trapped in doubt right now." Because of this, you cannot decide between right and wrong, duty and non-duty. Come out of this trap of doubt. Otherwise, you will also fall.

ajñāś cāsraddadhānaś ca saṁśayātmā vinaśyati

nāyaṁ loko 'sti na paro na sukhaṁ saṁśayātmanaḥ (4-40)

Comm. In the previous verse, Lord Krishna said faith, eagerness, and control lead to gaining knowledge. In this verse, He explains how the opposites—lack of faith, ignorance, and doubt—cause a person to fall and lose happiness. Most people don't have deep knowledge of Vedas, scriptures, Upanishads, or spiritual practices. Still, they have devotion and trust in God, deities, and priests. With limited means, they live simply and honestly. Even if they are ignorant, their faith and lack of doubt give them a chance to gain knowledge later. But some people lack the ability to judge what is good or bad. They don't trust scriptures, deities, priests, saints, or God. Such people are full of pride and ego, showing demonic tendencies. Some others are very learned in various philosophies. But they see faults in every philosophy and cannot trust any of them. These faithless people, trapped in doubt, also

miss out on gaining knowledge. Trust leads to faith. When faith arises, doubt disappears. Faith and trust awaken devotion in the heart, making a person humble. Some people, with little knowledge, think they know everything due to ego. Instead of showing faith to gain knowledge, they seek faith for their own worship, honor, or praise. Such people may seem wise outwardly but are actually very foolish. Instead of gaining knowledge, they collect sins. Doubt is a flaw in the heart that prevents a person from finding peace. It also stops them from letting others live in peace. Such people cannot make anyone their own nor earn anyone's trust. A doubtful person, no matter how much scriptural knowledge or skill they have, cannot face life's situations mentally. Ignorance, lack of faith, and doubt block a clear mind. To gain knowledge, a positive, faithful, and firm belief is needed. Doubt scatters the mind and prevents finding the truth. A wise person's goal is to know the soul's true nature. Accepting a realized saint's teachings with trust makes the path to knowledge easier. Doubting a guru's words makes gaining knowledge impossible. Doubt clouds judgment and is a form of ignorance. It is an expansion of Maya (illusion). With faith, devotion, and surrender, doubt vanishes, and judgment awakens. A person without judgment lives a useless and joyless life. Ignorant and doubtful people cannot find peace even in the afterlife after death. A person always trapped in doubt misses out on material happiness while alive. A person without faith in spiritual truth cannot attain a human body again.

yoga-sannyasta-karmāṇaṁ jñāna-sañchinna-saṁśayam

ātmavantarṇaṁ na karmāṇi nibadhnanti dhanañjaya (4-41)

Comm. In the path of Karma Yoga when a person offers all his actions to God, and has no attachment or possessiveness for the results of actions, and when all doubts in the heart are removed through the direct experience of God— then such a realized soul is not bound by karma. In the phrase “Sannyasta-karmāṇām”, Lord Krishna is not talking about giving up outer action completely. He advises to renounce attachment, selfishness, and desire for the results of action, and to perform all work only to please God and for the welfare of the world. This is called true renunciation in Karma Yoga. A Karma Yogi sees inaction in action and

action in inaction, which means he remains detached whether acting or not acting. Earlier, the Lord said that when the faults of the mind—impurity, restlessness, and ignorance—are destroyed, then the knowledge of the Supreme Self automatically arises. This fire of knowledge burns all past karmas—both good and bad—into ashes. All stored impressions of karma are destroyed. When the soul realizes its oneness with the Supreme, then all doubts vanish. In the purified mind, no longer does anything other than the eternal Truth seem real. So the mind becomes free from doubts. A Karma Yogi who has complete control over his mind and senses, and who has realized the soul, is called a wise person (Ātmavanta). Such a person, being doubt-free and without any sense of “mine,” performs the duties prescribed in the scriptures, but those actions no longer bind him.

**tasmād ajñāna-sambhūtaṁ hr̥t-sthaṁ jñānāsinātmanah
chittvainaṁ saṁśayaṁ yogam ātiṣṭhottīṣṭha bhārata (4-42)**

Comm. In this verse, Lord Krishna gives the essence of Karma Yoga. He says, “O Arjuna, son of the Bharata dynasty! First, purify your heart through selfless action. Then, using the sword of wisdom, cut away the doubt born from ignorance in the heart.” Be ready to fight, by giving up attachment to the result of action and being firm in Karma Yoga. Right now, you are completely ignorant of the Self. Because of fear of your relatives dying in battle, you are doubtful and hesitant about doing your duty as a warrior. This doubt is your inner enemy. When you think the body is the real self, then emotions like attachment, ego, joy-sorrow, likes-dislikes arise. These bring fear of success or failure and create doubts in the mind. Qualities like faith, compassion, and forgiveness live in the heart. Even God stays in the heart as the inner controller (Antaryami). But when the heart is filled with desires, sense pleasures, and delusion, this is called ignorance (avidyā). And from this ignorance, doubt is born, which blocks the light of knowledge from appearing. Doubt is the root of all sin. Doubt means holding two types of ideas about one thing. When we don’t know the true nature of something, we get confused by its various names, forms, and appearances. Then we begin to doubt its value, usefulness, and

permanence. So, doubt always comes from ignorance. The entire world is revealed by the reflected light of the soul. But due to confusion, we see things as real and unreal, soul and not-soul. Once a person realizes the soul's true nature, this doubt is removed. Whether this realization happens through karma, devotion, or knowledge—there may be many doubts in the seeker's mind about the right path. Lord Krishna gives the solution: “O Arjuna, perform your duty as selfless action. When your mind is pure, the eternal knowledge of the Self will appear by itself inside you. That is Self-knowledge.” Use this knowledge like a weapon to destroy all doubts from the heart. All those confusions in your mind—remove them through wise thinking. With self-control, perform your duties as sacrifice (yajna) as per the scriptures, and overcome all mental disturbances. This is called the real battle. The final result of this path is supreme peace, which, once attained, is never lost. Your true Self is always peaceful. Actions may begin and end in the body, and their results also come and go, but the Self remains unchanged. Actions and results are many, but the Self is always one and constant. When this Self-knowledge arises, doubt naturally disappears from the heart. Because this chapter explains both Karma Yoga and Knowledge (Jñāna), it is named: “Jñāna-Karma-Sannyāsa Yoga” – The Yoga of Renunciation through Knowledge and Action.

Om Tat Sat iti Śrīmad-Bhagavad-Gītāsu Upaniṣatsu Brahma-Vidyāyām Yoga-Śāstre Śrī-Kṛṣṇa-Arjuna-Saṁvāde Jñāna-Karma-Sannyāsa-Yogo Nāma Caturtho'dhyāyaḥ

“Thus in the Upanishads of the Srimad Bhagavad Gita, the knowledge of Brahman, the science of Yoga, in the dialogue between Sri Krishna and Arjuna, ends the fourth chapter entitled ‘The Yoga of Knowledge and Renunciation of Action.’”

Om sri paramatmaaye namah

Srimad Bhagabad Gita- Chapter 5—(Karma Sannyāsa Yoga)

arjuna uvācha

sannyāsaṁ karmaṇāṁ kṛṣṇa punar yogaṁ ca śaiṁsasi

yac chreya etayor ekaṁ tan me brūhi su-niśchitam (5-1)

Comm. In Chapter 3 and 4, Arjuna heard Lord Krishna praise Karma Yoga (Path of Action) in many ways. He also received encouragement and instructions to follow it. Lord Krishna clearly said that a person who becomes perfect through Karma Yoga gains true spiritual knowledge by himself. By following Karma Yoga, one naturally gets knowledge of God's true nature. No other separate practice is required to get this knowledge. On the other hand, by giving up all material pleasures and actions, one can also approach a self-realized person and, through service, humility, and questions, gain that knowledge. Knowledge offered in this way is greater than sacrifice done with material things. There is nothing more pure in this world than knowledge. The inner enemy called doubt that lives in the heart can only be destroyed by gaining knowledge. With the boat of knowledge, one can cross the ocean of sins which is this material world. In this way, the Lord has praised Jnana Yoga (Path of Knowledge) and explained its practices in many places. Arjuna, at first, saw his own relatives and teachers on the enemy side, and thought fighting would be sinful. So he had decided not to fight. From Lord Krishna's teachings, he understood that instead of giving up fighting, he could go to a wise spiritual teacher and get knowledge about the soul. That could help him find peace and reduce his current pain. But in the last verse of the previous chapter, Lord Krishna encouraged Arjuna to cut off the doubt created by ignorance using the sword of knowledge and to continue performing selfless action. Lord's teachings on both giving up work (Sannyasa) and doing work (Karma Yoga) created confusion in Arjuna's mind. Now he is wondering which one—Jnana Yoga or

Karma Yoga—is the best path for him. Lord Krishna is full of bliss and attracts everyone toward Him. That is why His name is Krishna. So Arjuna respectfully addresses Him as Krishna and expresses that, since Krishna is all-powerful and all-knowing, only He can give the correct answer to this question. Arjuna wants to clearly ask: “O blissful Krishna! Please tell me—between gaining true knowledge by hearing, thinking, and meditating on the words of wise teachers (Jnana Yoga), or performing selfless action without attachment (Karma Yoga)—which one is better and beneficial for me?”

śrī-bhagavān uvācha

**sannyāsaḥ karma-yogaś cha niḥśreyasa-karāv ubhau
tayos tu karma-sannyāsāt karma-yogo viśiṣyate (5-2)**

Comm. In reply to Arjuna’s question, Lord Krishna says: Both Sannyasa (renunciation) and Karma Yoga (action) lead to the same result—liberation. Here, the word “Sannyasa” refers to the Sankhya Yoga, or the path of knowledge. Both Jnana Yoga and Karma Yoga help a person reach the truth of the soul and God. But among the two, Karma Yoga is better than Sannyasa. In this verse, Lord Krishna praises Karma Yoga. The literal meaning of “Sannyasa” is complete renunciation. Both Sankhya Yoga and Karma Yoga cannot be practiced at the same time. The Karma Yogi gives up attachment to work and results and performs actions by offering them to God, seeing himself as separate from God. On the other hand, the Sankhya Yogi feels that actions performed by the body, mind, and senses are done by the qualities of nature, and he remains focused on the blissful form of the soul. The Karma Yogi accepts nature, its qualities, and matter, and thinks of himself as separate from God. But the Sankhya Yogi accepts nothing apart from one Brahman and sees no difference between himself and God. The Karma Yogi sees all action, materials, and results as part of illusion (Maya) and sees them only as Brahman. Thus, the methods of Karma Yoga and Sankhya Yoga are opposite. By doing work and offering its results to God, the soul becomes free from bondage. So rather than giving up action, doing it as an offering to God is always better. The Karma Yogi gains the knowledge that everything

he has belongs to God—even his body, mind, and intellect. When this understanding becomes strong, the feeling of "mine" disappears. When he sees everything as God's, mental renunciation is also complete. Such a practitioner always lives in a state of renunciation and experiences divine joy. Only when the heart becomes equal and balanced through selfless action can one see Brahman everywhere. So even for gaining success in Jnana Yoga, Karma Yoga is necessary. But for success in Karma Yoga, Jnana Yoga is not necessary. Sankhya Yoga practice can be with or without action. In answer to Arjuna's question, Lord Krishna does not promote giving up all actions but instead explains the Sankhya Yoga path where knowledge can be gained even while acting. In Sankhya Yoga, thinking and discrimination are most important. Without deep dispassion and wisdom, this path cannot be successful. On the other hand, Karma Yoga means making the best use of the current situation. Success in Sankhya Yoga depends on the seeker's efforts, goal, dedication, and devotion to a teacher. So it is only possible in some special situations. According to Shankaracharya, there is no use of action in achieving liberation. Liberation can be attained only through knowledge. However, for the good of others, even a liberated soul must act without attachment and teach the right path. After explaining all these, Lord Krishna concludes: "O Arjuna! For gaining supreme peace, following Karma Yoga with dedication will be an easy and suitable path for you."

jñeyah sa nitya-sannyāsī yo na dveṣṭi na kāṅkṣati

irdvandvo hi mahā-bāho sukhaṁ bandhāt pramucyate (5-3)

Comm. Here, Lord Krishna addresses Arjuna as "Mahabaho" meaning "mighty-armed". This means Arjuna has the strength to succeed in Karma Yoga. O mighty-armed Arjuna! a Karma Yogi who has no attachment or hatred toward success or failure in actions, and who remains balanced in both, and is free from the dualities like happiness and sorrow, such a person is considered always in the state of renunciation (sannyasa). Because such a Karma Yogi becomes free from worldly bondage easily. Renouncing actions due to anger, hatred, or other outer reasons is not real sannyasa. Actions do not bind a

person. But attachment to action becomes the cause of bondage. In Karma Yoga, if all actions are offered to God, then likes and dislikes disappear from the heart. When the mind is not disturbed, there is no inner conflict. A Karma Yogi, remaining undisturbed, becomes free in this very life. Even if he doesn't wear saffron robes, such a Karma Yogi without likes and dislikes should be considered a true renunciate. Giving up attraction and hatred is a key part of Karma Yoga. When we are attached or hate people, objects, or situations without reason, then conflicts arise in our mind and intellect. All opposing feelings like happiness-sorrow, respect-insult, success-failure, joy-grief, heat-cold, are all linked to sensory experiences. When one expects uncertain results from actions, then these dual feelings (conflicts) arise. The biggest obstacle to freedom from the world is this duality. If there is even a little impurity or bad quality inside, Karma Yoga practice cannot be complete. As long as body-attachment exists, likes and dislikes will remain. Thinking "I am doing good", "I am serving", "I am practicing" — this ego is more dangerous than any vice. Ego exists even in good deeds, in a very subtle form. If someone criticizes or insults, this ego turns into anger. A Karma Yogi, free from ego, works selflessly for the welfare of the world. Then likes and dislikes go away. We must experience the results of past actions. The soul is free and independent. It has no connection with favorable or unfavorable situations. Accepting this truth firmly removes likes and dislikes. Arjuna thought begging and living without fighting was better. Now, Lord Krishna tells him — Arjuna, do your duty without attraction or hatred. This itself is true renunciation. To practice Karma Yoga, Sankhya Yoga (the yoga of knowledge) is not required. So, a Karma Yogi is already a renunciate from the beginning. Though the soul is eternal, the mind and senses are drawn to perishable pleasures. The conflict between need and pleasure keeps us bound to the world. When likes and dislikes are destroyed, one experiences the soul constantly. The state without desire is freedom from duality. A Karma Yogi in this state easily becomes free from worldly bondage.

**sāṅkhyā-yogau prīthag bālāḥ pravadanti na paṇḍitāḥ
ekam apy āsthitaḥ samyag ubhayor vindate phalam(5-4)**

Comm. Ignorant people say that Karma Yoga (path of action) and Sannyasa Yoga (path of renunciation) give different results. But wise people do not say this. Because from either of these two paths, a person who practices sincerely reaches the Supreme God. The word “balah” used here means “ignorant people”. The result of action (karma) is never material. The result of action is always in form of impression and knowledge. For a realized person, though the methods of Karma Yoga and Jnana Yoga (path of knowledge) are different, the final goal of both is the same—knowledge of the Self and liberation (moksha). Therefore, understanding the sameness of the result is a sign of wisdom. Controlling the mind’s activities is the aim of yoga practice. According to Yoga philosophy, there are five types of mental activities. They are: direct perception, inference, verbal testimony (rightly or mistaken), sleep, and memory. These may be valid or may be illusions. To stop these mind activities, selfless service, worship, and pure actions are needed. Once the mind’s movements stop completely, the outer world disappears from the heart, And the pure soul remains established in its own nature. After the mind becomes fully calm, then hearing the scriptures, reflecting, and deep meditation gives rise to self-knowledge. The result of this knowledge is liberation, as clearly said in the scriptures. On the other hand, the Sankhya (knowledge path) practitioner believes: "This world is imaginary, only the blissful Supreme God is real.” He tries to stay constantly absorbed in the knowledge of God. He considers the world as just an illusion of Maya (delusion), And stays unattached to worldly pleasures. From a practical view, the world appears as made of many things — like subtle elements, living beings, and matter. But Sankhya practice removes this illusion and sees the One cause— Brahman (Supreme). When the desire to know the truth becomes strong during practice, then one gets knowledge from a Guru or a realized master. In this way, realization of the soul is the final result of both the knowledge path and action path.

yat sāṅkhyaiḥ prāpyate sthānam tad yogair api gamyate

ekaṁ sāṅkhyam cha yogam cha yaḥ paśyati sa paśyati (5-5)

Comm. The supreme state gained through Jnana Yoga (path of knowledge) is also attained through Karma Yoga (path of action). Therefore, those wise people who understand that both are equal in result, they have truly understood the reality. There is no difference in the final result of Sankhya (knowledge) and Karma Yoga. When someone is perfect in either of these, Then the inner desire to know the truth becomes deep, and ignorance disappears, Then the result — Self-knowledge—is attained. The true nature of the Self is to be fully content, meaning without any desires. In this knowledge, one naturally remains detached from the world. This is the practice of Jnana Yoga. The things of the world to which one is attached, by dedicating them for the welfare of the world and remaining unaffected, one practices Karma Yoga. Using the body selflessly for service is Karma Yoga. And separating the Self from the body and remaining detached is Jnana Yoga. Through either of these practices, when perfected, the ego of body, the desire to live, fear of death, greed, and doership are all completely destroyed. At the end of both practices, the link with action and nature gets cut off. The only result of both is attainment of God, as accepted by the Lord Himself. A person who knows this truth is a true knower, or a wise person, says the Lord. In all our actions, knowledge, wisdom, and right thinking must be there. In Swami Sivananda's teachings, the practice of "Be good and do good" includes both knowledge and action. "Be good" means knowing one's true Self— this is the path of knowledge. "Do good" means doing selfless actions— this is Karma Yoga. In the practice of "Be good", detachment and selflessness arise naturally. In the practice of "Do good", even without attachment, selfless actions lead to Self-realization. "Be good" and "Do good" are two different paths, but both take the seeker to the same destination — realization of the Supreme Self.

sannyāsaḥ tu mahā-bāho duḥkham āptum ayogataḥ

yoga-yukto muniḥ brahma na chirēṇa adhigachchhati (5-6)

Comm. Lord Krishna says at the start of the chapter that performing actions (Karma Yoga) is better than renunciation (Sannyasa). This verse confirms that statement. Following the path of renunciation without performing actions is very difficult. Without Karma Yoga, giving up actions completely delays achieving the ultimate truth. Sometimes, it may not lead to success at all. Through sincere Karma Yoga, a person does not feel attached to actions done by the mind, senses, or body. By performing good actions with devotion to God, the mind becomes free from attachment and aversion. This calms the mind's fluctuations. In this state, a dedicated practitioner focuses on God's true form. This leads to quickly realizing the Supreme Being. Actions done with desire cause bondage. Actions done without desire purify the mind and help achieve liberation. A raw fruit stays strongly attached to the branch. A ripe fruit naturally falls from the branch. Similarly, a mature practitioner, through Karma Yoga, becomes free from the influence of nature and its qualities. This means they become detached from material nature. A practitioner with discernment, six qualities (self-control, calmness, faith, endurance, detachment, and contentment), dispassion, and a desire for liberation is called a true devotee in Vedanta. Such a devotee, a disciplined sage, quickly realizes the Supreme Being. Complete renunciation is true Sannyasa. In Sannyasa practice, all activities of the senses must be fully controlled. In the material world, practicing unmanifested worship or Sannyasa in a human body is very difficult. Great scholars say it is as hard as walking on a sword's edge. By practicing good actions without expecting results, the senses gradually come under control. Through perfect Karma Yoga, the mind and intellect become free from conflicts caused by attachment and aversion. When a person becomes disciplined, detachment awakens. The thoughtful person naturally attains Sannyasa. Then, by taking refuge in a guru and adopting Sannyasa, they practice knowledge-based devotion. This leads to liberation.

**yoga-yukto viśuddhātmā vijitātmā jitendriyaḥ
sarva-bhūta-ātmā-bhūtātmā kurvan na api lipyate (5-7)**

Comm. Lord Krishna describes the qualities seen in a practitioner from the start of Karma Yoga until they gain knowledge of the Supreme Being. The connection with God through dedicating actions is Karma Yoga. The purpose of actions is to awaken devotion to God. A person who is neither pleased nor upset by hearing, touching, seeing, eating, or smelling is called sense-controlled. A sense-controlled person directs their mind and senses toward actions as per their will. Because their senses are controlled, their mind and intellect are free from attachment and aversion. Desires do not arise. Through sense control, mental focus, and steady intellect, all impurities of the mind are destroyed. Attachment to enjoyment and accumulation pollutes the mind. With a firm goal toward the Supreme Being, the mind's fluctuations become calm. This is the state of a pure soul. Laziness and negligence are major obstacles in Karma Yoga practice. Keeping the body free from indulgence and laziness is being a conquered soul. Whether maintaining the body or supporting a family, one must strive to be self-reliant. A conquered soul has full control over all bodily actions like speaking, eating, sitting, walking, and sleeping. Such a person respects reality and truth and faces any adverse situation. A Karma Yogi sees the Supreme Being in the hearts of all beings. They feel unity with all beings. A Karma Yogi sees the world with the belief that "all are children of God." They develop qualities like compassion, forgiveness, and generosity. Lord Krishna says that one soul exists in all beings. Due to ignorance, not everyone knows this universal presence. A Karma Yogi feels the eternal soul within themselves. They see the Supreme Being in the form of the soul in all beings. Realizing that "the soul of all beings is my soul" prevents harmful thoughts toward others. A Karma Yogi serves others selflessly, without pride, considering it service to God. Their constant goal is to attain the Supreme Being, so they are called disciplined. Whatever a Karma Yogi does is only for the satisfaction and attainment of the Supreme Being. Their actions are free from desire, attachment, and expectation of results. Thus, a Karma Yogi does not get bound by their actions. Their actions become like non-actions. For a perfected Yogi, doing or not doing actions makes no difference.

naiva kiñchit karomīti yukto manyeta tattva-vit

paśyan-śṛṇvan-sprīṣan-jighran-aśnan-gachchan-svapan-śvasan(5-8)

Comm. A person who is successful in Karma Yoga and has clearly known the Self is a true knower. That person performs all activities like seeing, hearing, touching things, smelling flowers, eating food, walking, sleeping, breathing, speaking, excreting, lifting things with hands, and blinking the eyes —But he thinks that all these actions are being done by the senses towards their own objects. He believes, “I am the soul — I am not doing anything myself.” Earlier, Lord Krishna had already explained that all actions are done by the senses, mind, prana (vital force), and sub-prana. These are all products of Maya (illusion). The mind, senses, and prana act only in their own material fields. The qualities (gunas) of nature work upon other qualities. Only the gunas are active — they do all work. A true knower understands that the eternal Supreme Self is beyond nature and has no qualities or actions. Nature never remains inactive, and the Self never becomes active. Due to mistaken identity with nature, one feels as if actions are being done by the self. Just like when you sit in a moving car, your body feels as if it is moving. In the same way, when the soul is attached to active nature, even though it is inactive, it feels like it is doing all actions. But the soul is really not the doer or enjoyer. A knower, even while doing actions through body and senses, remains aware of his true nature. All activities happen only in the senses and prana. Just like in a dream, actions appear to happen in the mind, senses, and prana, But they are not real, and consciousness is not actually involved in them. Similarly, the entire visible world appears like a dream because it is temporary and unreal. Only the ever-blissful, eternal Brahman (Supreme Self) is true. This entire visible world appears real because it is superimposed on the eternal Brahman. In truth, this is the covering of Maya. A Sankhya Yogi (knower of the truth) realizes this and experiences his oneness with the inactive, changeless Supreme Self. After realizing the truth, he has no attachment to any object or action. He becomes completely free from likes and dislikes. As long as one identifies with the body and world, one thinks he is the doer. But once he remains in

his true self, he feels that he is not the doer at all. The meaning of “I do nothing at all” is that there is no real action — only existence is there. That existence is pure consciousness, full of knowledge and bliss, and changeless. True knowledge or liberation is to feel oneness with that blissful Brahman. Both Sankhya Yoga and Karma Yoga are fundamental teachings of the Gita. In either of these two paths, when practice matures, devotion automatically joins.

**pralapan visṛijan grīhṇan unmīlyan nīmīlayan api
indriyāṇi indriyārtheṣu vartanta iti dhārayan(5-9)**

**brahmaṇy ādhāya karmāṇi saṅgam tyaktvā karoti yaḥ
lipyate na sa pāpena padma-patram ivāmbhasā(5-10)**

Comm. In all types of spiritual practice, action (karma) is necessary. Whether it is the path of Karma Yoga, Sankhya Yoga (knowledge path), or the path of devotion (Bhakti Yoga), actions must be done. Laziness or inaction is not approved by the scriptures in any way. When action becomes non-attached, it does not cause bondage. A person has two kinds of relationships with action. One is the feeling of being the doer (kartapan), The other is the expectation of results (phala-asha). To remove these attachments, we must connect actions to someone else. Everything in this physical world is a manifestation of Brahman (the Supreme Being). The Ishopanishad also says, “Everything is connected with the Supreme Brahman.” Because of the presence of consciousness (chetana), the body is able to do actions. So Brahman is the basis of all actions. Therefore, we must relate all our actions to that Supreme Brahman. To offer our actions to Brahman, we must dissolve our ego into the soul. Giving up the thought of “I am the doer,” And having no desire for the result, Then our actions become established in Brahman. Offering actions to Brahman and giving up results — both mean the same. According to our social duties, capabilities, and situations, If we perform our duties without ego, without attachment, and with thoughts of God, Then that is called “Brahmanyadhaya karmani” — offering actions to Brahman. If actions are offered to Brahman, the person is not affected by good or bad results. Just like a lotus leaf is created from

mud, and floats on water, But still, water does not stick to the leaf. In the same way, if actions are offered to God, Then the person is not bound by sin or virtue (good or bad results). What is sin? Mistaken understanding is the root cause of sin. Thinking “I am the body”—when in reality I am not the body - is a sin. Thinking “I am the doer” - when I am not the doer —is also a sin. The soul is a part of the Supreme God. Not accepting this truth, and identifying oneself as separate with ego — is sin. Considering false things as true and true things as false — this ignorance leads to sinful behavior. Everything visible in the world is perishable. The real self (soul) is eternal and unchanging. The eternal soul can never truly connect with something that is temporary. There is nothing in the world that always stays in its original nature. So many rises and falls have happened in this world. Many great emperors came into this world and left. The possessions and titles one calls “mine” never go with anyone. Things like wealth, children, wife, status, reputation, and awards Stay in our thoughts, creating the feeling of “mine.” First, by turning away from God, due to ego, attachment, and desires, We fail to know the true nature of things — this is ignorance. Second, thinking that the impermanent is permanent and the false is true, The emotions of love and hate toward the world pull people toward sin. A person who knows the truth of the soul and non-soul, Becomes free from attachment and surrenders all actions to Brahman, the Supreme Controller. He accepts all actions as the will and command of God, Like a servant carrying out the orders of his master. A Karma Yogi clearly knows what is duty and what is not duty. He performs his duty without any desire for results and in a detached way, And surrenders himself completely to God. Such a person is not touched by the effects of good or bad actions (sin or virtue).

kāyena manasā buddhyā kevalair indriyair api

yoginaḥ karma kurvanti saṅgaṁ tyaktvātma-śuddhaye(5-11)

Comm. A Karma Yogi acts without attachment to purify the mind. They give up attachment through senses, mind, intellect, and body. The mind makes decisions, the intellect thinks, and the senses do actions

like seeing or hearing. A Karma Yogi acts without attachment using only the body, mind, intellect, or senses.

A wise person knows that actions are not connected to the true self. The soul is always present and does not act. They do not feel “I am doing” or have pride in acting. Without attachment, there is no bondage. Senses, mind, intellect, and body are objects of false identification with the self. One must avoid attachment in all these activities. Thinking of objects, body, or senses as “mine” creates desire for results. Desire and the sense of being the doer make the mind impure. Acting without expecting results, dedicated to God, purifies the mind. Yogis act to realize the eternal, pure, wise, and free soul. They act to purify the mind. Some believe pure actions purify the mind. Others believe pure thoughts purify the mind. Vedanta says pure thinking purifies the mind. Constantly thinking about the Supreme Being slowly frees the mind from illusion, nature, and ego. This calms the mind’s fluctuations. Lord Krishna said earlier that a disciplined person’s actions merge with the Supreme. Does the mind of a disciplined person remain impure after gaining self-knowledge? The answer is that a disciplined person knows “the soul is in all beings.” They see their own soul in all creatures. They act to guide others toward purifying their minds and uplifting their souls. They appear active outwardly but remain calm and focused on the soul inwardly. A burnt rope looks like a rope but cannot bind anything. Similarly, the actions of a liberated person are like a burnt rope. They are done for the welfare of others. A perfected Karma Yogi’s mind is fully pure. They act without attachment, following God’s will, for the world’s benefit.

**yuktaḥ karma-phalaṁ tyaktvā śāntim āpnoti naiṣṭhikīm
ayuktaḥ kāma-kāreṇa phale saktō nibadhyate(5-12)**

Comm. Lord Krishna explains how actions cause bondage or liberation. A Karma Yogi gives up desire for results and acts selflessly for others’ benefit. This brings great peace and liberation. A person with desires acts for personal enjoyment. They stay trapped in the cycle of birth and death. By practicing Karma Yoga, one gains knowledge and eventually liberation. This may happen quickly or take time. A

person who thinks “I am the doer” or “I enjoy” takes full responsibility for actions. They act for worldly or heavenly rewards. They always remain bound. Attachment to objects, people, desires, or relationships causes the cycle of birth and death. A disciplined person achieves the result of Yoga. They stay rooted in the Supreme Being, the source of all souls. They see themselves as one with the Supreme Being. They give up desire for results and attain ultimate peace. A person practicing for results is still bound by those results. This makes their practice imperfect. Feeling separate from the Supreme Being shows the influence of illusion. A practitioner will gain true knowledge later. But they are still ignorant now. So, practitioners must remain careful until they achieve perfection. When the doer becomes selfless, desire for results naturally fades. Acting selflessly for others’ benefit breaks ties with material things. This lets one experience the eternal Supreme Being. Breaking ties with perishable things brings pure peace. When the mind is free from thoughts and fluctuations, it becomes fully calm. This brings unbroken joy in the mind. This is called ultimate peace. No greater peace exists beyond this. Once attained, this peace never fades. The word “ultimate” shows this peace is permanent. According to Shri Ramanujacharya, realizing the soul is ultimate peace. This is the highest result of practicing Karma Yoga.

sarva-karmāṇi manasā sannyasyāste sukhaṁ vaśī

nava-dvāre pure dehī naiva kurvan na kārayan(5-13)

Comm. A controlled person, or Sankhya Yogi, has wise understanding. They mentally give up connection with daily, occasional, desired, and forbidden actions. They do not act or make others act with the sense of being the doer. They stay happy in their true self within the body, which has nine openings. A person who fully controls themselves and goes beyond body, mind, intellect, and nature is called “mastered.” A Sankhya Yogi does not consider themselves the doer but sees the body as the doer. Ignorant people think the body is their true self. They say things like “I live in the house” or “I sleep on the bed.” A Sankhya Yogi sees the body, received due to past actions, as the soul’s dwelling place. The body stays until the results of past actions are experienced. A

Sankhya Yogi constantly feels their true, natural state. The true self is always full of joy. This joy is unbroken, steady, and limitless. The mind, senses, and other faculties get a reflection of consciousness from the soul. In Vedanta, this reflection is called “Chidabhasa.” This reflection of consciousness enables the body, senses, mind, and intellect to act. The soul is never the doer or motivator of any action. Thus, a wise person does not see themselves as the doer.

na kartritvaṁ na karmāṇi lokasya sṛijati prabhuh

na karma-phala-saṁyogaṁ svabhāvas tu pravartate(5-14)

Comm. The Supreme Being did not create the soul as a doer in the world from the beginning. The Supreme does not connect the soul to experience the results of actions. Being the doer, performing actions, and experiencing their results happen in the body due to nature. The Supreme Being is inactive. Nature, as the Supreme’s power, creates, sustains, and destroys the world. Nature, within the body, drives the sense of doership, actions, and experiencing results, with the Supreme as the source. The word “Prabhuh” refers to the soul residing in every being’s body. Human actions, the sense of doership, and experiencing results are not related to the true self. The soul is neither the doer, the motivator, the enjoyer, nor the one who makes others enjoy. The soul is completely detached. The sense of being the doer is not God’s creation. Ignorant people, influenced by ego, consider themselves the doer. The soul has no connection with objects, people, or action-related things. Humans are completely free to perform actions. Each being gets a body based on their past actions. Humans receive a body, intellect, and circumstances to experience good or bad results of their nature, guided by divine inspiration. Different beings have different natures. Each person’s qualities and tendencies vary due to their past impressions. Due to differences in past actions, the mind creates thoughts based on its nature. The intellect judges right and wrong based on its nature. Ego imposes the sense of doership on the soul based on its nature. Senses perform actions like hearing or seeing based on their nature. All actions in the world happen due to the nature of beings. Good and bad impressions from past lives appear as nature or destiny in the current

life. These impressions are the seeds of actions, with qualities of purity, passion, or ignorance. From an ancient time, the soul's tendency to act flows like a worldly stream. After many lives, when actions are exhausted, the soul gains liberation. God does not connect humans with the results of actions. Humans are fully free to connect or not connect with action results. If God connected souls with action results, souls could not free themselves from them. Due to ignorance, the soul sees itself as the physical body. It considers itself the doer and connects with action results. This causes it to experience happiness or sorrow.

**nādatte kasyacit pāpaṁ na chaiva sukṛitaṁ vibhuḥ
ajñānenāvṛitaṁ jñānaṁ tena muhyanti jantavaḥ(5-15)**

Comm. The Supreme Being has infinite knowledge, wealth, strength, fame, beauty, and detachment. The Supreme always delights in the soul. The Supreme is all-pervading and complete. By calling Himself “Vibhuh,” God refers to the Supreme Being present in all creatures. God also refers to the all-powerful, formless Supreme who controls the world by His will. The entire world is the form of the Supreme with qualities. As the Supreme with qualities, God is the ultimate goal of souls and the giver of action results. As the Lord of all sacrifices and their enjoyer in divine form, God remains detached from actions and their results. To clarify, God says He does not accept anyone's sins or merits. Even though God accepts offerings and actions from devotees as the enjoyer of sacrifices, He remains unattached. Though born in the mortal world, God is unborn. Though creating the world, God is not the doer. Though residing in every being's heart, God is undivided. Due to eternal ignorance, knowledge is hidden. Humans cannot understand the soul, the Supreme, or the nature of actions. They imagine doership, actions, and results in themselves and God, becoming deluded. Nature, powered by the Supreme, governs all actions in the world and the body. The Supreme has no connection with the sins, merits, good, or bad actions in the body. Humans are fully free to connect themselves with actions and their results. Accepting unnatural things as natural is ignorance. Due to ignorance, humans think they are the doer of actions performed by the body. This causes them to feel happy or sad based on

action results. They view results as sinful or virtuous. Space is the field for fire, water, air, and earth elements. Their presence and actions do not affect space's detachment. Similarly, nature's actions in the body do not affect the Supreme's unchanging and detached state. When a flower is placed near a crystal, the flower's color appears on the crystal. In reality, the crystal's clarity remains unchanged. Similarly, due to the closeness of the soul and nature, nature's actions seem to belong to the soul. When true knowledge is gained, the veil of ignorance from nature is removed. The soul's joyful nature is revealed. The Supreme is eternal joy, all-pervading, and complete. The eternal cannot connect with the temporary.

**jñānena tu tad ajñānaṁ yeṣāṁ nāśitam ātmanah
teṣāṁ āditya-vaj jñānaṁ prakāśayati tat param(5-16)**

Comm. A person who practices yoga gains self-realization and attains knowledge of the self or Brahman. After gaining self-knowledge, the veil of ignorance is destroyed, and one experiences their true nature. Thinking that the divine self and the body are the same is ignorance; knowing they are separate is knowledge. Through direct knowledge, one realizes "I am Brahman" and attains self-realization. Just as the sun removes darkness from the earth and reveals all things, direct self-knowledge ends ignorance in the mind and reveals the complete divine nature. After gaining the knowledge of the unity of the self and the supreme soul, a wise person considers themselves one with the supreme soul. The supreme soul exists naturally in all beings, but ignorance prevents its realization. No other practice is needed to reveal the supreme soul; it is self-illuminated. To remove the veil of ignorance, the mind needs knowledge in the form of understanding. Once ignorance is removed through discernment, the self-existent supreme soul shines like the sun.

**tad-buddhayaḥ tad-ātmānaḥ tan-niṣṭhāḥ tat-parāyaṇāḥ
gachchhanti apunar-āvṛittim jñāna-nirdhūta-kalmaṣāḥ(5-17)**

Comm. After knowing the essence of clay, the true nature of all things made of clay is automatically understood. Similarly, once the ultimate

truth is known, complete knowledge of the self, supreme soul, Brahman, and the supreme Brahman is gained naturally. The mind and intellect of a person perfected in self-knowledge remain immersed in the supreme soul. The faculty that makes firm decisions is called intellect. A spiritual seeker first determines through intellect that the supreme soul is all-pervading. This firm conviction in the supreme soul's existence is called "intellect focused on it." Once the intellect confirms the supreme soul, the mind naturally begins to contemplate it. To keep the mind steady in the supreme soul's nature, one must constantly remember its divine bliss in all actions. Accepting that the indivisible supreme soul is all-pervading is necessary. Continuously contemplating in this way is the seeker's state of "being one with it." By being devoted to the supreme soul and renouncing all non-self-objects, one remains absorbed in the ultimate truth through meditation, which is "steadfastness in it." Experiencing constant union with the supreme soul, one's existence merges into it and becomes the supreme soul itself; this is "complete devotion to it." A great person who has attained oneness with the self, has steadfast devotion to Brahman, and sees the supreme soul as the ultimate source of all bliss and refuge, possesses complete knowledge of the truth. When true knowledge awakens through discernment between the real and unreal, the unreal completely vanishes. The connection with the unreal causes impurities like sin and merit, which bind a person. Through true knowledge gained in yoga practice, all impurities like defilements, distractions, attachments, and aversions are destroyed, and one attains the supreme state. Reaching the abode of the supreme soul, a yogi does not return to worldly existence. This irreversible state is called the supreme abode, eternal bliss, or nirvana by the divine. Attaining the supreme soul through true knowledge is achieving liberation from rebirth. The supreme soul is ever-present, unchanging, and beyond birth or destruction. A great person who has become the supreme soul does not undergo coming or going, nor does their soul depart; they merge into Brahman.

vidyā-vinaya-sampanne brāhmaṇe gavi hastini

śuni chaiva śva-pāke cha paṇḍitāḥ sama-darśinaḥ(5-18)

Comm. A person with knowledge of the self and supreme soul sees everything equally. Those devoted to Brahman, who have direct realization, are established in the knowledge that “everything is Brahman.” A knower of Brahman sees only the same Brahman essence in all beings, despite differences in their bodies, natures, qualities, and forms. In the mind of a perfected wise person, all sense of difference is completely destroyed. In their view, only the supreme Brahman, full of truth, consciousness, and bliss, exists, and no other entity remains. To explain this, the Lord gives examples of a learned and humble Brahmin, a low-occupation Chandala, a sacred cow, a majestic elephant, and an ordinary dog, showing the perspective of equality. There are differences in the qualities of sattva, rajas, and tamas among them. Practical differences in dealing with a Brahmin, Chandala, cow, elephant, and dog are inevitable. It is neither appropriate nor possible to treat them all the same in practice. Even though practical equality is not possible, a wise person sees the supreme soul as fully present in all beings from a spiritual perspective. Despite differences caused by nature, a wise great person never shows partiality in their feelings of kinship, love, care, or compassion toward these beings. Just as the body’s different limbs have practical differences but no distinction in affection, the same applies here. In matters of national duty, one should not discriminate based on caste, stage of life, religion, race, or community. For the welfare of all, equal treatment in perspective is necessary. Just as the sun’s rays take only the water essence from the holy Ganga to the filthy drains, ignoring impurities. A wise, perfected great person focuses only on the indestructible supreme soul in the hearts of all beings. They consider the body, qualities, and tendencies as nature-based and constantly changing.

ihaiva tair jitaḥ sargo yeṣāṁ sām्यe sthitaṁ manaḥ

nirdoṣaṁ hi samaṁ brahma tasmād brahmaṇi te sthitāḥ(5-19)

Comm. In this verse, the Lord explains the essence of the entire Gita scripture: how achieving equality and liberation is useful through practice and perfection in human life. A wise great person whose intellect is firmly established in the equal nature of Brahman conquers the material world and becomes free from nature while still alive. This means they are liberated from the cycle of birth and death. The supreme soul is completely detached from nature, so it has no flaws or inequalities. A great person whose mind is flawless and has attained equality is considered established in the supreme soul. The word “mind” in the verse should be understood as referring to intellect. The mind stays steady only during meditation, not in daily activities. When the mind is restrained, the intellect enters a state of equality. The expansion of the mind is the world itself. When the intellect constantly remains in equality, it naturally merges into the supreme soul. Brahman is the inner and outer essence, true, and unchanging. Brahman is immovable and all-pervading. While each drop of water flows in a river’s current, the riverbed below remains still and stable. Similarly, all of nature’s manifestations are superimposed on the eternal, immovable Brahman, flowing every moment. Brahman remains untouched by any impurity in nature’s flow. Everything happens in Brahman, but Brahman is unaffected. Flaws and distortions arise from the three qualities of illusion (maya). Since Brahman is beyond these qualities, illusion cannot touch it. In the world, qualities and flaws are present everywhere. In nature’s domain, no object can be free of qualities or flaws. But a wise great person’s mind, free of attachment, aversion, and duality, remains established in their pure conscious nature. This is the state of a wise person established in the supreme soul and Brahman. One established in Brahman does not face death again; at the end of their destiny, they merge into Brahman, attaining liberation without a body. The individual soul becomes one with the universal soul.

na prahṛīṣyet priyaṁ prāpya nodvijet prāpya cha apriyam

sthira-buddhir asammūḍhaḥ brahma-vid brahmaṇi sthitaḥ(5-20)

Comm. In this verse, Lord Krishna tells about the qualities of a person who has realized the Self (Atman). Such a person does not become

happy when they get something they like. Also, they do not become sad when they face something unpleasant. Their mind always stays calm and steady. A person whose delusion is completely destroyed becomes focused and steady in the knowledge of the Supreme Soul. In truth, all living beings are always existing in the Supreme Being. But because of ignorance, people become attached to the world. They start thinking the body, mind, and intellect are their true self. So, they do not experience their natural state in the Supreme. One who experiences his natural state in the Supreme is called “established in Brahman.” Such a person accepts both good and bad situations with equal mind. Even when they receive honor, insult, physical pain, happiness, or sorrow, their mind remains undisturbed. They stay in a state of highest mental happiness. Being free from delusion, knowing that everything is happening because of the qualities of nature, the wise person realizes their true self as a non-doer. A person who has achieved wisdom has no doubts, confusion, or attachment in their heart. For them, there remains no further questions about the relation between the world and Brahman, or the difference between soul and God, or body and soul.

bāhya-sparśeṣv asaktātmā vindaty ātmani yat sukham

sa brahma-yoga-yuktātmā sukham akṣayam aśnute (5-21)

Comm. In this verse, Lord Krishna explains the difference between three types of happiness. These are: worldly happiness, happiness from spiritual practice, and unbroken happiness from union with the Supreme. When a person thinks “I am rich,” “I am wise,” “I am happy with my family,” etc., it is called happiness from external things. But all these types of happiness are short-lived, like lightning in the sky. People wrongly think these are permanent and try to enjoy them. But in reality, true happiness comes only when one separates from objects. In deep sleep, we forget all things and rest in our true conscious self. That is why people long to sleep. A Karma Yogi, who stays unattached to external pleasures and remains in their true self, gains pure and steady happiness. A person who thinks sensory pleasure is happiness never finds peace through thinking about the Self. In the beginning of spiritual practice, detaching from objects and thinking of the Self gives

happiness inside. But unless ego is completely destroyed, this joy is not unbroken. Because of the restless nature of the mind, the joy is not constant. Only when the person fully realizes their oneness with the Supreme, the impurities and ego go away. When the mind becomes peaceful through Karma Yoga and gets knowledge from a Guru, the seeker realizes the Self. When wrong knowledge is removed through deep thinking and meditation, the Supreme Self shines within. In the pure consciousness, the knowledge of the Supreme is felt directly. In this state, the wise person becomes one with the Supreme and enjoys infinite, eternal joy. This divine joy is called “imperishable happiness.” The meaning is: even while living, the wise person gets liberation and enjoys the highest joy. After realizing Brahman, such a person feels no difference between external or internal touches. They see that the Lord, who is the soul of all beings, is full of bliss and is present everywhere. When the truth of God, who is Sat-Chit-Ananda (truth-consciousness-bliss), becomes fully awakened in the heart, the wise person always enjoys bliss. The happiness gained during spiritual practice is not the eternal bliss. Eternal bliss comes only when one becomes one with the Supreme Being.

ye hi saṁsparaśajā bhogā duḥkha-yaṇaya eva te

ādya-anta-vantaḥ kaunteya na teṣu ramate budhaḥ(5-22)

Comm. Arjuna’s mother Kunti Devi was very intelligent, self-controlled, wise, and detached from worldly pleasures. She lived her whole life with renunciation, following righteousness and devotion to God. By calling Arjuna “Kaunteya,” Lord Krishna wants to remind him of the greatness of his mother, Kunti. He says, “O Arjuna! You are the son of the noble Kunti Devi.” So, it does not suit you to run away from the battlefield out of attachment and affection for people or things. When a person gets to enjoy a desired object or comes in contact with loved ones like wife, son, and friends, the mind feels a kind of joy. But the joy we feel from sense pleasures is only a reflection of the joy of the soul. When desires are fulfilled, the mind becomes peaceful for some time, and then the soul’s bliss reflects on the calm mind. The happiness felt at that time is actually the soul’s reflected joy. But due to ignorance,

people mistakenly think they are getting joy from objects or persons. In reality, joy is the true nature of consciousness—it can never come from lifeless objects. When we think that sense objects are the cause of happiness, we develop strong attachment. From attachment come desire, anger, ego, and many wrong actions. These bad qualities push a person into sinful deeds. As a result, people suffer in this life and also in the next life. Wherever worldly pleasure ends, pain and suffering begin there. So, pleasures from objects are the cause of sorrow. Also, the enjoyment of senses is temporary like a dream or a flash of lightning. Happiness comes when the living being (consciousness) connects with objects. But both the object and the sense-using body are material. Both the body and objects are constantly moving towards destruction. How can eternal joy come from things that are temporary? Either the object gets destroyed, or the body loses power—both are certain. So, such happiness can never be permanent. The more a person is attached to sense pleasures, the more physical pain he will face. Connection with matter is the cause of the great sorrow of birth and death. According to Patanjali Yoga, a person suffers from three types of pain: First is Parinama Dukha—when pleasures result in loss of strength or energy. Even though it seems like joy, it turns into suffering later. Second is Tapa Dukha—when we don't get the desired object, or we lose it, or cannot enjoy it due to physical problems, the sorrow that arises is called Tapa Dukha. Third is Samskara Dukha—when the experience of a lost pleasure brings pain in memory. Enjoyment is short-lived, but separation and pain are always there. A wise person understands this and never desires or enjoys such pleasures. They accept only those worldly enjoyments that are needed for life, without attachment. A wise and thoughtful person understands that worldly joy is temporary and is the cause of desire, anger, and other problems. So, they give up sense pleasure and search for eternal bliss. The Chandogya Upanishad says: "There is no real happiness in small things. Only the infinite is real happiness." When one directly experiences the infinite Brahman in the Self, they enjoy boundless joy in deep meditation. Worldly happiness is only a faint reflection of that infinite bliss.

śaknotīhaiva yaḥ soḍhum prāk śarīra-vimokṣaṇāt

kāma-krodhodbhavaṁ vegaṁ sa yuktaḥ sa sukhī naraḥ(5-23)

Comm. A person who can control the urges of desire and anger in their mind before leaving their body is truly free from attachment to material pleasures. This perfected karma yogi stays connected with the supreme soul and enjoys eternal happiness. Such a person is considered a true human being in this world. All material pleasures, desires, and anger in the world are linked to people and objects. Even a slight attachment to material pleasures in the mind can block the path to self-knowledge. As long as the soul is in the body, desire and anger will always exist. The body is made of the five elements, and nature and its qualities are always active to sustain it. Because of nature and its qualities, various thoughts and desires arise in the body. Besides this, the human mind and senses connect with external objects and people through the idea of enjoyment. Things like women, men, wealth, honor, and status are objects of the senses and mind. Attachment to these creates a wish to obtain them, which is called "desire." Because of desire, a flow of thoughts and doubts arises in the mind, which is the urge of desire. If the mind and senses don't get what they want, or if enjoyment is blocked, an intense feeling of opposition arises in the mind. This is called "anger," which comes from desire. Anger causes a burning feeling in the mind, changes the face's color, and makes the body tremble. This is the urge of anger. The strength of desire and anger can be mild, medium, or strong, depending on the depth of attachment. In a person with tamasic qualities, desire becomes intense and turns into craving and delusion. A wise, self-controlled person keeps the urge of desire under control. After controlling the urge of desire, anger naturally weakens. The willpower in the body is a gift of nature for spiritual practice. This willpower makes it possible for a person to attain the supreme soul. For this, pure consciousness and discernment are necessary. The Lord says to control the urges of desire and anger before leaving the body. This means that even a liberated yogi might lose control over desire and anger. So, until the last breath, a liberated

person must have the ability to control and destroy these urges in their mind. A yogi must always stay alert and careful about this.

yaḥ antaḥ-sukho antar-ārāmas tathā antar-īyotir eva yaḥ

sa yogī brahma-nirvāṇaṁ brahma-bhūto adhiḡachchhati(5-24)

Comm. A great soul who finds joy in the self enjoys satisfaction by focusing on the supreme soul. A sankhya yogi whose mind is lit by the knowledge of the supreme soul has all sins destroyed. This yogi feels their existence in Brahman and attains nirvana, or ultimate liberation. A sankhya yogi who finds joy only in the supreme soul, present in all beings, feels happiness in it. The self never feels dislike or sorrow toward itself. This is inner joy. Free from attachment, a yogi constantly thinks of the supreme soul's blissful nature. All their actions are focused only on the supreme soul. Such a seeker is called one who finds joy within. By truly experiencing the supreme soul, a yogi feels happiness inside. The supreme soul is the source and foundation of all knowledge and discernment. In the view of a wise person, only the supreme soul, full of knowledge and bliss, exists, and nothing else has a separate reality. This supreme soul knowledge stays fully awake in the seeker's heart, called "inner light." Inner joy, inner focus, and inner light are three states the Lord describes together. This means a sankhya yoga seeker has no connection with the external material world. Their joy, devotion, and knowledge come only from the supreme soul. At the highest level of sankhya yoga, a yogi gives up ego, attachment, desire, and anger. They constantly think of the supreme soul and become one with Brahman. In this state, there is no difference between the yogi and Brahman, called the Brahman state. In this state, the sankhya yogi's identity merges into nirvana Brahman, leaving only Brahman. The seeker becomes one with the supreme soul and is fully devoted to it.

labhante brahma-nirvāṇaṁ ṛiṣayaḥ kṣīṇa-kalmaṣāḥ

chhinna-dvaidhā yatātmānaḥ sarva-bhūta-hite ratāḥ(5-25)

Comm. A disciplined person whose mind is absorbed in the supreme soul works for the welfare of all beings. This wise person, free of doubts through knowledge of the supreme soul, becomes sinless and

attains nirvana Brahman. The Lord firmly states that even a karma yoga seeker attains supreme soul knowledge and merges into Brahman. A self-controlled person does not identify with the body, so their mind has no ego or attachment. By controlling the senses, their mind stays calmly focused on the supreme soul. They see the supreme soul as equally present everywhere and work for the welfare of all beings. After gaining true knowledge of the supreme soul, all impurities, distractions, and veils are destroyed. Their mind becomes free of doubts. Free from attachment to material pleasures and without likes or dislikes, they attain equality. By attaining equality, all accumulated and ongoing actions, along with flaws, are destroyed. A yogi becomes sinless. The term “rishis” usually refers to those perfected in Vedic mantras, but here it means wise, equal-seeing people. In this state, a wise person experiences the all-pervading Brahman everywhere. They merge into nirvana Brahman. Just as the ocean and waves have no difference in water, the soul and supreme soul have no difference in nirvana Brahman.

kāma-krodha-vimuktānām yatīnām yata-chetasām

abhito brahma-nirvāṇam vartate viditātmanām(5-26)

Comm. After a yogi gains knowledge of what is real and unreal, desire and anger cannot enter their mind. After controlling the mind and senses, the mind becomes calm, and self-knowledge naturally appears. The mind of a wise person becomes completely pure. Without desire and anger, impurities in the mind and intellect are destroyed. By controlling the mind’s activities, distractions are removed. Through self-realization, the veil of ignorance is destroyed. As long as the body exists, a perfected person who sees Brahman feels the supreme soul everywhere and lives liberated in peaceful Brahman. When they leave the body, they merge into Brahman. For a disciplined, desire-free, self-knowing person, “Brahman nirvana” is not just in their heart or mind. Brahman nirvana surrounds them completely. When they walk, they step in Brahman nirvana. Their breathing happens in Brahman nirvana. Their eyes see only Brahman nirvana. Brahman nirvana flows through their body like air. The word “around” means Brahman nirvana is

everywhere—above, below, inside, outside, here, there, and in everything. A person who sees Brahman lives in the circle of liberation during their life. When their destined experiences end, they merge into Brahman. What undergoes creation, existence, and destruction is “manifest Brahman.” Beyond that is nirvana Brahman.

**sparśān kṛtvā bahir bāhyāś chakṣuś chaiva antaraṁ mukham
prāṇa-apānu samau kṛtvā nāsābhyantara-chāriṇau(5-27)**

yatendriya-mano-buddhir munir mokṣa-parāyaṇaḥ

vigatechchhā-bhaya-krodho yaḥ sadā mukta eva saḥ(5-28)

Comm.Through the eight steps of yoga (yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, samadhi), a seeker practicing meditation yoga reaches samadhi and attains liberation in life. In this verse, the Lord explains meditation yoga. Not letting thoughts of sensory pleasures like touch, sight, taste, or sound enter the mind is giving up material enjoyment externally. All connections to enjoyable objects must be given up through service in karma yoga and discernment in jnana yoga. Sit in a comfortable pose like sukhasana, padmasana, or siddhasana, keeping the spine straight to meditate. Focus both eyes on the spot between the eyebrows, at the front of the nose, to calm the mind. In meditation, keep the eyes half-closed and fixed on the eyebrow center to avoid distractions from the external world. Balance the breath in the right (sun) and left (moon) nostrils to withdraw the mind from the outer world. When the breath becomes very subtle, it stops, making it easier to calm the mind. When the breath is balanced in the nostrils, the mind naturally focuses on the chosen object of meditation. When the mind and intellect become steady, no new thoughts arise in the mind. The mind and intellect flow like a steady stream of oil, absorbed in remembering the chosen object. In karma yoga practice, the senses, mind, and intellect are controlled and stay under the seeker’s command. With awakened discernment and detachment, the senses, mind, and intellect become disciplined, obedient, inward-focused, and devoted to God. Controlling the senses, mind, and intellect is victory over them. Controlling the senses is “pratyahara,” meaning restraining their activities Controlling the mind

is “dharana,” meaning keeping the mind fixed on one point. Controlling the intellect is “dhyana,” meaning keeping the intellect firm in a single resolve. A person who constantly meditates on the supreme soul’s all-pervading nature is a “muni.” This body is given to attain the supreme soul. A person whose sole aim is to experience the ever-present supreme soul and strives for it constantly is “devoted to liberation.” Desire, fear, and anger are the main obstacles to attaining the supreme soul. Fear and anger arise from desire. If someone stronger blocks desire, fear arises; if someone weaker blocks it, anger arises. Humans have a strong desire to live. But death is the strongest, so the desire to live creates fear of death. By staying detached from material pleasures and desiring only the supreme soul, effort toward it destroys desire, fear, and anger. When a seeker firmly realizes that nothing is needed except the supreme soul, they become free instantly. As soon as worldly attachments are destroyed, the natural state of liberation is experienced.

bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram

suhṛidaṁ sarva-bhūtānāṁ jñātvā mām śāntim ṛichchhati(5-29)

Comm. Indra, Varuna, Yama and other gods control their respective worlds. There are also many gods who control their own universes. But Lord Krishna is the Lord of all such gods. He is the greatest Lord among all. By His divine and indescribable power (Maya), He creates, sustains, and destroys countless universes. He does all this playfully and keeps everything under His control. So, He is called the Almighty, the Supreme Controller, the All-Knowing, and the God of all gods. Due to ignorance (Maya), people cannot recognize the Supreme Creator. A person who is fully conscious and free knows God as the one who accepts sacrifices and penance. He is the Lord of all worlds, and the selfless well-wisher of all beings. Such a person attains peace. God lives in the hearts of all beings as the Inner Self (Antaryami). When a Yogi offers his actions to God, God becomes the receiver of those actions. When an ignorant person acts with body-attachment, God still gives power for those actions. So, in every living being, God experiences the results of all actions. If such a powerful Lord is our

friend, helper, and protector, then how can there be fear, worry, sorrow, or unrest? One who understands the truth and greatness of God sees Him everywhere—in every heart. This deep realization awakens divine knowledge in the heart of a true devotee. That devotee then feels he is serving only God—whether in gods, Brahmins, the poor, or the helpless. Once a person accepts God as his friend and shelter in the heart, Pure devotion arises and true understanding of God’s nature becomes easy. The one who knows God’s true nature gets eternal joy and liberation (Brahma Nirvana). This state is called the seat of peace. In this verse, Lord Krishna gives three teachings: First: Do not desire anything for yourself. Second: No person or thing in the world truly belongs to you. Third: The Supreme Lord is your most dear and closest one, and you can experience Him even while living. God is full of mercy, so He naturally shows kindness and works for the good of all. Even though we say God is our friend, we mostly trust people and objects instead. When sorrow comes, and separation happens, we lose that trust in God due to inner conflict. Once the desire to know God’s true nature arises, It becomes impossible for a devotee to live without remembering and worshiping God. By having faith, love, the company of great souls, listening to scriptures, reflection, surrender, and deep prayer—God’s grace begins to flow. Only by His grace can we know His form, greatness, truth, and divine acts. And this brings complete peace. In this chapter, Lord Krishna has explained that through the practice of Karma Yoga (Path of Action) and Sankhya Yoga (Path of Knowledge), a person can attain the supreme state, peace, and divine joy. Since both the ideas of Karma Yoga and Sannyasa Yoga (Path of Renunciation) are explained here, This chapter is called “Karma Sannyasa Yoga” (The Yoga of Renunciation of Action).

Om Tat Sat iti Srimad Bhagavad Gitaasu Upanishatsu Brahma Vidyaayaam Yoga Shaastre Sri Krishna Arjuna Samvaade Karma Sannyasa Yogo Naama Panchamah Adhyaayah ॥5॥

Om sri paramatmaaye namah

Srimad Bhagabad Gita- Chapter 6—(atma sanyama Yoga)

śrībhagavān uvāca

**anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ
sa saṁnyāsī ca yogī ca na niragnir na cākriyaḥ (6-1)**

Comm. A self-controlled person who performs prescribed duties without attachment to the results, considering the work as a sacrifice, is truly a renunciate and a yogi. In the previous chapter, Bhagavan explained Sankhya Yoga and said that seeing the material world as illusion and completely breaking its connection is real renunciation. As long as the body exists, the soul's connection with nature appears to exist. Mentally giving up all attachment to the world and working only for maintaining the body and the welfare of others is true renunciation. A householder maintains sacred fires like Shrouta and Smarta at home. Merely giving up these fires or rituals like austerity and charity is not renunciation. A Karma Yoga does not desire any object or favorable condition for himself from this world. Therefore, even if he gets the results of actions, he remains detached. That is Karma Yoga. Bhagavan Shri Krishna says, one does not become a yogi or a renunciate simply by giving up fire or action. One who understands that actions are inspired by God and performs them for God, without being affected by the outcome, is a real renunciate and a yogi. If a person gives up attachment, he becomes naturally free. Actually, the soul is already free, but attachment hides the experience of that freedom. When one performs duties without desiring the results, for the benefit of others, previous bad impressions are destroyed and the desire to act reduces. When equanimity arises, one experiences the presence of the Supreme Self. In "Gita Darshan" by Swami Akhandananda Saraswati, it is clearly explained how a Karma Yoga living a household life can follow the path of renunciation. Doing some physical exercise, asana, or pranayama is not yoga in itself. These are only parts of yoga. How a yogi behaves with others is Yama—truth, non-stealing, etc. How a yogi behaves with himself is Niyama—cleanliness, austerity, contentment, surrender to God, etc. A yogi lives with discipline, speaks truthfully, practices non-violence, and keeps the body healthy through asana and pranayama. This is inner yoga. First comes right behavior, then

discipline, and then care of the body. Then one controls the breath, withdraws the senses from objects, and through concentration, fixes the mind in one place. Keeping the mind fixed for a period of time is called meditation (dhyana). When the mind becomes fully absorbed in the object of meditation, it is called samadhi. Remaining in self-awareness through these stages is the real goal of yoga. Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi are the eight limbs of yoga. A person who sits in asana, closes his eyes, holds his breath, and meditates, is considered a yogi and a great soul. One who gives up cooking with fire (niragni), and completely gives up the connection with fire, is a renunciate and the best among all. In the Upanishads, “Agni” (fire) also means “woman.” According to Chhandogya Upanishad, woman is referred to as Agni. One who gives up relationship with woman and renounces pleasure and luxury while remaining a householder is called niragni. But Bhagavan Shri Krishna does not accept a person as a renunciate who gives up family, renounces wife, abandons actions, and claims to be a sannyasi. This is the revolutionary and unique teaching of the Gita. Bhagavan says, if someone leaves home midway, breaks relationship with wife, practices asana and pranayama, and gives up actions, he cannot become great. Wearing saffron cloth and doing asana, pranayama, and meditation is not enough to become great. Then what should be done? Bhagavan says, the truly great person is one who has both renunciation and yoga. He may not sit in asana but performs his duties. He has not abandoned his wife and lives in family life. Since he completes his duties, he is not inactive. He is not a karma yogi, but a yogi. He is not a wife-renouncer, but a renunciate. How can a person become a renunciate and a yogi without leaving the household or giving up action? Bhagavan answers: such a person is a buddhi yogi—he has wisdom. In humans, the intellect is supreme. A stone lies in one place and is of no use. It has no value. Value arises when one performs his duties rightly. One who performs actions is a yogi. There are deep ways to perform action. For that, two conditions are needed. First: do only your prescribed duty, not every action. Even birds do actions. Duty has two aspects: giving up forbidden acts and performing prescribed acts. Action should follow discipline. Discipline means instruction from scriptures, gurus, God, family, and society. One should not break discipline for the sake of desires. Do your duty, avoid wrong acts. Let us see how a person performs duties. When we relate this with scriptures, we understand

what liberation means. Scriptures say that yogis and renunciates attain liberation. On the other hand, one who dies in the battlefield, fighting the enemy, also attains liberation because he was doing his duty. Dying while performing one's duty becomes a path to liberation. We may engage in various service works—food donation, clothes, medicine, helping the sick, and organizing good company. These actions purify the intellect. But we must remember one thing. As long as we don't receive appreciation or visible results from our service, we don't feel fulfilled. We wait for praise or rewards. But this desire for results reduces the value of the work. There should be inner joy, purity, and development of inner happiness. Inner happiness is independent joy. It is not dependent on anything. Joy from ornaments, praise, positions, or material gains is not real joy. Even joy from the idea of heaven is not true happiness. Real joy is what we get from doing good work. So who is a renunciate? One who does not depend on the results of action. Bhagavan does not say that fruits of actions won't come. They will come—but don't depend on them. Sometimes doubt arises: what if the result is not favorable? Still, continue to do your good action—it will never go waste. Even if you don't get the result, you'll have the satisfaction that you did good. Your mind will not feel regret or become impure. Observe: while doing the work, do you feel a sense of completeness? The work you do should match your personality, strength, situation, intelligence, and knowledge. You should feel completeness in that work. Do not look at the result. Thinking about results makes you stumble. You stop focusing on the work and become attached to what will come. If you are engaged in good work, that engagement itself is a result. Doing good is truth, knowledge, and bliss. One who works without attachment to results is a renunciate and a doer. He is not inactive and not just a yogi. Living in the household, working with his strength, mind, good feelings, and knowledge is complete. One who feels joy while working will also have joyful results. He has no need to look at the results. The fruit of joy is only joy. One who does not feel happiness in work cannot experience purity of knowledge or good intentions. Such a person—whether dressed as a renunciate or yogi—has incomplete action. This is the principle of household living. Shri Krishna teaches how householders should act and how to perform work.

**yam saṁnyāsam iti prāhuḥ yogaṁ taṁ viddhi pāṇḍava
na hy asaṁnyasta-saṅkalpo yogī bhavati kaścana (6-2)**

Comm. O Arjuna, son of Pandu! The wise call sannyasa the same as Karma Yoga. You should know that sannyasa and Karma Yoga are the same. No one can become a yogi or sannyasi without giving up the desire for the results of actions. Giving up desires is called yoga, and it is also called sannyasa. The mind often recalls many things from past events or future imaginations. When the mind gets attached to these thoughts, feelings of attraction or aversion arise. These attached thoughts become desires. If a person does not give up these desires, they cannot become a yogi, whether through knowledge or action. Thinking about worldly pleasures as enjoyable is called desire. Once a desire for an object or pleasure forms in the mind, it occupies the mind until it is fulfilled. Not being able to give up these thoughts is called unrenounced desire in the verse. A person cannot become a yogi if they do not give up sensory pleasures, enjoyments, and desires. Yoga means connecting with God. By giving up all worldly desires, one feels their eternal connection with God. Even if someone practices spirituality while attached to worldly things, they are not called a yogi according to the Gita, even if they meditate deeply in a forest. Only when a person fully detaches from worldly objects and actions are they called a renunciant or yogi. Giving up the sense of being the doer or enjoyer is the core of sannyasa. Whether practicing Sankhya Yoga or Karma Yoga, without fully giving up desires, the mind cannot connect with God. Therefore, giving up desires is necessary for both a yogi and a sannyasi.

āruruḥṣor muniḥ yogaṁ karma kāraṇam ucyate

yogārūḍhasya tasyaiva śamaḥ kāraṇam ucyate (6-3)

Comm. For someone who seeks yoga, selfless actions help purify the mind. Realizing the self and gaining self-knowledge is called the state of yoga or Brahmi sthiti. In this state, staying calm and one with God requires mental tranquility, meaning no desires in the mind. Yoga is the practice of connecting with God. The eightfold yoga path in the scriptures is like a ladder to reach God. Each step of this ladder is a

stage of yoga, like Karma Yoga, Jnana Yoga, Dhyana Yoga, or Bhakti Yoga. For someone eager to know God, the first step is to focus on actions. The state of yoga is the highest level of this yoga ladder. To reach this state, a person must start by performing all actions thoughtfully and selflessly. By doing selfless actions, one becomes detached, actions become inaction, and the mind becomes pure. Performing duties according to one's role and righteousness, without expecting results, leads to success in Karma Yoga. Tranquility means the mind becomes completely calm, like a steady stream of oil, fully absorbed in God. Only after mastering the mind can one avoid desires or distractions. Until a practitioner masters meditation, they must continue selfless actions. Through contemplation and meditation, one realizes the truth of God. This is called the state of yoga or attaining Brahman. According to Shankaracharya, this state is true sannyasa. In this state, a wise sannyasi stops performing actions completely. In this state, a sannyasi has no duties left to perform. The Lord also says that through actions, we should embrace new ideas and the innovative views of the younger generation. New ways of performing actions are constantly being discovered over time. These discoveries benefit all of humanity. To awaken the desire to know God through yoga, one must first engage in actions that benefit the world to begin their spiritual practice .

yadā hi nendriyārtheṣu na karmasv anuṣajjati

sarva-saṅkalpa-saṁnyāsī yogārūḍhas tadocyate (6-4)

Comm. Here, Lord Krishna uses the word "yogarudha" to describe the wise person, similar to the "sthitaprajna" person described in Chapter 2. A person who is joined with yoga remains detached from all sensual pleasures that come by fate. He is also not attached to actions done as spiritual practice. Such a person is called "yogarudha" – firmly established in knowledge. Shri Ramakrishna said: "If only a small bit of dust remains on a thread, it cannot enter the needle." Similarly, even a small desire in the mind prevents it from getting absorbed in God. Unless one becomes free from the desire for enjoyment and indulgence, one cannot reach yogarudha state. A person should only enjoy what is

necessary for survival. If enjoyment increases, then right and wrong understanding is lost. The seeker must reject the desire to get favorable things, situations, people, or objects. If favorable things come due to past karma, one should not be happy about it. To become yogarudha, one must give up all desires – good or bad. When, through reflection and meditation, the mind becomes steady in the Supreme Soul, then there is no desire to act. According to Shankaracharya, giving up attachment to action is true renunciation. All actions come from desire (sankalpa). Giving up desire is also the same as giving up action. According to Lokmanya Tilak, renunciation means giving up desire for the result. In divine understanding, accepting or rejecting anything is not counted as desire or action. The state where one is not happy or sad whether actions succeed or fail is yogarudha. Thinking about worldly pleasures with attachment or hatred is called sankalpa (mental desire). From attachment arises sankalpa, and from that, desire grows. So, when there is no attachment, desires also go away automatically. A wise person who has given up all desires is like a calm sea with no waves. Such a person naturally does not think of pleasure and has no interest in daily or forbidden actions. He should not be attached even to inaction. Attachment to not doing anything is laziness and ignorance. Because of God's great mercy, human life is given for liberation. If we waste this time in dreaming about pleasures, nothing can be more foolish. Sankalpa and vikalpa (mental planning and confusion) are based on past and future – not present. They have no relation to the current moment. At every moment, wisdom calls us from within to do our duties. Mental imaginations are just expansions of the mind. They are not real. Only God exists everywhere. When this is realized, giving up desires becomes possible. Things, people, and actions are temporary, but their loss is certain. If we accept this truth, we reach eternal reality. Even for our liberation, we should not have desire – because that also creates bondage. To control action, enjoyment, and desire, human effort is necessary. Gita is a book of human effort, not fate. Fate brings results, and nature works on its own. But the Gita says, we must be as courageous as possible in our personal life.

**uddhared ātmanātmānam nātmānam avasādayet
ātmaiva hy ātmano bandhur ātmaiva ripur ātmanaḥ (6-5)
bandhur ātmātmanaḥ tasya yenātmaivātmanā jitaḥ
anātmanas tu śatrutve vartetātmaiva śatruvat (6-6)**

Comm. In human life, we must use wise thinking and self-control to help our soul reach liberation. We are not born to use mind and senses to drown in worldly pleasures. Even if we suffer due to past karma, and face many problems in spiritual practice, we must rise again with courage. The only goal of life is liberation. The seeker should always reflect on himself in every situation. He must keep trying to raise his soul upward, not let it fall. A wise seeker whose body, senses, and mind are under control becomes a friend to his own soul. The one who has conquered his own lower nature and become established in the real self is called “atma eva atmana jitaḥ.” When a person feels no need to depend on anyone for anything, he has conquered himself. The mind then becomes helpful when it is not attracted by illusion and worldly powers. A calm and controlled mind can achieve even the impossible. But a restless mind cannot even enjoy worldly pleasures. When someone connects “I” and “mine” with things that are not truly self, it is like becoming one’s own enemy. Enjoyment through senses may feel good at first, but it causes deep sorrow and rebirth. External enemies can only harm the body, not the soul. But internal enemy – an attached mind – harms the soul through many lifetimes. The senses, mind, and intellect are not the real self. According to Panchadashi, the body and related things are false self. One who has not conquered this false self always remains in the grip of this enemy. As long as the mind is covered in illusion, self-realization is not possible. A desireless and controlled mind is the closest friend of the soul. A pure mind inspires the intellect to turn toward God. In the pure mind, one can hear the voice of wisdom from within. Pure mind, pure intellect, and pure soul – all are the same. In the Gita, the word “atma” is used in many ways – body, senses, mind, intellect, soul, and true self. The connection between body and world is constantly breaking. One who understands and accepts this can uplift himself. God lives in the heart of every being

as the Supreme Soul. Experiencing this presence in the heart is called yoga. Adi Shankaracharya says in Viveka Chudamani: the Guru only shows the path. You have to walk it yourself. Only when you are able to walk the right path, can you cross the ocean of the world. It is wrong to think that the Guru will take you to the top. It is a mistake to believe that God will come and rescue your soul, or that luck will do it. Others cannot eat food for your hunger—you must do it yourself. Lord Krishna assures that upliftment or downfall is not dependent on fate. In this human body, with effort, one can rise from the depths to the top. The more one improves his nature and actions, the higher he will rise. Bad nature and wrong actions will lead to fall. Doubts arise—whether our work is controlled by past karma or God’s inspiration. Then how can the mind be brought under control and work done? Lokmanya Tilak, in "Gita Rahasya," explains: Even if a person mistakenly thinks the body is the self, the soul still has independent power. By focusing the mind on God, the lower qualities are suppressed and the good qualities grow. Then the soul’s power becomes visible in the mind. At that time, one should take the opportunity and gain control over the mind and senses. The soul resides in the body as the supreme power above mind, intellect, and all. A person should not leave effort to God’s will. Don’t sit idle thinking fate is against you. With strong will, even the result of extreme sin or merit can be changed in this very life. God does not separate himself from the inner self. So God doesn’t make his own plans—he merges his will with that of the devotee. If you act with full heart, you will surely receive God's help. Some people believe in fate and planets. But in Bhagavata (11.23), it is said: fate and planets don’t give sorrow—our mind does. So the seeker must have full faith in scripture, God, and Guru, and live by their guidance to uplift the soul. Becoming a guru or appointing a guru is not the message of Gita. You must gain knowledge from the guru, and then make your own mind your teacher. Don’t look at the faults of others. Focus on correcting yourself. “Be your own guru. Uplift yourself.” – this is the teaching of the Gita.

jitātmanaḥ praśāntasya paramātmā samāhitaḥ

śītoṣṇa-sukha-duḥkheṣu tathā mānānāmānavānjanī (6-7)

Comm. The person who controls his mind and senses remains calm in situations of happiness and sorrow, respect and insult, and favorable and unfavorable conditions. Such a person, who has conquered his senses, goes beyond dualities and experiences God everywhere. Until a person removes all dualities like attraction and hatred from the mind, he cannot reach a steady state of yoga. As long as the mind feels attachment or dislike toward things, people, or situations, there will be mental ups and downs. A person becomes free from these dualities when the mind is calm and unaffected. When the mind becomes peaceful and balanced, it naturally connects with the Supreme Soul. For a person with a peaceful and stable mind, God is fully visible at all places, times, and in all forms. When the mind is disturbed by desires and dislikes, happiness and sorrow, or respect and insult, one cannot feel the presence of God. Honour and dishonour are only based on one's own mental belief. If someone gives you respect, consider it as their good nature and kindness, not your own greatness. Similarly, if someone insults you, think of it as a way for you to get rid of past sins, and feel compassion toward that person. Do not see faults in the person who insults you. When you accept respect, it reduces your earned good karma. When you bear insults, it reduces your bad karma. Praise, honour, and respect are like poison. On the other hand, if you walk on the right path and get insulted or blamed, it is like nectar. By thinking like this, a spiritual seeker can stay peaceful even in situations of honour or insult. Pleasures and luxuries may come at one time but may go away at another time. What comes today, may not stay tomorrow. The house, wife, children, wealth, and fame which gave happiness once, become causes of sorrow when we fear losing them. By closely observing the pain of the poor, sick, and old people around us, we will feel that worldly pleasures are bitter like poison. Some people live under the open sky without shelter, struggle to get food, and don't even have clothes to cover their shame—still, they survive in God's creation. Cold and heat come due to nature; pleasure and sorrow come due to

one's own thoughts. Honour and dishonour also come from one's habits and beliefs and don't last long. If there is anything eternal in this world, it is the Supreme Soul (God). Only a person with a calm and controlled mind can understand this eternal truth. Sri Ramakrishna said: "Just like you can't see your reflection clearly in moving water, you cannot feel God in a disturbed mind."

**jñāna-vijñāna-triptātmā kūṭa-stho vijitendriyaḥ
yukta ity ucyate yogī sama-loṣṭrāśma-kāñcanaḥ (6-8)**

Comm. A person whose heart is fully satisfied with knowledge from the scriptures and his own spiritual experience—Who controls his mind and senses and remains steady at a divine level—Who sees mud, stone, and gold with the same attitude—Such a yogi is called one who is established in yoga, or established in God. The Bhagavad Gita explains the science of the Supreme Soul (God). According to Adi Shankaracharya's commentary, listening to scriptural knowledge creates understanding in the mind—that is called jnana (knowledge). When that knowledge is reflected upon and meditated on again and again, it becomes realization—this is called vijnana (wisdom). A yogi who has succeeded in yoga remains completely satisfied in the true knowledge of God—both with and without form, and with or without qualities. For such a person, there is nothing more left to know about the soul and the Supreme. A goldsmith places a piece of gold or silver on an iron block and strikes it with a hammer; this block is called "koot". No matter how many times it is hit, the block stays still and unshaken. In the same way, a yogi with self-control remains steady in the knowledge of the Supreme Soul, even when great sorrows come repeatedly in life. Such a yogi is called "kootastha" (firm and unchanging). A person who remains balanced is called a "kootastha yogi". Even though they live in the world and deal with things, they remain detached because they understand the world is temporary and full of illusion. Only the one who has realized the soul (self-realization) can attain this equality of mind. They do not get confused by the different appearances of things, considering material things as non-eternal and not the true self. Although mud, stones, and gold look

different and have different uses, for the yogi, all are seen as the same because they have no attachment to them. Because they have no desire to collect material things, nothing in the world becomes valuable to them. If we see mud, dust, and gold as symbols of tamas, rajas, and sattva (the three qualities of nature), then we understand that the yogi has gone beyond all three and lives always in the pure state of sattva.

**suḥṛn-mitra-dhṛṣṇa-madhyastha-dveṣya-bandhuṣu
sādhūṣvapi ca pāpeṣu sama-buddhir viśiṣyate (6-9)**

Comm. In the previous verse, God said to see things like soil, stone, and gold with equal vision. This shows a perfected person's detachment from material enjoyment. In this verse, God says a person is the best who treats people with different qualities, feelings, and behaviors appropriately on the outside. But inside, they see everyone as part of the Supreme Soul with equal vision. God considers such a person the greatest. This person sees well-wishers, friends, enemies, neutral people, peacemakers, jealous people, relatives, saints, and sinners with equal understanding. Such a person is a true knower of Brahman (the Supreme). A person who wishes good for all beings in their heart is a true friend. A true friend sacrifices their own interests to help others. A neutral person does not take sides between friends or enemies. A mediator tries to bring peace between two conflicting people or groups. A perfected person does not focus on people's different qualities or natures. Instead, they see the pure soul present in everyone. The soul is always pure and the same in everyone. Seeing all beings as souls removes bad qualities from the heart. This naturally brings good qualities and good behavior. Bad qualities must be completely given up to achieve equal understanding. A person who believes "the Supreme Soul is present in everyone" becomes a true friend to all beings. In their view, all souls are waiting for liberation. The only difference is that some are at the start of the path to liberation, while others are closer to the pure Supreme Soul. But everyone has the ability to attain eternal truth. The four goals of human life are wealth, desire, duty, and liberation. Wealth is external and serves the body, but it also increases pride. Desire is internal and drives enjoyment of material things. There

is no end to the thirst for desire or wealth. Duty resides in the intellect and decides what is right or wrong, good or bad, and appropriate or not. Duty controls and balances wealth and desire. Wanting too much pleasure or wealth is not the key to a successful or special life. These should be limited to what is needed to live. The real purpose of life is to gain equal understanding and attain the Supreme Truth. When the intellect is balanced, it avoids attachment to wealth and desire. This leads the soul toward liberation. Equal understanding is the center of achieving all life's goals. The Gita teaches that you should never lose the balance and equality of your intellect in any situation. All forms of yoga taught by God in the Gita aim to keep the intellect balanced. The Gita's teachings are not just for specific groups like Brahmins, Kshatriyas, Vaishyas, or Shudras, or only for Hindus. They are for everyone in the world because the need for intellect is universal, timeless, and applies everywhere. All humans need intellect at all times and in all places.

**yogī yuñjīta satatam ātmānaṁ rahasi sthitaḥ
ekākī yata-cittātmā nirāśīr aparigrahaḥ (6-10)**

Comm. In this verse, God begins teaching about the process of meditation yoga. In the previous verse, God said meditation yoga is needed to achieve equal understanding. Meditation yoga helps purify the heart and focus the mind. Scriptures describe many types of yoga, like penance yoga, mantra yoga, chanting yoga, hatha yoga, raja yoga, knowledge yoga, and pranayama yoga. The foundation of all these yoga practices is focusing the mind. Without controlling and focusing the mind, no yoga practice is possible. Meditation means connecting the soul with the Supreme Soul by constantly remembering God in the mind. All yoga practices start with faith in God and end with becoming one with the Supreme Soul in deep meditation. By nature, humans are attached to material things, beings, and enjoyment through many lifetimes. So, the mind does not easily try to know its true self or connect with it. If the senses are not controlled, even meditating in a quiet Himalayan cave will not stop the mind from being drawn to material pleasures. To detach the mind from material thoughts, one

must first free themselves from attachment to many material things. When there is no desire for physical pleasure, the urge to collect material things stops. Not being attached to collecting material things is called non-possession. Not having desires for physical pleasure or pride is called desirelessness. In family life, one should live with minimal needs for the family's sake, not with attachment to material enjoyment. For ascetics, renunciants, or celibates, all thoughts of collecting unnecessary things must be completely given up. A meditation yogi should practice in a solitary place. In family life, meditation should be done in a separate worship room or a quiet place in a temple. For ascetics, renunciants, or celibates, places like riverbanks, forests, or mountain caves are best for meditation. If there is even a slight connection with the material world, the mind cannot stay focused during meditation. So, during meditation, one should firmly believe that they have no connection with anything except the Supreme Soul. With daily practice, this belief strengthens in the intellect. This makes it easier for the mind to focus on God. Every day, we meet friends, face enemies, engage in business, and use our intellect to earn wealth. But we do not feel the need to detach from these and spend a few moments connected with God. In family life, detaching from the world does not mean abandoning duties and running to the Himalayas. If self-realization becomes the goal of life, a seeker in any stage of life performs duties with equal-mindedness. All duties done with equal-mindedness, without attachment to results, become a spiritual practice. Such actions lead to well-being.

**śucau deśe pratiṣṭhāpya sthiram āsanam ātmanah
nātyucchritam nātinīcam cailājina-kuśottaram (6-11)
tatraikāgram manah kṛtvā yata-citta-indriya-kriyah
upaviśyāsane yuñjyād yogam ātma-viśuddhaye (12)
samaṁ kāya-śiro-grīvaṁ dhārayann acalaṁ sthiraṁ
saṁprekṣya nāsikāgram svaṁ diśaś cāvalokayan (6-13)**

Comm. In the above verse, God explains how to practice meditation yoga. Yoga practice begins with sitting in a proper posture. So, first, the seating arrangement must be described. The place for meditation should

be clean and holy. Naturally holy places include riverbanks, mountain caves, forests, pilgrimage sites, temples, and sages' ashrams. These places are considered sacred. These places are suitable and easily available for ascetics. For householders practicing meditation, a temple courtyard with fresh air, a large garden, or a room in their home should be chosen for meditation. The meditation place should not be wet or damp but dry and clean. If the place and environment are not pure, they can affect the senses. There should be no drains, sewers, or polluted environments nearby. A seat made of wood, stone, or cement should be placed on a flat surface for easy sitting. The seat should not be too high or too low but within two feet from the ground. If the seat is made of wood or stone, it should be firmly fixed to the ground and not wobble. If the seat is too high, there is a risk of falling asleep during meditation. If it is too low, the ground's cold or heat may feel uncomfortable, and there may be fear of insects or reptiles biting. The meditation seat should be used only by the person meditating. One person should not sit on another's meditation seat. The seat of great saints or sages holds the power of their meditation. First, spread kusha grass on the seat. Kusha grass is considered holy because it is believed to come from Lord Vishnu's hair. So, kusha grass is used for purification and rituals. Place a holy deer skin over the kusha grass. Then cover it with a soft cloth made of cotton. Instead of deer skin, a woolen blanket can be used. Covering the seat like this prevents the yogic energy in the body from being lost to the earth's energy during meditation. This shows how scientific our traditions are. On this prepared seat, sit in a posture like Padmasana, Sukhasana, or Swastikasana that feels comfortable for the body. Practice sitting continuously for at least three hours. The upper thighs and lower neck are called the "body" (kaya). During meditation, keep the body, head, and neck straight and aligned with the ground so the spine does not bend. During meditation, focus both eyes on the tip of the nose. If the eyes are open, external sights may distract the mind. If the eyes are closed, sleep may come. So, keep the eyes half-open, focusing on the middle of the eyebrows or the tip of the nose. But keeping eyes half-open for long may strain the eyes or head, causing

pain. If there is any pain in the body, meditation cannot happen. Some yoga teachers say to keep eyes open and focus on a point, the “Om” symbol, a mantra, or the deity’s idol. So, based on your comfort, keep eyes closed or open and focus on the eyebrows, nose tip, or an external object while meditating. The body’s restlessness or activity prevents the mind from staying still. So, during meditation, pay special attention to keeping the body still. Sitting on the prepared seat, control the heart and senses, and continuously focus the mind on the form of your chosen deity. This practice is meditation. Withdraw the mind and intellect from material thoughts and control them to focus on the deity during meditation. Believe firmly that “the deity is the only focus” and fix the mind on it. Before meditating, completely withdraw the mind from worldly thoughts. During meditation, do not hold onto thoughts that come to the mind, nor try to chase them away. Repeatedly bring the mind back to the deity, and over time, external thoughts will calm down. Practice meditation every day. Meditation yoga is not practiced for worldly success or wealth. The only goal of yoga practice is to attain the Supreme Soul. Meditate to remove flaws like attachment, hatred, sin, distraction, and ignorance from the heart. This translation keeps each sentence simple and clear, preserving the meaning of the original Odia text. Let me know if you need further clarification or adjustments!

praśāntātmā vigata-bhīr brahmacāri-vrate sthitaḥ

manaḥ saṁyamya mac-citto yukta āsīta mat-parah (6-14)

Comm. Before starting yoga practice, the mind should be peaceful and happy. With the feeling of detachment, the mind must be purified and kept calm to practice meditation yoga. If one gives up desires and cravings for sense pleasures, the mind becomes free from attachment and hatred, and becomes calm. By following celibacy (brahmacharya), keeping the mind peaceful and fearless, and focusing the mind steadily on the soul, One must carefully meditate only with the aim of realizing God. The word "Yukta" used by the Lord means — one must be alert. Trying to become a yogi while still doing sinful or immoral acts is useless. When one practices yoga with good conduct, fearlessness

naturally arises. When a person leaves the attachment to the body and the feelings of "I" and "mine," then fear disappears. For meditation, one must firmly believe that: "God is all-powerful and present everywhere at all times." When the mind becomes firm in this belief, fear vanishes. If death happens during meditation, it should be considered a great blessing and fortune. To become a yogi, one must bring all the senses fully under control. For progress in meditation, one must completely give up the desire for women and gold and follow complete celibacy. In the path of renunciation, one must strictly stay away from contact with women. That's why, according to the scriptures, in the renounced order, one must leave home and live alone or with a guru to practice yoga. In Arya tradition, among the four stages of life, brahmacharya (celibate student life) is the first stage. In Brahmin families, when a child enters youth, they are traditionally sent to the guru's ashram after performing the sacred thread ceremony. Living in the guru's ashram, they practiced Vedic mantras and learned strict brahmacharya from the guru. The power generated in the body by preserving energy (virya) during celibacy brings natural control over the mind and breath. Brahmacharya doesn't only mean preserving energy but also means living a controlled and disciplined life under the guru's guidance. A meditation yogi must also live a self-controlled and disciplined life with firm determination. In household life, if a man lives in a controlled way and follows scripture-guided behavior, relations with wife are not considered a break of brahmacharya. Such a self-controlled householder can follow the path of bhakti yoga or karma yoga. But in the path of knowledge (jnana yoga) and meditation (dhyana yoga), complete celibacy must be strictly followed. Normally, controlling reproductive desire is called brahmacharya. But according to great saints, even remembering sense pleasures in the mind, seeing tempting things, hearing sensual words, or touching women breaks control. The real meaning of the word brahmachari is: "One who lives in Brahman." Living in Brahman means performing one's duties as sacrifice, which leads the yogi to realize the eternal God. By completely giving up outer sense pleasures and stopping mental disturbances, if the mind stays absorbed in

Brahman, Then not just the reproductive organ, but all senses come under control automatically. Impulses don't come from the body, but are born from thoughts in the mind. The final goal of yoga is to directly realize the Self and the Supreme Soul. The mind naturally stays attached to what it truly loves selflessly. So, the seeker must understand the qualities, power, and mysteries of God — the dearest friend and well-wisher — and practice keeping the mind fixed on Him with deep love. “Matparah” means: God is the highest goal, the supreme destination, the only shelter, and the greatest Master. Consider Him as the protector, helper, and everything, and remain satisfied with whatever happens — this is surrender to God. Understanding God's qualities, essence, and secrets, the seeker should meditate on the form of God which best suits their nature, liking, and capacity.

yuñjann evaṁ sadātmānam yogī niyata-mānasah

śāntim nirvāṇa-paramām mat-saṁsthām adhigacchati (6-15)

Comm. A yogi, by fully stopping all mental disturbances, And withdrawing from all worldly relationships, Keeps the mind absorbed in God, And by staying established in God's form, attains the peaceful state of liberation (moksha). Here, the Lord talks about the supreme result of meditation practice. As long as one remains attached to enjoyment and worldly life, the mind cannot be controlled, And one cannot stop mental disturbances. Three types of desires bind us to the world: the desire for wealth, the desire for children/family, and the desire for fame/respect. When all these material desires end, the mind becomes fully and constantly absorbed in God, And one attains liberation. When material desires end, the soul enters God's divine abode. Though God resides always in His spiritual world, By His power of Yoga Maya, He is also present in the hearts of all beings as the inner controller. When the mind becomes fully absorbed in God, the yogi experiences God's peaceful and blissful nature in his heart. After achieving that, the yogi feels there is nothing more left to gain. Just as heat is the nature of fire, peace and bliss are the nature of God. He is the ocean of bliss and the shoreless sea of peace. When the yogi meditates on this peaceful form of God, the soul becomes one with the Supreme

Soul. At that time, God's peace and joy spread fully within the yogi's heart. This is called attaining liberation (nirvana). This state of liberation is the highest result of meditation yoga. Would you like this as a Word file for your Gita book format?

**nātyaśnatas tu yogo 'sti na caikāntam anaśnataḥ
na cāti-svapna-śīlasya jāgrato naiva cārjuna (6-16)**

Comm. God explains in the next two verses how a person should behave in daily life during yoga practice. God says to Arjuna: Eating too much does not help achieve yoga success. Eating too little or fasting completely also does not help in practicing yoga. Similarly, a person who sleeps too much cannot practice yoga every day. Not sleeping enough and staying awake too long also creates obstacles in yoga practice. A yoga practitioner should eat in moderation. Fill half the stomach with food, and leave the other half empty for water and air movement. To keep the body strong, eat vegetarian, pure, and balanced food. The type of food affects the thoughts in the mind. The kind of food you eat creates similar kinds of thoughts. Eating animal or bird meat is completely wrong. It increases negative qualities in the mind. Eating more than needed weakens digestion and causes various diseases. Overeating leads to sleepiness and laziness. Too much sleep, laziness, and carelessness are negative qualities. A lazy person who sleeps too much becomes useless and unfit even for material happiness. They waste the precious time of human life. Staying awake too long without sleep is also unhealthy for the body. Sleep gives rest to tired senses and the mind. After waking from sleep, the body and senses gain energy and become more active. A healthy, capable person should sleep for about six hours. Sleeping less than this harms health. So, a yogi must be careful about sleep and food. Without control over sleep and food, a yogi cannot sit for long in yoga practice or focus the mind on the Supreme Soul. In this verse, God talks about food and sleep but also instructs to control other senses in their activities. Seeing too many colors or forms with the eyes is harmful. Listening to too much noise with the ears is harmful. Getting excited by excessive touch through the skin is harmful. Smelling strong odors is harmful. All these are

obstacles to yoga practice. Engaging in good company, devotional singing, or chanting is not harmful even if it affects food or sleep temporarily. This is because the joy from these activities brings divine energy to the body. Section 17: Translation For success in yoga, food, daily activities, work, sleep, waking, and even yoga practice must be moderate and regular. “Everything in excess is harmful” means any activity of the body or senses, if too much or too little, does not help yoga practice. The same rules cannot apply to everyone because of differences in caste, life stage, country, time, situation, and profession. So, do what is appropriate and follows scriptures to remove suffering and achieve yoga success. Support yourself and your family with money earned through honest means. Daily food should not exceed the body’s needs. Excessive walking, moving, or talking by the body is wrong. Postures and exercise should match the body’s capacity. The body needs food, drink, sleep, resistance, and enjoyment to keep the mind cheerful. But doing these in an uncontrolled way prevents progress in the yoga path. Coordination in work and effort is essential and necessary. Perform your duties or professional work without attachment to results, with proper effort. Even good deeds like public service, temple building, or organizing good company should not be done beyond your capacity. Being overly involved in such activities can lead to dishonest ways of collecting resources. Instead of freeing you, this can cause bondage. The term “sleep and awareness” in the verse means sleep and the waking state. Staying detached from worldly relations and focusing the mind on God is called being awake. After mastering meditation yoga, a yogi remains immersed in a sea of joy. In this state, worldly suffering and its causes are completely destroyed forever. For ordinary people, God’s advice in this verse is useful for living a happy life. In 24 hours, a person should divide time into four activities. Six hours for eating and daily activities. Six hours for professional work and efforts. Six hours for sleep. The remaining six hours should be spent connecting with God through chanting, meditation, devotion, or service. This makes life happy.

yuktāhāra-vihārasya yukta-ceṣṭasya karmasu

yukta-svapnāvabodhasya yogo bhavati duḥkha-hā (6-17)

Comm. For success in yoga, food, daily activities, work, sleep, waking, and even yoga practice must be moderate and regular. “Everything in excess is harmful” means any activity of the body or senses, if too much or too little, does not help yoga practice. The same rules cannot apply to everyone because of differences in caste, life stage, country, time, situation, and profession. So, do what is appropriate and follows scriptures to remove suffering and achieve yoga success. Support yourself and your family with money earned through honest means. Daily food should not exceed the body’s needs. Excessive walking, moving, or talking by the body is wrong. Postures and exercise should match the body’s capacity. The body needs food, drink, sleep, resistance, and enjoyment to keep the mind cheerful. But doing these in an uncontrolled way prevents progress in the yoga path. Coordination in work and effort is essential and necessary. Perform your duties or professional work without attachment to results, with proper effort. Even good deeds like public service, temple building, or organizing good company should not be done beyond your capacity. Being overly involved in such activities can lead to dishonest ways of collecting resources. Instead of freeing you, this can cause bondage. The term “sleep and awareness” in the verse means sleep and the waking state. Staying detached from worldly relations and focusing the mind on God is called being awake. After mastering meditation yoga, a yogi remains immersed in a sea of joy. In this state, worldly suffering and its causes are completely destroyed forever. For ordinary people, God’s advice in this verse is useful for living a happy life. In 24 hours, a person should divide time into four activities. Six hours for eating and daily activities. Six hours for professional work and efforts. Six hours for sleep. The remaining six hours should be spent connecting with God through chanting, meditation, devotion, or service. This makes life happy.

yadā viniyataṁ cittam ātmany evāvatiṣṭhate

niḥspṛhaḥ sarva-kāmebhyo yukta ity ucyate tadā (6-18)

Comm. After explaining proper food, actions, rest, and sleep useful for meditation, Lord Krishna now describes the final state of a yogi who meditates on the formless and qualityless God. When the mind becomes completely focused and stays only in the form of the soul, And when there is no desire left for enjoying this world or the next, Then that person is called a “yukta” (one who is united). In the eight steps of yoga, the eighth and final step is Savikalpa Samadhi, which is considered the last stage of practice. In Savikalpa Samadhi, there is still the idea of three parts — the one who sees, what is seen, and the act of seeing. This means the person thinks “I am experiencing the soul.” Here, “I” is the seer, “soul” is the object seen, and “experiencing” is the act of seeing. When even this three-part idea goes away and only the soul remains in the mind, Then it is called Nirvikalpa Samadhi. The Lord here calls such a person who reaches Nirvikalpa Samadhi a “yukta” and a true yogi. Nirvikalpa Samadhi is the final state of meditation yoga. The stability of this state depends on how pure the yogi’s mind has become. The Yoga Shashtra mentions five types of mind states: dull, restless, distracted, focused, and controlled. The dull and restless minds are not fit for yoga. When the mind sometimes stays in the soul and sometimes does not, it is called a distracted state. When the mind becomes fully focused, it reaches Savikalpa Samadhi and if fully controlled, it reaches Nirvikalpa Samadhi. To move from distraction to concentration, one must give up all worldly and spiritual desires. If even a little desire for worldly or heavenly pleasures remains, Then the mind gets disturbed and cannot stay in deep meditation. This disturbance in meditation is called “Vyutthana” in the scriptures. “Free from all desires” means the yogi’s mind must be completely empty of all wants to prevent this disturbance. When the mind cuts off its ties with things, people, names, and positions, And gets fully absorbed in the formless soul, all desires die. When the intellect becomes pure through meditation, The knowledge of the ultimate truth arises and desirelessness comes naturally. Without constant remembrance of God and fixing the mind at His feet, divine realization is not possible. So, this meditation is also an important part of bhakti yoga (devotion). In

Nirvikalpa Samadhi, the yogi realizes the soul in all beings. He sees himself present everywhere. When he sees his own self in everything, where will any desire remain? Desires arise only for things not yet received. When he experiences the soul present in all, there is nothing left to achieve. This is called self-knowledge which is attained in meditation. So, seeing the soul in all beings is the final state of both meditation and knowledge yoga.

yathā dīpo nivāta-stho neṅgate sopamā smṛtā

yogino yata-cittasya yuñjato yogam ātmanah (6-19)

Comm. When the mind is fully controlled, during meditation it stays fixed only on the form of God. Lord Krishna explains the state of mind in Nirvikalpa Samadhi using the example of a steady flame. The mind, like a flame, is normally flickering and shining. But in a windless place, a burning flame does not move. In deep Samadhi, the fully still mind becomes motionless like that flame and stays in the soul. Perfect peace is the true nature of the soul. In that state, the mind neither thinks of any object nor tastes any external pleasure. The yogi's mind stays in such a state that only the soul remains, and no other thoughts or disturbances come. The scriptures call the soul unchanging and eternal. Something unchanging and eternal should never move or change its nature. Then why is the soul compared to a still flame? The answer is, although the soul never moves, Due to the restless mind, different thoughts reflect in the soul like images in a mirror. So the soul appears to move because of the mind's restlessness. When all thoughts stop, the restlessness seen in the soul also disappears. Then the soul is experienced as completely calm and steady. Like when the water surface shakes, the moon's reflection seems to move. But the moon itself does not move.

yatroparamate cittam niruddham yoga-sevayā

yatra caivātmanātmānam paśyann ātmani tuṣyati (6-20)

Comm. In the next four verses, Lord Krishna explains who is a yogi and what "yoga" truly means. When the mind becomes free from the world during deep meditation on God, And with pure understanding realizes that the soul and the Supreme Soul are one, Then the yogi remains forever satisfied in the joy of that pure God. This is called the

state of yoga. The mind cannot stay in the soul by itself. The mind is material; the soul is conscious. So only the soul stays united with the soul. When thoughts turn away from the world, The mind stops its flow of desires and choices. Then the mind becomes as if it is not there at all. When the mind becomes fully detached from the world, It no longer depends on any object, situation, or person. The mind, intellect, and soul become one in knowledge and realize the existence of the Supreme Soul. The Supreme Soul is the ocean of joy and peace. After seeing Him, the yogi remains always content. After experiencing full inner satisfaction, the yogi no longer needs worldly pleasures. With daily meditation, he realizes that all beings and things are not separate but part of Brahman. Then everything is seen as the form of the Supreme Soul. As long as the mind turns toward the world, One cannot realize their true soul nature. When the mind cuts off all ties with the world, The yogi experiences the true self within. Brahman is eternal, unchanging, invisible, and immortal. The soul also is eternal, unchanging, invisible, immortal, and beyond thought. As long as worldly thoughts exist in the mind, One cannot fully attain the bliss of God. First, the mind must be fully controlled. Then, when the fully controlled mind dissolves, God is realized. At that moment, the soul filled with God's qualities becomes joyful. That's why the yogi remains satisfied within himself. This is the nature and highest state of the soul. Let me know if you want this formatted into a Word document for print or digital use.

**sukham ātyantikam yat tad buddhi-grāhyam atīndriyam
veti yatra na caivāyam sthitaś calati tattvataḥ (6-21)**

Comm. The ultimate goal of yoga is to achieve natural divine joy. When a yogi attains the Supreme Truth, they experience a state of joy. This joy is far above the pleasure from desires (rajasic), laziness and sleep (tamasic), and even the pure joy from yoga practice (sattvic). This divine joy is eternal, universal, constant, beyond the senses, and unchanging. God also calls this joy imperishable and absolute in other places. A meditation yogi experiences this boundless, pure joy in deep, unwavering meditation (nirvikalpa samadhi) through a pure, subtle

intellect. Staying in this supreme blissful state, the yogi enjoys unbroken joy and never wavers from it. Joy is the true nature of the soul. The senses, which are always focused outward, cannot realize the soul's eternal joyful nature. Pleasure from objects, things, people, events, or situations (rajasic joy) is felt through the mind and senses. If the mind is elsewhere, the senses cannot enjoy pleasure even when connected to objects. In meditation yoga, the mind merges into its true nature, so this divine joy is not felt by the senses. In this eternal, indestructible joy, the intellect does not get lost in ignorance. Instead, the intellect becomes wise and fully awake. This awakened state of the intellect is called "grasped by the intellect." This joyful state is beyond qualities, nature, and senses, so the intellect cannot directly attain it. Like the sky reflected in a mirror, this joyful nature is reflected in a pure, awakened intellect through practices like devotion, meditation, wisdom, and detachment. Scriptures also consider deep sleep a form of joy. During deep sleep, the mind and intellect are inactive, so no joy is felt. After waking, you recall it and say you felt joy. In samadhi, a yogi feels joy in an awakened state of intellect. When negative qualities (tamasic and rajasic) are suppressed and pure qualities (sattvic) fully manifest, the intellect becomes knowledge itself through the soul's reflection. In this state, the yogi feels the soul's unbroken joy. The joy experienced through a pure intellect is eternal and knowledge-based. God calls it supreme joy because it is yoga's greatest achievement, ultimate satisfaction, and frees the soul while alive. After realizing the pure Supreme Soul, the yogi remains forever steady in this supreme, infinite joy. The yogi's meditation never wavers, no matter the situation or reason. The pleasure from objects and senses is limited and temporary. After enjoying one object, the desire arises for more of that pleasure or a different kind of pleasure from another object. The joy in nirvikalpa samadhi is infinite, complete, eternal, and unchanging. Once this joy is experienced, no other pleasure is desired. If a yogi temporarily engages in worldly activities, is this considered a disturbance or deviation from samadhi? The answer is that the yogi, even in worldly activities, feels the soul's universal presence and

remains centered in the soul. If there is even a slight attachment to worldly things, complete fulfillment is not achieved, and there is a chance of deviation from samadhi. Until ignorance is completely destroyed, worldly thoughts can pull the practitioner back into worldly distractions, even from samadhi. Over time, with meditation practice, when ignorance is fully destroyed and no doubt remains about the soul and Supreme Soul, the yogi remains firmly in divine joy. In samadhi, the soul is not affected by impurities. Due to ignorance, external thoughts entering the mind cause deviation or disturbance. In the final state of meditation, realizing the Supreme Soul's blissful nature ensures the yogi never wavers from this supreme joy.

**yaṁ labdhvā cāparam lābhaṁ manyate nādhikaṁ tataḥ
yasmin sthito na duḥkhena guruṇāpi vicālyate (6-22)**

Comm. After reaching a state where a yogi does not consider any worldly or otherworldly gain as greater joy, this is the state of yoga. In this supreme joy, even great suffering cannot disturb the yogi's mind. This state is called the yoga state. This joy is divine, beyond qualities, eternal, and unchanging. It is different from pleasure from objects or devotion. A person seeks slightly more joy than the tamasic pleasure of sleep or laziness and attains rajasic pleasure from objects. After gaining rajasic pleasure, they seek even more joy and attain sattvic pleasure. After gaining sattvic pleasure, they seek greater joy and reach the joy of attaining the Supreme Truth. After gaining this supreme, ultimate joy, the yogi remains steady in it. This joy is infinite and eternal, so there is no greater joy. Like a fish reaching the deep ocean, where there is no larger body of water and no need for one, the yogi has no further need. Compared to this realized joy, all material pleasures, wealth, and enjoyments seem tasteless, trivial, and insignificant to the yogi. Realizing the soul and its welfare is the greatest gain. Attaining the Supreme Truth is yoga's highest achievement. After attaining divine joy, the yogi's sense of identification with the body completely vanishes. The body feels like a shadow to the yogi. After realizing the blissful nature of the Supreme, the soul is forever free from fear, sorrow, and grief. Sudden accidents, the death of loved ones, severe

illness, poverty, scarcity, or unjust criticism and insults—none of these can shake the yogi’s soul even slightly. The yogi thinks, “These are normal worldly events; they come and go,” and does not pay special attention to them. This is the final state of a yogi’s yoga practice. Reaching this state is the measure of complete yoga success.

**taṁ vidyād duḥkha-saṁyoga-viyogaṁ yoga-saṁjñitam
sa niścayena yoktavyo yogo ’nirviṇṇa-cetasā (6-23)**

Comm. In the Gita, Lord Krishna gives two meanings for the word "Yoga." In Chapter 2, He says "Equanimity (even-mindedness) is Yoga." In this verse, He says, "Separation from the contact of sorrow is called Yoga." Staying calm and equal in the mind and becoming free from worldly sorrow is the same idea. When one attains equanimity, attachment to worldly relationships drops away. When the connection with sorrow ends, the yogi remains stable in equanimity. Yoga means being free from all pain and sorrow. Accepting worldly connections and material things is the cause of sorrow. The soul's connection with the non-soul (matter) is false and created by ignorance. This false connection is the cause of birth, death, and suffering again and again. In Yoga, past sins and bad tendencies get destroyed. Even good and bad results of past karma no longer affect the yogi who has reached bliss. Yoga does not mean sorrows will never come again. It doesn't mean there will be no old age, illness, poverty, or loss of loved ones. These things will come as per past karma. But when the yogi is in deep meditation, these sorrows no longer affect his mind. Truly, the soul never joins with sorrow. When the soul forgets its eternal connection with God and believes in worldly connections, suffering starts. When this false connection breaks, the real connection with God is remembered. The soul then feels its eternal bond with the Supreme. Lord Krishna calls this Yoga. A mind that is detached and clear, supported by firm understanding, makes meditation successful. When the result of meditation is delayed, the seeker may become weak-minded. Thoughts like “I have done so much but gained nothing” or “Will I ever reach realization?” may arise. One should not let such hopeless thoughts come — this is called “anirvinnachitasa” (a mind

without despair). Gaudapadacharya says: If a person patiently tries to dry up the ocean with a blade of grass, that patience is seen in a true yogi. When the mind becomes hopeless, the seeker loses patience and turns away from yoga. The seeker must firmly decide: “Even if it takes many births and I face unbearable sorrows, I must attain God.” With this strong faith and determination, the seeker must keep practicing. Self-confidence, faith, and eagerness — these three are keys to success in Yoga. With firm faith and effort, and by following scriptures and the words of the Guru with dedication, The grace of God comes, and the seeker reaches perfection.

**saṅkalpa-prabhavān kāmāṁś tyaktvā sarvān aśeṣataḥ
manasaivendriya-grāmaṁ viniyamya samantataḥ (6-24)**

śanaiḥ śanair uparamed buddhyā dhṛti-grhītayā

ātma-saṁsthaṁ manaḥ kṛtvā na kiñcid api cintayet (6-25)

Comm. In these two verses, Lord Krishna explains how to practice meditation step by step—Starting from controlling the senses and ending with deep meditation (Nirvikalpa Samadhi). At the beginning of yoga, one must remove all desires and attachments from the heart. All thoughts like wishes, cravings, hopes, and attractions must be completely given up. One must firmly control all senses with determination. Practicing yoga with detachment from pleasures helps the mind become free. In worldly life, because of attachment to the body, many thoughts arise. Because of one’s nature and habits, some desires and attachments remain in the mind. These subtle desires hide inside and become strong when we remember those pleasures. Such desires become powerful and disturb the mind during meditation. So, desire is the root of all disturbance. Even a tiny amount of desire left in the mind becomes an obstacle to full concentration. Just like even after emptying a perfume bottle, the smell remains, In the same way, even if we give up desires, the craving for pleasures remains in the mind. During yoga, when trying to pull the senses away from objects, old desires create resistance. In meditation, remembering these pleasures breaks focus and concentration. Unless the heart becomes completely free from desire, real devotion will not arise. Desire and yoga cannot

exist together. Even desire for liberation becomes a disturbance at the end stage of practice. So, no amount of desire or thought should remain in the heart. The word “indriyagramam” means one must control all the senses from all sides. If even one sense goes out of control, all effort in yoga can be lost. Strongly controlling the pull of senses toward objects is called “dama” (self-control). Making the heart free from desire and attachment is called “shama” (peace of mind). Turning the mind away from worldly matters is called “uparama” (withdrawal). These three — dama, shama, and uparama — are the pillars of yoga. With a calm and wise mind, one must fix the heart steadily on God and think of nothing else. To turn away from the world, one must develop great patience. Being impatient is not good for the seeker. With detachment and disinterest in pleasures, the mind naturally becomes free from worldly thoughts. A pure and good mind can easily unite with God just like clean white cloth absorbs color deeply. As long as the experience of the one meditating, the act of meditating, and the object of meditation remains, it is Savikalpa Samadhi. As long as there is thought, worldly attachment cannot fully go away. Because thought is the base of the world. So Lord Krishna says, “Don’t think of anything.” Even very subtle thoughts come with some mental movement. If you don’t start any new thought, the mind becomes still. When the one who meditates, the meditation, and the object become one and no thought remains — that is Nirvikalpa Samadhi. In this state, only pure consciousness remains in an indescribable way. If worldly memories come during meditation, do not fight them or become attached. Trying to reject or hold on to thoughts creates a link with the world. Instead, think: “God is complete and present everywhere. Nothing exists outside of Him.” With this understanding, remain neutral and indifferent — the memory will fade. Truly, in God, there is no world, shape, name, or mental differences. God is full, calm, changeless, and self-existent. You don’t need to think about Him; when the mind becomes free from the world, God shines by Himself. This is called unthinkable (achintya) meditation — a state without thoughts. When the seer, seen, and seeing become one, that is Nirvikalpa Samadhi.

yato yato niścarati manaś cañcalam asthiram

tatas tato niyamyaitad ātmany eva vaśaṁ nayet(6-26)

Comm. The mind is naturally restless and unsteady. It always wanders toward external objects. Restlessness and instability are the two flaws of the mind. Restlessness is the tendency to constantly move toward new objects with strong emotions. Instability is the inability to stay focused on one goal for long. A yogi observes the mind's movements and withdraws it from external objects to focus it on the inner soul. The senses, which are behind the mind, create strong pressure to enjoy their objects. Without the mind's cooperation, the senses cannot enjoy objects. During meditation, desires, doubts, and the senses' urge for enjoyment pull the mind away from soul contemplation. Through discipline, intellect, and wisdom, the mind must be trained to stay focused on the soul. In the waking state, the mind is a continuous flow of thoughts always focused on some object. If this object is related to desires or enjoyment, the practitioner must investigate and, with strong detachment, let go of subtle attachments to it. Thoughts of wife, children, wealth, or status are the main reasons for the mind's instability. Thinking, "These are not eternal; they may seem pleasant at first but ultimately bring only sorrow," one must break attachment to them. As long as you claim objects as "mine," attachment and aversion will remain in the heart. As long as attachment and aversion exist, the mind cannot be free from worldly objects. Accepting that objects and people are given by God for worship and service removes the desire for enjoyment and awakens devotion to the Supreme Soul. During meditation, the worldly thoughts that arise are impurities in the heart and past life's sinful impressions. One must try to forget these thoughts. As long as you think, "I am part of the world" with body, name, form, or titles, the mind will not detach from worldly objects. Firmly believing, "I am the soul, all-pervading," makes the mind naturally stay focused on the soul. The mind must be freed from the senses' desire for enjoyment and guided by the intellect. When the mind rests in the soul, no object remains as its focus, and mental activity stops. In this state, the mind and intellect merge with the pure consciousness of the soul

and experience supreme joy. This is self-realization or realizing the soul. A yogi who attains self-realization can fully control the mind's movements and thoughts. Even when engaging with objects and senses for bodily needs or the welfare of others, the yogi's mind remains detached and merged with God. Meditation practice is the only way to control the mind's flaws. The mind's instability is also caused by past karma or destiny. Despite efforts, due to past karma, mental or divine suffering or adverse situations can disturb the mind. Accepting everything as God's will, one must face adverse situations with patience. In favorable situations, instead of becoming excited, use the happiness for serving the world. Seeing flaws in sounds, touch, smells, and other sensory experiences, detach the mind from them. Repeatedly convince the mind that supreme joy lies in soul contemplation. The soul's love is eternal. Objects seem dear only when favorable, but love for the soul is eternal and everlasting. The mind arises from consciousness, so the soul is the true place of love for the mind. With this understanding, keep the mind constantly focused on the soul during meditation.

**praśānta-manasaṁ hy enaṁ yoginaṁ sukhaṁ uttamam
upaiti śānta-rajaśaṁ brahma-bhūtaṁ akalmaṣaṁ(6-27)**

Comm. When the restless quality (rajoguna) calms and the mind's activity stops, all sins and flaws are removed from the heart. A yogi who sees the entire world with a divine vision certainly attains the highest pure (sattvic) joy. Until the restless quality calms and the mind's activity stops, the mind cannot rest in the soul. Selfish actions, desires, greed, and cravings arise from the restless quality (rajoguna). When worldly thoughts stop, the restless quality naturally calms down. By practicing the thought, "I am not the body; I am the eternal, conscious, blissful Supreme," the practitioner becomes firmly established in the Supreme Soul. In a pure, sattvic mind, the full reflection of the divine manifests, so the yogi feels they are one with the divine. Here, "Brahmabhuta" does not refer to someone who has attained perfection beyond qualities. A yogi whose heart is free from all worldly impurities and sees the divine everywhere is called

“Brahmabhuta,” meaning one with the divine. In this state, past life sins are destroyed, and the yogi experiences the highest sattvic joy. This joy comes to the yogi naturally. One does not need to chase this joy. This joy is as pure as the divine itself. The joy from worldly objects is not pure. Worldly joy is mixed with some sin, so it is not free from impurity or sin. In a calm mind, free from restless and negative qualities, the joy that arises from resting in the divine is pure sattvic joy. The meaning of Brahmabhuta joy is that it is attained in all situations, places, times, and forms. This is the highest joy. This joy is not dependent on others but exists independently.

yuñjann evaṁ sadātmānaṁ yogī vigata-kalmaṣaḥ

sukhen brahma-saṁsparśam atyantam sukham aśnute (6-28)

Comm. By withdrawing the senses from worldly attachments and practicing meditation with a focused mind, a practitioner detaches from the world. When the mind’s activities related to the world stop, the soul merges with the Supreme Soul. This leads to experiencing supreme joy in a pure heart. Physical worldly pleasures are small and temporary. But the joy of the soul is uninterrupted, unbroken, and eternal. After the practitioner’s attachment to the body is destroyed, they remain one with the divine nature. When a yogi reaches deep meditation (nirvikalpa samadhi), the mind’s activities stop, and it becomes one with the Supreme Soul. Like a water bubble bursting and the space inside merging with the vast sky, when worldly thoughts end in the mind, pure consciousness becomes one with the Supreme Divine. The yogi experiences infinite joy by attaining the Supreme Divine Soul. This is the greatest achievement of human life. No joy in the world is supreme, eternal, and unchanging like this. The Chandogya Upanishad says, “What does not see, hear, or know anything else is the infinite (Bhuma), the greatest.” What sees, hears, or knows something else is small and limited. The infinite is immortal, while the limited is temporary and mortal. A joy that exists now but disappears the next moment is not true joy. Love, attachment, and desire for the world lead to this limited joy. When all flaws like ignorance are removed from the heart, the yogi easily connects with the Supreme Soul. In this state, the

yogi attains supreme joy, transcending all limits and reaching divine bliss, from which there is no return. When the yogi's sins and merits end, they attain this infinite joy without effort. Attaining something different from oneself causes suffering. According to Shankaracharya, both sin and merit are obstacles to attaining the Supreme Soul. To achieve this divine joy, one must give up attachment to both good and bad actions. Only pure consciousness, detached from the world, can merge with the Divine and attain supreme blissful joy.

sarva-bhūta-stham ātmānaṁ sarva-bhūtāni cātmani

īkṣate yoga-yuktātmā sarvatra sama-darśanaḥ (6-29)

Comm. After realizing the oneness of the soul and Supreme Soul in deep meditation (nirvikalpa samadhi), God explains how a yogi relates to the world. A yogi with equal vision, perfected in meditation, sees the soul present in all beings. They also see all beings as part of the soul. A yogi who sees the entire world with a divine vision sees their own soul in all beings and all beings in their soul. The soul and Supreme Soul are one. The soul, a part of the Supreme Soul, is bound in a body, so it is called the individual soul (jivatma). The all-powerful, eternal, conscious, blissful Supreme Divine exists everywhere as the Supreme Soul. A perfected yogi sees only the indestructible Supreme Soul in all things, whether living or non-living, in the external world. They consider names, forms, and titles as illusions and ignore them. They accept the diversity of objects as transformations of the Divine. A yogi with equal vision constantly sees only one unbroken conscious soul in everything. A knower of truth sees the one in the many and the many in the one. Although beings are in different states due to their karma, they are all parts of God. The individual soul is not different from the Divine. Just as in a dream, without the dreamer, the dream's scenes are not real, names, forms, and titles are imagined by the individual soul. Thus, the Supreme Soul is always present in every being. The one, unique, eternal, conscious, blissful Supreme Divine is the true reality. Apart from this, the entire world is nothing. The material cause of cloth is thread. Cloth and thread are related as the base and what is based on it. Cloth is made from thread; without thread, there would be no cloth.

Similarly, the Divine is the material cause of the entire world. Like cloth and thread, the world and the Divine have a two-way relationship: “The Divine pervades the world” and “The entire world exists in the Divine.” Understanding this mystery perfectly, a yogi becomes one with the Supreme Soul and sees one unique soul as the foundation in all beings. They realize, “The eternal, conscious, blissful Supreme Soul is all-pervading and complete.” This equal vision is the highest limit of knowledge. In the Gita, God’s detailed description of yoga mainly focuses on this equal vision. Liberation is attained through the perfection of yoga and knowledge. Some commentators call seeing one’s soul in all beings *nirvikalpa samadhi*. Like a single rope appearing as a snake, stick, or stream to different people, the world appears diverse. But after truly knowing the rope, the snake, stick, or stream all merge into the rope. In *nirvikalpa samadhi*, after realizing the Divine Truth, the world with its many names and forms merges into it.

yo mām paśyati sarvatra sarvaṁ ca mayi paśyati

tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati (6-30)

Comm. In the previous verse, God explained the relationship between the soul and the Divine through self-knowledge. In this verse, God explains the knowledge of the Supreme Soul, the all-pervading, formless Supreme Divine, and its relationship with the individual soul. A yogi sees the Supreme Soul everywhere. The yogi also feels that all beings and the world exist within the Supreme Soul. Therefore, the Supreme Soul, God, is never invisible to the yogi. The yogi is also never invisible to God. This is possible only when the individual soul and the Supreme Soul are one and the same. God says: A yogi who sees oneness sees Me everywhere, all the time. I also appear directly to the truth-knowing yogi and bless them with My grace. In this state, the oneness of the soul and Supreme Soul leaves no separation between them. The yogi experiences constant, unchanging joy. After realizing that the entire world is one soul, the yogi directly experiences that “the Supreme Soul exists everywhere in many forms.” The idea that “one Supreme Soul appears in many forms” is not the individual soul’s imagination but is true and eternal. The relationship between God and

His creation is like the ocean and its waves. Just as the ocean and waves are not separate, God and His creation are not separate. In this way, the yogi, staying in the Supreme Soul, cannot stop seeing God within themselves even for a moment. According to Ramanujacharya's explanation, the soul and Divine, or the Divine and the world, are not exactly the same. He says that due to perfect equality, the yogi becomes like the Supreme Soul. As a result, the yogi sees nothing but the Supreme Soul. Due to this likeness, the yogi becomes part of God and becomes His supreme devotee. The devotee feels God within and outside, everywhere. With God's supreme grace, the devotee always remains in this state and attains immortality. The knowledge of the relationship between the soul and Supreme Soul in this verse is very useful for meditation practice. The great commentator Jayadayal Goyandka has explained this clearly for practitioners living as householders. The main points of his explanation are presented below. Just as the sky exists within clouds and clouds exist within the sky, God (Vasudeva) exists in all beings, and all beings exist in God.[God (Vasudeva) is the great cause of the entire living and non-living world. He is all-pervading and the only supreme support of the entire universe. All names and forms in the world are part of God's nature. The entire living and non-living world arises from Him. [Just as the Gopis in Vrindavan saw Krishna everywhere with their eyes of love, a practitioner must practice seeing God's form (like Krishna, Rama, Vishnu, Shankar, or Shakti) as their chosen deity in meditation. Choose the form of God that feels closest to your heart and place His idol or picture in front of you. With great faith and love, practice worshiping it properly, believing it is conscious and alive. Through chanting, prayer, and meditation, keep increasing your love for God. During worship, chanting, or prayer, firmly believe that God's idol is not lifeless but conscious. Believe that God sees, hears, smiles, speaks, eats, drinks, and performs all living actions. In solitude, practice meditating on your chosen deity daily and hold their form firmly in your mind. After forming an idea of their form, sit in a quiet place, keep your eyes open, and practice visualizing your deity's mental image in the sky. While

moving in the world, remove the names and forms of trees, animals, birds, people, and objects from your mind. Instead, practice seeing your chosen deity's form in their place. [With this practice, the practitioner easily sees their deity's form in every object, person, and situation. This is seeing the entire world as God's manifested, personal form. With faith, trust, and certainty, and by relying on God's grace, keep practicing this repeatedly. After some time, when looking at the sky, you will experience seeing your deity's complete, smiling, speaking form. Once the practice of shaping your mind like your deity's form is perfected, the devotee will see their deity's form everywhere, every moment, just by opening their eyes. If the practitioner's faith and devotion are pure, their deity's idol becomes God's living embodiment for them. God, in various forms, directly shows His love for devotees, making them successful and joyful. There is no fixed time for directly experiencing God's vision. It may happen in this moment, this life, or after many lives. It depends on the devotee's longing, intensity, firmness, and faith. Once the knowledge that "everything is the Supreme Soul" becomes firm, the devotee becomes God's form. They always remain one with God's form. After directly seeing God's rare, eternal, conscious, blissful form—an ocean of beauty, sweetness, grandeur, and generosity—the connection between the devotee and God becomes unbreakable forever. After directly seeing God, the devotee's state can only be known by them. Even the one who has this vision cannot describe it in words. This is not something to know; it is only to be experienced. This translation keeps each sentence simple and clear, preserving the essence of the original Odia text. Let me know if you need further clarification or adjustments!]

**sarva-bhūta-sthitam yo mām bhajaty ekatvam āsthitaḥ
sarvathā vartamāno 'pi sa yogī mayi vartate (6-31)**

Comm. God is one, but He is present everywhere. The same God lives in the heart of all beings and is not different in each being. Though He is one, because of His mysterious power, He remains undivided and present everywhere. A realized yogi meditates on the Lord who is present in all beings as one. Even if the yogi is active in worldly duties,

he remains truly established in God. That means, he does everything with full awareness of God. When the yogi stops identifying with the body and material things, He stays in the knowledge of the oneness of the soul and God. Such a realized person sees only God in all beings. The entire universe is full of that one God. God is not only in living beings, but He is fully present even in every atom. Before, during, and after creation, God alone is the final cause. After gaining this knowledge, all actions of the yogi—by body, speech, or mind—Are seen by him as actions of God alone. This is the state free from all bondage. This free state is also called “natural devotion.” In Advaita philosophy, the soul and God are one in essence. A Sankhya yogi accepts God alone as the ultimate truth and doesn’t accept any other existence besides Him. But in Dvaita philosophy, the soul and God are seen as separate. Yet, due to love and equality, both become one in feeling. Just like a loving couple or faithful friends feel one due to strong love. A devotee needs God, and God too feels the need of His devotee. Here a question arises: if all beings are in God, then what is special about the yogi? The answer is: The yogi feels a special joy of tasting divine love every moment with God. Common people don’t feel this, as they see value only in the world. So even though they live in God, their actions come from ego, attachment, and desire. Because of ignorance, they don’t see the world as divine but consider it a place of enjoyment.

ātmaupamyena sarvatra samam paśyati yo ’rjuna

sukham vā yadi vā duḥkham sa yogī paramo mataḥ(6-32)

Comm. In the earlier verse, the soul’s oneness with formless God was explained. In this verse, the Lord explains how a yogi feels unity with all beings in the form of God with qualities and form. Lord says: O Arjuna! The yogi sees all beings as one soul, just like himself. He feels others’ needs and sufferings as if they are his own and wants to help them. When he sees others happy, he also feels joy in his heart. This is a sign of divine love and self-realization in service of all beings. This feeling is the realization of Brahman in all beings—“All this is truly God.” A true yogi is the best friend of all beings and always wishes

well for the world. He does not practice yoga to gain personal pleasure or power. He helps others turn away from worldly pleasures and shows them the path to God. He accepts the entire world as the form of God with qualities and sees all beings as parts of God's body. When one part of the body is hurt, the whole body feels the pain and tries to cure it. Similarly, the yogi feels the pain of any being as pain in God's body and tries to remove it. For the yogi, all beings—from a blade of grass to Brahma—are equal. Such a yogi naturally tries to remove everyone's suffering and give joy. He never feels proud that he helped anyone. In the Bhagavatam, God also says, "Feel others' sorrow and joy as your own, don't remain bound only in your own body's pain and pleasure." We feel happy when someone treats us well and feel hurt when insulted. So we should not disrespect others in ways that hurt us. Hurting others' hearts is considered violence in many religions. Acting kindly to all is the highest religion. Wherever God talks about the realization of soul and God, He always gives importance to equality. Even if someone has many good qualities, without equality, they have not realized the soul. Without equality, one cannot be free from attachment or develop true kindness. The one who has attained equality is the best yogi.

arjuna uvāca

**yo 'yaṁ yogas tvayā proktaḥ sām्यena madhusūdana
etasyāhaṁ na paśyāmi cañcalatvāt sthitiṁ sthīrām(6-33)**

Comm. Arjuna said: O Madhusudana! You are famous as the destroyer of the demon Madhu and a great powerful person. The equality-based yoga you described—I cannot be sure about staying in that state because the mind is very restless. Here, Arjuna expresses doubt that the yoga method taught by Lord Krishna is difficult due to the restless nature of the mind. This conversation took place over 5000 years ago when people lived more simple and moral lives than now. Still, Arjuna says that in real life, full control over the mind and remaining always in yoga is not possible. Arjuna was a great royal warrior, student of Dronacharya, best archer, and friend of Krishna. Even with all this greatness, Arjuna finds the practice of this yoga difficult. So how can

common people like us have faith and try to follow it? Hunger, sleep, and sex are strong natural needs of the body that cannot be stopped easily. Telling a starving person to eat lightly, or telling a person to see a woman as mother in a private situation—are not always practical. In such situations, body's strong natural reactions overpower the mind's wishes. Today's life is more comfortable due to modern science, and people rarely seek forest or caves to do yoga. Even in ashrams, it's rare to see strict rules about simple food, sleep, and lifestyle to support yoga. So Arjuna expresses a practical view that for a normal person, attaining this perfect yoga state of equality is not easy.

cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham

tasyāhaṁ nigrahaṁ manye vāyor iva su-duṣkaram(6-34)

Comm. Oh Krishna, the mind is so restless, turbulent, strong, and stubborn that it's impossible for a person to control it. Just as it's extremely difficult to stop the moving wind in the sky, controlling the mind is equally challenging. Arjuna isn't asking this question just for himself; he's representing all spiritual seekers, seeking a solution from the Lord. Every spiritual practitioner faces this struggle in the early stages of their practice. The mind is as restless as a flickering flame. Along with being restless, the mind is turbulent, like a churning stick. Just as a churning stick stirs milk or curd, the mind, driven by desires, churns and disturbs the practitioner's inner peace. This causes the practitioner to stray from their spiritual path. The mind is also stubborn, meaning it's unyielding. Once it gets attached to worldly pleasures, it doesn't easily let go, no matter what. It persists in chasing those pleasures. Even if you try to control it repeatedly, like using a goad on a wild elephant, the mind doesn't easily respond. Just as it's nearly impossible to trap the wind in the sky, controlling the restless, turbulent, stubborn, and strong mind is extremely difficult. In the Ramayana, Bali was a mighty warrior with a boon from Brahma that gave him half the strength of any enemy facing him. Because of this, no one could defeat Bali in direct combat. While Bali fought Sugriva face-to-face, Lord Rama killed him with an arrow from behind. The mind is like Bali. If you try to control it with force, it becomes even more

rebellious. To defeat the mind, you need practice, like Sugriva fighting head-on, and detachment, like Rama's arrow from behind, as the Lord has previously explained. Arjuna addresses the Lord as "Krishna" because the name means one who attracts the hearts of devotees. By calling Him Krishna, Arjuna is praying, "O Lord, my mind is so restless and strong." "I feel unable to control it with my own strength." "It's your nature to draw the minds of beings toward you." "So, O Krishna, in your mercy, please attract my mind toward you."

śrībhagavān uvāca

**asaṁśayaṁ mahā-bāho mano durnigrahaṁ calam
abhyāseṇa tu kaunteya vairāgyeṇa ca gṛhyate (6-35)**

Comm. Accepting Arjuna's statement, the Lord says, "O mighty-armed one, the mind is undoubtedly very restless and hard to control." "But, O son of Kunti, it can be controlled through practice and detachment." By calling Arjuna "mighty-armed," the Lord indicates that he is a great warrior who has defeated many heroes with his strength. Such a powerful warrior shouldn't feel discouraged by the challenge of controlling the mind. The Lord first acknowledges Arjuna's point that the mind is very restless and hard to control. Then, He offers a solution, saying it can be controlled through practice and detachment. Practice is a form of yoga. In yoga practice, regular efforts like postures, breathing exercises, and withdrawal of senses lead to mastery. According to yoga philosophy, constant effort toward a desired goal is called practice. In other words, continuously focusing on a chosen principle is also practice. Ignoring what you don't want or what isn't your goal is part of this process. The first step in spiritual practice is giving up bad habits. Alongside abandoning bad habits, striving for good habits is equally important. Through the practice of yoga, it's possible to remove the mind's attachment to worldly things. Without practice, no skill can be mastered. Similarly, to attain God, one must practice keeping the mind focused on Him. With faith and persistence, long-term yoga practice leads to success. "The Supreme Soul is the highest, all-powerful, supreme Lord, and the ultimate truth, and attaining it is life's greatest goal." Through regular practice of prayer, worship, chanting, and

meditation with firm conviction, the mind gains extraordinary strength. This makes it easier to control the senses and desires like lust and anger. A mind free of worldly tendencies is a controlled mind. When the mind is free from worldly desires, it becomes peaceful. Just as fire dies without fuel, a mind free of worldly tendencies naturally becomes calm. Detachment means having no attachment to pleasures in this world or the next. Detachment involves keeping the mind focused on God, away from sensory pleasures. The more a practitioner listens to stories of God's deeds, chants His name and qualities, or visits holy places, the more they can stay free from worldly desires. By keeping the mind away from things unrelated to the soul or God, detachment grows stronger. In the path of devotion, when the mind is engaged in serving God, it naturally moves away from sensory pleasures. For a detached person, neither happiness nor sorrow causes significant disturbance in their mind. A mind free from desire for worldly things like spouse, children, wealth, home, status, or heavenly pleasures is truly detached. Fulfilling the appropriate needs of family and loved ones without expecting anything in return naturally leads to detachment from worldly life. Realizing that worldly attachments are the main cause of suffering, sin, and pain awakens detachment. The state where all desires arising from material qualities are absent, through the knowledge of the soul, is supreme detachment. The world constantly changes, but the soul remains unchanged. The soul has no real connection with the world. What seems like a connection is just an illusion created by the mind's focus on the body and worldly pleasures. Just as a reflection in a mirror isn't real, the world's reflection in the mind isn't real either. When the mirror is removed, the reflection disappears; similarly, ignoring the world removes its reflection from the mind. This act of ignoring is called detachment. True detachment means letting go of both attachment and aversion, staying distant from objects without being entangled. Detachment doesn't mean completely eliminating attachment and aversion, as some trace remains as long as the body exists. Detachment isn't about renunciation, despair, hatred, or rebellion. It's about loosening the grip of both attachment and aversion.

If you love something, it occupies your thoughts; if you hate something, it also occupies your thoughts. Thus, one shouldn't hold strong attachment or aversion toward anything. To control the mind, both practice and detachment are needed simultaneously. Without practice, detachment won't arise, and without detachment, yoga practice won't succeed. Therefore, one should persistently pursue both practice and detachment with a positive mindset for a long time.

asaṁyatātmanā yogo duṣprāpa iti me matiḥ

vaśyātmanā tu yatatā śakyo 'vāptum upāyataḥ (6-36)

Comm. Lord Krishna says: O Arjuna! You think controlling the mind and achieving success in yoga is very difficult. But it is not as hard as you believe. One should not give up thinking it is impossible. If a person practices with effort, it is surely possible to achieve success in yoga. If someone's mind is not fully controlled, it is hard for him to realize the Self or succeed in yoga. As long as there is even a little attraction towards sense enjoyment, the mind cannot become controlled. Then meditation becomes difficult. Doing yoga without controlling the senses and mind is like pouring water on wood to make fire—it won't work. But the person who controls the mind and tries sincerely with proper means, He can succeed in yoga. Lord Krishna clearly says this is His firm opinion. With faith and belief, and practice by body, speech, and mind, And by wise detachment, one can conquer the mind. Then the person becomes successful in both knowledge and action yoga. In both paths, control of thoughts is necessary. By constantly thinking about the Self, the mind becomes peaceful and free from desires. The senses, mind, life energy, and intellect are not the soul. If these are not controlled, one cannot reach equal-minded yoga. A mind under control does not behave stubbornly. A controlled mind follows the intellect and not the senses. It becomes calm, simple, and obedient like a disciplined student, And helps the intellect focus on God.

arjuna uvāca

ayatiḥ śraddhayopeto yogāc calita-mānasaḥ

aprāpya yoga-saṁsiddhiṁ kām gatiṁ kṛṣṇa gacchati (6-37)

Comm . In the earlier verse, the Lord said that if the mind is not controlled, it is hard to attain yoga success. Arjuna now asks a question. He says: If someone has faith in scriptures, Guru's words, and yoga, But due to a restless mind fails to reach God before death, Then what happens to him? Because of incomplete yoga, he doesn't get liberation. Does his soul fall down? Does he not go to heaven? Does he not take rebirth? These doubts arise in Arjuna's mind. In Chapter 2, Lord Krishna had said that even incomplete yoga gives no bad result. Even a little practice protects from the great fear of death and shows the path to liberation. Whether one follows the path of knowledge, ashtanga yoga, meditation, or devotion—Any path can lead to Self-realization. The soul is always bound by the three qualities of nature. While trying for liberation, it is very hard to overcome the illusion of nature. This illusion tempts the seeker and ties him back to the world. While living in the world, one cannot avoid all difficulties caused by body, nature, or fate. Because of past karma, the seeker must face such challenges. Even if he has interest and faith in japa, meditation, good company, or self-study, Still he may become weak in practice. In such a state, his inner and outer self are not fully controlled. At the time of death, his mind gets disturbed—Either he loses the feeling of equality or forgets God. This happens due to restlessness, desires, attachment, or body pain. At death, if one forgets God and thinks of worldly things, he doesn't get liberation. But because he had unshaken faith, he doesn't lose God's grace. Arjuna wants to know clearly what happens to such a soul after death.

kaccin nobhaya-vibhramśāc chidra-bhram iva naśyati

apraṭiṣṭho mahā-bāho vimūḍho brahmaṇaḥ pathi (6-38)

Comm. Arjuna says: O mighty-armed Krishna! That person who leaves the path to God in between, neither becomes firm in spiritual life, nor enjoys worldly pleasures. Like a small cloud that separates from a big

cloud, it neither rains nor returns—it just floats away and disappears. In the same way, a weak seeker practices for some time, but then leaves the path and gets lost. Such a failed yogi neither reaches God, nor gets the joys of this or the next world. A seeker gives up worldly life in the beginning and tries for Self-realization through yoga. But due to restlessness, he loses focus and becomes weak. At the time of death, lacking wisdom and detachment, he doesn't achieve liberation through incomplete yoga. On the other hand, such a person has interest in yoga and has given up desires and worldly pleasures. So he neither enjoys material pleasures in this world nor desires heaven in the next. During life, he doesn't depend on the world, and at death, he misses both heaven and liberation. Arjuna now wants to know from Lord Krishna what happens to such a person after death.

etan me saṁśayaṁ kṛṣṇa chettum arhasy aśeṣataḥ

tvad-anyaḥ saṁśayasyāśya chettā na hy upapadyate (6-39)

Comm. After Arjuna's doubt about the mind's restlessness making yoga practice impossible was cleared, two new questions arose in his mind. The first question is: What happens to a practitioner who, despite having faith in yoga, fails to achieve success and dies? The second doubt is: Does someone who fails in yoga lose both this world and the next, becoming completely ruined? After hearing the Lord say that yoga success is possible through practice and detachment, it's natural for Arjuna to have these two doubts. The Lord's teachings on yoga, given through questions and answers, are simple, clear, and practical. Arjuna has always had faith in Lord Krishna's divine nature. Because of this faith, Arjuna chose the unarmed Krishna as his charioteer over an entire armed Narayani army. With strong trust in Krishna's divinity, Arjuna prays, "O Lord, you know everything, you create and control all rules, you are the Supreme Lord." "You alone know the mystery of the fate and destiny of countless souls across infinite universes." "All events in all worlds, across all times—past, present, and future—are always known to you." "Therefore, no one but you can explain this mystery." Indian philosophy and culture accept the concept of reincarnation. Some religions, like Islam and Christianity, do not believe in

reincarnation. Seeing the variety of actions and inequalities in the world, one must accept reincarnation. If actions (karma) have no role, why would God make some people wise and others foolish, some sick and others healthy, some rich and others poor? The answer is that a person's past life's actions (karma) cause the inequalities in this world. God assigns different outcomes to souls based on their actions. Ordinary people cannot understand the mystery of karma. Some enlightened beings or philosophers partially understand this mystery through scriptures. But even their knowledge is limited in this matter. Scholars or experts can explain complex philosophical principles. But they cannot determine the fate of a soul that has strayed from the path of spiritual practice. Only God, the creator, sustainer, and destroyer of the world, knows this mystery. As the all-knowing Supreme Soul, present in everyone's heart, God witnesses and knows everything at once. Therefore, only He can explain the fate and destiny of all beings. The Lord's words are the final authority and the ultimate solution to this matter. Arjuna's deep trust and faith in Lord Krishna come from a sense of closeness. When a disciple feels close to their guru, they fearlessly express their doubts to seek clarity. Every disciple should have such faith and trust in their guru. This is the essence of devotion to the guru or serving the guru.

śrībhagavān uvāca

pārtha naiveha nāmutra vināśas tasya vidyate

na hi kalyāṇa-kṛt kaścīd durgatiṁ tāta gacchati (6-40)

Comm. Arjuna asked, "Does a practitioner who fails to achieve yoga success get ruined, losing both this world and the next?" The Lord answers, "O dear Partha, such a person is never destroyed, neither in this world nor after death." "Know for certain that a practitioner engaged in the noble task of spiritual progress never faces a bad fate." The two main aspects of spiritual practice are the goal and the path. The goal is attaining the Supreme Soul, and the path is one that aligns with scriptures and benefits the world. A practitioner following these two conditions, even if they don't achieve success, does not fall from their current state in this world or the next. With faith and effort in spiritual

practice for soul liberation, they never fall into lower births or suffer in hell. Even a little effort toward attaining God is never wasted. Instead, that effort remains alive as impressions (samskaras) in this world or the next. Like a lender who extends repayment time after understanding a debtor's genuine intent, God, the most compassionate, knows the practitioner's desire for the Supreme Soul. God holds back the results of past negative actions, provides favorable conditions, and gives repeated opportunities for yoga practice. We see some people in society who have faith in saints, spiritual gatherings, chanting, meditation, and noble causes. They practice under a true guru's guidance. But due to their nature or attachment to worldly pleasures, they sometimes engage in sinful or unscriptural actions. The question arises: What is their fate? According to many commentators, the desire for God remains like a seed in their hearts. This seed creates faith in saints, spiritual gatherings, and good company. But without practice, detachment does not develop. God protects even these people, gradually purifying their hearts through chanting, meditation, and spiritual company, freeing them from sinful actions and wrong thinking. Even if it takes time, their well-being is ensured in this life or the next. In this verse, Lord Krishna addresses Arjuna as "tata" (son) with great affection, using this term only once in the entire Gita. This reflects the Upanishadic teaching in Sanatana Dharma that the guru-disciple relationship is like that of a father and son. A father never gives false promises or harmful advice to his son. Similarly, a disciple fearlessly seeks clarity from their guru, who is like a father. By calling Arjuna "tata," the Lord addresses all of humanity as His children, presenting this great principle.

prāpya puṇya-kṛtām lokān uṣitvā śāśvatīḥ samāḥ

śucīnām śrīmatām gehe yoga-bhraṣṭo 'bhijāyate (6-41)

Comm. Every soul takes birth in a favorable environment based on the good or bad deeds of previous lives. The path of yoga and the desire for enjoyment go in opposite directions. If there is even a little desire for enjoyment, the person falls from yoga and cannot reach God. But if one remains detached from enjoyments and practices with full focus on God, then yoga succeeds. Between this world and the highest divine

world, there are many heavenly places like Janaloka, Pitrloka, Tapoloka, Satyaloka, and Swarga. Those who perform rituals like yajnas, charity, and penance with the wish for enjoyment reach these higher worlds. Their good actions, done with a desire for pleasure, take them to Swarga (heaven). But after enjoying the results, they come back to earth. A yogi who could not reach God due to a restless mind or temptations at the end of life is called a “fallen yogi” (yogabhrashta). After death, such a yogi goes to the world earned by their good deeds. Though they don’t reach God, they go to a heavenly world not as a reward, but because they failed to reach God. Their past yoga practice causes this condition—not their actions for enjoyment. Since their goal was God, they do not enjoy that heavenly world fully. Even if they stay there for a long time, their spiritual strength does not get destroyed. The time spent in the heavenly world depends on how much hidden desire for enjoyment remained in them. When they are again ready with the desire to reach God, they take birth in a pure, noble, and prosperous family. “Shuchinam Shreemataam gehe” means: in a home where God’s name is sung, and all people live righteously and depend on God. A home where wealth is earned honestly, no sin is encouraged, and everything is used for good causes is called a noble home. Usually, it is rare to find both wealth and purity in the same family. Where there is spiritual talk, there is often little material wealth, and where there is wealth, there is usually less spiritual practice. A place where both righteousness and wealth exist is like a divine Vaikuntha on earth. That’s why the fallen yogi takes birth in such a noble and pure family to continue their practice. If their mind was detached, they may even take birth in a yogi’s family and soon meet a true Guru.

atha vā yoginām eva kule bhavati dhīmatām

etad dhi durlabhataṛam loke janma yad īdr̥ṣam (6-42)

Comm. A seeker who is truly detached from enjoyment does not like staying long in heavenly worlds. Delay in reaching God feels like a punishment to such a person. If a yogi practiced without any desire for enjoyment and did not succeed fully, They don’t have to go to heaven. Instead, they take birth in the family of a realized yogi or a householder

who has true knowledge. If not in a noble home, then in the family of a wise yogi who lives a spiritual life. Great sages like Vashishtha, Yajnavalkya, Vyasa, Janaka, Ashwapati, and Raik followed family life and reached spiritual wisdom. Scriptures accept this path as true. These realized people performed family duties and were respected as Rajarshis and Brahmarshis. Being born in such a family, one gets spiritual inspiration from childhood and guidance from realized yogis. This is considered a great fortune. According to scriptures, one born in a wise yogi's family and detached from enjoyment will surely reach knowledge. In India, many lineages like Acharya, Goswami, and Shastri still carry forward yoga practice. People born in such families are naturally wise and righteous because spiritual impressions are passed through generations. When such past impressions join with a good body, spiritual success becomes easier. Getting such a great birth is very rare. In normal worldly terms, children born into a family continue its name (binduja), But in the spiritual path, children created by teaching and guidance are called "nadjā" (spiritually born). Seekers who follow a Guru's teachings are considered spiritually born children. If one is not born in a noble home, they may still join a yogi family by Guru-disciple tradition. Saints like Kabir, Tulasidas, Raidas, and Valmiki were not born in noble houses. According to some, when a person meets a realized Guru and their life changes, it is like a new spiritual birth. Even before giving up worldly life, such seekers look for realized saints. As soon as their detachment is complete, they meet their destined Guru. That seeker, eager for truth, accepts the Guru like a father and follows him to reach full success. A disciple who truly honors the Guru is often dearer to the Guru than a son.

tatra taṁ buddhi-saṁyogaṁ labhate paurva-dehikam

yatate ca tato bhūyaḥ saṁsiddhau kuru-nandana (6-43)

Comm. O Arjuna (Kuru-nandana)! Because the yogi is born in a wise family, The knowledge of God he had in his past life awakens in his heart again. He gets all the resources and a favorable environment to practice again. Then, he becomes more determined to attain knowledge of God. Whatever practice he had done in his past life never goes to

waste. The purity in his past mind continues as impressions in the present life. Because of these past impressions, he tries harder and quickly reaches success. So, if one wants to reach God, he must start creating purity, balance, and divine qualities now. Even if someone tries just a little, God, by His grace, creates many opportunities for him. God calls Arjuna “Kuru-nandana” to remind him that he is born in a great family. And that’s why Arjuna has natural interest in knowing these truths about yoga. Let me know if you’d like this in Word format or if

pūrvābhyāsenā tenaiva hriyate hy avaśo ’pi sah

jijñāsur api yogasya śabda-brahmātivartate (6-44)

Comm. A spiritual seeker born in a wealthy household, surrounded by abundance, is still drawn to the path of God due to impressions from past lives. If yoga practice in a past life was only just started, those impressions lack the strength to overcome obstacles and lead to God in this life. In this verse, the Lord explains the greatness of yoga to address this issue. Yoga is so powerful that even someone curious about its principles can attain a state of devotion to the Supreme. If the divine impressions from a past life are weak, strong effort in this life can overcome them. If past life impressions are strong but current effort is weak, the effort fails. Success or failure depends on these divine impressions. Since we cannot know these divine impressions, we should always strive to avoid sinful actions. Even with strong obstacles, a person who has fallen from yoga continues practicing due to past habits. Devotees like Dhruva and Prahlada, despite great challenges, progressed on the path of devotion and reached the ultimate goal. If a person who has fallen from yoga gets swayed by desires for spouse, children, wealth, or status, past life impressions pull them back to the path of God. The rituals described in the Vedas for worldly desires help achieve pleasures in this world or heaven. But these pleasures are limited to sensory enjoyment. When the results of good deeds run out, the soul is trapped in the cycle of birth and death forever. A high-level yogi seeking the Supreme rises above the Vedic rules and restrictions. A person who wants to understand yoga and move toward the Supreme becomes inward-focused. Free from the Vedic rituals for worldly

desires, they easily attain devotion to the Supreme. Therefore, there is no question of a yogi who has fallen failing completely. Since they remain engaged in yoga, their liberation is certain.

prayatnād yatamānas tu yogī saṁśuddha-kilbiṣaḥ

aneka-janma-saṁsiddhas tato yāti parāṁ gatim (6-45)

Comm. The Lord explains in this verse how a person who has fallen from yoga, born in a pure and wealthy household, returns to the yoga path and achieves perfection. Even after spending a long time in a heavenly realm, a person who has fallen from yoga, born in a wealthy household, has no interest in worldly pleasures. Due to the influence of past life impressions, their desire to attain the Supreme becomes stronger. As their longing and eagerness for liberation grow, the practitioner must face many obstacles with greater effort. Yoga practice from any past life is never wasted. Even a little practice of yoga saves one from the great fear of birth and death. Good deeds from each life accumulate and gradually form a strong foundation of positive karma, guiding one toward liberation. The phrase “purified from impurities” refers to the cleansing of the heart. Attachment to worldly pleasures, material possessions, status, or fame is like a flaw or sin in the practitioner’s heart. Whether in one life or thousands, until the heart is purified and mental tendencies are controlled, the practitioner cannot achieve perfection or devotion to the Supreme. The state just before reaching the ultimate goal is called “perfection.” Therefore, the practitioner should focus on purifying the heart, not on how many lives it takes, and never turn back from the path of practice. With special effort and the strength of past life impressions, the practitioner becomes established in yoga and reaches the highest state of practice in this life. After achieving this perfection, they immediately attain the ultimate goal without any delay. This ultimate goal is called liberation, the supreme state, or merging with the Supreme. The process of liberation starts with gentle efforts in yoga. Then, due to the restless mind, the practitioner is born as one who has fallen from yoga in a pure and wealthy household. After that, by taking shelter with a true guru and gaining divine knowledge, they reach the supreme abode. Or, over

many lives, through dedicated yoga practice, they purify their heart from all sins and achieve liberation in their final life. The Lord clearly explains in this chapter the path of practicing yoga in any stage of life to attain the Supreme. Especially for householders, the practice of karma yoga starts slowly. Addressing Arjuna, the Lord guides all householders toward attaining devotion to the Supreme. The teachings of the Gita show the path to the Supreme for householders, ascetics, educated, and uneducated alike. The Gita's wisdom lifts humanity from the darkness of ignorance to the divine light of the Supreme, helping them cross the ocean of worldly existence.

tapasvibhyo 'dhiko yogī jñānibhyo 'pi mato 'dhikah

karmibhyaś cādhiko yogī tasmād yogī bhavārjuna (6-46)

Comm. The highest goal of life is to reach God. Yoga is the continuous effort to connect the soul with the Supreme God. The complete result of yoga is the direct experience of oneness between the soul and God. The one who gets that divine experience is called a yogi. A yogi always turns his mind inward. In his thinking and actions, he sees nothing apart from the truth of God. He has no desire for success, magical powers, or heavenly joys. Those who practice tough penances like fasting for power are called tapasvis (austerity practitioners). Those who fast or do rituals for heavenly pleasures are also tapasvis. But a true yogi, after experiencing divine bliss, doesn't want anything else. So, a yogi is much higher than such tapasvis. Those who can explain scriptures and teachings using their wisdom are called "Jnani" (learned ones). But if such a person is only interested in the outside world, his knowledge is not useful. Even if someone talks nicely about God's stories, he may not be truly devoted to self-realization. Real knowledge is only what is applied and experienced by oneself. The one whose soul is always satisfied through knowledge and experience is a real yogi. God lives in everyone's heart and is full of knowledge. When ego and impurity are removed, knowledge shines by itself. A yogi who realizes this divine light in his heart does not need to learn more. Therefore, Lord Krishna says a yogi is greater than a scholar, speaker, or ritual doer. A person who performs rituals and good deeds with desires is called a "karmi"

(doer). But a karmi is not a yogi. A yogi dedicates all actions and results to God from the beginning. Even his body and materials are seen as God's and used in the service of the world. The final state of karma yoga is "equanimity" or samatā. Such a yogi has no need to do or not do anything. He remains free from all selfish ties and lives like a liberated soul. A yogi aiming only for God is higher than great scholars, tapasvis, or karmis. Though penance, knowledge, and action are all part of yoga, if the goal is worldly, they are not true yoga. Some scholars say this teaching is a repeat of Chapter 5, where karma yoga is said to be better than renunciation. In Arjuna's current state, he is not ready for renunciation. So, Lord Krishna says: O Arjuna, become a yogi, always stay equal and dedicated in all situations. Whether one follows karma yoga, jnana yoga, or meditation yoga— The final step is surrender to God with faith and devotion. This surrender is devotion (bhakti), the ultimate end of all yoga paths.

yoginām api sarveṣāṁ mad-gatenāntar-ātmanā

śraddhāvān bhajate yo mām sa me yuktatamo mataḥ (6-47)

Comm. Fixing the mind in deep meditation is yoga. Doing work without desire is also yoga. Gaining knowledge from a teacher and becoming humble is also yoga. Those who do homa, fire rituals, and worship gods like Rudra or Aditya are also called yogis here. All these yoga practices involve some form of action. That is why Lord Krishna said earlier: "Yoga is skill in action." Work done without selfishness becomes devotion to God. Worship of God is an inner act, not for show. A true devotee sees God's presence, power, and love and has unshaken faith in Him. Among all yogis, the best is the one who joins his inner soul with God and loves Him. That is the opinion of the Lord. Staying united with the Supreme Soul and serving everything as the form of God is called "mad-gatena antar-atmana." Lord Krishna says this phrase to show the highest stage of yoga. The person who feels deep joy in any good action or yoga practice with faith is truly blessed. Vedas say: "Truth is reached through faith." By keeping the mind focused on God with full faith, the heart is filled with the light of yoga joy. That state is called devotion (bhakti yoga). Faith, belief, and

surrender are signs of devotion. Devotion is essential in all yoga practices. All yogis eventually reach the level of devotion. Yoga practice usually starts with karma yoga and ends with bhakti yoga. Devotion inspires progress through all stages of yoga. When one performs duties without selfishness and offers results to God, karma yoga begins. When karma yoga leads to wisdom and detachment, it becomes jnana yoga. Then, by purifying the body and clearing doubts, the yogi reaches deep meditation (samadhi yoga). After passing through all these stages, the yogi finally connects with God through devotion. When the thought arises: “I belong to God, and God belongs to me,” the mind naturally stays connected to Him. Then, all worldly and spiritual actions become worship of God. Some say that the word “bhajate” (worship) here means serving God. Every being is always engaged in serving others in some way—this is actually service to God. A yogi free from all bondage and working for the good of all develops divine love and peace. This divine love is the joy of devotion, and by drinking it, the yogi becomes fully content. The Gita starts with Arjuna’s grief in Chapter 1 and up to Chapter 6 focuses on karma yoga. From Chapter 7 to 12, it teaches devotion; from Chapter 13 to 18, it explains deep knowledge. At the end of Chapter 6, Lord Krishna ends with the greatness of devotion to start the topic of bhakti in Chapter 7. Every practice begins with faith and ends in surrender. At the final stage, devotion becomes pure love in the heart of the yogi. By controlling the mind, one gains deep meditation, and through that, attains equality. That’s why this chapter is called “Self-Control” (Atma Samyama). No matter what path one takes, inner balance is necessary. Without that balance, it’s not possible to become truly free.

Om Tat Sat iti Srimad Bhagavad Gitaasu Upanishatsu Brahma Vidyaayaam Yoga Shaastre Sri Krishna Arjuna Samvaade ‘Atma Samyama Yoga’ Naama Sastha Adhyaayah ॥6॥

“Om Tat Sat” — In this way, with this holy name of God, the sixth chapter of the Srimad Bhagavad Gita, called “Atma Samyama Yoga,” which is a dialogue between Shri Krishna and Arjuna, is completed.

Special Note: (Declaration)

In explaining the meaning of the verses of the Gita, profound insights, quotes, and examples from the following revered commentators' Gita texts and discourse series have been translated and simplified for the benefit of spiritual seekers and devotees of the Lord. I offer countless salutations at the feet of these great souls and seek their blessings.

Sl. No.	Name of the Book	Commentator
1	Shrimad Bhagavad Gita	Swami Apurbananda
2	ShrimadBhagavad Gita Ashtadasha Prabachan	ShrimatSwamiVidyanandagiri, Kailash Ashram
3	Shrimad Bhagavad Gita Sadhak Sanjivani Tika	Swami Ramsukhdas
4	Shrimad Bhagavad Gita Tattva Vivechani	Jaydayal Goyandka
5	Gita Prabachan (GitaVyakhyan Mala)	MahamahopadhyayaPanditGiridhari Sharma
6	Gita Darshan	Swami Shri Akhandananda Saraswati
7	Shrimad Bhagavad Gita (Yathartha Gita)	Swami Adgadanandji Maharaj
8	Shri Gita Ras-Ratnakar	Swami Shri Akhandananda Saraswati
9	Gita Rahasya	Bal Gangadhar Tilak
10	Shrimad Bhagavad Gita (Original Form)	Krishna Kripashri MurtiA.C. Bhakti Vedanta Swami Prabhupada
11	Holy Gita	Swami Chinmayananda Saraswati
12	Bhagavad Gita	Swami Shivananda Maharaj
13	The Bhagavad Gita	Mohandas Karamchand Gandhi
14	Bhagavad Gita (Shankara Bhashya)	Swami Gambhiranandji
15	Bhagavad Gita Ramanujacharya Bhashya	Edited by: V. Bhe. Shri Ramaramanuj Acharya
16	Bhagavad Gita	Swami Nikhilananda
17	Shrimad Bhagavad Gita	Swami Chidbhavananda
18	The Essence of	ParamahansaYoganandaCompiled

	Bhagavad Gita	by: Swami Kriyananda)
19	Bhagavad Gita Bhashya	Shri Madhvacharya (Translated by: Dr. B.N.K. Sharma)
20	Talks on Gita	Vinoba
21	Essays On the Gita	SRI Aravinda
22	Gita for daily Enrichment	Chaitanya Charana Das
23	Gita Bhasya Chakrabartti Thakur	Srimada Biswanatha Thakur Chakrabartti-Goudiya Sampradaya
24	Gita Gyaneshwari	Sathna Gyaneshwarra-Odiya Translate by Gorachanad Mishra

The translation into english of the second volume of “Vishwadharma Samanwaya Gita Hridayam” (Bhakti Tattwa) is ongoing. With the boundless mercy and grace of the Lord, it will be completed and serve the welfare of the world. May the Lord’s will be fulfilled. May the entire world be blessed with prosperity.



Dedicated to my Gurudeva Swami Sivachidananda Saraswati

