

Sloka 3, part 2 (Chapter 3)

**Sri Bhagawan uvacha:
Sri Bhagawan spoke thus:**

**LOKE'SMIN DVIVIDHA NISHTA PURA PROKTA MAYANGHA
JNANA YOG'ENA SANKHYANAAM KARMA YOG'ENA YOGINAAM.**

In this world there is a two-fold path, O sinless Arjuna, the path of knowledge of the Sankhyans and the path of action of the Yogins.

*** continuation from last week ***

Jnana yog'ena sankhyanaam karma yog'ena yoginnaam :

- a) The path of Jnana by the men of knowledge and
- b) the path of action by the yogis (men of action.)

Yog'ena: yoga is the path that is taken to unite with the "Parabrahman" which is the same as "Liberation."

Both the groups of people have to take a path that leads to Moksha.

We have two main tools given to us by the blessing of the Lord.

- a) The intellect;
- b) The mind with the sense organs and the organs of actions.

We will later on be told about King Janaka as an example of one who belonged to the second category of men.

Those who follow the path "a" are considered as following the path of "Nivritti".
Others that follow the "b" path, are considered as following the path of "Pravritti".

Both groups of people are fit to be called "sadhakas" and the steps taken by them are known as "sadhana."

They are in search of "spiritual wealth" which is the meaning of the word "sadhana."

The word "sankhya" is to be associated with "Jnana". Jnana yogis are aware of the pitfalls by associating with the world of objects. The objects bring in a sense of "likes, dislikes" and many a time drag the seeker away from the spiritual path. They stick to their life of the study of the Vedas, Upanishads and sacred texts. The samyasin are those who renounce the world and show signs of renunciation. They wear ochre robes which is only an outward symbol of formal renunciation. (Let us make it clear now that wearing the ochre robe itself is not the sign of sanyasi.) The example we have are the four eternal youth, children of Lord Brahma. They are "Sanaka, Sananda, Sanatana and Sanatkumara." They were asked by the creator Brahma to assist Him in the task of creation but refused to oblige. They are also known as "Antarmukhis": men with the vision of the Atman within.

The other group are those who take the path of action to attain Liberation. They follow the principle of "karma" as enshrined in sloka 47, chapter 2. This group of people get the education in the ancient texts and then decide to get married. They take up the "Grihasta Ashrama Dharma." They assist in sustenance of the universe by their actions. This group of men are

considered as “Bahirmukhis”. They see and concentrate on the God around in various forms of life and respect the same.

These two are not separate paths and there is no need to enter into an argument as which is the best.

*** will be continued ***