



BHAGAVAD GITA

Chapter 5

INDEX

S. No.	Title	Page No.
VII	Chapter 5	
1.	<u>Summary</u>	337
2.	<u>Verse 1</u>	338
3.	<u>Verse 2</u>	340
4.	<u>Verse 3</u>	343
5.	<u>Verse 4</u>	346
6.	<u>Verse 5</u>	348
7.	<u>Verse 6</u>	350
8.	<u>Verse 7</u>	352
9.	<u>Verse 8, 9</u>	354
10.	<u>Verse 10</u>	358
11.	<u>Verse 11</u>	361
12.	<u>Verse 12</u>	362
13.	<u>Verse 13</u>	364
14.	<u>Verse 14</u>	366

S. No.	Title	Page No.
14.	<u>Verse 15</u>	369
15.	<u>Verse 16</u>	371
16.	<u>Verse 17</u>	373
17.	<u>Verse 18</u>	376
18.	<u>Verse 19</u>	380
19.	<u>Verse 20</u>	382
20.	<u>Verse 21</u>	385
21.	<u>Verse 22</u>	387
22.	<u>Verse 23</u>	390
23.	<u>Verse 24</u>	393
24.	<u>Verse 25</u>	395
25.	<u>Verse 26</u>	397
26.	<u>Verse 27</u>	400
27.	<u>Verse 28</u>	402
28.	<u>Verse 29</u>	404



SUMMARY

Chapter 5 – Sannyasa Yoga

Introduction – 29 Verses

Topic 1

Topic 3

Topic 5

2 Lifestyles :

- Sankhya
- Yoga
- Verse 1 – 6

- Jnana Karma Sannyasa
- Verse 13 – 21

- Videha Mukti
- Verse 24 – 26

Topic 2

Topic 4

Topic 6

- Karma Yoga and Benefit.
- Verse 7 – 12

- Vairagya
- Verses 22 – 23

- Instruction on Meditation.
- Verse 27 – 29



VERSE 1 TO 29

ACKNOWLEDGEMENTS

Topic 1 :

2 Lifestyles : Verse 1 – 6

Verse 1 :

अर्जुन उवाच ।
संन्यासं कर्मणां कृष्ण
पुनर्योगं च शांससि ।
यच्छ्रेय एतयोरेकं
तन्मे ब्रूहि सुनिश्चितम् ॥ ५-१ ॥

arjuna uvāca
sannyāsam̄ karmāṇām̄ kr̄ṣṇa
punaryōgam̄ ca śaṁsasi ।
yacchrēya ētayōrēkam̄
tanmē brūhi suniścitam ॥ 5-1 ॥

Arjuna said : O Krsna! You praise renunciation of action and again yoga – performance of action. Tell me conclusively that which is the better of the two. [Chapter 5 – Verse 1]

a) Arjuna Uvacha :

- Arjuna Asked.

b) Krsna :

- Oh Krishna!

c) Samsasi Sannyasam Karmanam :

- You are praising Karma Sannyasa.

d) Cha Punaha :

- And again.

e) Yogam :

- Karma Yoga.

f) Suniscitam :

- Definitely.

g) Bruhi Me :

- Tell me.

h) Tad Ekam :

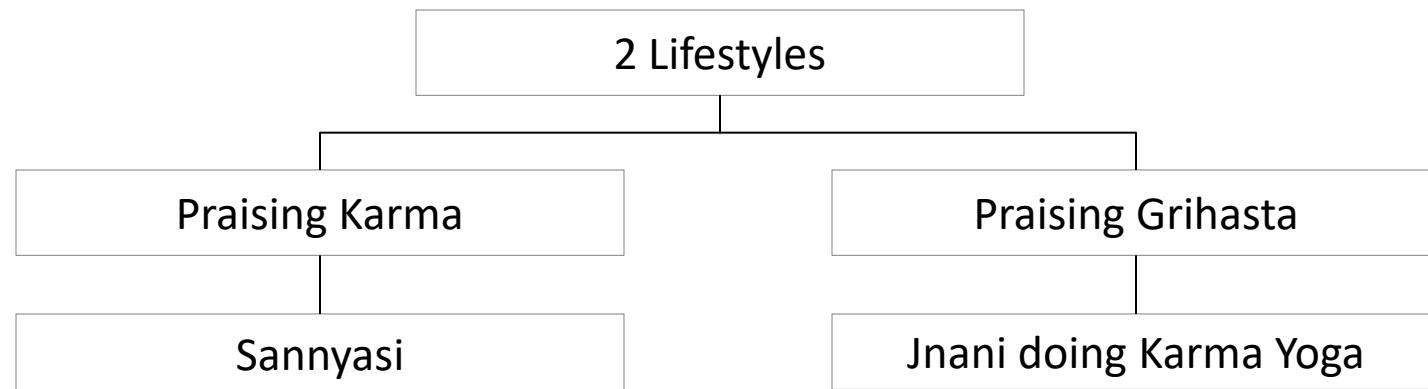
- That one.

i) Etayoh :

- Among these two.

j) Yat Sreyah :

- Which is good for me.



- What is best? Can't do both.

तस्मादज्ञानसम्भूतं
 हृत्स्थं ज्ञानासिनात्मनः ।
 छित्त्वैनं संशयं योगम
 आतिष्ठोत्तिष्ठ भारत ॥ ४-४२ ॥

tasmādajñānasambhūtam
 hṛtsthām jñānāsinātmanah ।
 chittvainam samśayam yōgam
 ātiṣṭhōttiṣṭha bhārata ॥ 4-42 ॥

Therefore, with the sword of Knowledge cut asunder the doubt of the Self, born of ignorance, residing in your heart, and take refuge in yoga. Arise, O Bharata. [Chapter 4 – Verse 42]

- Do Karma Yoga even if you have Jnanam.
- Arjuna needs clarity in Jnanam.

Verse 2 :

श्रीभगवानुवाच ।
 संन्यासः कर्मयोगश्च
 निःश्रेयसकरावुभौ ।
 तयोस्तु कर्मसंन्यासात्
 कर्मयोगो विशिष्यते ॥ ५-२ ॥

śrībhagavānūvāca
 sannyāsaḥ karmayōgaśca
 niḥśrēyasakarāvubhau ।
 tayōstu karmasannyāsāt
 karmayōgō viśiṣyatē ॥ 5-2 ॥

The Blessed Lord said : Renunciation of action and yoga of action, both lead to the highest bliss; but of the two, yoga of action is superior to the renunciation of action. [Chapter 5 – Verse 2]

a) Sri Bhagavan Uvacha :

- The Lord said.

b) Ubau :

- Both.

c) Sannyasah Cha Karma Yogah :

- Sannyasa (Jnana Yoga) and Karma Yoga.

d) Nihsreyasakarau :

- Are conducive to liberation.

e) Tu Tayoh :

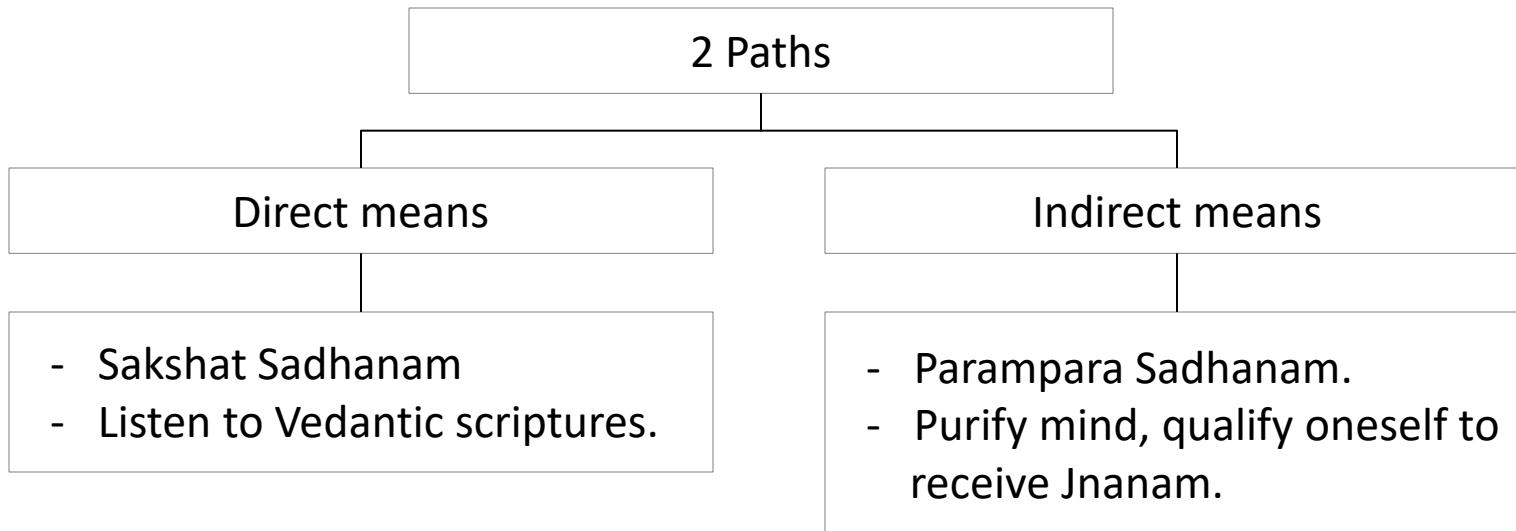
- However, among these two.

f) Karma Yogah Visisyate Karma Sannyasat :

- Karma Yoga is better than Sannyasa (Jnana Yoga – path).



- Arjuna and Krishna both Kshatriyas.
- Both Karmayoga and Sannyasa are Moksha Sadhanam.



- Don't consider them separately, both are means for liberation.

श्रीभगवानुवाच ।
 लोकेऽस्मिन् द्विविधा निष्ठा
 पुरा प्रोक्ता मयानघ ।
 ज्ञानयोगेन साञ्चानां
 कर्मयोगेन योगिनाम् ॥ ३-३ ॥

śrī bhagavān uvāca ।
 loke'smin dvividhā niṣṭhā
 purā prokttā mayā'nagha ।
 jñānayogaena sāṃkhyānām
 karmayogaena yōginām ॥ 3-3 ॥

The Blessed Lord said : In this world there is a twofold path, as said before, O sinless one; the path of knowledge of the sankhyans and the path of action of the yogins. [Chapter 3 – Verse 3]

- Without purity of mind, if one listens to Vedanta, it will take long time to understand.

कर्मण्येवाधिकारस्ते
 मा फलेषु कदाचन ।
 मा कर्मफलहेतुर्भूः
 मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥

karmaṇyēvādhikārastē
mā phalēṣu kadācana ।
mā karmaphalahēturbhūḥ
mā tē saṅgō'stvakarmaṇi ॥ 2-47 ॥

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]

- Renunciation not for Arjuna.
- Karman Eva Adhikaraste Krishna.
- Glorifies Karma Yoga and Jnana Karma Sannyasa.

Verse 3 :

ज्ञेयः स नित्यसंन्यासी
 यो न द्वेष्टि न काङ्क्षति ।
 निर्द्वन्द्वो हि महाबाहो
 सुखं बन्धात्ममुच्यते ॥ ५-३ ॥

jñēyah sa nityasannyāsī
yō na dvēṣṭi na kāṅkṣati ।
nirdvandvō hi mahābāhō
sukhaṁ bandhāt pramucyatē ॥ 5-3 ॥

He should be known as a perpetual sannyasi who neither hates nor desire; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. [Chapter 5 – Verse 3]

Praise of Karma Yoga :

a) Mahabaho :

- Oh Arjuna!

b) Sah :

- He.

c) Yah Na Kanksati :

- Who does not desire.

d) Na Dvesti :

- And does not hate.

e) Jneyah :

- Is to be known.

f) Nityasannyasi :

- As a permanent Sannyasi.

g) Hi :

- Because.

h) Nirdvandvah Pramuchyate :

- One who is beyond the pairs of opposites is completely freed.

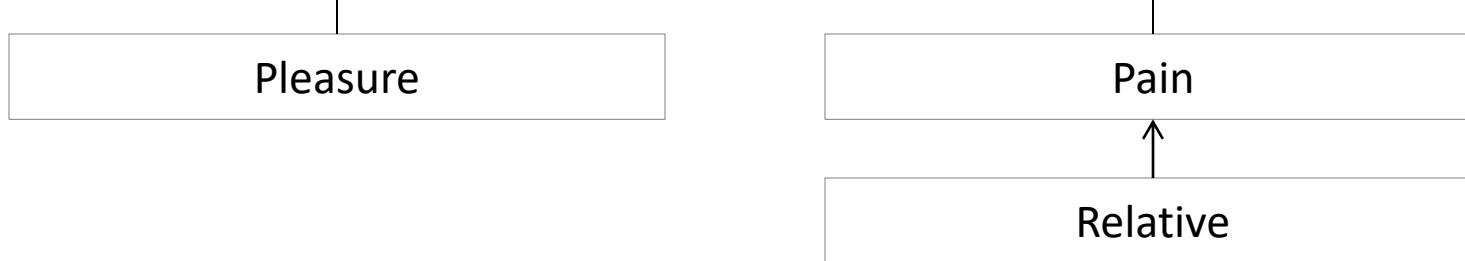
i) Bandhat Sukham :

- From bondage effortlessly.

Karma Sannyasa :

- Superior, requires qualification, similar to Nitya Sanyasi.
- One who does not hate, desire anything.

Experiences – Objects, persons



Karma Yogi :

- Free from pairs of opposites, likes and dislikes.
- Has peace of mind like Karma Sanyasi.
- Peace of mind, out of self knowledge is absolute, different plane of Consciousness.
- Karma Yogi – does not work for worldly result, does Karma for purity of mind.

Verse 2 :

- Karma Yoga better than Karma Sanyasa.
- Karma Yogi is Sanyasi even though he has not chosen path of Sanyasa.
- 6th Chapter : Same idea given.
- **Chapter 2 :**

सुखदुःखे समे कृत्वा
 लाभालाभौ जयाजयौ ।
 ततो युद्धाय युज्यस्व
 नैवं पापमवाप्स्यसि ॥ २-३८ ॥

sukhaduḥkhē samē kṛtvā
 lābhālābhau jayājayau ।
 tatō yuddhāya yujyasva
 naivam pāpam avāpsyasi ॥ 2-38 ॥

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin. [Chapter 2 – Verse 38]

- Karma Yogi free from pair of opposites – profit, loss, success, failure.
- Karma Yogi has mental maturity and with grace of Guru and Shastra will be liberated.
- Better to do Karma Yoga rather than take Sannyasa without maturity.
- Bagawan praises Karma Yoga in this Verse.

Verse 4 :

साञ्चयोगो पृथग्बालाः
प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यग्
उभयोर्विन्दते फलम् ॥ ५-४ ॥

sāṅkhyayōgau pṛthagbālāḥ
pravadanti na paṇḍitāḥ ।
ēkamapyāsthitaḥ samyag
ubhayōrvindatē phalam ॥ 5-4 ॥

Children, not the wise, speak of Sankhya (knowledge) and Yoga (yoga of action) as distinct; he who is truly established even in one, obtains the fruits of both. [Chapter 5 – Verse 4]

a) Balaha :

- Ignorant people.

b) Pravadanti :

- Assert that.

c) Sankhya Yogau :

- Sannyasa and Karma Yoga.

d) Pritak :

- Are different.

e) Na Panditah :

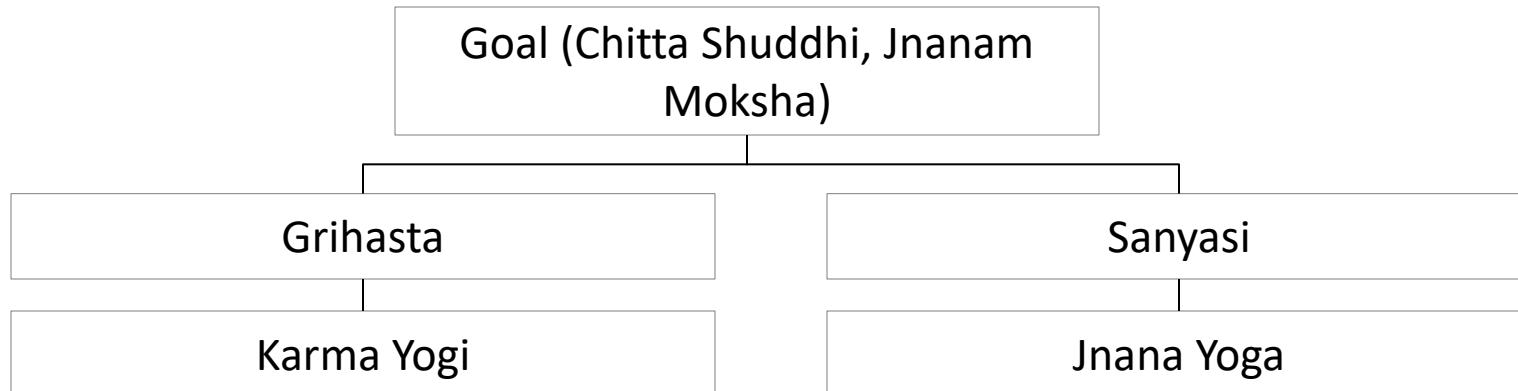
- Not the wise.

f) Asthitah Api Ekam Samyak :

- By restoring to anyone of them properly.

g) Vindate Phalam Ubhayoh :

- One attains the result of both.
- Lord Krishna teaches with enthusiasm.



- Goals are same not different.
- Bala, immature, do not understand vision of Veda.
- Karma Yoga and Sankhya Yoga goals are not different.
- One with purified mind alone qualified for Sanyasa.
- Follow each thoroughly.

Verse 5 :

यत्साङ्ख्यैः प्राप्यते स्थानं
तद्योगैरपि गम्यते ।
एकं साङ्ख्यं च योगं च
यः पश्यति स पश्यति ॥ ५-५ ॥

yatsāṅkhyaiḥ prāpyatē sthānam
tadyōgairapi gamyatē ।
ēkam sāṅkhyam ca yōgam ca
yah paśyati sa paśyati || 5-5 ||

That place which is reached by the Sankhyas (jnanis) is also reached by the yogins (karma-yogins). He sees, who sees sankhya and yoga as one. [Chapter 5 – Verse 5]

a) Tat Sthanam :

- That goal,

b) Yat Praptyate :

- Which is attained.

c) Sankhyah :

- By Sannyasis.

d) Gamyate :

- Is attained.

e) Yogai Api :

- By Karma Yogis also.

f) Sah Yah Pashyati :

- He who sees.

g) Sankhyam Cha Yogam Cha :

- Sannyasa and Karma Yoga.

h) Ekam Pashyati :

- As the same in effect sees properly.
- Grihasta and Sanyasi both enjoy same peace of mind, Moksha.

Grihasta	Sannyasi
<ul style="list-style-type: none">- Enjoys sense pleasures- Gains dispassion- Gets Sanyasa Buddhi- Gains Jnanam- Moksha, Normal Grihasta.- Involved in action, fluctuations in mind, and wavering of mind.- Karma Yogi does not desire any results of action.- Only aim - Chitta Shuddhi.- Mind free from desires and expectations, purity increases every day, able to enjoy peace of mind like Sannyasi.	<ul style="list-style-type: none">- Gets maturity of mind.- Moksha

- Karma leads to fluctuations, can be handled with proper attitude, peace of mind can be restored.

- One who understands goals are same, he sees (Pashyati) through Jnana Chakshu, by discriminative power, reaps full benefit of scriptures.
- If one has maturity of mind, one need not leave or take anything.
- In whatever lifestyle we are, we can take Jnanam and get Moksha.

Verse 6 :

सन्न्यासस्तु महाबाहो
 दुःखमाप्तुमयोगतः ।
 योगयुक्तो मुनिर्ब्रह्म
 नचिरेणाधिगच्छति ॥ ५-६ ॥

sannyāsastu mahābāhō
duḥkhamāptumayōgataḥ ।
yōgayuktō munirbrahma
nacirēṇādhigacchati ॥ ५-६ ॥

But, renunciation, O mighty-armed, is hard to attain without yoga; the yoga-harmonised man of (steady) contemplation quickly goes to Brahman. [Chapter 5 – Verse 6]

a) Mahabaho :

- Oh mighty armed Arjuna!

b) Sannyasah :

- Sannyasa.

c) Duhkham Aptum Ayogatah :

- Is difficult to attain without Karma Yoga.

d) Tu Munih :

- But the devout.

e) Yogayuktah :

- Karma Yogi.

f) Adhigacchati :

- Attains.

g) Brahma Nacirena :

- Brahman before long.
- Taking up Sannyasa without purity or maturity of mind is useless.
- Without Karma Yoga, Sannyasa painful.

Gita :

कर्मेन्द्रियाणि संयम्य
य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा
मिथ्याचारः स उच्यते ॥ ३-६ ॥

karmendriyaṇi samyamya
ya āste manasā smaran ।
indriyārthān vimūḍhātmā
mithyācārah sa ucyate || 3-6 ||

He who, restraining the organs of action, sits thinking in his mind of the sense objects, he, of deluded understanding, is called a hypocrite. [Chapter 3 – Verse 6]

- Giving up duty and taking Sannyasa is useless.
- Munihi, offers all actions to Bhagavan, basic qualification for Sannyasa.

Mahanarayana Upanishad :

- Sanyasa is for knowing Brahman.
- Karma Yoga is better than Sannyasa.

Topic 2 :

Karma Yoga and Benefit : Verse 7 – 12

Verse 7 :

योगयुक्तो विशुद्धात्मा
विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा
कुर्वन्नपि न लिप्यते ॥ ५-७ ॥

yōgayuktō viśuddhātmā
vijitātmā jitēndriyah ।
śarvabhūtātmabhūtātmā
kurvannapi na lipyatē ॥ 5-7 ॥

He, who is devoted to the path of action, whose mind is quite pure, who has conquered the Self, who has subdued his senses, who realises his Self as the Self in all beings, though acting, is not tainted.
[Chapter 5 – Verse 7]

a) Vijitatma Jitendriyah :

- Having mastered the body and sense organs.

b) Visuddhatma :

- The pure – minded.

c) Yogayuktah :

- Karma Yogi.

d) Sarvabhuatma Bhutatma :

- Becomes the Atma which is the self of all beings.

e) Api Kurvan Na Lipyate :

- Though acting, he is not affected.

Karma Yoga	Karma Sannyasa
<ul style="list-style-type: none"> - Goal – Moksha 	<ul style="list-style-type: none"> - Dangerous without maturity. - Not to be taken in frustration.

- How Karma Yogi blooms into Jnana Karma Sanyasi without taking up Sanyasa?

I) Yoga Yukta :

- Does actions in Dharmic way, offering to Bhagavan without expecting results.

II) Vishudha Atma :

- Attains mental purity, mind free from likes and dislikes.

III) Vijitatma :

- Body, mind under control through austerity.
- Mind not slave of body, not lazy, does not do unethical acts.
- By doing ethical actions, won over body and mind.

IV) Jitendriyas :

- Mastered sense organs by Dharma, not own likes and dislikes.
- Pure mind can learn Vedanta with full concentration and assimilate teaching.

V) Sarva Butatma Buthatma :

- Soul of souls, present in every body as reflected consciousness.
- Sun one, reflected suns in pots many.
- Reflected Consciousness exists in minds of all beings.

- Pure consciousness called Ishvara, appears as different bodies, minds, Jivas, due to Maya and Universe.

VI) Kuruvannapi Lipyate :

- Whether he does Karma or not, he is not affected, undisturbed.
- Does Dharmic actions only, has knowledge of his real nature, Akarta Atma.
- Realise glory of Jnana Karma Sannyasa and live without getting affected by it like an umbrella which protects Jiva from heat + rain, or shoes which protect us from stones + needles.
- Jnana Kavacham – best shock absorber.

Verse 8 + 9 :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यजश्चण्वन्स्पृशञ्चिद्रन्
अशननाच्छन्स्वपञ्चसन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit ।
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ॥ 5-8 ॥

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्नृहन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan
unmiṣan nimiṣannapi ।
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ॥ 5-9 ॥

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

a) Api Pashyan :

- Even while seeing.

b) Srnvyan :

- Hearing.

c) Sprsan :

- Touching.

d) Jighran :

- Smelling.

e) Asnan :

- Eating.

f) Gachhan :

- Moving.

g) Svapan :

- Reclining.

h) Svasan :

- Breathing.

i) Pralapan :

- Talking.

j) Visrjan :

- Evacuating.

k) Grhnan :

- Receiving.

l) Unmisan :

- Opening the eye.

m) Nimisan :

- And closing the eye.

n) Yukta Tattvavit :

- The disciplined knower of the truth.

o) Manyeta :

- Understands.

p) Na Karomi Kinchid Eva Iti :

- I do not do anything at all.

q) Dharayan iti :

- Bearing in mind that.

r) Indriyani :

- Sense organs.

s) Vartante Indriyarthesu :

- Remain in sense – objects.
- What is Svarupa of Jnana Karma Sanyasi?
- One who dedicates to Karma Yoga becomes Atma, Brahma Jnana Nishta.
- Even if he does actions, his mind will not be affected.
- Has Jnana Kavacham, Atma Akarta, Abokta.
- Totally committed to spiritual lifestyle, Tattva Jnanam.
- Thinks, he does not perform any action.
- Sense organs in contact with sense objects interact.
- I am Sakshi, Atma, Akarta, Abokta.

Chapter 3 :

तत्त्वविच्चु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ ।
guṇā guṇēṣu vartanta
iti matvā na sajjatē ॥ 3-28 ॥

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached.
[Chapter 3 – Verse 28]

- Jnana – Karma Indriya Vyapara.
- Matter and matter interact, it doesn't matter to me at all.
- Body, mind, sense organs, sense objects made of Maya, made of 3 Gunas (Sattva / Rajas / Tamas).
- It is nature of sense organs to interact with sense – objects.
- Karma Yogi has mastered sense organs and they are interacting as per their nature.
- I am Sakshi Buta Atma Chaitanyam is description of Jeevan Mukta and his mind set.

Verse 10 :

ब्रह्मण्याधाय कर्मणि
सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन
पद्मपत्रमिवाम्भसा ॥ ५-१० ॥

brahmaṇyādhāya karmāṇi
saṅgam tyaktvā karōti yaḥ ।
lipyatē na sa pāpēna
padmapatramivāmbhasā ॥ 5-10 ॥

He, who does actions, offering them to Brahman, abandoning attachment, is not tainted by sin, just as a lotus leaf remains unaffected by the water on it. [Chapter 5 – Verse 10]

Nature of Karma Yogi :

a) Adhaya Karmani Brahmani :

- Dedicating the actions to the Lord.

b) Sah Yah karoti Tyaktva Sangam :

- He who acts without attachment.

c) Na Lipyate Papena :

- Is not affected by Papam.

d) Iva Padmapatram Ambhasa :

- Just as the lotus leaf is not wet by water.

I) Karmani Brahmani Adhaya :

- Karma Yogi dedicates all actions to Bhagavan.
- No action for his own sake.
- Bagavan orders me to do, as per scriptures.

Shiva Manasa Puja :

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥ ४ ॥

ātmā tvam girijā matih sahacarāḥ prānāḥ śarīram grham
pūjā tē visayōpabhōga-racanā nindrā samādhishthitih |
sañcārah padayōḥ pradaksinavidhiḥ stotrāni sarvā girō
yadyatkarma karōmi tattadakhilaṁ śambhō tavārādhanam || 4 ||

Sweet rice in a golden bowl inlaid with the nine jewels, the five kinds of food made from milk and curd, bananas, vegetables, sweet water scented with camphor, and betel leaf - I have prepared all these in my mind with devotion. O Lord, please accept them. [Verse 2]

- All actions are Puja to the Lord.
- Bagawan blesses me with Jnanam and Moksha.
- This is mindset of Karma Yogi.

- No attachment, obey's laws for social harmony.
- For own peace of mind, will do duties carefully, without stress, agitations, balanced when results come, not elated, Ishvara Prasada.
- Past sins do not affect mind.
- Undergoes pain but will not bring sorrow in the mind.

Aim :

- Gain purity of mind.

सुखदुःखे समे कृत्वा
लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व
नैवं पापमवाप्स्यसि ॥ २-३८ ॥

sukhaduḥkhē samē kṛtvā
lābhālābhau jayājayau ।
tatō yuddhāya yujyasva
naivam pāpam avāpsyasi ॥ 2-38 ॥

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin. [Chapter 2 – Verse 38]

- Be balanced in facing opposites of life, pleasures, pains, profit, loss, success – failure.
- How is Karma Yogi unaffected in actions and results.
- **Example :**
Like drop of water on lotus leaf, remains unattached shines like a pearl.
- No deep impact on mind.

Verse 11 :

कायेन मनसा बुद्धा
केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति
सङ्गं त्यत्तवात्मशुद्धये ॥ ५-११ ॥

kāyēna manasā buddhyā
kēvalairindriyairapi ।
yōginaḥ karma kurvanti
saṅgam tyaktvātmaśuddhayē ॥ 5-11 ॥

Yogis, having abandoned attachment, perform actions merely by the body, mind, intellect and senses, for the purification of the self (ego). [Chapter 5 – Verse 11]

a) Tyaktva Sangam Yoginah Kurvanti Karma :

- Without attachment, Karma Yogis perform action.

b) Atmasuddhaye :

- For the sake of mental purity.

c) Kayena Manasa Buddhya Api Indriyaih Kevalaih :

- With the body, mind, intellect and sense organs without identification.
- Do duty with right attitude.
- Bagavans order to protect body, no selfish motive.
- Pradakshina, washing dieties clothes do as service to god.
- All our thoughts belong to Bhagavan.
- Learning is duty of intellect.
- Body, mind, intellect are sense organs for gaining purity.

Karma Yoga

Do duty as per Bagawans
order

Do duty without attachment

Verse 12 :

युक्तः कर्मफलं त्यत्त्वा
शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण
फले सक्तो निबध्यते ॥ ५-१२ ॥

yuktaḥkarmaphalam tyaktvā
śāntimāpnōti naiṣṭhikīm |
ayuktaḥ kāmakārēṇa
phalē saktō nibadhyatē || 5-12 ||

The united one (the well-poised or the harmonised), having abandoned the fruits of action, attains eternal peace; the non-united (the unsteady or the unbalanced), impelled by desire and attached to the fruit, is bound. [Chapter 5 – Verse 12]

a) Tyaktva Karma Phalam :

- Renouncing the result of action.

b) Yuktaḥ :

- The disciplined person.

c) Apnoti Shantim :

- Attains peace.

d) Naisthikim :

- Born out of the discipline of Karma Yoga.

e) Saktah Phale :

- On the other hand, attached to the result.

f) Kamakarena :

- Due to the impulse of desire.

g) Ayuktah Nibadhyate :

- The undisciplined person is totally bound.

Karmi	Karma Yogi
<ul style="list-style-type: none">- Realises happiness from the world.- Turbulent mind.- Wants money, power Svarga, people.- Seeks eternal peace and happiness through objects, situations, external relationships.- Driven by desires and results.- Bound to body, mind worldly life, suffers, does not do duty properly.	<ul style="list-style-type: none">- Realises happiness from Atma.- No desire for Svarga.- Has right attitude behind all actions.- Has peace of mind.- Attains eternal peace through Jnanam, internal source of peace and happiness.- Has Kshama – mastery over mind.- Samadhanam – concentration, focus of mind.- Has right attitude and detachment.

Topic 3 :

Jnana Karma Sanyasa : Verse 13 – 21

Verse 13 :

सर्वकर्माणि मनसा
संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही
नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

sarvakarmāṇi manasā
sannyasyastē sukham vaśī |
navadvārē purē dēhī
naiva kurvanna kārayan || 5-13 ||

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

Best Verse of Chapter 5 :

- Big commentary by Shankara.

a) Sannyasya Sarvakarmani Manasa :

- Renouncing all actions through knowledge.

b) Vasi Dehi :

- The self controlled person.

c) Sukham Aste :

- Comfortably remains.

d) Pure Navadvare :

- In the city of nine gates.

e) Na Eva Kurvan :

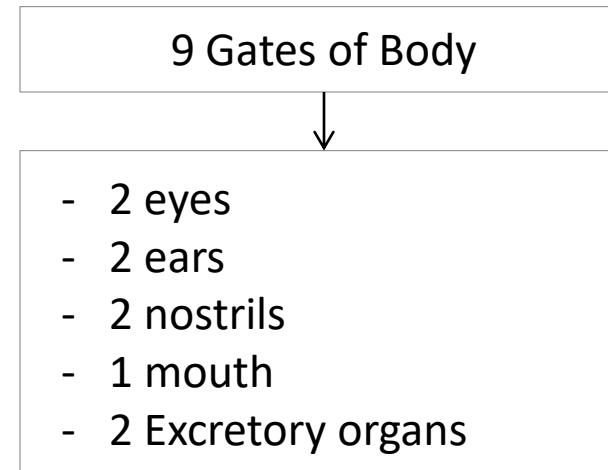
- Without doing any action.

f) Na Karayan :

- And without instigating anyone.
- Jnana Karma Sannyasa.
- Elaborated in this verse.

I) Vashi Dehi :

- Soul seemingly living in the body is present everywhere. (All pervading principle).
- Jnani is available in the body.
- Vashi : One who has mastered body, mind, sense organs.



- Puri = City.
- Like king living in the city with 9 gates.
- Jiva lives in the body by controlling sense organs.
- Does Nitya, Naimittika Karmas.

- How does Jnani gain mastery?
- Renouncing all actions through power of discrimination, Viveka Budhya, Manasa.

Viveka :

- Atma Akarta, Abokta, Nondoer, nonenjoyer.
- Body, mind, doer, enjoyer, product of Prakrti, 3 Gunas. renounces notion of doership, enjoyership, through knowledge of Atma.
- Does not do, does not instigate also, appears as if he is doing, instigating.
- Sukham Vashi = Knows his real nature, everfull, everhappy.
- Even though body / mind complex functions, in the wake of knowledge of his real self, he has given up all his action.
- With this knowledge he lives happily in this physical body.

Verse 14 :

न कर्तृत्वं न कर्माणि
लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं
स्वभावस्तु प्रवर्तते ॥ ५-१४ ॥

na kartṛtvam na karmāṇi
lōkasyasṛjati prabhuḥ ।
na karmaphala samyōgam
svabhāvastu pravartatē ॥ 5-14 ॥

Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions. But it is nature that acts. [Chapter 5 – Verse 14]

- Difficult verse to understand.

a) Prabhuh :

- The Atma.

b) Srjati :

- Creates

c) Na Kartrutvam :

- Neither doership.

d) Na Karmani :

- Nor objects.

e) Na Karma Phala Samyogam :

- Nor contact with the results of actions.

f) Lokasya :

- For the people.

g) Tu :

- But.

h) Svabhavah :

- Maya.

i) Pravartate :

- Operates.
- Jnana Karma Sanyasi does not have doership or enjoyship.

- Atma has mastery over physical body.
- Na Srujati – Atma does not create action.
- Is Atma bokta, enjoyer of results of actions?
- No, Karma Phala Samyoga is not its nature.

Our Notion :

- We do good actions and have Sukham.
- **Subtle idea here :**
 - Karma Yogi is mature, has no guilt or pride w.r.t. any action.
- Achiever is proud or sorry if something goes wrong.
- All matter enjoyments are because of Maya Shakti, dependent on pure consciousness.
- Really Atma does not enjoy, my nature Abokta.
- Sense organs function only because of Maya Shakti, Agyanam, Avidya, Svabava.
- Atma, reality is hidden by Maya Shakti.
- Remove Maya, reality reveals itself.
- Understand veiling power of Maya gets removed then Atma does not have body or thoughts.
- Really speaking, we don't have body or thoughts.
- We are identifying with body, mind, intellect, world because of ignorance.
- Understand reality clearly and get rid of Maya and Kartrutvam.

Verse 15 : Important Verse

नादत्ते कस्यचित्पापं
न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं
तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

nadattē kasyacit pāpam
na caiva sukr̥tam vibhuḥ ।
ajñānēnavṛtam jñānam
tēna muhyanti jantavah ॥ 5-15 ॥

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

a) Vibhu :

- The Atma.

b) Adatte Na Papam :

- Takes neither the papam.

c) Na Cha Eva Sukrtam Kaschit :

- Nor the Punyam of anyone.

d) Jnanam Avrtam Ajnanena :

- Discrimination is veiled by ignorance.

e) Tena Jantavah Muhyanti :

- Hence the beings are deluded.
- Atma does not create Kartrutvam or Boktrutvam, Prabhu.

- Power of Maya depends on pure consciousness principle.
- Paramatma creates all this.
- Brahman does not do any action.
- Vibhu – greatest, viseshena bavati, greater than anything else.
- Does not accept sin, free from sorrow.
- Witness of joy and sorrow.
- Witnessing is called Jnanam.
- I identify with sorrow in the mind and say I am sorrowful.
- We are different from joys and sorrows.
- As we do not know witnesserhood of Atma, we consider ourself to be Papavan, Punyavan.
- This removes misconceptions on Atma being Punyavan, Papavan, Karta, Bokta.

Na Cheiva Sukrutam Vibhu :

- Atma appears to be doing actions – Papam and Punyam, and enjoying results of actions, joy and sorrow.

Ajnanam Avrutam Jnanam :

- Real knowledge of Atma is covered by ignorance.
- Only by deep introspection, can accept this fact.
- Many consider themselves to be body not soul living in the body.

- We are the enlivening consciousness principle which enlivens body and universe.
- Knowledge is covered by ignorance.

Tena Muhyanti Janatavaha :

- Souls living in the body are in delusion.
- We think joys and sorrows are real, life is real.
- We do Parihara to get rid of sorrow and get elated in joy in delusion.
- Delusion is result of ignorance.

Verse 16 :

ज्ञानेन तु तदज्ञानं
 येषां नाशितमात्मनः ।
 तेषामादित्यवज्ञानं
 प्रकाशयति तत्परम् ॥ ५-१६ ॥

jñānēna tu tadajñānam
yēṣāṁ nāśitamātmanah ।
tēṣāmādityavajjñānam
prakāśayati tatparam ॥ 5-16 ॥

But to those whose ignorance is destroyed by the knowledge of the Self, like the sun, to them Knowledge reveals the Supreme (Brahman). [Chapter 5 – Verse 16]

a) Tu :

- However.

b) Jnanam Prakashayati :

- Knowledge illuminates.

c) Tat Param :

- The supreme Atma.

d) Adityavatu :

- Like the sun.

e) Tesham :

- For those.

f) Yesham :

- Whose.

g) Tad Ajnanam Atmanah :

- Ignorance of the Atma.

h) Nashitam Jnanena :

- Is destroyed by knowledge.
- Knowledge is covered by ignorance, deluded think body and life is permanent.
- Don't value Dharma, Ishvara Bakti, Moksha as goal of life.
- Gaining Jnanam, one realises "Aham Poornaha Asmi".
- I am not affected by time, and I have no relationships.
- Body, mind, limited in time.
- One has ignorance about real nature of Atma in the mind.

Tesham Tat Param Prakashayati :

- With Vritti knowledge realise pure, absolute Consciousness.
- Atma is full, complete, Ekam, infinite.
- Apparent plurality superimposed because of Maya Shakti.
- Just as Sun is reflected in pot of water, Atma Chaitanyam is reflected in all objects and beings.
- In the presence of Sun, can see things clearly as they are.
- In the presence of Atma can see body, mind, thoughts, world clearly.
- In the wake of knowledge, understand real nature of objects as Mithya is understood.
- Tesham Aditya Vatu.
- Mistaking unreal world as real is cause of sorrow and future births.**
- Atma Jnanam like sunlight illuminates relative reality of all objects.

Verse 17 :

तद्बुद्ध्यस्तदात्मान
तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं
ज्ञाननिर्धूतकल्मषाः ॥ ५-१७ ॥

**tadbuddhayastadātmānah
tanniṣṭhāstatparāyaṇāḥ ।
gacchantyapunarāvṛttim
jñānanirdhūtakalmaṣāḥ ॥ 5-17 ॥**

Intellect absorbed in That, their Self being That, established in That, with That for their supreme Goal, they go whence there is no return, their sins dispelled by Knowledge. [Chapter 5 – Verse 17]

a) Tad Buddhayah :

- Those who have the knowledge of that Brahman.

b) Tad Atmanaha :

- Who have that Brahman as the Atma.

c) Tannishtah :

- Who are established in that Brahman.

d) Tat Parayanah :

- Who have that Brahman as the supreme goal.

e) Jnana Nirdusha Kalmasha :

- And whose impurities are destroyed by knowledge.

f) Gachhanti Apunaravrittih :

- Attain the goal of non-return.
- Those who have supreme reality as their goal, established in it, assimilated ultimate reality, removed sins with this body – mind complex anymore, not born again.
- Tat Parayana, to understand purpose of life is to realise I am that ultimate reality.
- Realise, I am full, complete.
- Sense of fulfillment, complement not from outside position, situation, but from inside, as the very nature.
- Fact : I am complete, infinite.

Parayana :

- Having ultimate reality as goal.
- Eat, dress to live, not love particular relationships, possessions, money, business.
- Realising ultimate reality, free from all limitations, will not focus on limitations at all.

Noble aim in life :

- One higher purpose of human birth.
- Tan Nishta, dedicate life to listen to words of scriptures.
- Tad Buddaya, after listening, contemplate on higher reality, teaching, get clarity, remove doubts.

Tat Atmanaha :

- By Sravanam and Mananam and Nididhyasanam, internalise teaching by constant meditation on knower, known, instrument of knowledge.
- Through Atma Dhyanam, I am pure consciousness, complete, infinite, not body – mind complex.

Jnana Nirduta Kalmasha :

- Free from all impurities, like – dislikes, ignorance, doubts.

Apunara Vrittima Gachhati :

- Realised reality, established in it, don't give reality to individuality.

Verse 18 :

विद्याविनयसम्पन्ने
ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

vidyāvinayasampannē
brāhmaṇē gavi hastini ।
śuni caiva śvapākē ca
paṇḍitāḥ samadarśināḥ ॥ 5-18 ॥

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

Definition of Jnani :

a) Panditah :

- The wise people.

b) Samadarsinah :

- See the same Brahman.

c) Brahmane :

- In a Brahmin.

d) Vidya Viniya Sampanne :

- Who has knowledge and humility.

e) Gavi :

- In a cow.

f) Hastini :

- In an elephant.

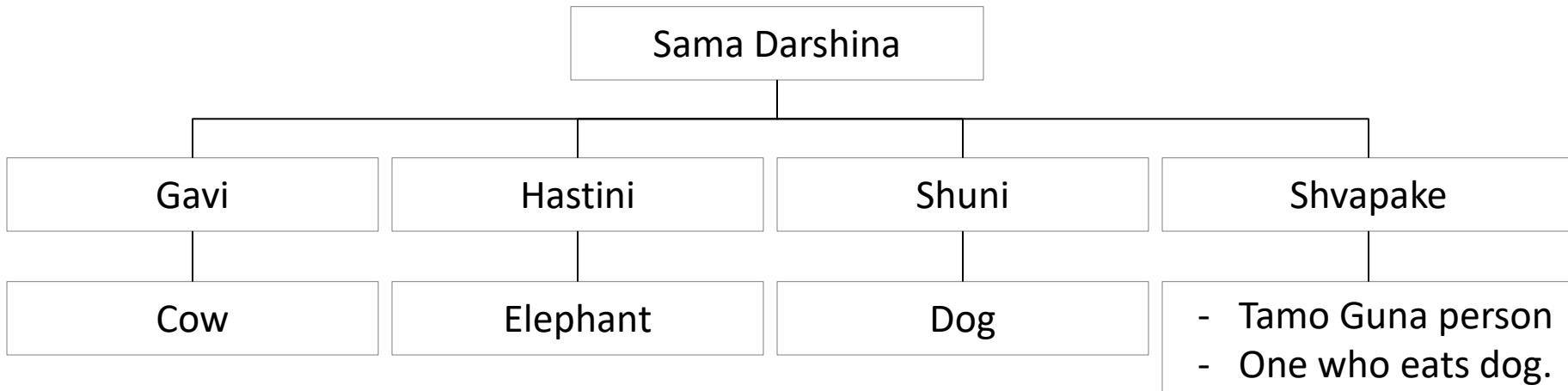
g) Shuni Cha :

- In a dog.

h) Cha Eva Svapake :

- And in a dog – eater.
- External differences dropped.
- All Jnanis contemplate on one supreme, nondual consciousness principle.
- One consciousness in all beings irrespective of social status.
- Creation is pervaded by conscious principle.
- Those who discover, discern, this consciousness principle are called Jnanis, Panditas by Krishna.
- All beings are dependent on 3 Gunas of Maya.
- Jnanis do not give importance to outward differences.
- Gradation is in intelligence, values, apparently real.
- One endowed with character, Sattvic, modest, has sacred knowledge.
- What you have learnt is a handful, what you have to learn is ocean.
- Knowledge grows on one who is humble.

- Dharma Devata resides in a person who is modest, has mastery over anger, due to Punyam will always be happy.
- Brahmin is one who is modest and has knowledge.
- Sampannaha, fully endowed with Vidya – knowledge, Vinaya – humility, learnt Vedas, prays to Bhagavan for society all the time, not born in Brahmin caste, does duty properly.



- **Truth common in all, one supreme reality is basis for everything and everyone.**
- Without its presence, nobody can think, speak, act, digest, enjoy results.
- Can't do anything in absence of reality.
- We are in Akasha and Prakasha, take them for granted, don't observe them.
- Can't do anything in their absence.
- Similarly in absence of pure consciousness, good, bad actions not possible.
- Everyone does action according to ones level of maturity.

- Men of wisdom do not give importance to these differences.
- They are called Samadarshina in Chapter 5 and Pandita in Chapter 2.

श्रीभगवानुवाच ।
 अशोच्यानन्वशोचस्त्वं
 प्रज्ञावादांश्च भाषसे ।
 गतासूनगतासूनश्च
 नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavān uvāca ।
 aśocyānanvaśocatvam
 prajñāvādāṁśca bhāṣase ।
 gatāsūn agatāsūmśca
 nānuśocanti paṇḍitāḥ ॥ 2-11 ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- Panda = Knowledge.
- Pandita = One who has self knowledge, sees one Brahma Chaitanyam present in everyone.
- Differences are in Upadhi, medium.
- In the angle of Upahita, Substratum, there is only one Chaitanyam.
- Understanding through eyes of knowledge, Jnana Chakshu, is Sama Darshinah.
- Jnani is clear in real and unreal, observes reality – Samam everywhere and in everyone.

Verse 19 :

इहैव तैर्जितः सर्गो
येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म
तस्माद् ब्रह्मणि ते स्थिताः ॥ ५-१९ ॥

ihaiva tairjitaḥ sargah
yēṣāṁ sāmyē sthitam manah ।
nirdoṣam hi samam brahma
tasmād-brahmaṇi tē sthitāḥ ॥ 5-19 ॥

Even here (in this world), birth (everything) is overcome by those whose minds rest in equality; Brahman is spotless indeed and equal; therefore they are established in Brahman. [Chapter 5 – Verse 19]

a) Iha Eva :

- Here itself.

b) Sargah Jitah :

- Birth is overcome.

c) Taih :

- By them.

d) Yesam Manah Sthitam Samye :

- Whose mind is established in Sameness.

e) Brahma hi Samam Nirdosham :

- Brahman is indeed the same and defectless.

f) Tasmat te Sthitah Brahmani :

- Therefore, they are established in Brahman.
- Jnanis mind is established in Brahman while living in this world itself.
- Samsara cycle won over, attained Mukti.
- No attachment externally or internally.
- Atma Svarupa Brahman is Samam, free from defect, no Guna, Dosha, attributeless.

यदा भूतपृथग्भावम्
एकस्थमनुपश्यति ।
तत एव च विस्तारं
ब्रह्म सम्पद्यते तदा ॥ १३-३१ ॥

yadā bhūtapaṛthagbhāvam
ēkastham anupaśyati ।
tata ēva ca vistāram
brahma sampadyatē tadā || 13.31 ||

When he (man) sees the whole variety of beings, as resting in the “One”, and spreading forth from That (One) alone, he then, becomes Brahman. [Chapter 13 – Verse 31]

- Brahman is Nirgunam.
- Beginningless, attributeless Brahman, dwells in the body.
- Atma Tatvam does not do any action nor does it enjoy result of any action. It is Nirdosha.
- All Brahma Svarupa only.

- Guna (Merits), Dosha (Demerits) belong to Upadhi – Medium.
- Does not affect Upahita Chaitanyam.
- Atma Tatvam is flawless indeed.
- Therefore, their mind is absorbed in internalising this Tatvam.
- Jnani does not perceive body, mind of anyone or their merits, demerits because of his knowledge of real nature of everyone.
- Consciousness is ever present in everyone.
- Jnani not affected by superficial merits and demerits of anyone.

Verse 20 :

न प्रहृष्येत्प्रियं प्राप्य
 नोद्विजेत्प्राप्य चाप्रियम् ।
 स्थिरबुद्धिरसम्मूढः
 ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५-२० ॥

na prahṛṣyēt priyam prāpya
 nōdvijēt prāpya cāpriyam ।
 sthirabuddhirasammūḍhah
 brahmavid-brahmaṇi sthitaha || 5-20 ||

Resting in Brahman, with steady intellect and undeluded, the knower of Brahman, neither rejoices on obtaining what is pleasant, nor grieves on obtaining what is unpleasant. [Chapter 5 – Verse 20]

a) Prapya Priyam :

- Facing the pleasant.

b) Na Prahrsyet :

- He is not elated.

c) Cha Prapya Apriyam :

- And facing the unpleasant.

d) Na Udvijet :

- He is not depressed.

e) Brahmavit Sthirabuddhih Asammudhah :

- Knower of Brahman is firm in knowledge, free from delusion.

f) Sthitah Brahmani :

- And is established in Brahman.
- Jnani realises, I am all pervading consciousness principle in this world.
- Jnani seemingly pleased when he gets what he likes.
- Body seemingly real, anything associated with body will not bring sorrow or happiness in him.
- This is result of contemplation on supreme reality for a length of time.

Chapter 2 :

- Jnani – not affected by Joy or Sorrow.
- One identified with body will be happy in pleasant and unhappy in bitter situations.

Likes – Dislikes
(Objects, people situations)

Yat Nishtam, Tat Sukham

Like, source of happiness

Yat Anishtam, Tat Dukham

Don't like, source of sorrow

- Mind has fluctuations of Joy and sorrow.
- We may appear to be happy, but deep in our mind, there is a sense of pain.
- Jnani will not be tense or irritated over likes and dislikes.
- Not overpowered by Joys and sorrows that originate in his mind.
- Since he is able to objectify his mind, he is able to watch his emotions and he will not be carried away by them.
- His intellect will be “Sthira Buddhi”, steady.
- Asammudaha, Brahma Vitu, Brahmani Sthitaha, established in Brahman.
- Akarmakruntu Sanyasi is Brahmani Sthitaha.
- Does not get attached to results or actions.
- Brahmavitu – done Sravanam.
- Brahmani Sthitaha – done Mananam, absence of doubts, Buddhi steady after assimilation.
- Mind strengthened by Jnana Balam.

Verse 21 :

बाह्यस्पर्शस्वसक्तात्मा
विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा
सुखमक्षयमश्वते ॥ ५-२१ ॥

bāhyasparśēśvasaktātmā
vindatyātmani yat sukham ।
sa brahmayōgayuktātmā
sukhamakṣayamaśnutē || 5-21 ||

With the self unattached to external contacts, he finds happiness in the Self; with the self engaged in the meditation of Brahman, he attains endless happiness. [Chapter 5 – Verse 21]

Nature of Jnana Karma Sanyasi :

a) Asakatma :

- One whose mind is not engaged.

b) Bahyasparsesu :

- In external objects.

c) Vindati Sukham :

- Attains that Ananda.

d) Yad Atmani :

- Which is in the Atma.

e) Sah Brahma Yoga Yuktatma :

- He whose mind is engaged in the meditation of Brahman.

f) Ashnute :

- Attains.

g) Aksayam Sukham :

- Lasting Ananda.
- One who knows Brahman, remains established in Brahman, experiences infinite, limitless happiness.

Bahya Sparshan Asakta Atma :

- No desire in mind for external pleasures.
- Has lot of Punyam, has full discrimination and dispassion, Viveka and Vairagyavan, Asakatma, Brahma Yoga Yuktatma.
- Identified with pure consciousness principle.
- Mind which is naturally engrossed in worldly desires has been channelised towards ultimate reality through Sravanam, Mananam, Nididhyasanam.
- Mind starts realising Brahma.
- Brahma Yoga Yuktatma, enjoyed mind with scriptures.
- Knowledge is I am Ananda Svarupa, Aham Sukha Svarupam Asmi.
- This happiness ever with him, will not Vanish.
- Akshayam Sukham Asnute, relishes in Brahman.
- Happiness in mind has gradations and is fleeting.
- Here joy of Jnanam is endless, Akshayam.

Topic 4 :

Vairagyam : Verse 22 – 23

Verse 22 :

ये हि संस्पर्शजा भोगाः
दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय
न तेषु रमते बुधः ॥ ५-२२ ॥

yē hi saṃsparśajā bhōgāḥ
duḥkhayōnaya ēva tē ।
ādyantavantaḥ kauntēya
na tēṣu Rāmatē budhaḥ ॥ 5-22 ॥

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

a) Kaunteya :

- Oh Arjuna!

b) Te Bhogah Ye Samsparsajah :

- Those pleasures which are born of contact.

c) Hi Dukhayonayah Eva :

- Are indeed sources of sorrow only.

d) Adyantavantah :

- Because, they have a beginning and an end.

e) Budhah :

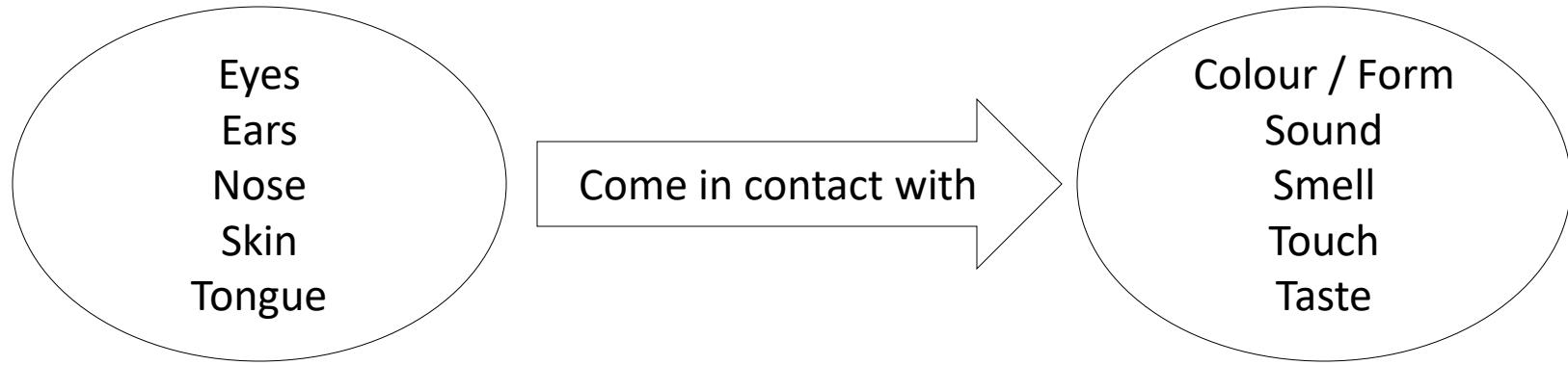
- The wise person.

f) Na Ramate Tesu :

- Does not revel in them.
- Nature of Jnani to pursue Jnanam.
- Perceive world correctly, selfishness will vanish.
- Individuality is totally lost in presence of Jnanam.

Bharatiyar :

- I am the one who drives the fake, unreal I.



मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

**mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ ।
āgamāpāyinō'nityāḥ
tāṁstitikṣasva bhārata ॥ 2.14 ॥**

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata. [Chapter 2 – Verse 14]

- When sense organs contact sense objects, we experience, heat – cold, varieties of painful – pleasant experiences.
- Those experiences are impermanent, come and go, have to endure them, Bogaha.
- Once person becomes a slave to sense pleasures, it starts giving sorrow, can't let go.
- We suffer because of our craving for sense pleasures.
- Those who depend on us and on whom we depend, all suffer due to sense pleasures.
- Dukha Yonaya Eva, sense objects are sources of sorrow, Eh Kaunteya.
- Te Bogaha Adhyanta Vantaha – Those pleasure have beginning and end.
- While eating, joyful, after eating, Joy gone, can't eat, see, hear, touch, smell about a certain limit.
- Such are limitations of sense pleasures, Rajasa Sukham (Chapter 18).

- **Teshu Budaha Na Ramate :**

Intelligent will not seek happiness in sense pleasures.

- Money, sense pleasures, position, power, relationships have beginning and end.
- Budaha has clarity in knowledge, uses power of intelligence in a proper manner.
- Jnani will be very cautious, alert, aware in handling sense pleasures.
- Has understood his real nature to be Ananda Svarupa.
- Thus, he does not seek happiness in external objects.
- Does not make efforts to acquire them.
- Even if he gets them, he is not keen on enjoying sense pleasures.

Verse 23 :

शक्तोतीहैव यः सोहुं
प्राक्षारीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं
स युक्तः स सुखी नरः ॥ ५-२३ ॥

śaknōtīhaiva yaḥ sōḍhum
prāk śarīravimōkṣaṇāt ।
kāmakrōdhōdbhavaṁ vēgam
sa yuktaḥ sa sukhī naraḥ ॥ 5-23 ॥

He, who is able, while still here (in this world) to withstand, before the liberation from the body (death), the impulse born out of desire and anger, he is a yogi, he is a happy man. [Chapter 5 – Verse 23]

a) Sah Narah :

- That person.

b) Yah Saknoti Sodhum :

- Who is able to manage.

c) Vegam :

- The impulse.

d) Kama Krodhodbhavam :

- Born of desire and anger.

e) Iha eva :

- Here itself.

f) Prak Sharira Vimoksanat :

- Before the fall of the body.

g) Yukta :

- Is disciplined.

h) Saha Sukhi :

- He is happy.
- Sanyasi does small, big actions in Ashrama, has knowledge of Atma, self non doer.
- Atma has no Kartrutvam, Boktrutvam, does not experience pleasure or pain.
- Realising this leads to Jnana Nishta.
- Every Sadhana has to understand and assimilate this fact and not get consumed by worldly thoughts.

Chapter 2 :

- Sthirapragya Lakshana similar description.
- Before shedding body, master force of desire and anger, emotions pervading body can shake a person.
- Kama Agni, Krodha Agni pervades and overpowers mind and intellect.
- Uncontrolled emotions affect physical body, expressed through body.
- Can see desire and anger in the eyes also.

- Vegam – describes the forces, current of emotions.
- To streamline emotions, have rituals in our culture.
- If everyone lives according to desires, anger, whims, fancies, how can there be harmony in the society?
- Uncontrolled emotions have a disastrous effect on individual, social, national harmony.
- Understand impact of desire and anger to get peace of mind.
- **Refine ourself, don't try to change others.**
- Change comes from understanding.
- Knowledge for understanding given by Guru, Shastra, noble people.
- Initially difficult.
- Master desire and anger with full awareness, control them till we have strength in the body.
- Must be vigilantly checked and controlled.
- One who has mastery over desire and anger called Yuktaha.
- Sukhi Naraha, Happiest on earth, has Moksha Sukham, through knowledge of his real nature.

Topic 5 :

Videha Mukti : Verse 24 – 26

Verse 24 :

योऽन्तःसुखोऽन्तराराम
स्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं
ब्रह्मभूतोऽधिगच्छति ॥ ५-२४ ॥

yō'ntaḥsukhō'ntarārāmah
tathāntarjyōtirēva yaḥ ।
sa yōgī Brahmanirvāṇam
brahmabhūtō'dhigacchati ||5-24||

He, who is happy within, who rejoices within, who is illuminated within, that yogi attains absolute freedom or Moksa, himself becoming Brahman. [Chapter 5 – Verse 24]

a) Sah Yogi :

- That Yogi.

b) Yah Antah Sukhah :

- Whose happiness is within.

c) Antaramah :

- Whose recreation is within.

d) Tatha :

- And.

e) Yah Antarjyotiḥ Eva :

- Whose vision is within.

f) Brahmabhutah :

- Has become Brahman while living.

g) Adhigacchati :

- And attains.

h) Brahmanirvanam :

- Oneness with Brahman after death.
- What is the Upaya – means of becoming a Jnani?

i) Antasukha :

- Atma is Ananda Svarupa.
- Normally, one is happy talking to people or enjoying sense pleasures.

4 Factors

Experiencer

Object of Experience

Instrument of
experience

Experience itself

- For Jnani, all 4 are Atma.
- He is Sukha Svarupa and Sukha Sadhana also.
- **I am the experiencer and object of experience also.**

II) Antaramaha :

- Atma is ones own real nature also.
- Pure Ananda is object of experience.
- Ananda reveals itself like the self – effulgent Sun.

Verse 25 : Jnana Phalam

लभन्ते ब्रह्मनिर्वाणम्
ऋषयः क्षीणकल्पसाः ।
छिन्नद्वैधा यतात्मानः
सर्वभूतहिते रताः ॥ ५-२५ ॥

labhantē Brahmanirvāṇam
rṣayaḥ kṣīṇakalmaśāḥ ।
chinnadvaidhā yatātmānaḥ
sarvabhūtahitē ratāḥ ॥ 5-25 ॥

Those rsis obtain absolute freedom or moksa, whose sins have been destroyed, whose dualities are torn asunder, who are self-controlled and intent on the welfare of all beings. [Chapter 5 – Verse 25]

a) Rsayah :

- Sages.

b) Ksinakalmasah :

- Who are free from impurities.

c) Yatatmanah :

- Who are self restrained.

d) Ratah Sarvabhutahite :

- Who are interested in the welfare of all beings.

e) Chinnadvaidhah :

- And whose doubts are dispelled.

f) Labhante :

- Attain.

g) Brahmanirvanam :

- Oneness with Brahman.
- Jnani does not depend on external world for physical or emotional happiness.
- Happy within himself, satisfied, contented, identifies himself with the supreme, limitless happiness, Ananda.
- Brahma Nirvanam is Videha Mukti, Moksha.
- Jnanis are Ksheena Kalmasha, free from Sins, Doshas, Likes, Dislikes, Punya, Papam, cleansed through Karma Yoga.
- Then Viveka Shakti functions properly.
- Punyam gives Jnanam, many have attained this, removed doubts.
- Krishna answers successfully Arjunas doubt in 3rd Chapter – Karma Yoga or Jnana Yoga better for him.
- Now, no confusion in Arjuna's mind.
- Yatatma – Mastered sense organs.
- **Sarva Buta Hite Ratah :**

Happy to do good for others, follow Ahimsa.

- Rishayaha – Samyak Darshinaha, realised ultimate truth, not renounced externally.
- Through knowledge, dropped identity with body and mind internally.
- Brahma Nirvanam Labanthe, identify with Brahman, live Dharmic life, no doership, enjoyership
- With Jnana Balam, not aware of ethical actions also.
- Greatness overpowers weakness.

Verse 26 :

कामक्रोधवियुक्तानां
यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं
वर्तते विदितात्मनाम् ॥ ५-२६ ॥

kāmakrōdhaviyuktānāṁ
yatīnāṁ yatacētasām ।
abhitō Brahmanirvāṇām
vartatē vidiṭātmanām ॥ ५-२६ ॥

Absolute freedom (or Brahmika Bliss) exists on all sides for those self-controlled ascetics, who are free from desires and anger, who have controlled their thoughts and who have realised the Self. [Chapter 5 – Verse 26]

a) Brahmanirvanam :

- Oneness with Brahman.

b) Vartate :

- Takes place.

c) Abhitah :

- Both here and hereafter.

d) Yatinam :

- For the self – restrained ones.

e) Kamakrodhavyuktanam :

- Who are free from desire and anger.

f) Yatha Chetasam :

- Who minds are restrained.

g) Veditatmanam :

- And who have known the Atma.

I) Yatinam :

- Those who take sincere efforts for Moksha by mastery over senses.
- To grow in spirituality, Dharma Anushtanam important, keep thoughts and sense under control.

II) Yatha Chetasam :

- One who has meditated on Saguna Brahman has mental maturity.

III) Vijit Atmanam :

- Has gained Atma.
- Atma is Param Brahma.
- One, all pervading, steady in knowledge.

IV) Kama Krodha Viyuktanam :

- Free from anger and desire.

Chapter 2 :

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थं मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānūvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭah
sthitaprajñastadōcyatē ॥ 2-55 ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- Free from attachment to body – mind complex.
- Vasanas of worldly sense pleasures become weaker because of Guru Shastra Upadesa.
- Because of Jnana Balam, not born again, no attachment to body.
- Brahma Nirvanam mentioned 3 times in verse 24, 25, 26.
- Merged with supreme is figurative.

Example :

- Pot broken, pot space merges with total space.
- Space like consciousness does not come and go.
- Jnani attains Brahma Nirvanam means reality of body – mind – individuality superimposed on Brahman is gone.
- Realised intrinsic nature and superimpositions Vanish.

Topic 6 :

Verse 27 – 29 : Introduction to Dhyana Yoga – Chapter 6

Verse 27 :

स्पर्शान्कृत्वा बहिर्बाह्यान्
चक्षुश्वैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा
नासाभ्यन्तरचारिणौ ॥ ५-२७ ॥

**sparśān kṛtvā bahirbāhyān
cakṣuścaivāntarē bhruvōḥ ।
prāṇāpānau samau kṛtvā
nāsābhyan taracāriṇau ॥ 5-27 ॥**

Shutting out (all) external contacts and fixing the gaze (as though) between the eyebrows, equalising the outgoing and incoming breath moving within the nostrils. [Chapter 5 – Verse 27]

a) Krtva Bahih :

- Having kept outside.

b) Bahyan Sparsan :

- The external sense objects.

c) Cha Eva Caksuh :

- And having fixed the sight.

d) Antare Bhruvoh :

- Between the eyebrows.

e) Krtva Samau :

- One should regulate.

f) Pranapanau :

- The inhalation and exhalation.

g) Nasabhyantaracarinu :

- Moving inside the nostrils.
- Keeping away from sense objects.
- What is nature of mind?
- To seek pleasure from external sense objects through sense organs.
- **If mind full of desires, one can't refine the mind and think deeply.**
- Extroverted mind is distracted, distorted by thoughts about external sense objects.
- Thus one should avoid dwelling on sense objects.
- One should be sit quietly in one place with no transactions with external world.
- Our mind should be available for us.
- Mind should delink from sense organs of knowledge and action.
- Focus on mind within oneself, only then one can meditate on the Lord.

Other Conditions :

- Eyes gently closed, point to middle of eyebrows.
- Regulate breath.
- Inhale, exhale equal counts, hold for some time.

Verse 28 :

यतेन्द्रियमनोबुद्धिः
मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधः
यः सदा मुक्त एव सः ॥ ५-२८ ॥

yatēndriyamanōbuddhih
munirmōkṣaparāyaṇah ।
vigatēcchābhayakrōdhah
yah sadā mukta ēva sah || 5-28 ||

With senses, mind and intellect (ever) controlled, having liberation as his supreme goal, free from desire, fear and anger, the Sage is verily liberated forever. [Chapter 5 – Verse 28]

a) Yatenindriyamano Buddhih :

- Having restrained the sense organs, mind and intellect.

b) Vigatecchabhayakrodhah :

- Free from desire, fear, and anger.

c) Moksha Parayanah :

- And with liberation as the supreme goal.

d) Sah Yah Munih :

- One who meditates.

e) Muktah Eva Sada :

- Becomes liberated forever.

Chapter 3 :

- Desire resides in sense organs, mind, intellect equipment.
- Hence sense organs have to be channelised.

Chapter 2 :

- Sthira prajna Lakshana.

तानि सर्वाणि संयम्य
युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि
तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६१ ॥

**tāni sarvāṇi samyamya
yukta āsīta matparaḥ ।
vaśe hi yasyēndriyāṇi
tasya prajñā pratiṣṭhitā || 2-61 ||**

Having restrained them all, He should sit steadfast intent on Me; his wisdom is steady whose sense are under control. [Chapter 2 – Verse 62]

- Focus on me, bring sense organs under control, refine, channelise, regularise sense organs, mind, intellect.
- Munih, deep, subtler thinker, understood goal of life, Purushartha Nishchayavan.
- Can do Saguna Brahma Dhyanam.
- Mind refined by cultivating values.
- Sense organs controlled by Dharma Anushtanam.

- External objects kept externally, no thought about them in the mind.
- Eyes closed gently, person freed of desire, fear, anger.
- Whether his body functions or not, in meditation or not, deep in his mind, there is peace in Abundance, will not concentrate on defects,

Verse 29 :

भोक्तारं यज्ञतपसां
सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां
ज्ञात्वा मां शान्तिमृच्छति ॥ ५-२९ ॥

**bhōktāram yajñatapasām
sarvalōkāmahēśvaram ।
suhṛdaṁ sarvabhūtānām
jñātvā mām śāntimṛcchati || 5-29 ||**

Knowledge Me as enjoyer of sacrifices and austerities, the great Lord of all worlds, the friend of all beings, he attains peace. [Chapter 5 – Verse 29]

Object of Meditation :

- Bagawan, Atma Svarupam of all beings.

a) Jnatva Mam :

- Knowing me.

b) Bhoktaram Yajnatapasam :

- Who is the receiver of all rituals and austerities.

c) Sarvaloka Maheshwaram :

- Who is the supreme Lord of all worlds.

d) Suhrdam Sarvabutanam :

- And one who is well wisher of all beings.

e) Rcchati Santim :

- One attains peace.
- Knowing, assimilating, realising peace and happiness in oneself is Moksha.
- Bagawan alone is in the form of bodies, basis for Puja, Devatas who receive oblations, Agnaya Svaha.
- Bagawan is Agni and Soma, present in our body.

I) Yagya Tapasam Boktaram, Saguna Ishvara – gives fruits of Punya Papa.

- This is from Upadhi Angle.

II) Sarva Loka Maheshvara :

- Pure Consciousness, Nirguna Brahman, available in all bodies, inert matter also.
- Paramatma Chaitanya Tattvam, Hiranyagarbha also.
- All pervading, available also in the flower of our heart.

III) Sarva Butanam Suhrdam :

- Resides in hearts of all beings.

- Sukrautat – friends, good hearted person.
- Here, pure consciousness is well established in heart.
- Mind is known, only because of Consciousness.
- Chapter 7 – 12 – Ishvara Svarupam
- Chapter 13 – Jivatma, Paramatma Aikyam.
- Gain this knowledge, realise pure consciousness fro Moksha.
- If one meditates, will realise Moksha, attain everlasting peace while living in this body.
- This is end of Karma – Sanyasa Yoga.