

### **Sloka 3 (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.**

Anagaha: Sinless.

Sri Krishna addresses Arjuna as “sinless.” Why?

Arjuna was a kshatriya and had killed many in the past and was going to kill many in the present war. Killing of people was not a sin for a kshatriya. It was the duty of the kshatriya to “protect.”

The soldiers fighting for a country are supposed to be fighting for the country and follow the orders from the seniors. The sin for a wrong war falls on the leaders who call for the war. The ordinary soldier is fulfilling his role in the society by carrying out the duties of fighting.

Arjuna, one of the top few men in the war and a Pandava, younger brother of Yudhistira, was a righteous man and pure by nature. He decided to fight Duryodhana who was wicked.

“Sinless” refers to the mental purity of Arjuna.

Lok'esmin:

“In this world”:

“Loka” in this context refers to the variety of people in the world around. Every individual is conducting “actions” as part and parcel of his daily life. We all have been blessed with the power of reasoning capacity. The sloka refers to those who conduct actions using the intellectual capacity of reasoning.

Dvididha nishta:

“Two fold path”:

Sri Krishna refers to two broad categories of people who conduct actions. We should look upon actions here representing actions for attainment of “Liberation.”

In an ordinary sense, actions could fall under a number of categories. Here, we are expected to look at only such actions that fulfil the duties of birth in this world as humans.

Pura prokta:

"Has been said so in the past":

By making this statement, Sri Krishna is referring to the ancient scholars and wise men who gave advice to mankind towards ways of achieving Liberation. Please note that the word “I said so” did not come from the lips of the Lord. We can say that He is hinting at His Eternal state.

This statement held good in the past, correct at the time of the war and would be true in the future millenniums to come.

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 "Antar-mukhis": 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 "Grihastha 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.

The Vedas are classified into three sections:

- Karma kanda
- Jnana kanda
- Upasana kanda.

The three are the steps that lead to the final act of "Realisation of Parabrahman."

The Brahmin and Kshatriya children went to the guru kula ashrama to study the Vedas.

One group left after studying the first section and returned to take up their duties in the society. These are “Kshatriyas.”

Second group stayed a bit longer, received the knowledge of the Atman and returned to the society to take up the role of promoting the religious preaching. These are the “Brahmanas”.

The last group did not return to the society but got totally immersed in the task of experiencing the “Eternal Peace.”

Somewhere in the middle of evolution, the division between the path of action and the path of knowledge got separated and remained in the minds of many as separate entities.

Sri Krishna is re-iterating the fact that the division is not correct and both are the sadhana paths for spiritual seekers. He has blessed us with the present of the sacred text, “Srimad Bhagavad-Gita.”

Renunciation is not the path for majority. Karma yogis are grihastas (Householders) and follow the “Grihastha ashrama dharma” (household duties).

Let us understand the Gita in this sense. We have a choice to follow the path that suits our temperament and not bicker about which path is best. Try to become sadhakas, work for spiritual wealth, (sadhana) and attain Moksha.