



MASTER GITA

MASTER LIFE

CHAPTER 5

Sannyasa Yoga

Index

S. No.	Title	Page No.
V.	Chapter 5 : Sanyasa Yoga	
1.	<u>Summary</u>	802
2.	<u>Introduction</u>	803
3.	<u>Verse 1</u>	821
4.	<u>Verse 2</u>	826
5.	<u>Verse 3</u>	829
6.	<u>Verse 4</u>	831
7.	<u>Verse 5</u>	834
8.	<u>Verse 6</u>	845
9.	<u>Verse 7</u>	848
10.	<u>Verse 8</u>	852
11.	<u>Verse 9</u>	861
12.	<u>Verse 10</u>	863

S. No.	Title	Page No.
13.	<u>Verse 11</u>	869
14.	<u>Verse 12</u>	873
15.	<u>Verse 13</u>	877
16.	<u>Verse 14</u>	893
17.	<u>Verse 15</u>	902
18.	<u>Verse 16</u>	911
19.	<u>Verse 17</u>	917
20.	<u>Verse 18</u>	925
21.	<u>Verse 19</u>	928
22.	<u>Verse 20</u>	931
23.	<u>Verse 21</u>	935
24.	<u>Verse 22</u>	943
25.	<u>Verse 23</u>	950
26.	<u>Verse 24</u>	956

S. No.	Title	Page No.
27.	<u>Verse 25</u>	958
28.	<u>Verse 26</u>	961
29.	<u>Verse 27</u>	963
30.	<u>Verse 28</u>	965
31.	<u>Verse 29</u>	967
32.	<u>Conclusion</u>	969

4 Topics – 5th Chapter

Topic 1

Topic 2

Topic 3

Topic 4

Verse 1 – 6

Verse 7 – 21

Verse 22 – 26

Verse 27 – 29

Nishta Dvayam

Main topic of 5th
Chapter

Mukti Dvayam

Vedantic Meditation

Verse 7 - 12

Verse 13 - 21

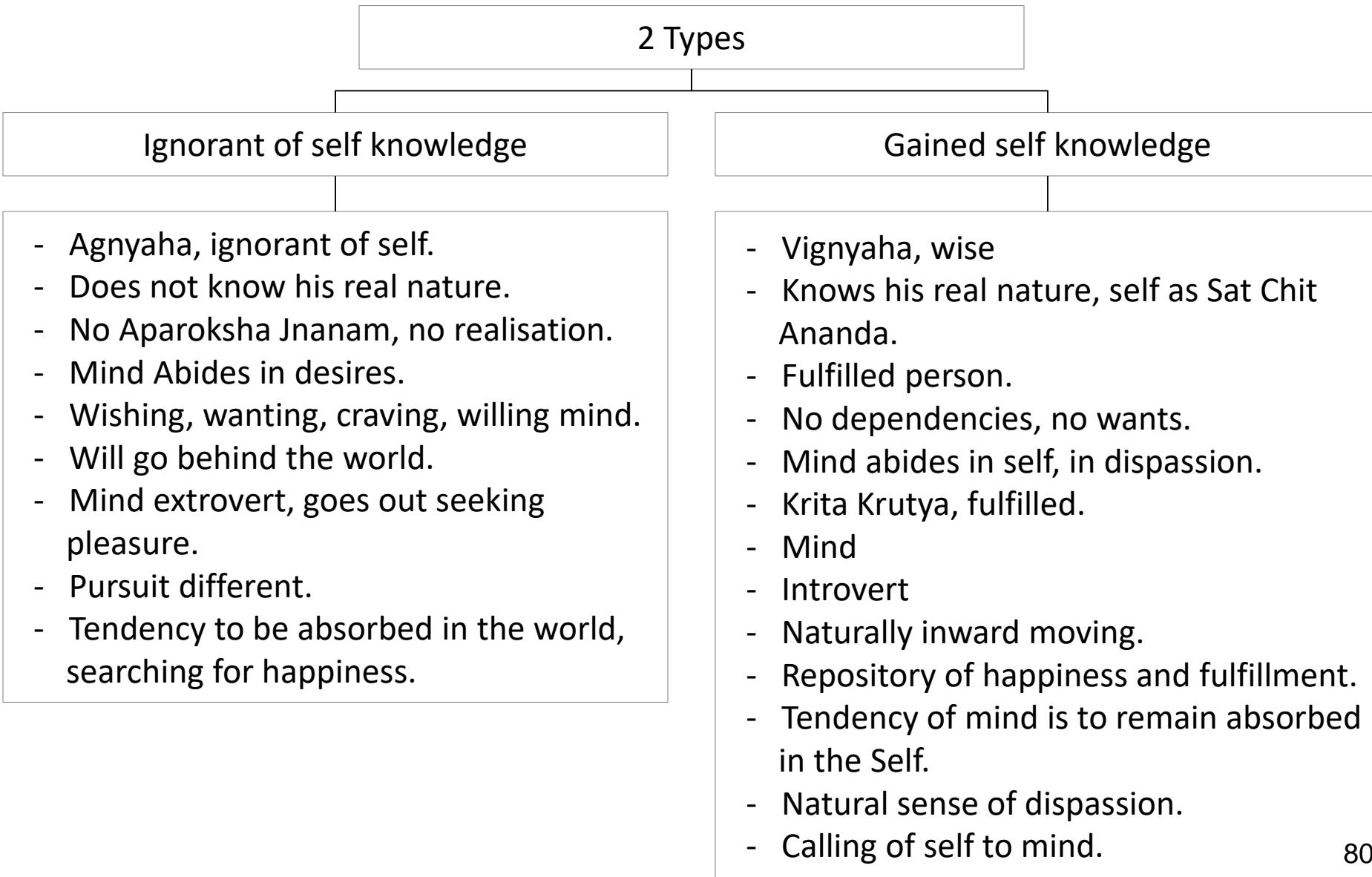
Karma Yoga

Jnana Yoga

Chapter 5

Introduction :

- What is different between question of Arjuna in Chapter and Chapter 5.



Chapter 3 :

Arjuna :

- You are praising absorption in the self, asking me to do Karma Yoga.
- Vignyana – Naturally absorbed.
- Agnyana – Seeking pleasure outside not going to self, do Karma Yoga.

Karma Yoga

- Perform actions not for selfishness.
- Ignorant does for his own happiness.

- With Joys + Sorrows, goes up + down.
- Actions give Sukham + Dukham.
- Experiencing great Amount of Joy and Sorrow.
- Becomes money.
- Be balanced in results, accept as Prasada.

- As offering to Lord, for happiness of the Lord.
- Focus of ignorant changed.
- I don't have to be selfish to be happy.
- Gets glimpses of happiness not focused on ego.
- Ishvara Arpana Buddhi.
- Attitude of our actions offering Arpana to Ishvara.
- Agnyaha, no self knowledge



What is Accomplished?

- Wise, naturally balanced, doesn't do actions for Joy.
- Karma Yogis mind learns to be quiet and not to focus on ego of self.
- Karma Yogis is spiritual exercise to make ignorant experience glimpse of mental ease of Jnana Yogi.
- Not going for pleasure and being fulfilled.
- Once a glimpse is experienced, person starts going more and more towards that.
- You glorify self knowledge and asking me to Karma Yoga?
- Will get glimpse, mind not ready to abide in self, ego is catching you, will not allow you to abide in self.
- Ego fat does not allow you to go through narrow road of realisation.
- Exercise to pull down ego, then can go through narrow door.
- This is 3rd Chapter.
- Karma Yoga + Absorbing in the self.
- Wise knows self, can get absorbed in the self.
- Ignorant doesn't know the self and can't get absorbed in the self.
- He gets a glimpse, to walk the path.

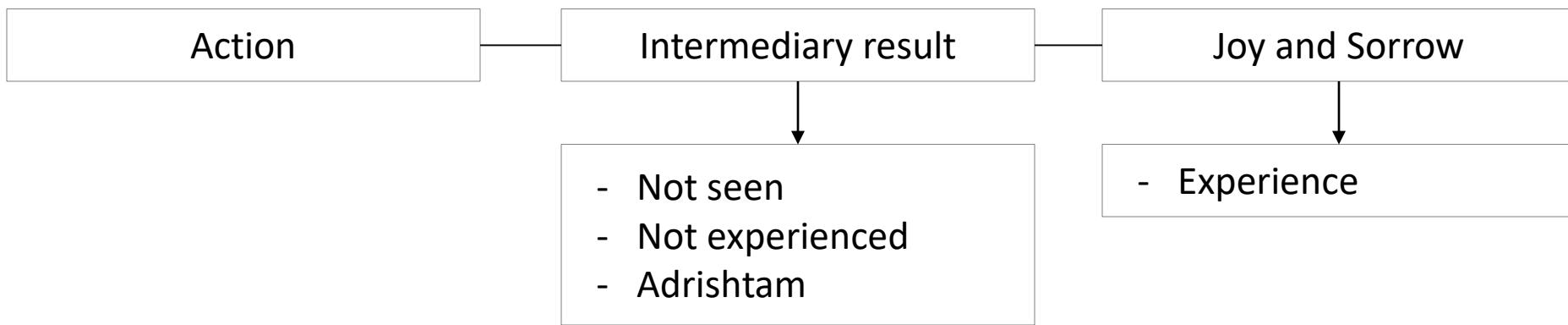
What is Karma Yoga does?

- Purifies mind, Chitta Shuddhi.

- **Chittasya Shuddhaye Karma Yoga Shankara.**
- Karma Yoga is means for purification of mind.
- How it is method of purification?
- Any action leads to Punya, Papam.
- Do duty, inner result, Adrishta, unseen Result.
- Action – always gives result, reaction.

- **Action – external, result has to be external, Joy and sorrow.**

- Result of Joy and sorrow comes later in time and intermediary result comes.
- Intermediate result is called Punya and Papam.



- In Karma Yoga, because you are not seeking pleasure + Joy, mind says, I have done this for the Lord, sacrificed the result, Punya doesn't transform itself into Sukham.
- Punya transforms into mental purity.
- Route of Punya changes, therefore Chittasya Shuddhaye Karma.

- Karma transforms to Sukha, Dukha only.
- Karma Yoga brings mental purity, wanting ceases, Buddhi becomes sharp, intelligent, becomes Viveka Mukti.
- Knows Anitya, Ephemeral, paltry, doesn't give fulfillment, want, Nitya, True, real, not cheated by small, momentary pleasures (Small Children, tickle, laugh, grownups grown up).
- When mind Matures, it grows out of Anitya Sukham.

Kamini	Kanchana	Kirtihi
- Women, pleasure of other gender, pleasure with worldly things.	- Gold, wealth, comforts.	- Name and fame

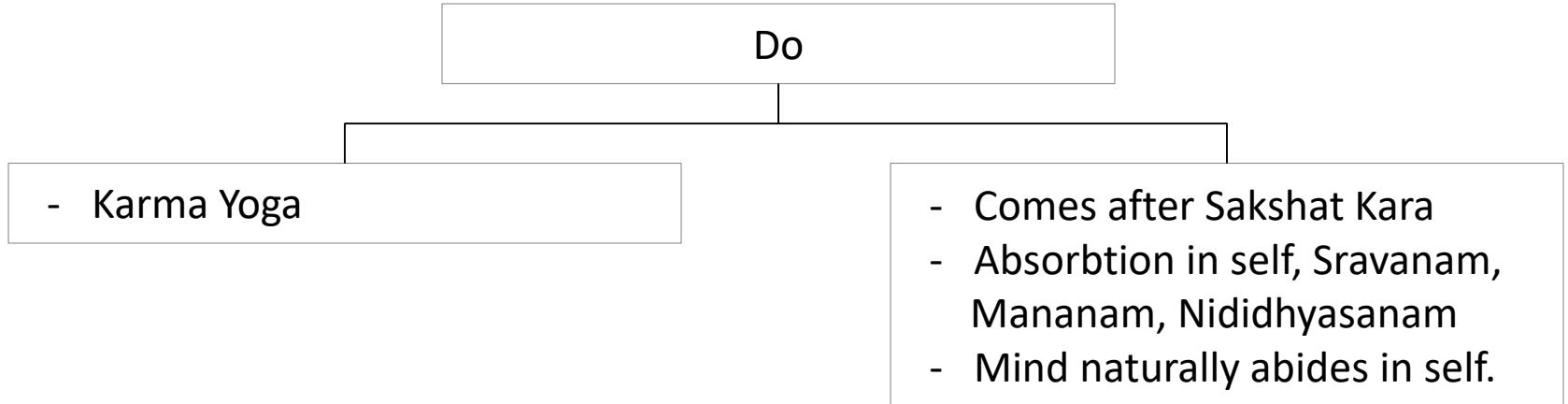
- Mature mind seeks for higher things.
- Karma Yoga brings inner transformation.
- Action leads to Punyam.
- Punyam leads to Purity of mind.
- Purity of mind awakens sense of discrimination, Viveka.
- Viveka brings about dispassion, inner sense of non-craving.
- It automatically comes when you lead life of goodness.
- Viveka, Vairagya, Shamadi Shatka Sampatti, Mumukshutvam comes.

- Sadhana Chatustaya Sampatti : Shana, Dama, Uparama, Titiksha, Sraddha, Samadhanam.
- When we perform Karma Yoga, all these comes.
- One who has Sadhana Chatustaya Sampatti – is termed Adhikari, qualified Aspirant for life focused only Sravanam, Manana, Nidhidhyasanam.
- Listening, reflection to set clarity, meditation on what is understood so that we start abiding in it.
- Life of researcher, absolute, complete, non-stop, dedicated pursuit, Sanyasa.
- Renouncing distractions, duties.
- Mind has evolved, mind seeks ultimate reality.
- Situations around the world changes, duties gone, nature of cosmos, functioning of Lord, when ready, he gives.

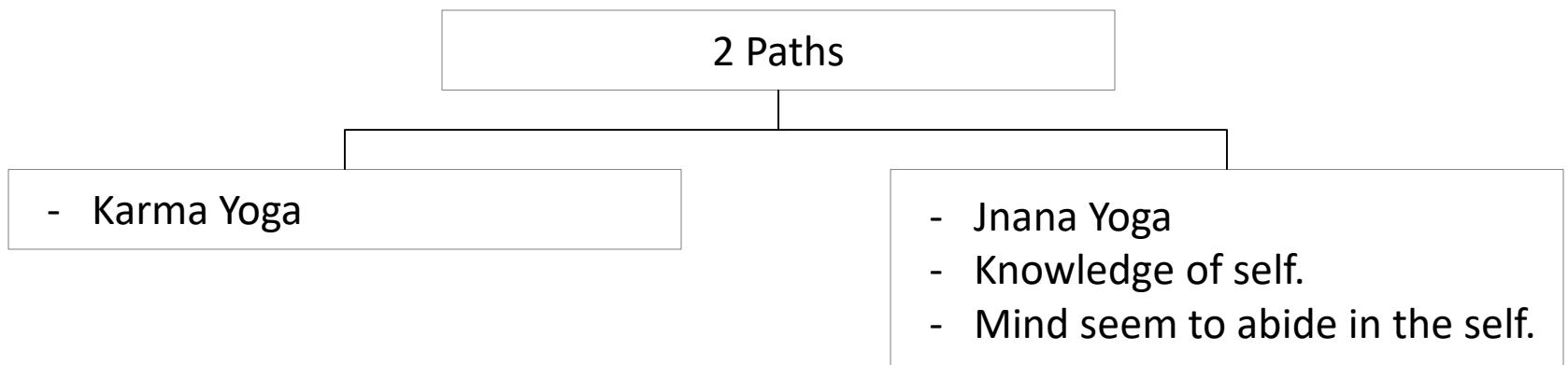
Ramakrishna – Paramahansa :

- Young girl, married, in the family way, mother in law – does all work on 6 – 7 – 8 – 9th month, work less, less.
- When mind ready, Bhagawan says this your daughter will do, duties cease, natural, gods way, it happens in cosmos.
- What you are ready for, that will knock on your door!
- **You get what you deserve.**
- **You get what you not desire.**

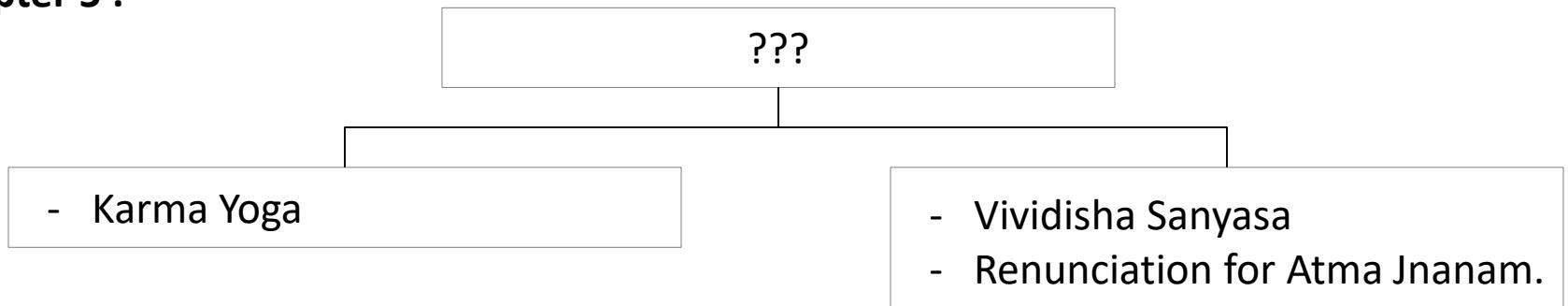
Question :



Answer :



Chapter 5 :

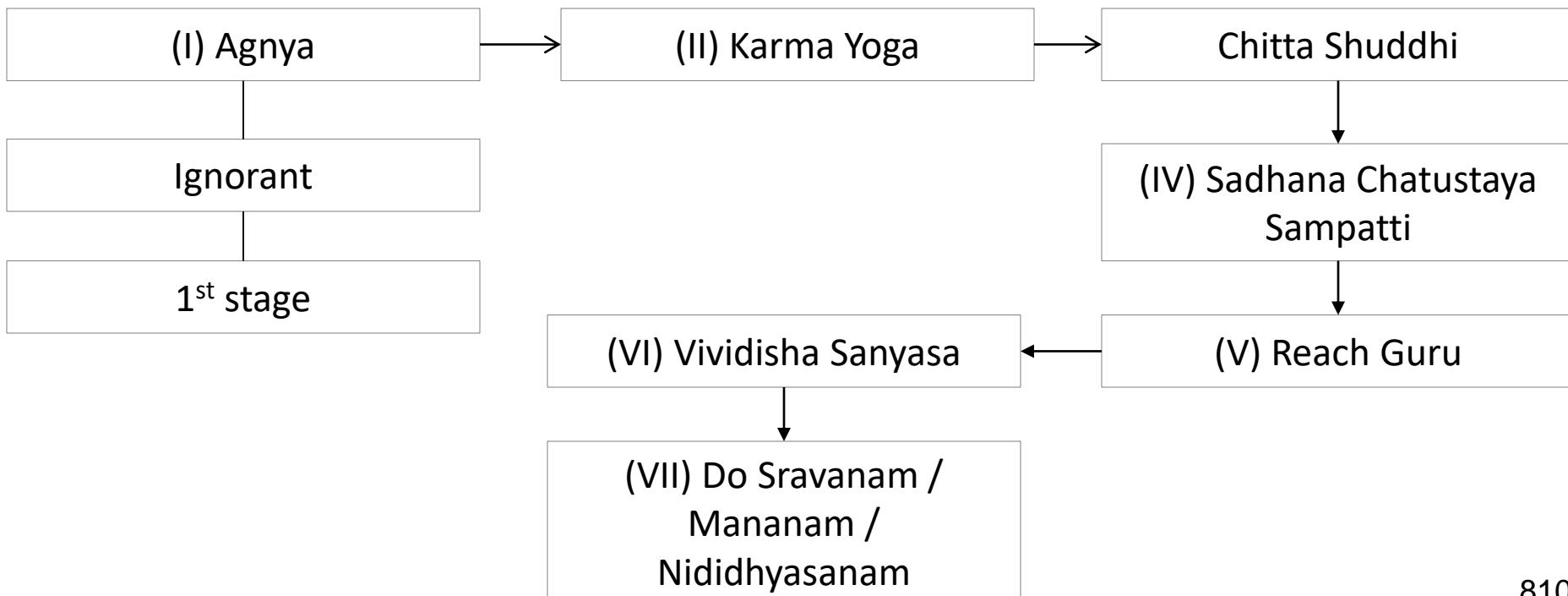


- Bees search... find flower... Um... Um... ??????, Shantam, Shivam, Sundaram, fulfillment, song of joy, Um, Um....

Vividisha :

Vethum	Ichha
To know	Desire

- When you have desire to know the self, renunciation one takes up is called Vividisha Sanyasa.
- After renunciation, does Sravanam / Mananam / Nididhyasanam.



- Because of Sadhana Chatustaya Sampatti, person wants to realise the self.
- One gains knowledge of self, Tattwa Jnanam, Aparoksha Jnana, knowledge of reality, direct experience, direct knowledge, Sravanam / Mananam – information, direct knowledge is transformation.
- After Nididhyasanam Sakshat Kara – Making Brahman direct, making self knowledge.



Doubtless, clear

Chapter 3 – Verse 17 :

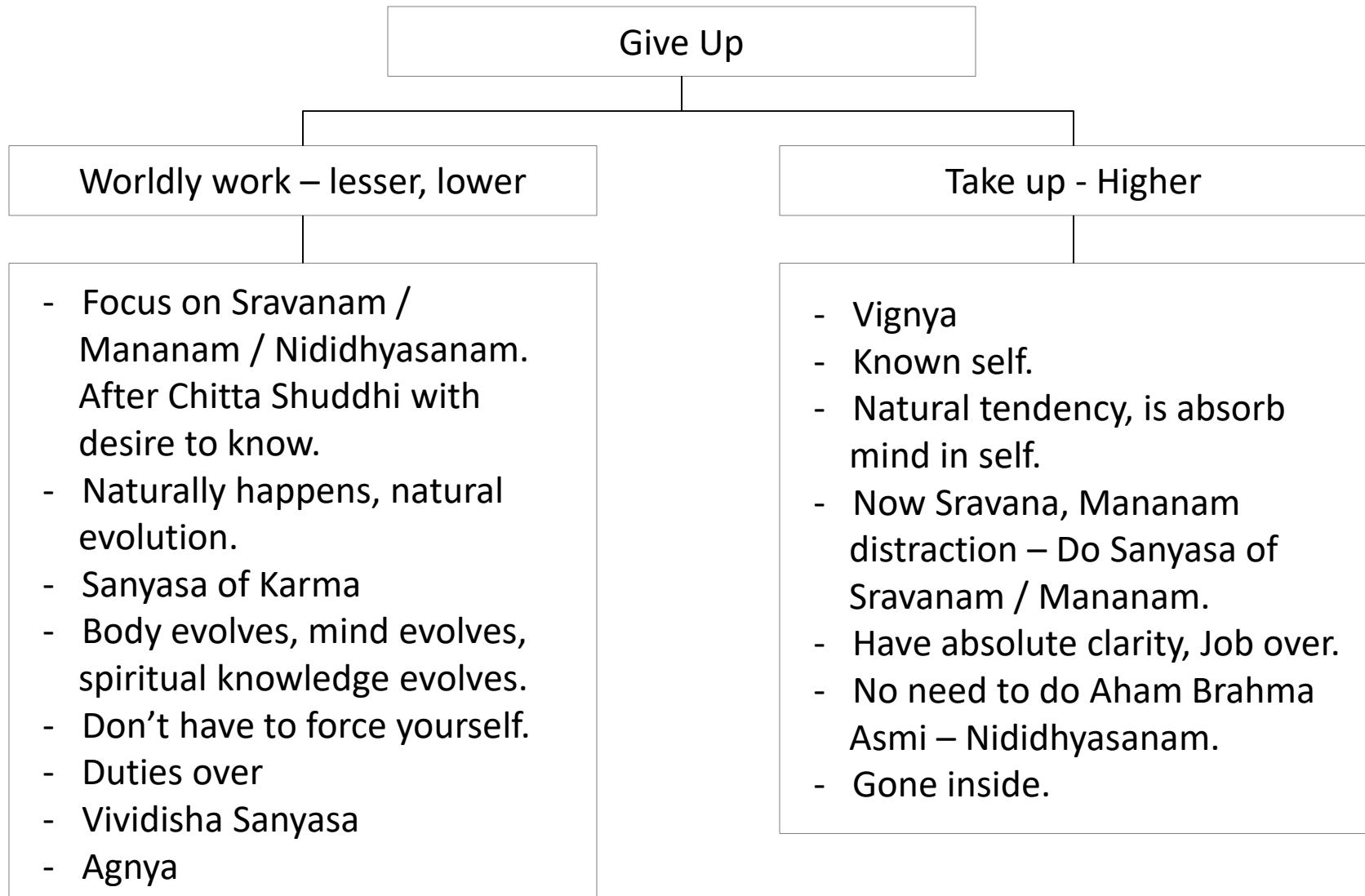
यस्त्वात्मरतिरेव स्याद्
 आत्मतृप्तश्च मानवः ।
 आत्मन्येव च सन्तुष्ट
 तस्य कार्यं न विद्यते ॥ ३-१७ ॥

**yastvātmaratirēva syād
 ātmatrptaśca mānavah ।
 ātmanyēva ca santuṣṭah
 tasya kāryam na vidyatē ॥ ३-१७ ॥**

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

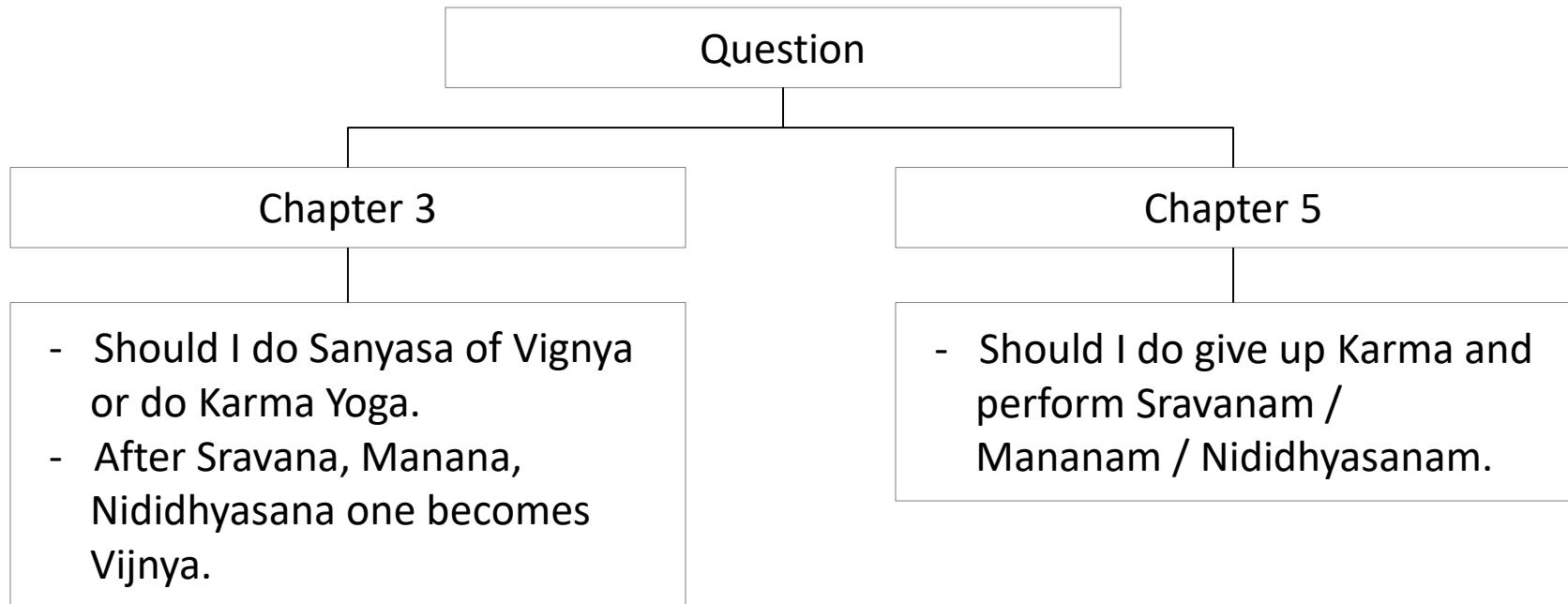
- Start revealing in self.
- Atma Trupti, Rathi, Santushti, Um...
- Should I do Absorbtion which comes after Sakshatkara or do Karma Yoga?
- This is 3rd Chapter question.

- It is wrong question, start with Karma Yoga.



- Rose bud, can't open it.
- Wait, after 3 days, beautiful blossom.

- Just be at it, so far God has brought you till here.
- Vivekananda kick the world before world kicks you.
- Done to hearts content.
- Karma Yoga – Chittashuddhi – Sadhana Chatustaya Sampatti – Vividisha Sanyasa – Sravanam / Mananam / Nididhyasanam – Tattva Jnana Vijnana.
- What you are doing here?
- Absorbtion in self.
- In class, Sanyasa of Sravana and Manana is being done.



Action

Karma Yoga

- For ignorant
- 1st Stage
- Agnya moving to Vignya, has gained Sadhana Chatustaya Sampatti.

Sravanam / Mananam / Nididhyasanam

- For ignorant
- 2nd stage
- Vignya – for Sravanam / Mananam / Nididhyasanam.

- When ignorant person wants to start on spiritual path, he takes to Karma Yoga.
- As he performs Karma Yoga, he gains purity of mind.
- When he gets Purity of mind, he gets qualifications for spiritual pursuit.
- Such a person listens to Shastra, reflects on teaching, and meditation.
- He realizes the truth, then he drops practices of listening, reflecting, meditation, he becomes absorbed into the self, thoughtless absorbtion.

Chapter 3 – Verse 1	Chapter 5 – Verse 1
<ul style="list-style-type: none">- Should I perform Karma Yoga or absorb myself in the self.- You are praising absorbtion in the self but asking me to do Karma (Duty).	<ul style="list-style-type: none">- Renunciation of Action (Vividisha Sanyasa), focus on Sravanam / Mananam / Nididhyasanam and asking me to do Karma Yoga.- What is better.

अर्जुन उवाच ।
ज्यायसी चेत्कर्मणस्ते
मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि धोरे मां
नियोजयसि केशव ॥ ३-१ ॥

arjuna uvāca |
jyāyasi cētkarmaṇastē
matā buddhirjanārdana |
tatkim karmaṇi ghōrē mām
niyōjayasi kēśava ||3-1||

Arjuna said : If it be thought by you that 'knowledge' is superior to 'action', O Janardana, why then, do you, O Kesava, engage me in this terrible action? [Chapter 3 – Verse 1]

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

arjuna uvāca
sannyāsaṁ karmaṇāṁ kṛṣṇa
punaryōgaṁ ca śāṁsasi |
yacchrēya ētayōrēkam
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]

Ignorant 2 options

Karma Yoga

Vividisha Sanyasa

Sravanam / Mananam /
Nididhyasanam

- Now Vidvat Sanyasa, one who has attained the self, wants to absorb in the self, has Vidya, wise man.
- Ignorance is qualification for renunciation.
- Why should I fight war – let me do Sravana, Manana Nididhyasanam.
- Between Karma Yoga and Vividisha Sanyasa tell me one.
- Sanyasa and Karma comes twice, therefore confusion.

Conclusion :

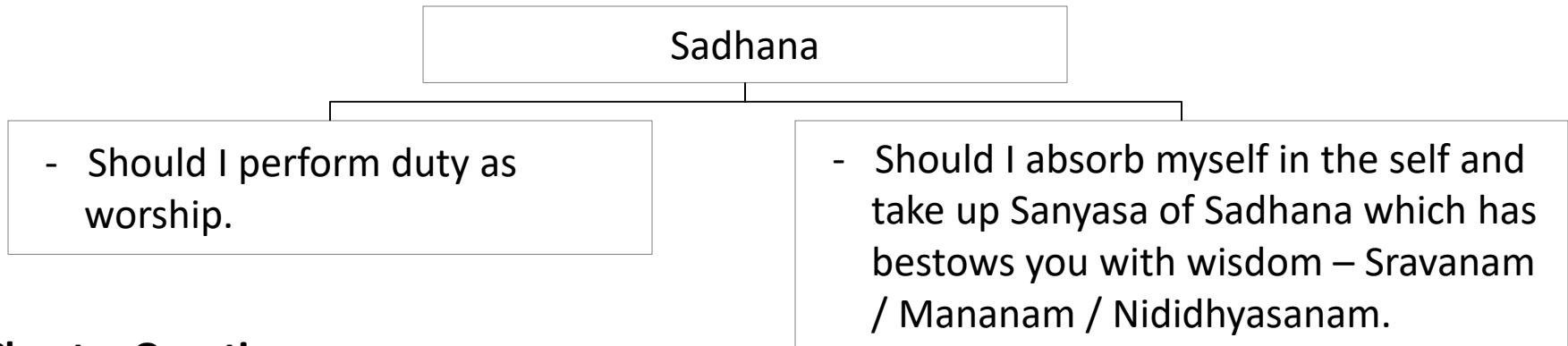
Chapter 3	Chapter 5
<ul style="list-style-type: none"> - Karma Yoga – Vidwat Sanyasa (Renunciation of knower) - Vidwan's Sanyasa - Renunciation of wise. - Focus on absorption of mind in self = Samadhi. - Like a bee, wants to be inside, depends on their own Prarabda and others Prarabda to study. 	<ul style="list-style-type: none"> - Karma Yoga – Vividisha Sanyasa (Desire to know) - Renunciation of ignorance - Sravanam / Mananam / Nididhyasanam.

- Mouna Guru / Jagat Guru, Bhagavats Sankalpa.
- He has no ego, it is Narayanas work
- Prarabda belongs to Ego, from our view.

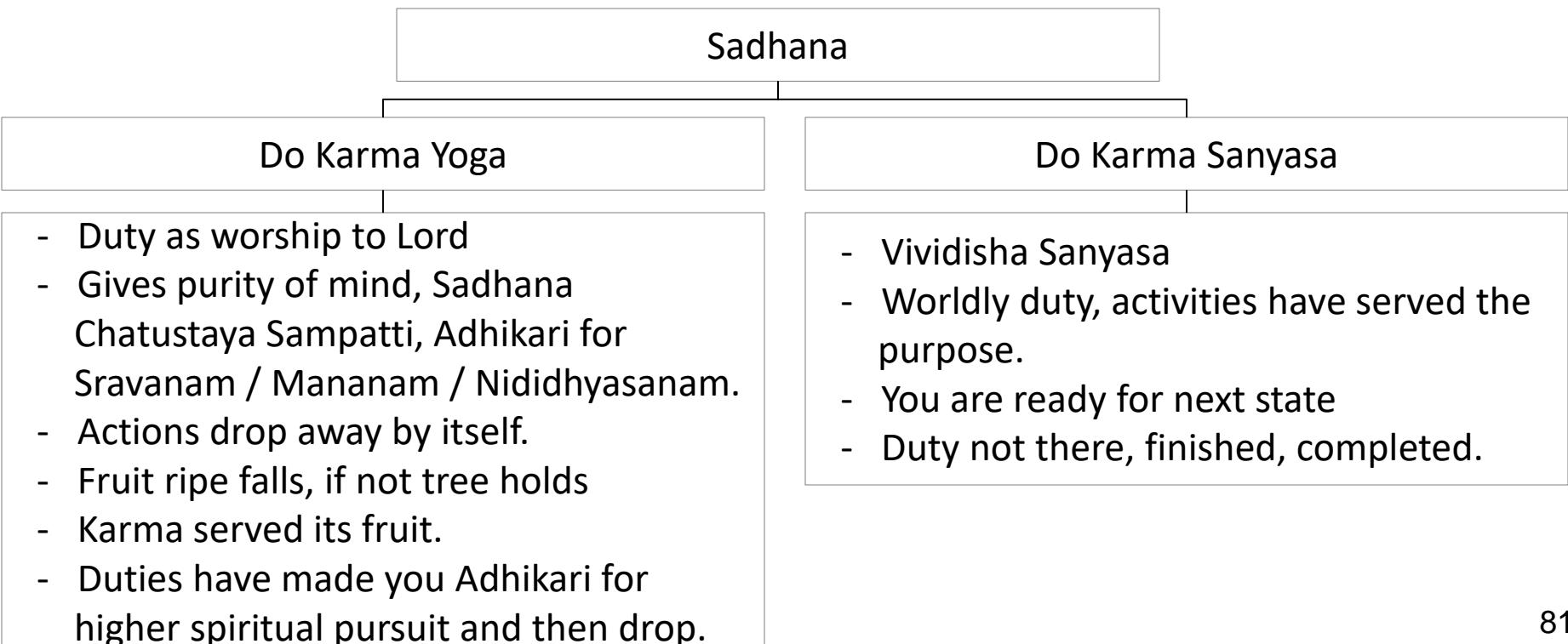
Lecture 2

3rd Chapter Question :

- Take to Karma Yoga or Vidwat Sanyasa.



5th Chapter Question :



- Seeker grows up in every stage by giving up Sadhanas he was doing before.
- Sanyasa always is giving up lower and taking higher.
- Giving up always with taking up.

Example :

- Climbing ladder – take leg from bottom, put in top step.

1 st Sadhana	2 nd Stage
<ul style="list-style-type: none"> - Karma Yoga - Stage to give up in Vividisha Sanyasa - Take up Sravanam / Mananam / Nididhyasanam. 	<ul style="list-style-type: none"> - Go to absorbtion in self. - Give up Sravanam / Mananam / Nididhyasanam. - Vidwat Sanyasa.

Question :

I) Vividisha Sanyasa :

Giving up	Taking up
<ul style="list-style-type: none"> - Karm Yoga 	<ul style="list-style-type: none"> - Sravanam / Mananam / Nididhyasanam.

II) Vidwat Sanyasa :

Giving up	Taking up
<ul style="list-style-type: none"> - Got Aparoksha Jnanam. - Sakshat Kara 	<ul style="list-style-type: none"> - Absorbtion into the Self. - Samadhi Abhyasa or Mano Nasha and Vasana Kshaya.

Vasana Kshaya	Mano / Vasha / Samadhi Abhyasa
<ul style="list-style-type: none"> - By Karma Yoga - Have gained Tattva Jnanam. - Small Vasanas removed - Last remanence which makes mind extrovert. - Absorbed in self. - Small Vasanas weakened. - Ironing up mind, make mind dissolve in self. 	<ul style="list-style-type: none"> - Practice of absorbtion.

- In sleep we put mind in Karana Sharira – Mano Nasha.
- **Dissolve the mind in the self, end the mind in the self, mind seizes in the self.**
- Both Sanyasa and Vividisha Sanyasa is meant for Agnya but there is a difference.
- Vignya – one who has got Sakshatkara.
- Agnya is one who has not got realisation of self.
- When Agnya, not Adhikari, not got Sadhana Chatustaya Sampatti.
- Agnya minus Sadhana Chatustaya Sampatti = Karma Yoga.
- Agnya plus Sadhana Chatustaya = Sravanam / Mananam / Nididhyasanam = Vividisha Sanyasa.
- Ignorant but no full Vairagyam, Sadhana Chatustaya Sampatti not full.

Agnya

With Sadhana Chatustaya Sampatti - state

- Vairagya Dasha = State
- Take to Vivedishta Sanyasa and Do Sravanam / Mananam / Nididhyasanam.

Without Sadhana Chatustaya Sampatti

- Agnya in non-Sadhana Chatustaya Sampatti.
- ASCS – state
- Not sufficient
- Avairagya Dasha.
- Not mature level of Vairagyam.

Verse 1 :

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

arjuna uvāca
sannyāsam karmaṇām krṣṇa
punaryogaṁ ca śaṁsasi |
yacchrēya ētayōrēkam
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) Eh Krishna :

- One who is ever of the nature of Ananda Krish – Na.
- Vishnu Puranam : Krishna – meaning.
- Krishihhi Bhu Vachaka Shabdaha

↓

Bhu Avadhi = Existence.

Krish	Nashcha Nirvitti Vachaka
<ul style="list-style-type: none"> - Existence - Sada 	<ul style="list-style-type: none"> - Na - Ananda

- Krishna = Sada Ananda, Nitya Ananda Ananda which does not cease = Eternal bliss.
- Krish = Removes sorrows of Bakta.
 - = Akarshane, Vilekane
 - = Attracts sorrow of Bakta.
- **When you think of Bhagawan there can't be sorrow.**
- Of those Devotees who surrender, he takes away the sorrows.
- Krishna – take away my sorrow full of confusion, you are eternal bliss, only you who has eternal bliss, can give me eternal bliss.
- I am not going to run here and there asking for happiness.
- I want bliss of fulfillment and I seek form you.

b) Karmanam Sanyasam :

Karmanam	Sanyasam
Duties	Renunciation, Tyagam

c) Shamshasi :

- You explain.

Shams

- To glorify

- To expound, explain
- Here

In Chapter 4 – Explained 2 things

- Karmanam Sanyasam
- Renunciation of Action, one who is devoted to Sravanam / Mananam / Nididhyasanam.

- Punaha, opposite, Virudham
- Karma Yoga and Jnana Yoga can't be done together.

- Chapter 4 – Verse 21 – Karma Sanyasa.

निराशीर्यतचित्तात्मा
त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म
कुर्वन्नामोति किल्बिषम् ॥ ४-२१ ॥

nirāśīryatacittātmā
tyaktasarvaparigrahaḥ ।
śārīram kēvalam karma
kurvannapnōti kilbiṣam ॥ 4-21 ॥

Without hope (desire), with the mind self controlled, having abandoned all sense of possessions, doing mere bodily action, he incurs no sin. [Chapter 4 – Verse 21]

- With mind, senses controlled, giving up all things not required for joyful, happy life, focus on Sravanam / Mananam / Nididhyasanam – does actions for supporting body.
- Doing this, one does not accrue sin.
- Vividisha Sanyasa.

- End of Chapter 4 – Verse 42.

तस्मादज्ञानसमूत्तं
हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगम्
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]

- Practice Yogam Atisha – Practice Karma Yoga, get up Arjuna.

4th Chapter :

- 2 contradictory teachings directed to wise and ignorant but both pertain to Agnya.
- I am not Vignya who can totally devote mind for absorbtion in Atma.
- In earlier Chapter 3 – You spoke of Karma Sanyasa and Karma Yoga, now I want to know.

d) Etayorekam :

- Between the two.

e) Ekam Sreyaha :

- What is Ideal for him?

- One can't do Karma Yoga and renounce Karma.
- I can either renounce Karma and do full time Sravanam / Mananam / Nididhyasanam.

Vividsha Sanyasa	Karma Yoga
- Giving up duties	- Doing duty as worship of Lord.

- Between Karma Yoga and Karma Sanyasa, Vividisha Sanyasa, tell me what is one which ideal for me.
- I am Sishya, will follow what you say.

e) Tan Me Bruhi Su Nishchitam :

- Which path I should take.
- Do small actions for body and fully devote to Sravanam / Mananam / Nididhyasanam – you taught, such a person gains the highest.
- **End of Chapter :**

You said abide in Karma Yoga and oh Bharata Uttishta.

Verse 2 :

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

śrībhagavānūvāca
sannyāsaḥ karmayogaśca
niḥśrēyasakarāvubhau ।
tayōstu karmasannyāsāt
karmayogaḥ 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) Both Sanyasa and Karma Yoga, Nishreyasa Karau :

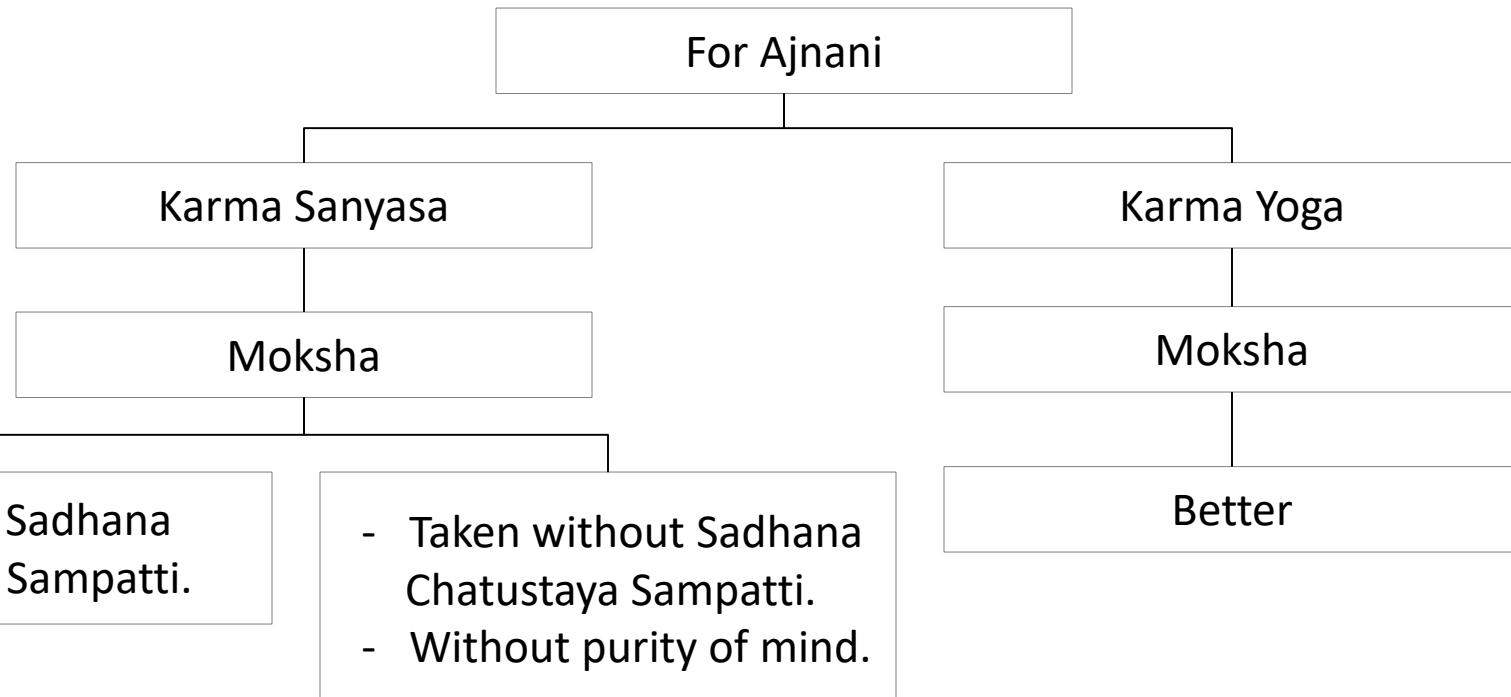
- Both capable of giving results required.
- Karma Yoga + Sanyasa gives same benefit.
- Nishreyas – Nitharam Sreyas.
- Shreyas – That what brings absolute good, most beneficial.
- Nishreyas – That which is absolutely good, totally free of sorrow.
- Nishreyas = Moksha = Free of sorrow.
- Both Sanyasa and Karma Yoga are means to Moksha.

b) Tayosthu :

- Between Karma Yoga and Vividisha Karma Sanyasa which one can one take up without becoming Adhikari.

c) Karma Yoga Visishyate :

- Karma Yoga is better.



- Karma Yoga is better than Karma Sanyasa without becoming Adhikari, without Sadhana Chatustaya Sampatti.
- Anadhikari Kruta Karma Sanyasat, Karma Yoga Visishyate.
- Karma Sanyasa taken up by one who is not Adhikari is inferior to Karma Yoga (Without Sadhana Chatustaya Sampatti).
- Check up where one is.
- Both ignorant but at what state of ignorance.
- In Karma Yoga, Sadhana Chatustaya Sampatti still not there.

- In Vividisha Sanyasa, Sadhana Chatustaya Sampatti is there, person Adhikari.
- Both have goal of Moksha.
- **Before Adhikaritvam, Sadhana Chatustaya Sampatti, if one jumps to Vividisha Sanyasa, then in Sravana time, boring, Manana time difficult, Nididhyasanam – Impossible.**
- **If one jumps too early, mind not stable.**
- **Mind will automatically come out of these things naturally.**

- Rather than life Devoted 100% to Sravanam / Mananam / Nididhyasanam, Karma Yoga is better.
- In Karma Yoga, mind has larger area to function.
- Action keeps mind occupied.
- In Sravanam / Mananam / Nididhyasanam – actions too subtle, mind can't hold to it.

Example :

- $2 + 2 = 4$ – Use fingers first or Beads, Mangoes.
- Later have capacity to calculate in the mind.
- Initial process can't be avoided, go to base camp, acclimatise, then go to the height.
- Karma Yoga, Vivida Sanyasa – where are you now.
- Tayosthu Karma Sanyasat, Karma Yoga Visishyate.
- Karma Yoga → Right for you now, preferred.
- 3 values glorifies Karma Yoga, no less, initial stage of ones spiritual pursuit.

Verse 3 :

ज्ञेयः स नित्यसंन्यासी
यो न द्वेष्टि न काञ्छति ।
निर्द्वन्द्वो हि महाबाहो
सुखं बन्धात्प्रमुच्यते ॥ ५-३ ॥

jñēyah sa nityasannyāsī
yō na dvēṣṭi na kāñkṣati ।
nirdvandvō hi mahābāhō
sukham̄ 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]

a) Nitya Sanyasi Jneyaha Saha :

- Person who is engaged in Karma Yoga.

b) Nityam Sanyasi Iti Jneyaha :

- Know Karma Yoga – to be a Nitya Sanyasi, ever, always.
- Ever in Karma Yoga but never in Sanyasa.
- Know glory of Karma Yoga.
- Sanyasa = Giving up.

c) Yaha na Dveshti, Na Kankshati :

- Does not hate or seek.
- Given up both likes + dislikes.
- **Taking up as duty, without allowing ego to interfere, does it.**
- Still performs – Guest comes, offer tea, coffee.

- Performing action as a worship unto the Lord, has no Raaga, Dvesha.

d) Nir Dvandha :

- Not tossed away by dualities of sorrow.
- While performing action, Sanyasi, renounce.
- When result comes, he is Sanyasi.
- Therefore Nitya Sanyasi.
- Given up both Joy and sorrow.
- Sanyasa is there.

Vividisha Sanyasi :

- Does not do action and get result of action.
- **Has no Sukha Dukha.**
- Has no Raaga Dvesha for action.
- No Dvesha – No dislike.
- No Kanksha – No like.

e) Mahabaho :

- Oh broad shouldered.

f) Sukham Bandat Pramuchyate :

- Without difficulty, Anayasena, from bondage he becomes liberated, by performing actions, gaining purity of mind, becomes Adhikari, gains knowledge, conquers ignorance.

Verse 4 :

साञ्चयोगौ पृथग्बालाः
प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगु
उभयोर्विन्दते फलम् ॥ ५-४ ॥

sāṅkhyayōgau pṛthagbālāḥ
pravadanti na paṇḍitāḥ ।
ēkamapyāsthitāḥ 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) Sankhyaha, Yogaha, Pritak Balaha Pravadanti Na Panditaha :

- Sankhya here - Vividisha Sanyasa.
- Sankhya = Upanishad = Knowledge of self
- Khya – to explain
- San – Well.
- Samyak Khayayate
- That which explains well is Vedanta, Upanishad.
- Sankhya = Knowledge which comes from Upanishad is knowledge of self.
- Vividisha Sanyasa / Sankhya – Does Sravanam / Mananam / Nididhyasanam.
- Yoga = Karma Yoga.
- Those who devote to the knowledge of the self, worshipful performance of duties.

b) Pritak :

- Have varied result.
- Do not have same goal.
- Who will say?

c) Blaha Pravadanti :

- Immature, Children, carried away by superficial things, Cadbury chocolate.
- Smart person will take Rs. 1000/-
- Bala = Don't have depth, knowledge of Shastra, which makes them see truth of spiritual practices.
- They will say Karma Yoga, Sanyasa is different.

d) Na Panditaha :

- Not wise.
- Those who have Panda = knowledge of Shastra.
- Will not say that.

e) Ekam Api Samyak Asthita :

- Wherever you are, take that which is right for you.
- Find where you are now.
- If you have Sadhana Chatustaya Sampatti and have no duty, take up Sanyasa.

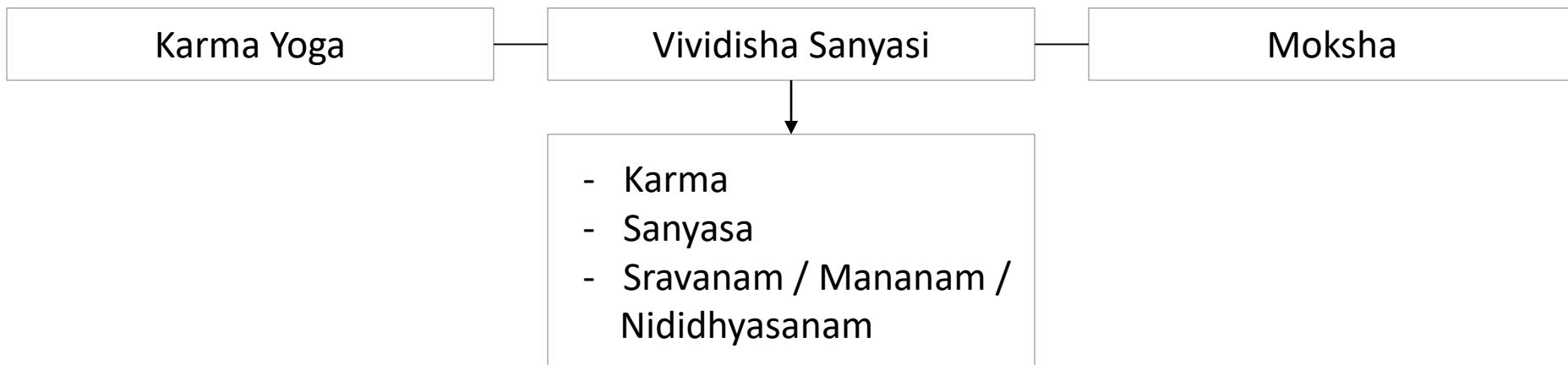
- If duty is there, work remains, mind doesn't have Viveka, Vairagya, Samadhi Sampatti, Mumukshutvam, high level, it doesn't matter.
- Take up Sadhana as per where you are.

Samyak Asthitha :

- Abide in that firmly, perform Sadhana to perfection.

f) Ubayor Api Vindate Phalam :

- One gets fruit of both.
- Karma Yoga in perfection, leads to Nishreyasa.
- Perform Vividisha Sanyasa also takes you to same goal.



- Don't underestimate Karma Yoga or over estimate or Karma Sanyasa.
- Perfect abidance in the path will give Moksha.
- Do sincerely, will get Moksha.

Verse 5 :

यत्साङ्घैः प्राप्यते स्थानं
तद्योगैरपि गम्यते ।
एकं साङ्घं च योगं च
यः पश्यति स पश्यति ॥ ५-५ ॥

yatsāṅkhyaiḥ prāpyatē sthānam
tadyōgairapi gamyatē ।
ēkam sāṅkhyam ca yōgam ca
yaḥ 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) Sankhyaihi Yat Sthanam Praptyate :

- Vividisha Sanyasis, Practitioners of Sravanam / Mananam / Nididhyasanam – Atma Vidya.

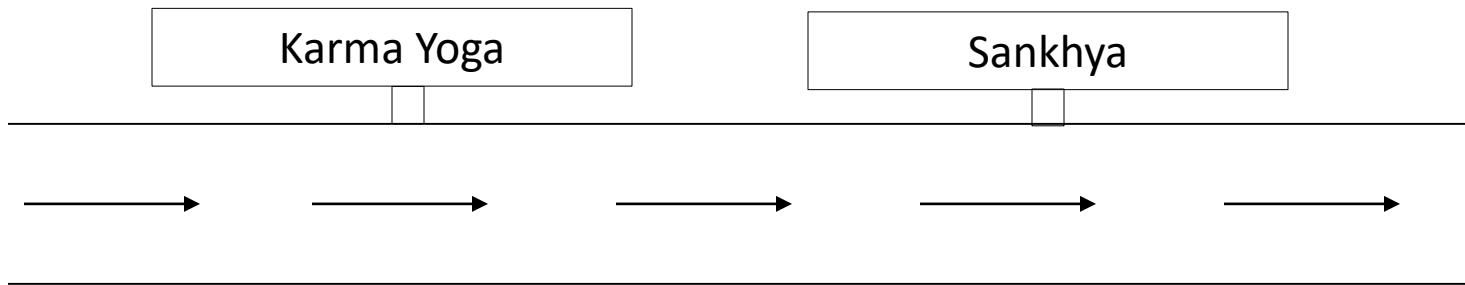
b) Sthanam :

- Changeless above – Stha – Firm.
- Sthana – Changeless abode, from which there is no fall, Moksha.
- Nishreyasa.

c) Tad Yogair Api Gamyate :

- Followers of Karma Sanyasa, Karma Yoga, reach same abode, by practicing Ishvara Arpana Buddhi and Prasada Buddhi.

- All signpost in one highway to liberation.



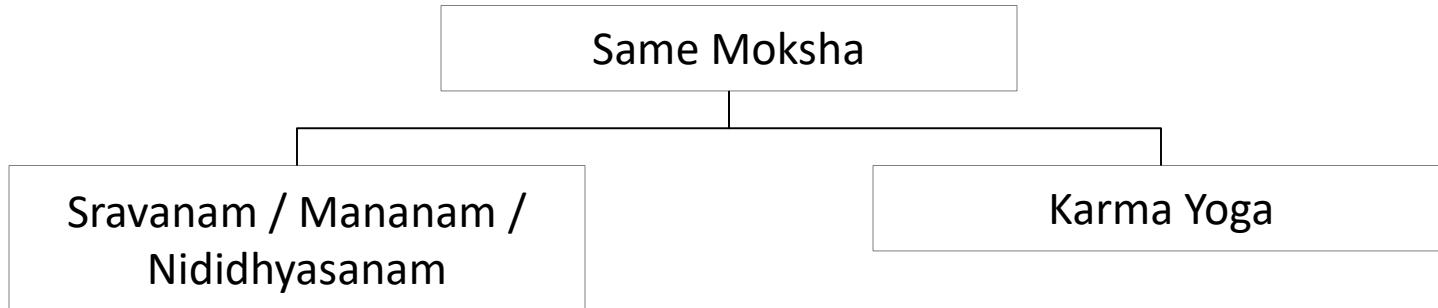
- Highway / Path / Road is same to Moksha!

- Cochin → Bhopal – Nagpur → Delhi



- Same train, signposts same.

- Don't get down in Nagpur, path is same.



- What should be Arjunas Vision?

d) Ekamcha Sankhyamcha Yaha Pashyati Saha Pashyati :

- One who knows Sankhya are Yoga both have same goal, have similar features, Nirdvandha.

- Karma Yogi and Karma Sanyasi should not have Raaga Dvesha, no Dveshti Na Kankshati.
- Only Externalities different.
- One Royal path of spiritual progress.
- He who sees, he sees.
- He who sees this way, sees Right way.
- Those carried by differences, don't see the fact.
- Those who see fact of oneness in the path, don't see difference.
- Do Karma Yoga, do it to perfection, don't see any path as low or high.
- They are different places before you reach destination.
- Without Karma Yoga, no way you can go to Karma Sanyasa.

Lecture 3

- Arjuna wants to hurry up because desire for Moksha comes, impatience, want wealth, happiness, pleasure, success, knowledge, realisation fast.

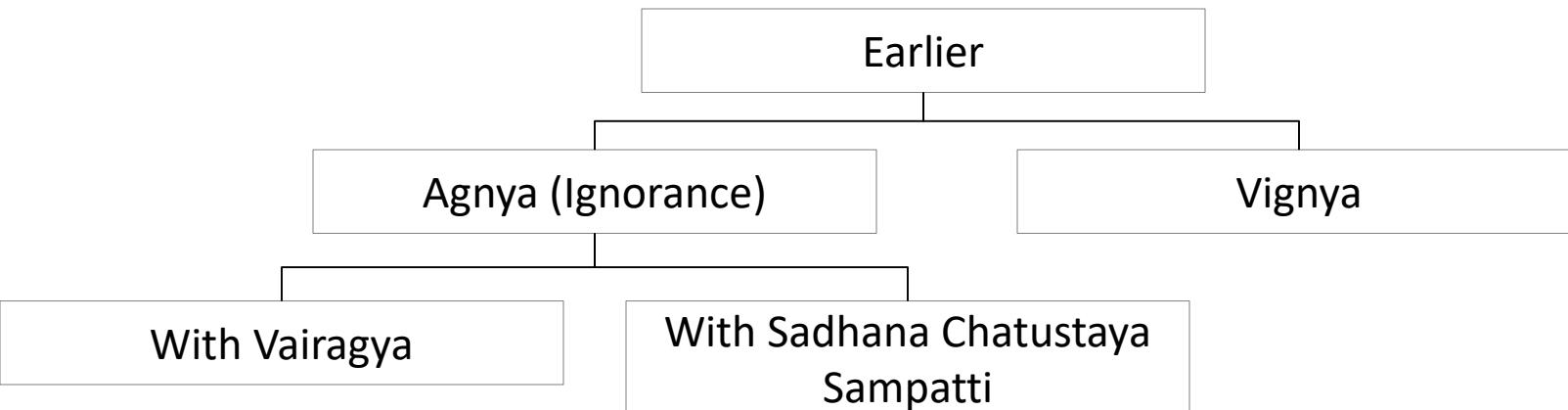
Repeated :

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

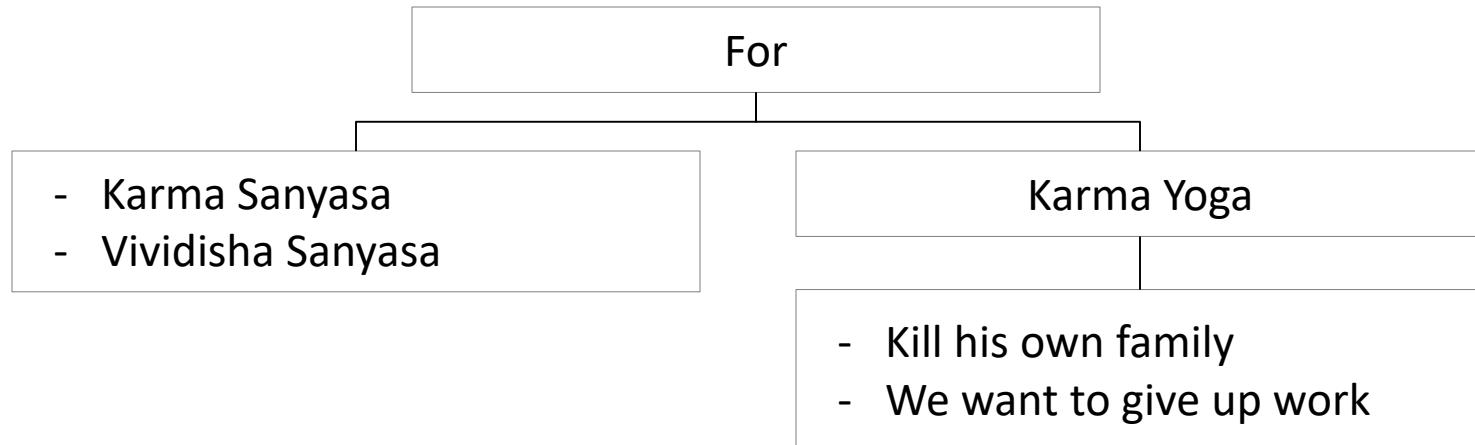
karmaṇyēvādhikārastē
mā phalēṣu kadācana ।
mā karmaphalahēturbhūḥ
mā tē saṅgō'stvakarmanī ॥ 2-47 ॥

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]

- Haste makes waste.
- Mind tells we are great, you are best, progressed fast, says good about oneself, nature of mind, Jiva Svabava.



- We think we have Vairagya at heart.
- Mind clings to itself for his glories.
- I am ignorant – Am I ready for :



- As long as mind is looking out, it can't turn in.
- We are ready when you find things ready, naturally moving in that direction.

Jabala Upanishad :

अथ हैनं जनको वैदेहो याज्ञवल्क्यमुपसमेत्योवाच
भगवन्संन्यासं बूहीति । स होवाच याज्ञवल्क्यः ।
ब्रह्मचर्यं परिसमाप्य गृही भवेत् । गृही भूत्वा वनी
भवेत् । वनी भूत्वा प्रवजेत् । यदि वेतरथा
ब्रह्मचर्यादेव प्रवजेद्गृहाद्वा वनाद्वा ॥

atha hainam janako vaideho yajñavalkyam upasametyovāca
bhagavansamnyāsaṁ brūhīti । sa hovāca yajñavalkyah ।
brahmacaryam parisamāpya gṛhī bhavet । gṛhī bhūtvā vanī¹
bhavet । vanī bhūtvā pravrajet । yadi veterathā
brahmacaryādeva pravrajed gṛhādvā vanādvā ॥

Next, Janaka of Videha, approaching Yajnavalkya addressed him thus: “O worshipful one, explain to me Sanyasa.” Yanjavalkya replied: “Having observed the rules of Brahmacharya, one should become a householder. From the stage of the householder, he should become a Vanaprastha (forest-dweller). Next he should renounce the world (Sanyasa). One can take up Sanyasa either from Brahmacharya, or from the stage of the householder or from that of Vanaprastha.” [Section IV – Verse 1 & 2]

- After finishing students life become Grihasta.
- Grihat Vani Butva Pravajet from Grihasta go to Vanaprasta and then to Sanyasa Ashrama.
- It is a natural progress.
- Marriage, Grihasta ashrama duties.
- Slowly withdraw.

Grihasta Ashrama	Brahmacharya
<ul style="list-style-type: none"> - Karma Yoga - Slipping ok, safety net - Gauava tree and fall Mango tree and fall. 	<ul style="list-style-type: none"> - Study

Sanyasa	Vanaprastha
<ul style="list-style-type: none"> - Slip - Problem - Coconut tree and fall. 	<ul style="list-style-type: none"> - Living in forest - Giving up little - Don't give unnecessary advice.

Jabala Upanishad :

अथ पुनरव्रती वा व्रती वा स्नातको वा स्नातको
वोत्सन्नग्निको वा यदहरेव विरजेत्तदहरेव प्रवजेत् ।
तद्धैके प्राजापत्यामेवेष्टि, न् कुर्वन्ति । तदु तथा न
कुर्यादाग्नेयीमेव कुर्यात् ॥

atha punaravratī vā vratī vā snātako vā'snātako
votsannagniko vā yadahareva virajettadahareva pravrajet ।
taddhaike prājāpatyāmeveṣṭi, n kurvanti । tadvā tathā na
kuryādāgneyīmeva kuryāt ॥

Whether one be a fulfiller of the vows or not (in the Brahmacharya stage), or whether he has completed the spiritual instructions given by the preceptor or not (in the stage of the householder), or whether he be one who has not maintained the sacred fire, and whether he be one who is not entitled to keep the sacred fire*, [*The first three means the followers of the three asramas and the fourth, the fourth class who are not entitled by birth to worship the sacred fire.] he should renounce the world the very moment he becomes disgusted with it. [Section IV – Verse 3]

- That day you have Vairagya, that day, you have right to renounce!
- Only that day, you are Adhikari, for living life of Sravanam / Mananam / Nididhyasanam.
- Otherwise, mind will not stay.
- Most important foundation of spiritual life is Karma Yoga, walks fast spiritual path.
- Those who listen to their mind, it will not work out.
- Problems – Likes, Dislikes, irritation, Raaga Dvesha, bother inside us.

- As long as there is anger problem, situation outspace will bring us problems to grow up.
- **Swami Tejomanayanda :**
 - Exam – Learn and write exam
 - Life – Write exam – learn
 - Life is a teacher, makes us learn again again, teaches us to master, situations come to learn.

- **Keeping ulcer in the mind, you try to do things.**

- Internal block, all external actions useless.

Example :

- Angry lewish monk
- Want to desert to remove Anger, mind not settling down, understood problem is own mind.
- Thought : People around me problem, now understood I am the problem, now overcome the I.
- We have internal weaknesses, without concenering weaknesses, we want to cut short, move fast, reflects in spiritual progress.

ज्ञेयः स नित्यसंन्यासी
 यो न द्वेष्टि न काङ्क्षति ।
 निर्द्वन्द्वो हि महाबाहो
 सुखं बन्धात्प्रमुच्यते ॥ 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]

1st :

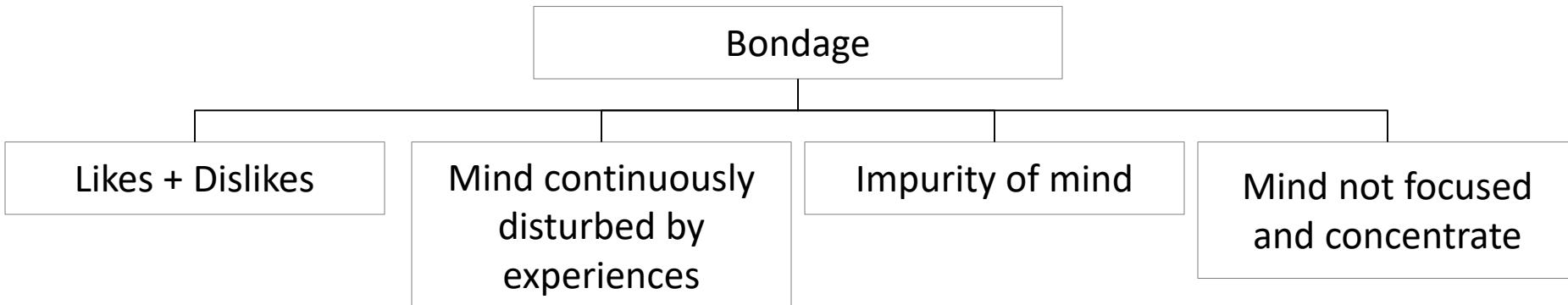
Karma Yoga	Sanyasa
<ul style="list-style-type: none"> - Is Renunciate - Jneyaha Nitya Sanyasi - While performing, while reaping results Sanyasi. 	<ul style="list-style-type: none"> - Not to be taken now.

While Performing :

- Na Dveshti – Like
- Na Kankshati – dislike
- Offering to Lord, enjoys doing duty with smile.

} Gives up likes + dislikes

- Work gives opportunity.
- Samatvam Yoga Uchhyate, Yoga Karmasu Kaushalam.
- Arpana Buddhi.
- Karma Yogi – does not take Sukha – Dukha inwards, keeps it out, not affected, renounces results, Prasada buddhi, equanimous.



- Karma Yogi very effectively transforms his inner equipment.
- **For perfected mind, little bit of knowledge is sufficient.**
- Not many years of Sravana, Manan, Nididhyasanam.
- Perfect mind = Sponge, dip it, it absorbs immediately, digests knowledge.
- Both Sanyasa + Yoga are gives of liberation.

साञ्चयोगौ पृथग्बालाः
प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगु
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]

- Depending on your progress, stay strong in one, it will naturally take you up higher.
- Will get result of both because result is same.
- Both lead to same goal.

यत्साङ्घैः प्राप्यते स्थानं
तद्योगैरपि गम्यते ।
एकं साङ्घं 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]

- Knowing Sanyasa + Karma Yoga to be one, then you have right spiritual vision, w.r.t. Sadhana.
- Yaha Pashyati Sa Pashyati.
- Know path forward, not carried away.

Verse 6 :

संन्यासस्तु महाबाहो
दुःखमासुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म
नचिरेणाधिगच्छति ॥ ५-६ ॥

sannyāsastu mahābāhō
duḥkhamāptumayōgataḥ ।
yōgayuktō munirbrahma
nacirēṇādhigacchati ॥ 5-6 ॥

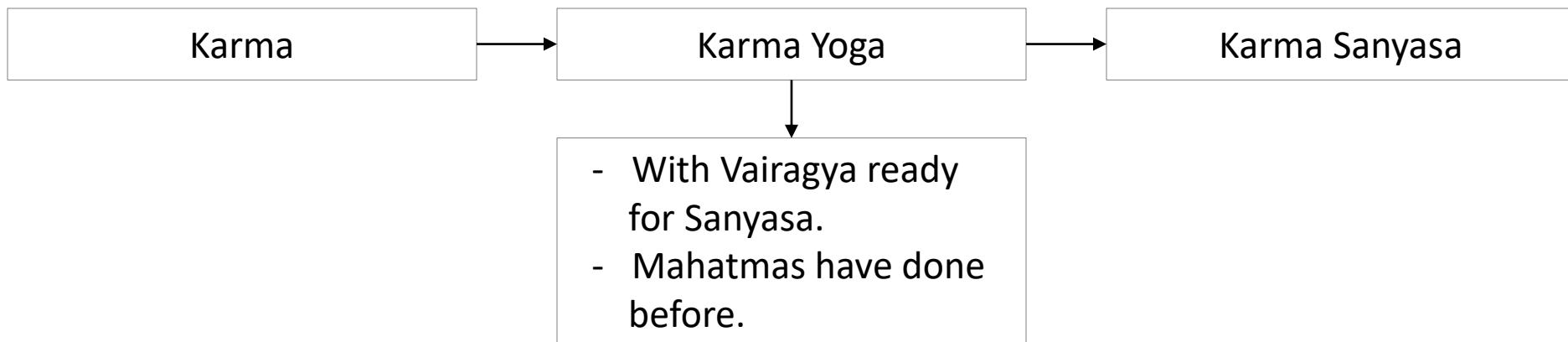
But, renunciation, O mighty-armed, is hard to attain without yoga; the yoga-harmonised man of (steady) contemplation quickly goes to Brahman. [Chapter 5 – Verse 6]

a) Ayogathaha :

- Without Mastering Karma Yoga, without Chitta Shuddhi.

b) Karma Sanyasa Dukha Aptum :

- Can't directly to Karma Sanyasa.



- We carry forward our spiritual path.

c) Dukha Aptum :

- Externally Sanyasi, internally not Sanyasa.
- If Viveka, Vairagya, Mumukshutvam in great measure, person can dedicates to Sravanam / Mananam / Nididhyasanam.

Sanyasa Svarupa :

- Nature and Phala Possible.

d) Yoga Yukta :

- If joined with Karma Yoga, such person becomes Muni, becomes reflective renunciate.

Muni :

- Mananat Muni
- Sravanam / Mananam / Nididhyasanam.
- Karma Yogi becomes true Sanyasi.

e) Brahma Na Chirena – Gachhati :

- Without delay comes to realise growth.

1st :

- Karma Yoga – gives perfection to become Muni.

2nd :

- By becoming Muni, one realizes.

- If one in haste gives up Karma Yoga, neither one can practice disciplines of Sanyasa – Sravanam / Mananam, Nididhyasanam, can one gain result of Sanyasa – realisation.
- Fallen from there and here.
- Opportunity to gain Chitta Shuddhi also goes away.
- It happens or ask guru.
- Guru will say, walk forward.

न कर्मणामनारम्भाद्
 नैष्कर्म्यं पुरुषोऽश्रुते ।
 न च संन्यसनादेव
 सिद्धिं समधिगच्छति ॥ ३-४ ॥

na karmaṇāmanārambhād
naiṣkarmyam puruṣo'śnutē |
na ca sannyasanādēva
siddhim samadhigacchati ||3-4||

Not by non-performance of action does man reach action lessness; nor by mere renunciation does he attain perfection. [Chapter 3 – Verse 4]

- Can't run Olympic on 1st day, practice.

Route :

- Yoga Yuktaha.
- Rishi Muni – starts practicing Manana.
- Moksha
- What is road map for one to go from Karma Yoga and become Muni?

Verse 7 :

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

yōgayuktō viśuddhātmā
vijitātmā jitēndriyah ।
sarvabhūtātmabhūtātmā
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) Yoga Yukta :

- Performing Karma Yoga what one gains.

b) Vishudatma :

- Karma Yoga – takes you to Vividisha Sanyasa to do Sravanam / Mananam / Nididhyasanam.
- What are the intermediary steps.

I) Become pure person, 1st, Vishudatma.

- Atma here is mind.
- Dehatma, Manomaya Atma, Vigyanamaya Atma.
- Atma what we consider as self – me.
- True self = Sat Chit Ananda.

Atma = I – in ignorance

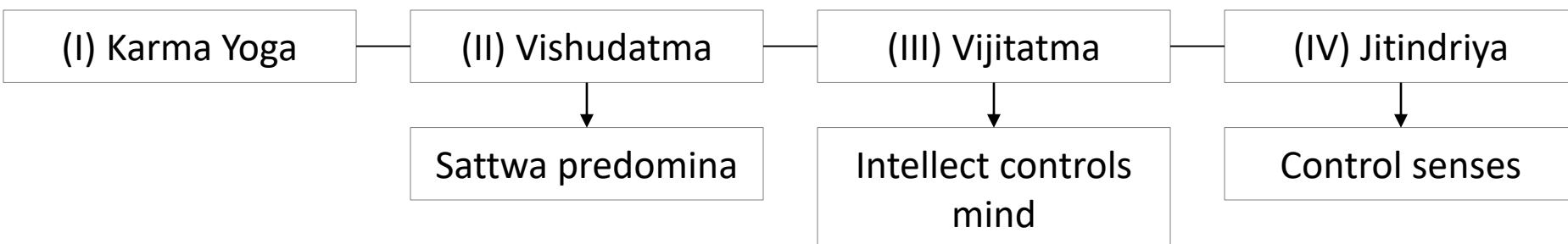


- Become pure self means Sattva predominant, Rajas / Tamas goes down.

11)

c) Vijitatma :

- Well controlled.
- Become master of mind.
- Mind not boss, not carried away by Vagaries of mind.
- You are the boss of own.
- Kshama.
- Mano Nigraha, Mastery of mind.



IV) d) Jitindriya :

- Control senses.
- Become qualified Adhikari to become Muni.
- Then capable to become Muni – complete Sravanam / Mananam / Nididhyasanam.

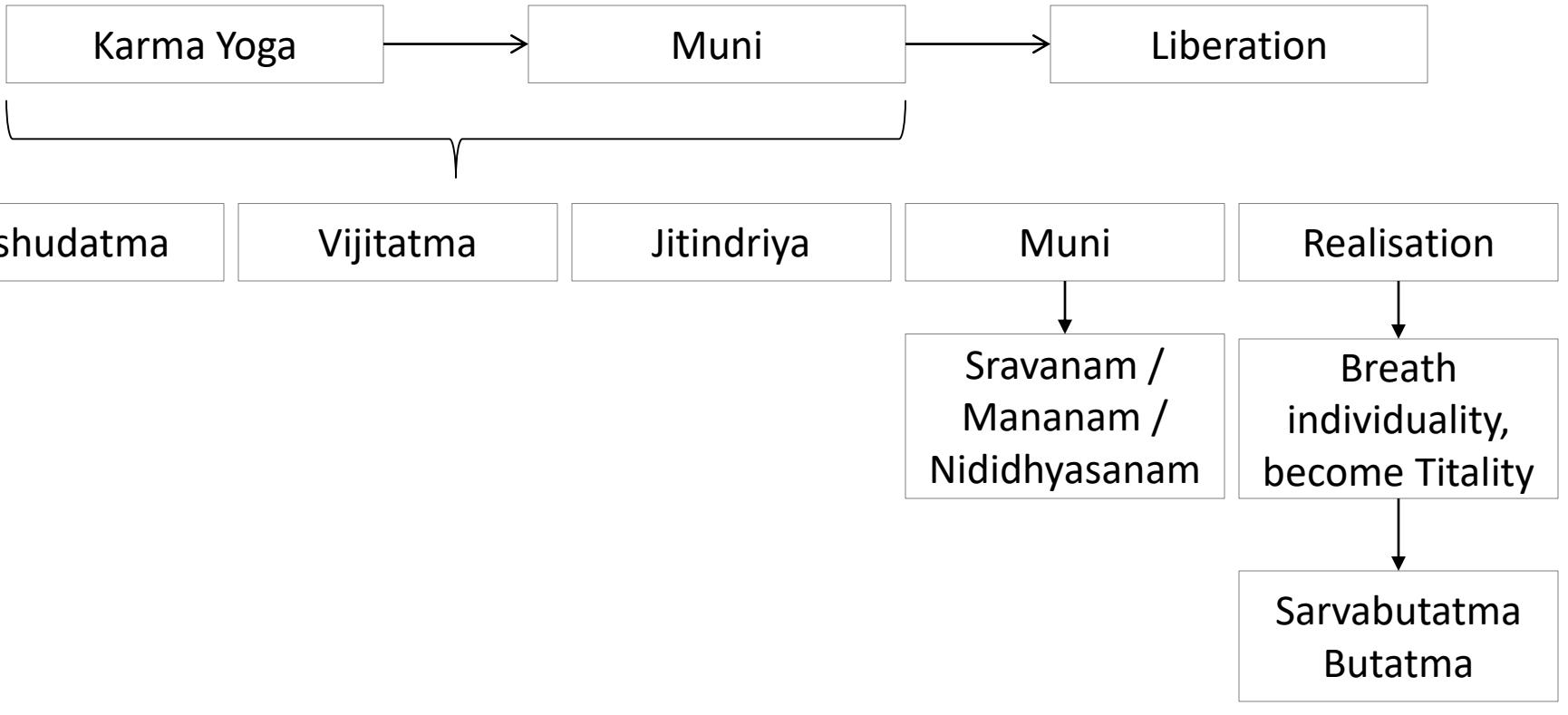
V) e) Sarva Butatma Butatma :

- Become Sarva Butatma and Atma Butatma.
- Atma = self = sentient.
- Sarva Buta = Jada.
- You become one with entire cosmos, Aham Brahma Asmi.
- Self becomes Sarvabuta (inert) and Atma – sentient.
- **You become both sentient + inert.**
- **No more take yourself to be one individual.**
- **Identify yourself with entirety, become Sarvam.**
- Such a person who knows his nature.

f) Kuruvannapi Na Lipyate :

- Even if he does any action, doing all things, he remains untouched.

Path of Spirituality



Question :

- Performing actions, why he is not touched?
- Lipyate – not smeared with Kartrutva + Boktrutvam.
- Free of all notions that pertain to the ego, Jiva Bava.

Verse 8 : Important

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघन्
अशनन्नाच्छन्स्वपञ्चसन् ॥ 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]

- Why this Muni Sarva Butatma Butamta?
- How one doesn't take himself not as individual but entirety?
- Why he is not touched?
- Because he feels he is not doing.
- This is explained in verse 8 + 9.

a) Neiva Kinchit Karomiti Yukti Manyet Tatvavitu :

- Tatva Vitu = Knower of reality.
- Agnya – Karma Yoga – Chitta Shuddhi – Adhikari



Sadhana Chatustaya Sampatti

- Vividisha Sanyasa – Sravanam / Mananam / Nididhyasanam – Tattvavitu



Knower of reality

b) Yuktaha Manyet Tatvavitu :

- One who earlier a Karma Yogi, he becomes Tattwavitu.
- Flag off = Karma Yoga.

c) What is knowledge of reality?

- Neiva Kinchit Karomi :

I don't do anything.

d) Kuruvanni Na Lipyate :

- Doing he is not touched.
- Any kind of doing.
- Pashyan... Nimishan Api....

Actions done through

5 Jnana Indriyas

5 Prana Indriyas

5 Pranas

4 Antahkarana

5 Jnana Indriyas	5 Karma Indriyas	5 Pranas	4 Antahkarana
<p>Pashyan : - Seeing</p> <p>Srnavan : - Hearing</p> <p>Sprishan : - Skin touching</p> <p>Jigran : - Smelling</p> <p>Ashnan : - Tasting</p>	<p>Gachhan : - Going, walking - Pada</p> <p>Pralayan : - Talking - Vak</p> <p>Visrujan : - Excretion - Genital</p> <p>Grihanan : - Hand - Pani</p>	<p>Shvasan – Breathing</p> <ul style="list-style-type: none"> - Prana - Pipana - Vyana - Samana - Udana. <p>Upa Prana :</p> <ul style="list-style-type: none"> - Naga - Kurma - Devadatta - Dhananjaya - Discussed in Vedanta Sara 	<ul style="list-style-type: none"> - S�apan – Mind, intellect, sleeping - Manas, Buddhi, Chitta, Ahamkara.

- Subsidiary Pranas responsible for opening of eyes + closing eyes.
- Unmishan, Nimishan Api.

e) Kuruvannapi :

- Other than these 19 organs you can't do anything.

f) Even though he is doing everything, he considers himself as nondoer Neiva Kinchit Karomi

- Why?
- All are present tense verbs.

- Even if one is engaged in all Vyavahara, still he does not think he is doing anything.
- What is his knowledge?
- Neiva Kinchit Karomi – How?
- Why?

g) Indriyani Indriyarthesu Vartatante Iti Avadharayan :

- Because he is Tattvavitu, he knows nature of self.
- Comprehending the self, present continuous – Dharayan – going on....

He walk	Walking
- Present	- Present continuous - Happening now.

- Even though all activities are going on, Dharayan, cancels out everything.
- Knowledge is present continuous, nonending, going.... Sense of being alive, fact.
- Avadharayan – comprehending this.
- Even though he does externally, internally he remains a non-doer.
- What is his understanding?

Indriyani	Indriyartheshu
- Jnana Indriya + Karma Indriya + Antahkarana + Prana. - Organs	- Objects

- Organs and their objects are functioning, I am not doing anything.
- Eye is seeing you, what I have got to do, nothing, as Sakshi.

Ignorant :

- Takes himself to be all these.
- Karma Indriya, Jnana Indriya, Antahkarana, Pranas.
- **Eyes seeing, he thinks he is seeing, he is identified with the eyes.**
- Legs – walking, not he is walking, leg interacting with its object of walking.
- What have I got to do?
- **Who are you?**
- **I am the witness which enables all these to happen.**
- **I am pure consciousness within.**

कर्मण्यकर्म यः पश्येद्
 अकर्मणि च कर्म यः ।
 स बुद्धिमान्मनुष्येषु
 स युक्तः कृत्त्वकर्मकृत् ॥ ४-१८ ॥

karmaṇyakarma yaḥ paśyēd
akarmaṇi ca karma yaḥ ।
sa buddhimān manusyēṣu
sa yuktaḥ kṛtsnakarmakṛt ॥ 4-18 ॥

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

- This verse is practice of that.

I) Karmani Akarma Yaha Pashyet :

- In all there actions, he sees himself as Akarma – nondoer.

II) Akarmani Cha Karma Yaha :

- Ignorant = Person.
- If he doesn't do anything, he says I am not doing.

Gurudev :

- After meditation class, mind quiet.
- 5.30 – 6.00 Meditation
- 6.30 – 8.00 Talk
- Bask in silence.
- Question + Answer : How did you tolerate?
- Sound – hit Timpanium, auditory nerve converted into electrical impulses, brain recognised it to be a harsh sound.
- What have I got to do?
- Pashyan.....
- This is how knowledge of Sakshi is.
- Yukta... illumination of Spirituality starts in Karma Yoga.
- Karma Yoga – is preparation for this.
- Tricycle – bicycle – one wheel – journey.
- After describing Tattvavitu state, Lord Krishna comes back to Karma Yoga.

Revision :

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

sannyāsastu mahābāhō
duḥkhamāptumayōgataḥ ।
yōgayuktō munirbrahma
nacirēṇādhigacchati ॥ 5-6 ॥

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]

- If there is no Karma Yoga and Sanyasa is taken, then such Sanyasa will not be successful.
- If one has not purified his mind, there is no way, person will follow Svarupa, nature of Sanyasa or result that is meant to be accrued through such Sanyasa.
- Nature of Sanyasa is dedicated pursuit of Sravanam / Mananam / Nididhyasanam, spiritual pursuit.
- Vividisha Sanyasi is focused on that.
- One takes up Sanyasa for that.
- Gives up duties for Sravanam.
- **In Real Sanyasa, duties give you up.**

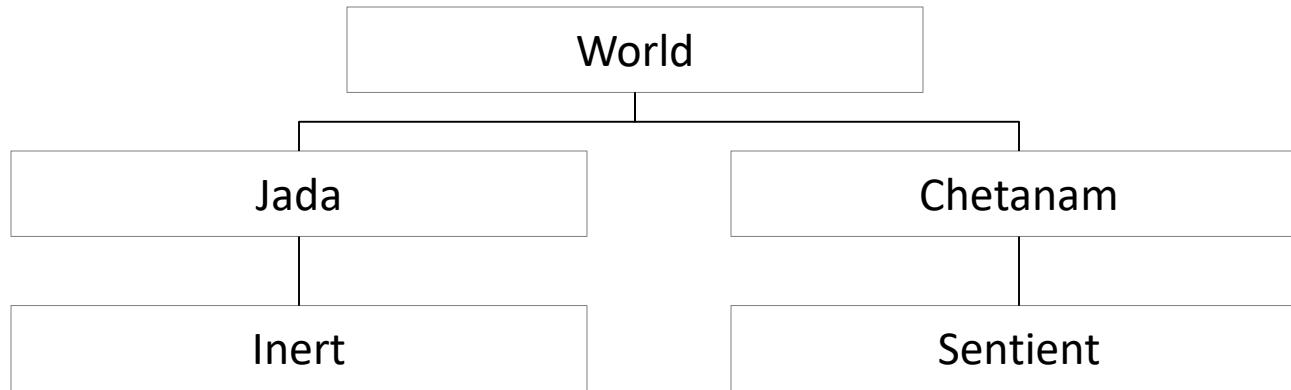
- Why no action?
- Want to do Sravanam / Mananam / Nididhyasanam = Svarupa of Sanyasa.
- If this is done to perfection, it is Sanyasa.
- Unless Karma Yoga precedes Sravanam / Mananam / Nididhyasanam, mastery will not be there.
- If person Yoga Yuktah he becomes Vishudatma, Vijitatma.
- With Karma Yoga one purifies ones mind, Vishudatma.
- **Then with pure mind, one can master the mind, can conquer senses, Yoga Yukta – Vishudatma – Vijitatma – Jitindriya.**
- Then Sravanam – Mananam – Nididhyasanam – is at a giffy, not difficult one becomes Muni, Mananashilavam.
- **When Sravanam / Mananam – perfectly done, one attains Tattva Jnanam.**

That Tattva Jnanam is described as :

- Sarva Butatma – Butatma

\downarrow
 Self
- He becomes Butatma and Atma Buta.
- Becomes Sarva Buta Atma and Atmabuta.
- He becomes entire world of inert and sentient.

- Sarva Buta : Made of 5 elements



- Becomes inert and sentient.
- Considers whole universe as he himself.
- Himself + herself goes and self remains.
- Kuruvannappi – Even if a person does anything.
- Na Lipate – not touched by anything, does not think he is Karta or Bokta.
- **Kartrutva and Boktrutvam does not invade his self, he remains untouched.**
- How is it possible?

Verse 9 :

प्रलपन्विसृजन्वृक्षन्
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]

Indriyas

Function in realm of sense objects

- What do I have to do with it.
- I am just witness of these.
- Sound hitting Timpanium.
- Auditory nerve conveys impulses to Brain.
- Brain concludes it is harsh, what have I got to do?

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

**naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śr̄ṇvan spr̄śañ 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]

- **Pashyan, Sprishan, Jigran.. Doesn't touch the self, what a wonderful state is the self in Turiyam.**
- In this way he remains free.
- Karma Yoga brings him there, stepping stone, Bachelors degree, prepares you, it has elements of great Tattwa Jnanam.
- Practicing Karma Yoga, you become ready to accomplish Tattwa Jnanam.

Verse 10 :

ब्रह्मण्याधाय कर्माणि
सञ्ज्ञं 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]

a) Brahmani Adhaya :

- In Brahman, placing, putting, offering.

b) Karmani :

- All ones sacred and secular duty (office, shopping).
- Gayathri Japa, Chanting of Vedas, Puja.
- One puts all actions, offers it to Lord.
- Usually we put all actions, Karma + Kama Phala on Ahamkara, ego.
- Put all action in the Lord how?

c) Sangam Tyaktva :

- Giving up attachment to ego and results.
- I do it for myself – notion dropped, doing it for Lord because it is Lords world.
- We make our imagined relationships in the Lords world.

- Truth, it is Lords world?
- My husband, wife, children, tree, house, chair.
- **All taken by imagination.**
- **Lady, man, chair, part of the world, gods creation.**
- Body given by parents, make body by eating Potato, all from gods world.
- Mind made of 5 subtle elements.
- **Gurudev :**

Who should I thank for Guava?

- Vishal, Gardener, sun god, rain god.
- **Thinking God, I than all.**
- What is there in the world which is yours? As mine?
- Time, space, gods creation.
- Whatever you do, is under feet of Lord.
- I am taking care of family.

Upadesa Sara :

जगत ईशाधी युक्तसेवनम् ।
अष्टमूर्तिभृद्देवपूजनम् ॥५ ॥

jagata īśa-dhī yukta sevanam ।
aṣṭa-mūrti bhṛd deva-pūjanam ॥5॥

Serving the world with the attitude of serving the Lord is the (true) worship of the Lord, who is the wielder of the eight-fold-forms. [Verse 5]

- **Serving the world, its God alone expressing this way.**
- Brahmani Adaya... being fulfilled, one is no more seeking result of Joy or sorrow.

c) **Palabi Sangdim :**

- Wanting not to be bulldozed by Joys + sorrow is Sangam Tyaktva.
- In this way, one who performs all his actions.

d) **Lipyate Na Sa Papena :**

- Is not besmeared, polluted, defiled, affected by sin.
- From spiritual context, even Punyam is Papam.
- Result of Papa = Sorrow.
- Punya causes one more good birth, get happiness or Papa causes lower births, Sadness.

• **Jati, Ayu, Bhoga**



Birth, Jayate, age, experience brought about by Punya and Papam.

- Punya gives 3 in good way, Joyful way, Papam in sorrowful way, Chakra goes, prolonging problem.

Example :

- Sat in giant wheel, has ups and down.
- Feel like getting out, up = Punyam, Papa = Down, people want restlessness, excitement, chakra continues.

- From highest spiritual standpoint Punya also is sorrow.
- Karma Yoga, gives Punya, not source of sorrow, Lipyate Na Papebyaha.
- Why Karma Yoga not source of sorrow?
- Punya gets transmuted into Chitta Shuddhi, get Sadhana Chatustaya Sampatti, Sravanam – Mananam – Nididhyasanam, gain Tatwa Jnanam.
- Papena = Punya – Papena, be it Joy or sorrow.
- Punya – papa finally expresses as Joy and sorrow.
- Karma Yoga does for happiness of the Lord, gives up Sangha to ego.
- Jnani does not have Kartrutvam, Pashyan, Sravan...

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यजशृण्वन्स्पृशञ्चिघ्रन्
अशनन्नाच्छन्स्वपञ्चसन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
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paśyañ śr̄ṇvan spr̄śañ 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]

- Karma Yogi has Kartrutva, identifies with Body / Mind / Intellect, thinks he is doing, but not for himself, fang of snake taken out, poison of Karma taken out, poison of Karma taken out, Sangam Tyaktva.

Sangam - Attachment

To Ego

Self

- Lipyate Papa – Punya Parinamena.
- Not touched by result of Papa / Puna.

- So many Punya Papa done by Ego – Ahamkara in several births, manifest as Joy and sorrow.
- He is experiencing them but not experiencing them.

e) Padma Patra Iva Ambasa :

- Padma = Lotus.
- Padma Patra = Leaf of Lotus.
- Ambasa = Water.
- Like Lotus leaf is untouched by water.
- Curves itself upon itself, doesn't spread in Lotus, Lotus leaf is untouched by water, it is in contact with water, not in contact, touched by water, relation less relationship.

- Karma Yoga helps you to go to Tattwa Jnanam.
- Why Jnani not touched, besmeared?
- He doesn't take himself to be Karta.
- **Here, he is Karta, but not doing for Karta, he is Bokta, not doing for Bokta ego.**
- Tattwa Jnani – not Karta, Bokta, no sense of individuality.
- Sarva Butatma, Butatma.
- Karma Yogi is Karta, Bokta, but he is not Karta, Bokta.
- He identifies with Body / Mind / Intellect, has no knowledge, thinks self as Prana, when they function, thinks he is Prana, he is doing.
- His Kartrutvam is not strong, powerful, poisonous entity.
- Kartrutvam has become feeble, old man, can't create any trouble.
- Like a Lotus leaf is untouched by water.
- Karma Yogi is there in realm of experiences, is untouched by actions and results.
- Padma Patram iva Ambasa.
- Like Lotus leaf is untouched by water Ambas – water.
- **Sadhana for this month – Padma Patram Iva Ambasa.**
- I am lotus leaf in water, smile.
- Joy, sorrow, Padma Patram Iva Ambasa.

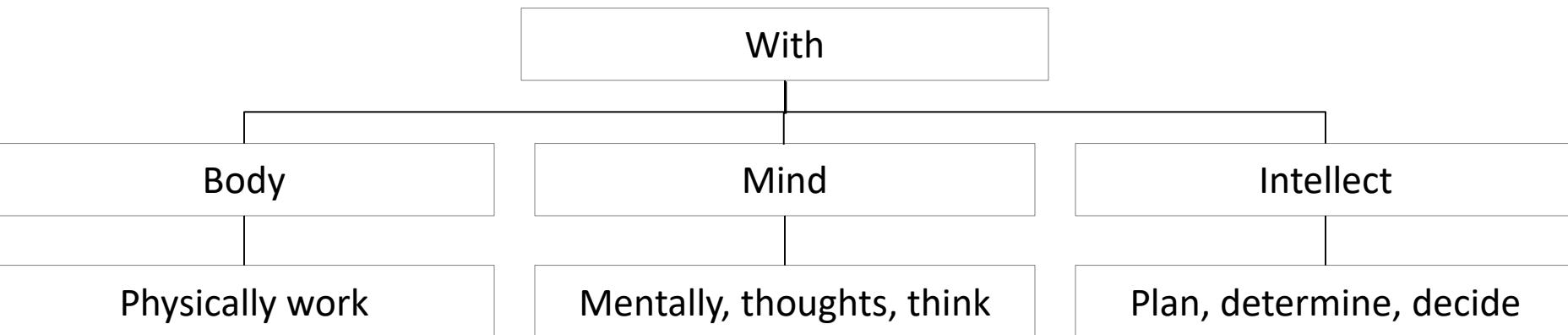
Verse 11 :

कायेन मनसा बुद्धा
केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति
सङ्गं त्यक्त्वात्मशुद्ध्ये ॥ 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) Kayena, Manasa, Budhya, Indriyai Api :



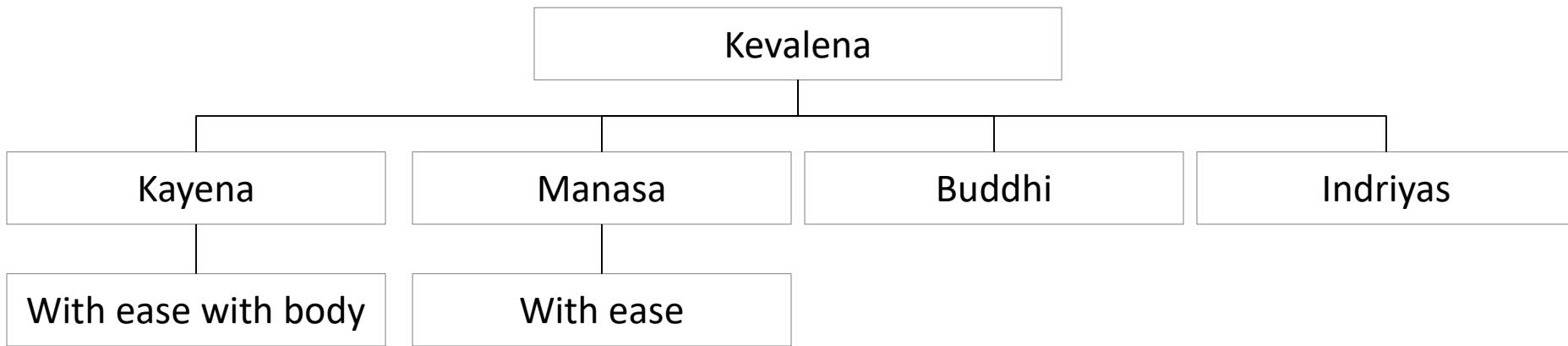
- Indriyai – Jnana Indriya or Karma Indriya, etc.

b) Yoginaha Karma Kurvanti :

- Yogi fearlessly perform all actions.
- How do they perform Karma?

c) Kevalaihi :

- Merely, without strain, with ease, no pressure, utter ease because they have no strong Ahamta, Mamata.
- Not doing for themselves, not for ego.



d) Sangam Tyaktva :

- Works with ease.
- Without any attachment with ego or enjoyments.
- Without giving importance to Kartrutvam and Boktrutvam.
- **Usually Joy and sorrow, doership one takes it upon himself.**
- Here, even though he performs, he enjoys, he is like Padma Patra Iva Ambasa, unattached, Kevala, without pressure, no existential crisis.
- **Example :**

I am successful but what is this success for?

- I don't know why I am alive? What is purpose of life.
- Lack of spiritual vision.
- Body, Mind, senses in gusto perform actions.
- Why do they perform?
- Atma Shuddaye – for purification of self, no existential crisis.

- **Purpose in life makes life purposeful.**

- Animals live for pleasure, Human lives for a purpose.
- Takes the purpose out of man, human feels he is like an animal without purpose.

- **Give a person a purpose, person feels full.**

- Birds, Animals, reptiles, fishes, ok what they are, no purpose.
- Human seeks a purpose, if a person has purpose, he is happy.
- Without purpose, he is unhappy in the best of circumstances.
- Worthlessness causes Samsara, no meaning.

- **Example :**

2 Brothers, studied IIT, don't see meaning in living.

- No purpose in money, have idlis.
- Feed purpose with many things, get married, focus, change comes, child, laughter club, retired, advisor.
- Vacuum of purposelessness can't be solved with meaninglessness, useless things

- **Purpose = Atma Shuddaye.**
- Utilise every action, pain, makes you better person.
- Bitterness in experience has a purpose, to purify mind.
- Higher purpose in life, realise your self.
- Spiritual purpose = Meaning of life, nothing else gives a purpose.
- Spiritual purpose, purification of mind not selfishness.
- **Who are you?**
- **It is selflessness in its pinnacle, true selflessness.**
- Performing Karma Yoga, gain purpose, see meaning, move to realisation of self.
- Those who don't see this way, what happens?

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 ||

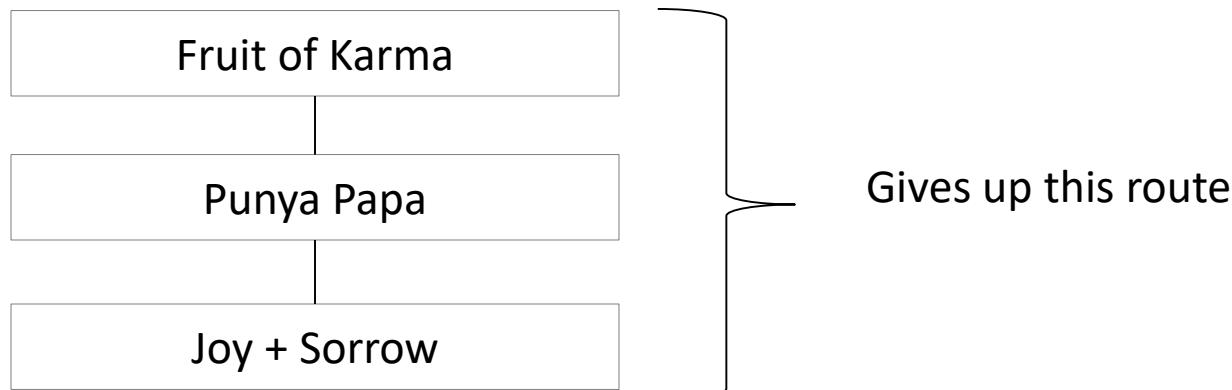
The united one (the well-poised or the harmonised), having abandoned the fruits of action, attains eternal peace; the non-united (the unsteady or the unbalanced), impelled by desire and attached to the fruit, is bound. [Chapter 5 – Verse 12]

a) Yukta :

- United in spiritual path, Karma Yoga, absorbs in Karma Yoga.

b) Karma Phalam Tyaktva :

- Sannyasa, renouncing the Karma Phalam.



- Then what happens to him?

c) Shantim Apnoti Naishti Kim?

- What kind of Shanti he reaches?
- Eternal peace, which does not suffer any change, there is Nishta, absolute Abidance.
- Reaches immutable peace, how?

Route :



Ayuktaha :

- One who does not change in Karma Yoga.
- What happens?

d) Kama Karena :

- Impelled by desire.
- By force of selfishness, desire, natural to egocentric life, natural to an individual, sensual life.
- As individual, limitation imposed upon us, try to break limitation by Aquiring, taking, holding.
- Natural way for ego to become big, but becoming big is not becoming infinite.

Wrong Method	Right way
<ul style="list-style-type: none">- Accumulate, aggrandise- Thinking I will become big.- Nobody becomes bigger by wealth, name + fame, power.	<ul style="list-style-type: none">- Know your self.- Fulfilled, infinite.

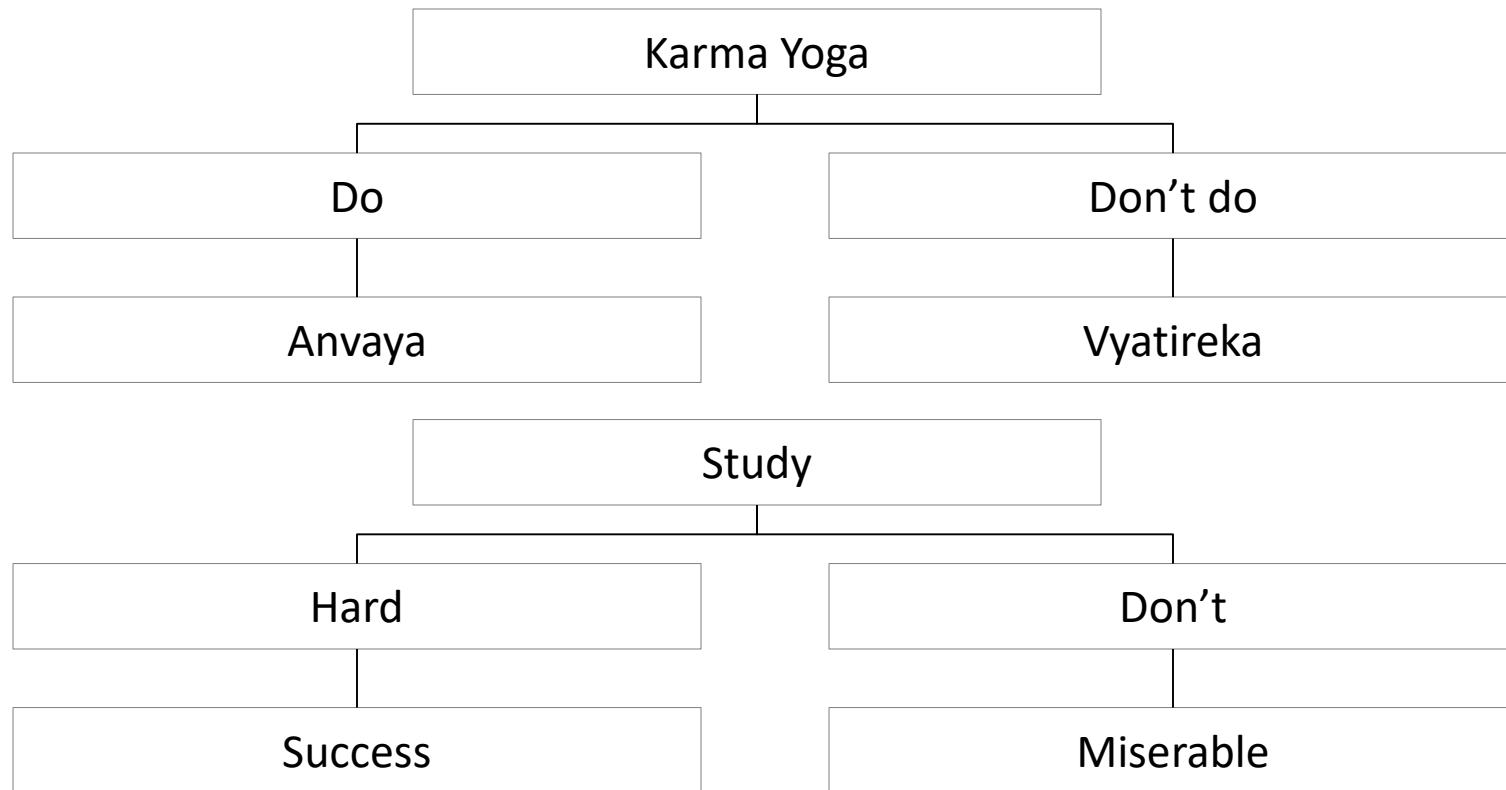
- **What you want is different, but what you seek is different.**
- No Alignment – seeking and path taken.
- Want – to be infinite by Putting $1 + 1 + 1 + 1$.
- I can't be infinite, they are actually zero... $0 + 0 \dots$ infinite zeros.
- Ayukta Kama Karena, impelled by Desire, doing for himself, oneself.

e) Phale Saktaha :

- Bound by results, joys and sorrows comes to suffer.

f) Nibhadryate :

- Goes through Samsara.
- Chance is there to go thru Karma Yoga but person not ready for path and loses great chance.



- Contrast and importance of Karma Yoga presented.
- What is the knowledge one gets after Chitta Shuddhi?

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]

a) Sarvani Karmani :

- All the actions, subtle Discussion.

b) Manasa Sanyasya :

- By understanding, one practices Tattva Jnanam.
- While practicing Sravanam / Mananam / Nididhyasanam – Tattwa Jnana, what is the mind set?
- How do you practice Vedanta?
- All actions are there, Gachhan, sprishan...
- **By knowledge, Karmani Akarma Yaha Pashyet.... These actions are happening, I am pure Consciousness, non doer.**
- **In actions of Body / Mind / Intellect, senses, I am actionless, Karmani Akarma Yaha** 877

- In this way by knowledge gained through mind, he gives up actions, Manasa Sanyasa.
- Karma Yogi – how does he gives up attachment to actions?
- Lord, these actions are for you.
- Jnani with Tatwa Jnana, how he gives up actions?
- **Oh Lord Body / Mind / Intellect are yours, Body / Mind / Intellect acting, I am not acting, Karmani Akarmah Yaha Pashyet.**

c) Sukham Aste :

- He rests, Aste Sukham, rests in utter ease.
- Body will act... can they act by their own wish?

d) Vashe :

- He controls them.
- Whatever actions natural to body and mind, they are instinctive, all other actions not part of Sravanam / Mananam / Nididhyasanam controlled – Vasha.
- Karma Yogi – Engages in actions, offers to Lord.
- Jnani with Sravanam / Mananam / Nididhyasanam – not engaged in duty, only acts for Sravanam / Mananam / Nididhyasanam.
- Controlled Body / Mind / Intellect... Embodiment, Karya – Karana Sangataha controlled.
- What actions are natural to equipment, he performs.
- Seeing, hearing, Pashyan, Sprishan, Gachhan biksha, Svapan, sleeping.

- In these actions, Manasa Sanyasaya through mind, gained knowledge, through knowledge, gives it up how is he?

e) Sukham :

- Abides in self, in utter ease. Not allowing mind and senses to be distracted.
- How he rests in himself?

f) Nava Dvare Pure Dehi Neiva Kurvanna Karyan :

- Where does he rest?
- Rests as the Lord, king in the city of 9 gates.

King	Jnani
<ul style="list-style-type: none"> - Controls city with walls - Jaipur – Rose pink city - Wall surrounds whole city - Pura = Full of people. - Dvara – Gates for coming, going. - In the centre, palace - King seated peacefully. 	<ul style="list-style-type: none"> - Body city - Jnani sits - King different - Dehi not Deha - Dehi, other than Deha - Knows Deha

- We are Deha.
- **Kshetram Jnanati iti Kshetrajna**
- **That which knows the Deha, apart from Deha is Dehi.**

- Asti – He is separate and knows the Deha, city with 9 gates.

Head	Down
2 Ears	1 Genital
2 Eyes	1 Anus
2 Nose	
1 Mouth	
7	2

- Lives like a king in city of 9 gates, comfortably.
- We all remain as Deha, we remains as Dehi.
- I am also in the city of 9 gates
- We are the city of 9 gates.
- Being that, Naiva Kuru Na Karayan.
- King not doing anything.
- Where does he rest?
- Sukham aste.
- Does he makes others do.
- That is his power, stature, things happen in his presence.

- Himself does not order.
- He doesn't strain to do or cause anything to happen, he is at utter ease.
- In the presence of the sun, world Nurtured, disciplined get up, birds chirp, flower blossom, earth warming, it all happens.
- That is stature of Consciousness.
- Being Consciousness he remains utterly distanced to all actions, remains nondoer, pure self in city of 9 gates.
- 9 gates not important, body like city has 9 gates, similarity with body – to go + come.
- Some gates to come out, go in, both.
- Some roads, one way traffic.
- Some roads, two way traffic.

Revision :

Verse 8 :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्चिन्द्रन्
अशनन्नाच्छन्स्वपञ्चसन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śr̄ṇvan spr̄śañ 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]

- Tattvavitu – knower of Tatva.
- Tat = That
- Tatva = Thatness, reality, what it is actually, what it is in fact.

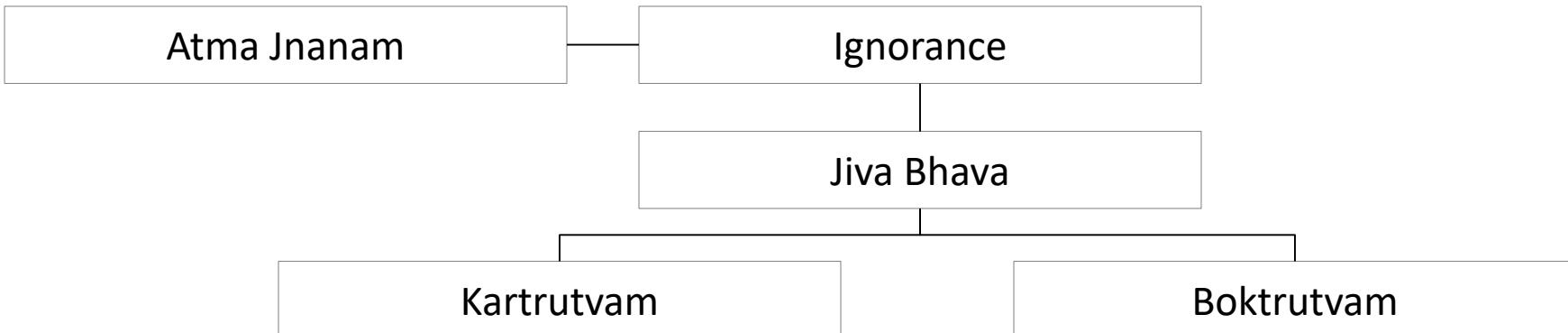
Tattvavitu :

- Knower of fact of things.
- One who knows fact as it is.
- He considers that his self is not doer, Neiva Kinchit Karomi, I don't do anything.
- **Inspite of body, senses functioning, there is a consciousness factor in us, w.r.t. to which I don't do anything, in my presence, world functions.**

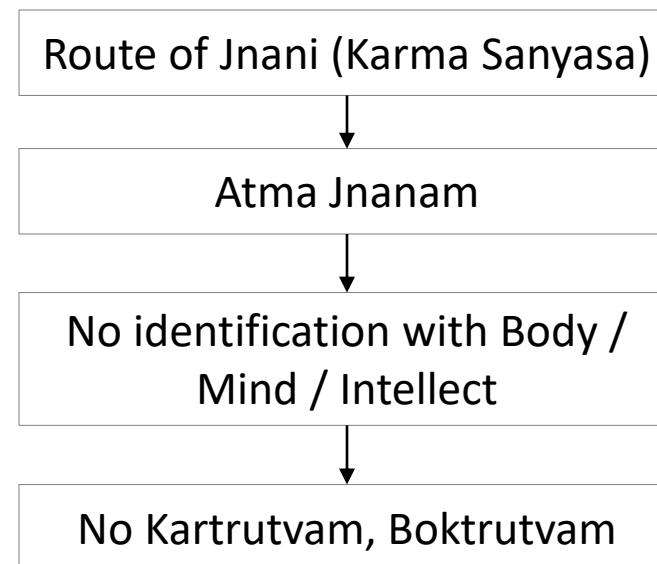
- He doesn't think he is doer, he is not identified with Body / Mind / Intellect.
- Lack of taking self to be body.
- **Doing at different level, I am at different level.**
- One who knows distinction between self and nonself is called Tatvavitu, does not consider himself to be doer.
- If not doer, not enjoyer, Bokta, no pleasure, happiness.
- **Bokta = Experiencer.**
- One who is not doer, does not enjoy result of doing.
- If Kartrutvam is there, Boktrutvam is natural, 2 sides of same coin.
- Can't have one and not other.
- **Knower of reality, Tatvavitu, not doer or enjoyer.**
- **Tatvavitu – One who has done Sravanam / Mananam / Nididhyasanam and come to Aparoksha Jnanam.**
- In this Chapter 5, knower of reality is spoken thru Sravanam / Mananam / Nididhyasanam = Aspects of Vividisha Sanyasa, or Karma Sanyasa.
- How to become Tatvavitu?
- Start from Karma Yoga, prepares you for that, Kartrutvam weakens, in Jnanam smashed.
- First weaken the enemy and then destroy the enemy.

- How Kartrutvam weakens in Karma Yoga?
- Because one does not give importance to Kartrutva, Boktrutvam which is natural to Jiva's existence.
- **Limited existence is called Jiva Bava, I consider myself to be born, dying, temporary enjoyer of pleasures.**
- As long as limited sense of myself is there which is based on identification with Body / Mind / Intellect.
- Natural consequence, Kartrutvam when Body / Mind / Intellect starts functioning and from that Boktrutvam comes.
- **Jiva Bhava – identified, limited sense of being, because of that, Kartrutvam, Boktrutvam.**
- **As long as Jiva Bava is there Kartrutva, Boktrutva bava will not go.**
- Jiva Bhava will not go till ignorance, Agyanam goes.
- Ignorance will not go, till knowledge of self comes.

Route :



- Agyanam very deep and subtle, can't fight with Agyanam fast and so easily.
- You can fight with Kartrutva, Boktrutva.
- For Tatvavitu, Kartrutva, Boktrutva is not there because he has conquered Agyanam, source of problem.
- By knowledge he has put an end to Agyanam.
- Because Agyanam is gone, identification with Body / Mind / Intellect is not there, Jiva Bava is not there, Kartrutva is not there, Boktrutva is not there.



- Work in Karma Yoga, Kartrutva Boktrutva is weakened, not give importance to it.
- Surrender Kartrutva to the Lord.
- Servant does shopping but actually not doing, doing for master.
- Similarly I am servant of the Lord.

- I do it for the Lord.
- Doership surrendered at the alter of the Lord.
- Tatvavitu has no Doership.
- Doership does not gain importance, Lord gains importance, master gains importance.
- Focus is there.
- Kartrutvam is weakened.

Verse 10 :

**ब्रह्मण्याधाय कर्माणि
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]

- Giving attachment to ego, I am doing it for myself, Kartrutvam, then fruit of joy and sorrow comes.
- Joy and action keeps coming of actions, done in various Janmas.
- When fruits of action comes, how is Jnani?
- Padma Patram Iva Ambasa.

- Therefore, Boktrutvam is weakened, not that he is not experiencing joy and sorrow.
- Jnani untouched, unruffled by joy and sorrow, takes them in stride, not pre-occupied with Joy.
- If Joy or sorrow comes, meets them, moves forward.
- Unperturbed by Joy and sorrow, Karma Yogi leads life of equanimity.
- Karma Yoga is field of exercise for Running Olympic race of Tatwa Jnanam.
- Practice, become better and better and then one attains Tatva Jnanam.
- Giving up Kartrutva and Boktrutva.

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]

- Karma Yogi attains the supreme bliss, Shantim Naishikim.
- One who does not start with Karma Yoga, whole path is closed for him.

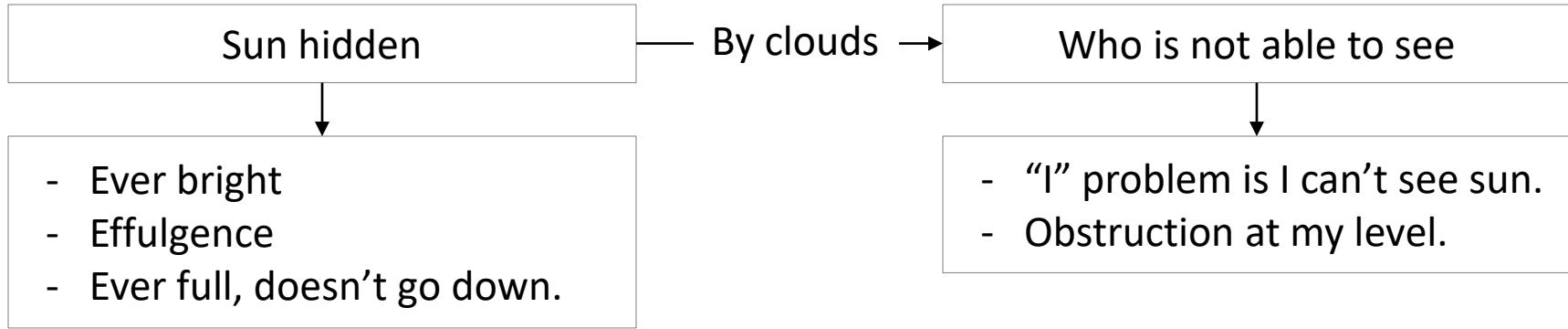
- Being bound to Kartrutva, Boktrutva, attached to Joy and frightened of sorrow, which is unavoidable, he comes to suffer more and more.
- Karma Yoga – concluded.
- Main Topic : Tattva Jnanam.
- How a person who has gone through Sravanam / Mananam / Nididhyasanam, practices that? Abides in knowledge?
- **Knowledge of himself not Body / Mind / Intellect.**
- Idea of verse 8, elaborated in 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]

- Knowledge has to be got in the mind alone.
- Mind – educated, self – no problem, body – doing things, Prana, Senses – do as per their nature.
- Mind has not grasped fact of things.
- Tattva Vitu – knower of truth, not pure self, pure self has no problem.



Pure Consciousness	Mind
<ul style="list-style-type: none"> - Ever unaffected 	<ul style="list-style-type: none"> - Unable to comprehend nature of things, thinks self is body, mind, Prana, senses. - Source of all troubles <p>Amrit Bindu Upanishad : [verse 2]</p> <ul style="list-style-type: none"> - Manaha Eva Manushyanam....

Amritabindu Upanishad :

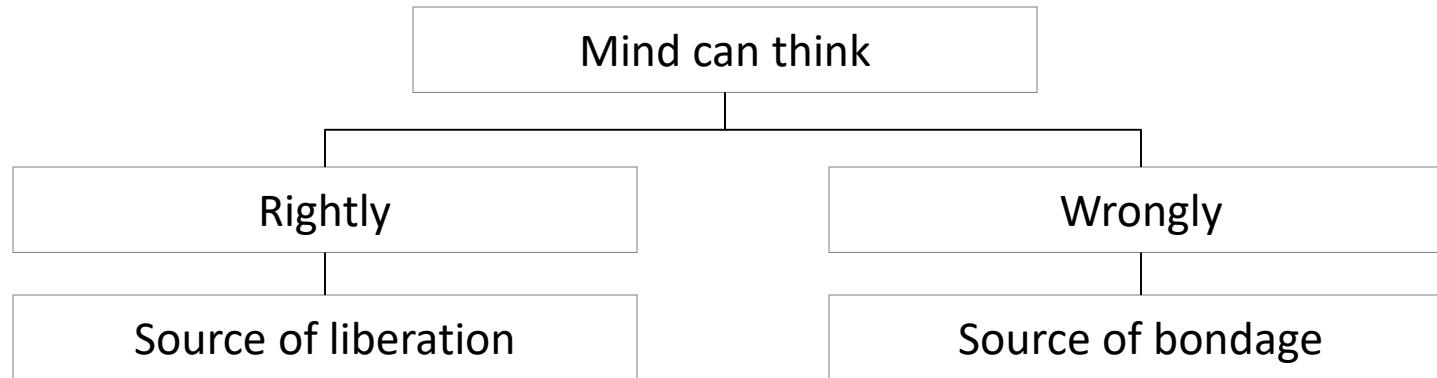
मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥ २ ॥

*mana eva manusyāṇām kāraṇam bandhamoksayoh,
bandhāya viṣayāsaktam muktam nirviṣayam smṛtam. (2)*

Mind alone is the cause of bondage and freedom for human beings. Mind attached to sense objects is (the cause of) bondage and devoid of desire for objects is considered free. [Verse 2]

- Mind is cause of bondage when it is ignorant.
- Mind when it gains knowledge is source of liberation.

- Manasa – important – through the knowledge gained by Sravanam / Mananam / Nididhyasanam.
- Knowledge comes in the intellect.
- **Manute – iti Manaha – that which thinks is Manaha.**



- Sarva Karmani – of Tatvavitu, Sravanam / Mananam / Nididhyasanam, path of Karma Sanyasa, Vividisha Sanyasa.
- All actions done by Body / Mind / Intellect, normally, naturally happening because of their nature, what does he do?
- Through knowledge gives up Doership.
- Eyes see, I am not seer.
- Ears hear, I am not hearer.
- Mind thinks, I am not thinker.
- Intellect discriminates, I am not decider, have understood.
- Sarva Karmani Manasa Sanyasya.

- By knowledge, person has given up.
- Sukham asta : seated comfortable, Tatvavitu remains unaffected.
- Untouched by all that happens.
- Example :
 - Raining outside, seated comfortably.
- Under protection of Umbrella of knowledge, man of wisdom is ever at ease, Sukham.
- **Vashi – person is self controlled, not allowing mind, senses to be distracted.**
- Focussed on Sravanam / Mananam / Nididhyasanam, purpose for which he has taken Vividisha Sanyasa.
- How he experiences self knowledge.

Verse 13 :

Body	City / Fort
<ul style="list-style-type: none"> - Sense organs - Dehi - Rests, Neiva Kurvan, doesn't do anything Na Karayan, doesn't ask others to do. - Kings presence enough for things to happen. 	<ul style="list-style-type: none"> - Gates – to come in + go out. - Emperor

- Loud mouthed bosses, terrible.
- In perfect system, things happen smoothly, it seems boss is doing.

- In presence of emperor, things happen.
- Neiva Kurvan, Na Karayan, didn't tell everyone to be quiet.
- **Yasya Sannidhihi Matrena.**
 - In its mere presence (Sannidhi) of consciousness, Body / Mind / Intellect all function.
 - Consciousness not impelling, ordering commanding.
 - It happens perfectly.
 - Being that consciousness, not body.
 - King not Pura, fort + king different.
 - City different, emperor different. Not Deha but Dehi.
 - Being different from Deha and in his presence everything happens, but himself feels he is not doing anything, he remains as pure consciousness.
 - Kurvan – doing, Kartrutvam.
 - Karayan – Make others do, cause action by your background action.
 - Tell manager to do.
 - Action in the back.

Kartrutva	Karaitrutva
<ul style="list-style-type: none"> - Doership - Kurvan 	<ul style="list-style-type: none"> - Causing Doership - Causal Doership - Karayan

- He is totally free of Doership directly or indirectly.

Verse 14 :

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

na kartr̄tvam̄ na karmāṇi
lōkasyasr̄jatiprabhuḥ ।
na karmaphalasam̄yōgaṁ
svabhāvastu pravartatē || 5-14 ||

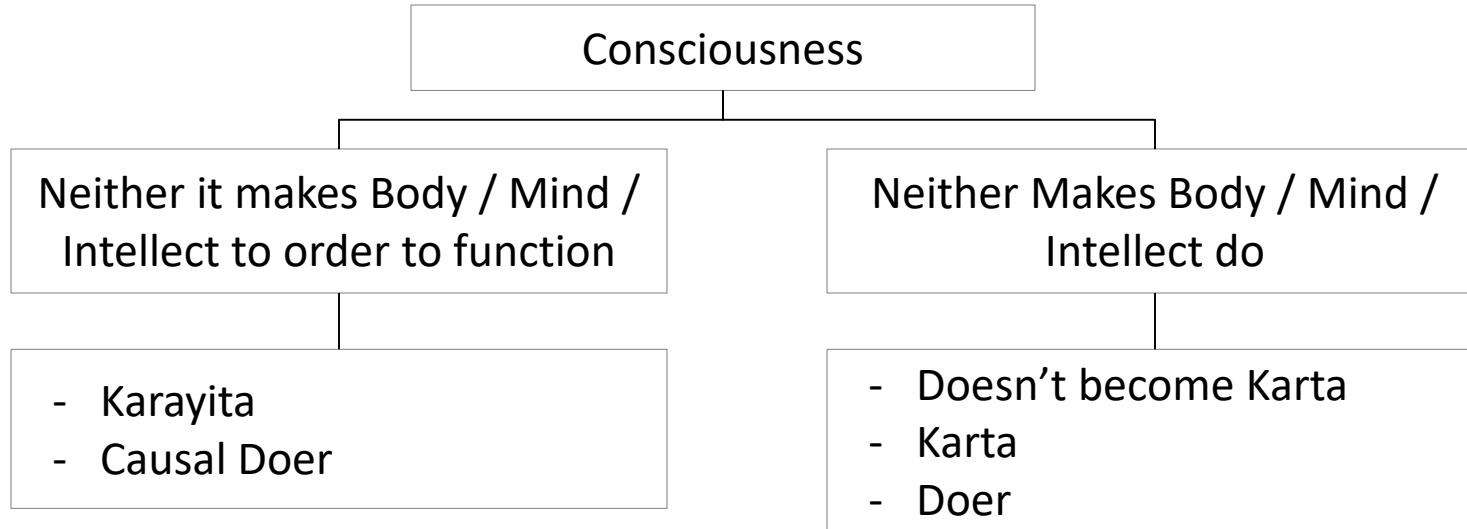
Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions. But it is nature that acts. [Chapter 5 – Verse 14]

a) Lokasya Kartrutvam Prabhuu Nasrijiti :

- Nava Dvara Pura Swamin.
- Body = Puri = Lord of that, emperor, self, with which Tatra Jnani is identified.
- Lokasya, the body, mind, senses, external world, Pura.
- **Kartrutvam, Prabhu, Dehi, Atma, Pure consciousness, Na Srijati – does not create Doership for the body.**
- It doesn't tell body to do, tell senses, mind, do.
- Doesn't create Kartrutvam for Body / Mind / Intellect.
- **Doesn't become causal doer, doesn't tell senses, body, loka to act.**

b) Na Lokasya Karmani Srijati :

- It does not create anything for the body, mind, senses.



- Causal Doership and Doership denied.
- Doesn't make Body / Mind / Intellect – do, causal Doership denied.

c) Lokasya Na Karma Phala Samyogam Srijati :

- For Body, Mind, senses, loka.
- Loka = Look = See.
- **That through which you see world outside is called Loka.**
- **Lokyate Anena :**

That through which we see.

- How do we see the world outside?
- Through Body / Mind / Intellect.

Loka

That through which you see is Loka

- Lokyate, Anubuyate iti loka.
- That which is seeing is loka.

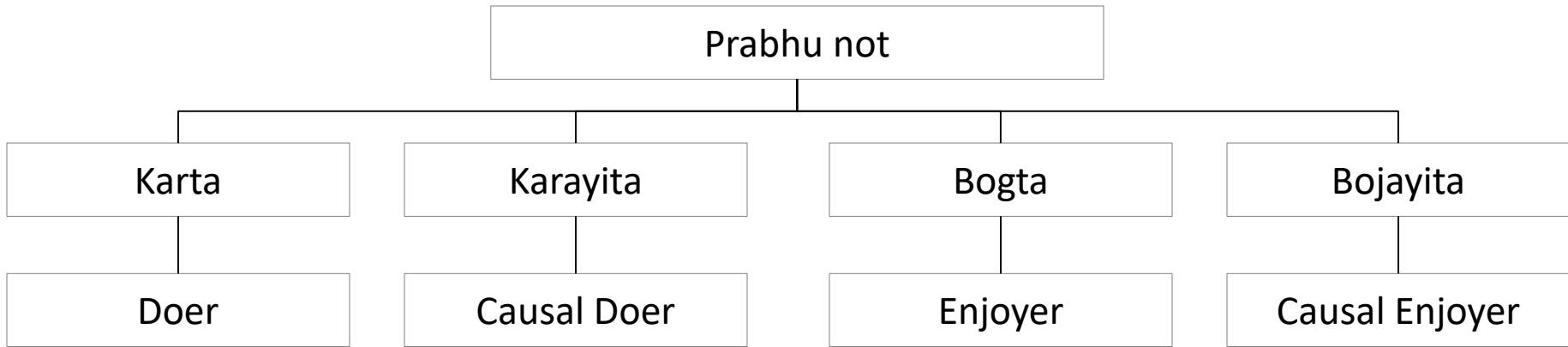
That which you see is also Loka

- Look – through which you see is Loka.
- Through body, senses, mind, intellect you experience world outside is Loka.

- Consciousness does not do anything for the Loka, Body, mind, it is just there.
- Sun not illuminating cosmos, I don't have idea of world.
- Sun rises and I woke up.
- **Sun says :**
 - I have no idea.
- Neither sun does directly or indirectly.
- You come to class because of sun.
- Because of sun, you got up you came to class.
- Sun is just the sun.

- **Consciousness does not make body, mind, sense do, by ordering, commanding.**
- **Consciousness does not make Body / Mind / Intellect have notion I am doing.**
- **They become doers in its presence itself doesn't cause Body / Mind / Intellect to act.**

- It does not make Body / Mind / Intellect to do any action.
- All happens, but it doesn't do, doesn't expend energy for anything.
- Body / Mind / Intellect act and results produced Prabhu.
- Karma Phala Yogam Na Srijati.
- Prabhu does not create Karma Phala Samyoga.
- Loka – Body / Mind / Intellect – creates Karma, performed actions.
- Karma Phala of Sukha Dukha will be there.
- Sukha Dukha will come to Loka, Body / Mind / Intellect.
- Prabhu does not make this happen.
- Consciousness not causing Joy and sorrow for Loka.
- He is not causing joy and sorrow.
- He is not Bojayita (Not Karma Phala Reaper) Karta (Doer), Karayita (Causal doer) not Bogta.



- What is happening?
- Body functioning, senses perceiving, mind thinking, intellect discriminating, deciding, Joy and sorrow coming, one experiences joy and sorrow, one is happy, unhappy.
- All things happening, who does make body function, senses see.
- How world acts?

d) Svabavastu Pravartate :

- Neither consciousness doer, not it does it make anything do.
- Neither consciousness is enjoyer or does it makes anything enjoy.
- All happening, Pravartate.
- Svabaha – nature, Prakrti, Sattva / Rajas, Tamas, Maya.
- **It is Prakrti, Maya in action.**
- **It is nature of Prakrti to manifest in action.**

Super :

- **Prakrti being Sattva / Rajas / Tamas, manifests as the total universe.**
- As body it has particular way.
- As mind, it has particular way.
- As intellect it has particular function, as senses it has particular activity.
- Nature of eye to see, makes it see.
- Nature of ear to hear, makes it hear.
- Nature of mind to think, makes it think.
- “Svabaha”.
- Nature of intellect to decide, makes it decide.

Consciousness	Prakrti
<ul style="list-style-type: none">- Doing no action.- Utterly pure, beyond, untouched, transcendental	<ul style="list-style-type: none">- Nature- Function

- **Navā Dvare pure Dehi Neiva Kurvan Na Karayan.**
- This consciousness, Jnani understands to be himself.
- How he understands? → Pinnacle.
- How → Sravanam / Mananam / Nididhyasanam.
- How → Vividisha Sanyasa.

- How → Adhikari.
- How → Sadhana Chatustaya Sampatti.
- How → Chitta Shuddhi
- Start → Karma Yoga.

Understood :

- Consciousness is utterly pure.
- Totally untouched.
- Can't say consciousness makes body do.
- Can't say consciousness endless body to do.
- Isn't body doing because of Presence of Consciousness?
- Consciousness is not making it do.
- Without consciousness, how inert functions.
- Consciousness does not make inert do.
- Doing is expending, change.
- In the presence of consciousness all these things happen but consciousness is not doing.
- No example – sun...
- **Can't say :**
In the presence of electricity bulb shines.

- Pay bill – electricity expended.
- In the presence of sun, everything shines.
- Energy, is expended from the sun, inert, will expand energy.
- Consciousness does not become old.
- Working, working, consciousness needs to sleep, busy whole day.
- Na Kartrutvam, Na Boktrutvam, all mental energy drained, consciousness has to sleep.
- **From then to now, consciousness has remained the same.**
- From now to thereafter, it will remain the same.
- **In its presence everything happens but it doesn't cause anything to happen.**
- **This self Tatvavit is, this is what I am.**
- **This is the real nature of a Jiva, of the individual, fantastic!**
- Inner consciousness, Pratyag Atma, pure self, doesn't do anything, make anything else do, doesn't enjoy, does not make anything enjoy.
- **All happening not because of consciousness but it is nature of Prakrti to be enlivened by consciousness and Prakrti is doing**
- But Ishvara is doing.
- Jiva, pure consciousness is not doing, but Ishvara?
- Ishvara is Karma Phala Dhata?

- Antaratma, Pratyagatma is not causing Karma Phala Samyoga.
- Karma done by Loka, body, senses, mind.
- Karma will have Phala and Ishvara sends the Phala, Gods duty.
- Kartrutvam, Karaitvam is not there for Atma, Bojaitrutva is not there for Atma.
- Doership is not there for self, causal Doership is not there for the self, enjoyership is not there for the self. Causal enjoyership is not there for the self.
- Ishvara is the doer, Ishvara makes Jiva get results of Action.
- Ishvara is the doer, causing Jiva to enjoy.
- All Punya – Papa will go to Ishvara.

Verse 15 :

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

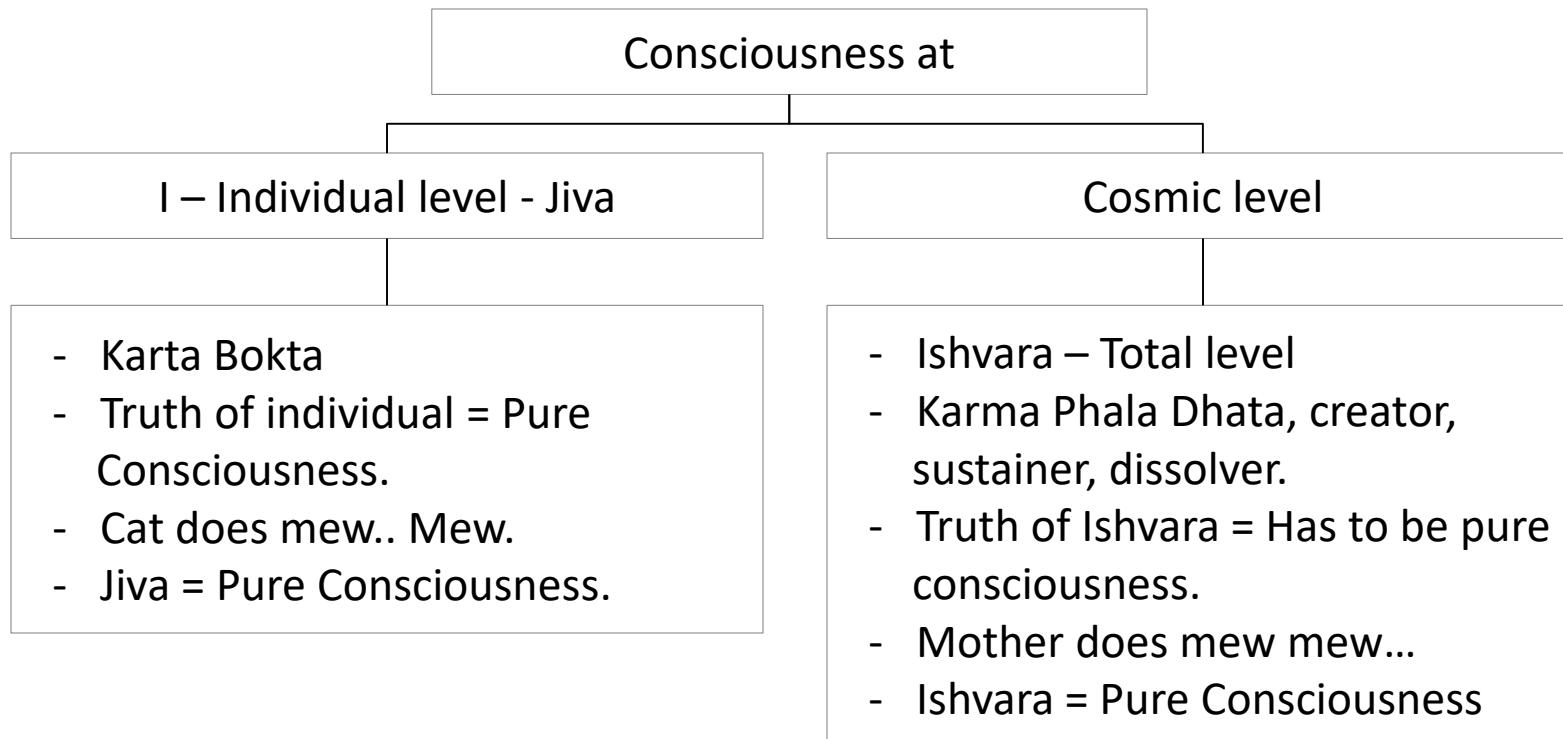
nada^tte kasyacit pāpam
na caiva sukr̥tam vibhuḥ ।
ajñānēna vṛtam jñānam
tēna muhyanti jantavaḥ ॥ 5-15 ॥

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]

- Vibhu is Prabhu at total level.
- Vibhu = Paramishvara.
- Prabhu = Nava Dvara pure Dehi.
- Vibhu = All pervading Lord.
- **Vividham Bavati iti Vibhu, one who has become everything, all pervasive Lord.**
- Prabhu = Prakarshena Bhati “Iti” Prabhuhu.
- Bhati – to shine.
- Prakarshena Bhati = Excellently, supreme effulgence, is Prabhu..
- All presence Prabhu = Vibhu.
- **Antar Atma, Antarjyoti, consciousness inside the body of 9 gates = Prabhu.**
- **Lord of entire cosmos is called Vibhu.**

- Vibhu – not accounts keeper.
- Jiva = Consciousness.
- Ishvara = Consciousness
- In Vyavahara, Bhagavan appears as Ishvara, Lord, Karma Phala Dhata, Jagat Karta, creator of world sustainer of world destroyer of world.

“Paramartha”



a) Na Datte Kasyachit Papam – Na Cheiva Sukrutam Vibhu :

- Lord, Vibhu, Supreme, infinite consciousness.
- Kasyachit – Lokasya, Jivasya Papam, Sukrutam, Neiva Adatte.

- Bhagavan does not take Sukruta, Punya, Papa = Dushkruta of Jiva.
- Bhagavan does not keep count of Punya, Papa of Jiva and give Sukha, Dukha.
- Bhagavan not actually Karma Phala Dhata, not actually creator, sustainer, destroyer, not glorified accounts keeper.
- Svabavastu Pravartate.
- Creation of the world is happening, cosmos of unimaginable, unexplained happenings, blackhole... dark matter.

Bhagavan	Svabava of Prakrti
<ul style="list-style-type: none"> - Pure Consciousness - Doesn't do anything. 	<ul style="list-style-type: none"> - In presence of pure consciousness, nature, Prakrti, Sattva / Rajas, Tamas – starts functioning.

- From Prakrti, entire creation comes and goes back to Prakrti, perfectly Nara Dvare pure Dehi, emperor is there.
- In the presence of consciousness, Maya, Prakrti functions, Svabava functions, Pradhana, Akasha, that which gives Avakasha is Akasha, holds everything.
- Akasha gives space for entire cosmos, Substratum.
- Akasha = Prakrti – Brihadaranayaka Upanishad.

Understand

Jiva – oneself

- True nature
- Not Karta Bokta Karaita Bojaita.
- One's self = Pure Consciousness.
- Wave = Water
- What wave can do, very little.
- In truth water
- Jiva in truth consciousness.

Ishvara

- True nature
- Not Karta, Karayita Bokta, Bojayita
- Bagavan = Pure Consciousness
- Ocean = Water
- What ocean can do, stupendous, mind boggling.
- In truth water
- Ishvara in truth is consciousness.

- Paramarthaha – in absolute truth, in absolute sense.
- From what we see in Vyavahara, I am Griha Karta, Bokta, Bhagavan is Jagat Karta.

I	Bhagavan
<ul style="list-style-type: none">- Palaka of wife + Children- Samhara, Karta- You destroy	<ul style="list-style-type: none">- Jagat Palaka- Jagat Samhara

Vyavaharika Drishti	Paramartika Drishti
<ul style="list-style-type: none"> - Transactional plane – vision. - Pure consciousness - H_2O 	<ul style="list-style-type: none"> - Absolute plane – vision - Bhagavan not Karta - Pure consciousness - H_2O

b) Kashyachitu :

- Papam of Jiva he does not take.

c) Neiva Sukrutam Vibuhu :

- Bhagavan does not take, adatte, Punya – Papam.
- Karma Phala Dhta denied, everything to do with Jagat denied.
- Without creation + created beings nothing possible.
- Bhagavan, Krishna = Pure Consciousness.
- Vasudeva Putra, Devaki Nandane, Gopika Jivana, Vyavaharika Drishti, Jagat Gurum.
- He is actually Paramartikam, pure consciousness.
- You are man – woman – Vyavaharika Drishti good person, horrible person, compassionate.
- What are we seeing?

d) Ajnanena Avrutam Jnanam Tena Muhyanti Jantavaha :

- Jnanam = Consciousness.
- Ignorance veiled consciousness, don't know nature of consciousness.
- Because of that, Jivas are deluded to think we are individual, Bhagavan is Ishvara.
- What is true fact – I am pure consciousness, Bhagavan is pure Consciousness.
- Not knowing this, we give reality to variety.
- One who has vision of H_2O will see bubble as water, wave as water, breakers as water, Psunami as water.
- Will say, bubble, wave, breaker, Psunami, without knowledge of H_2O .
- Thiru Mandaram.
- Huge elephant, berserk, in rut, is hiding the wood of the ignorant.
- For wise, elephant is huge, frightening, because of knowledge, elephant has disappeared into wood.
- Supreme consciousness is hidden by earth and other elements, world of matter.
- In knowledge, diversity, world of matter, disappears into that supreme pure consciousness.
- Without knowledge, delusion disappears and you will see pure consciousness.

Lecture 6

- Self's true nature has no Kartrutvam and Boktrutvam.
- In the same way, Lord also in his true nature has no Kartrutva + Boktrutva.
- **Self as doer, enjoyer, are what we perceive but not true.**
- **In the same way, descriptions we give - Lord is creator, sustainer, destroyer, Karma Phala Dhata, all only in transactional plane, only from realm of ignorance.**
- All Apparent, self = Lord = One consciousness.
- Wave = H_2O
- Ocean = H_2O
- In ignorance this apparent perception is there.
- Agyanena Avrutam Jnanam.
- Consciousness is veiled by ignorance.
- Apparent experiences are there for the Jivas.
- Self does nothing but everything happens because of Svabavastu Pravartate.
- Svabava = Prakrti, not each ones nature.
- **Prakarshena Karoti, Prakrti.**
- That which enables everything is Prakrti.

- Svayam Bavati iti Svabava



Bhu – To be, to become.

- Svayam eva Bavati.
- Prakrti modifies and becomes entire realm we perceive.
- Prakrti called as Svabava.
- Only Prakrti is doing but sense of Doership is apparent on the self.
- Creatorship, sustainership, Karma Phala Dhata, giving Aspect, all in transactional plane, realm of ignorance everything done by Prakrti – but all superimposed on super consciousness.
- All these are apparent on self.
- In the realm of ignorance, self appears thus, God appears thus.
- W.r.t. Truth – Self not Karta, Bokta, Lord neither creator, nor dispenser of actions.
- In truth self, Lord, are one consciousness alone.
- Wave is consciousness, ocean is consciousness.
- Wave is H_2O , Ocean = H_2O .
- In Ignorance apparent perception is there.
- Agyanena Avrutam Jnanam Tena Muhyanti Jantava.

- **Consciousness is veiled by ignorance. Therefore apparent experiences are there for the Jiva.**
- **Self does nothing but everything happens, because of Svabava – not each ones nature, but Prakrti.**
- Prakarshena Karoti – Iti Prakrti.
- That which enables everything iti Prakrti.
- Svayam Bavati iti Svabava Bhu – to become.
- When ignorance is destroyed, what happens.

Verse 16 :

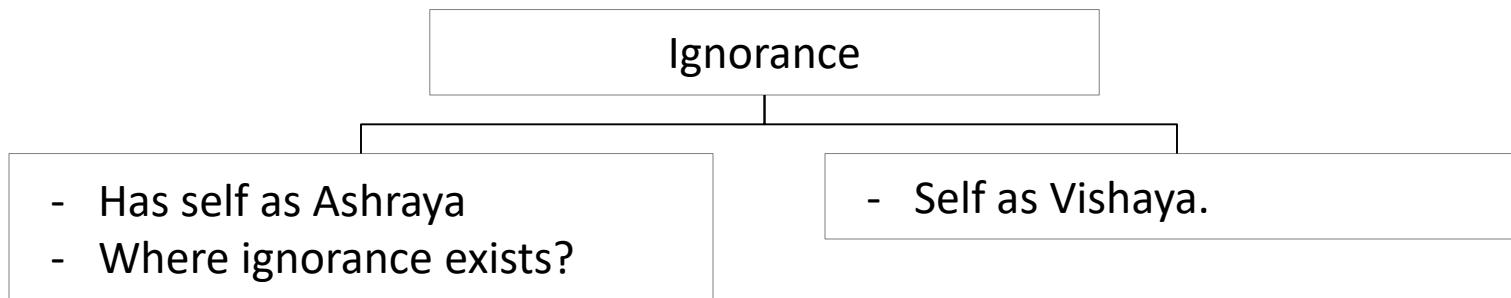
ज्ञानेन तु तदज्ञानं
येषां नाशितमात्मनः ।
तेषामादित्यवज्ञानं
प्रकाशयति तत्परम् ॥ ५-१६ ॥

jñānēna tu tadajñānaṁ
yēṣāṁ nāśitamātmanah ।
tēṣāmādityavajjñānaṁ
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]

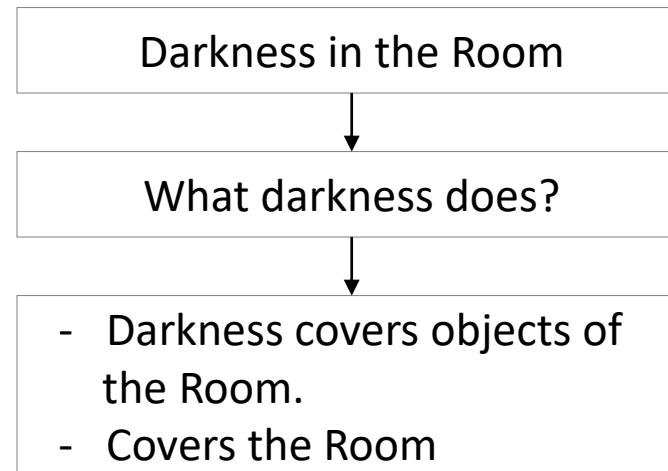
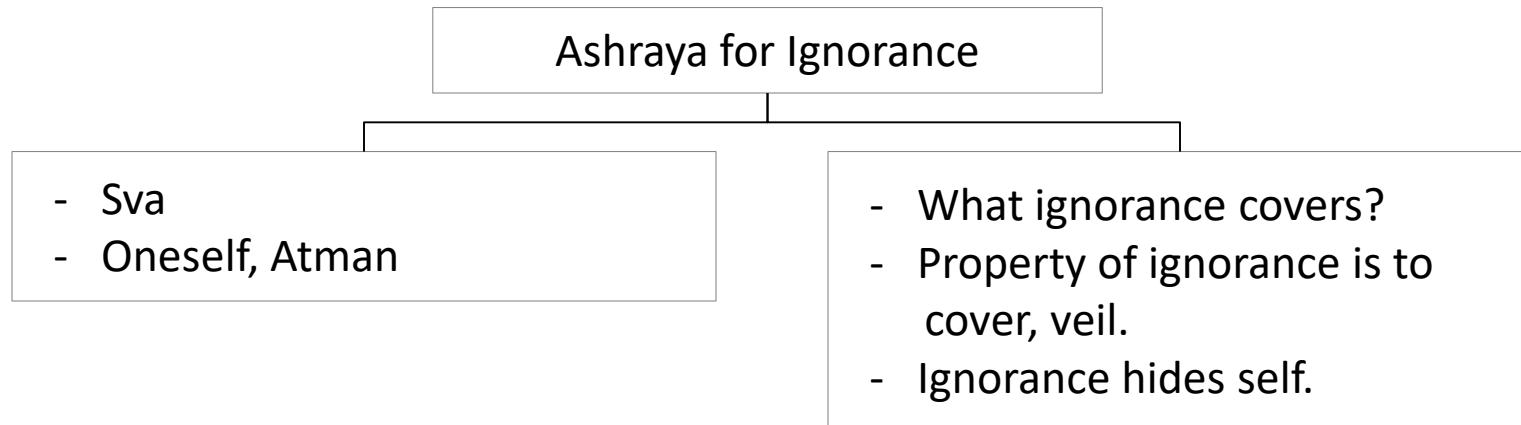
a) Atmanaha Ajnanam :

- Ignorance which pertains to self consciousness, which was called Jnanam.
- Ignorance which has got self as Ashraya and as Vishaya.

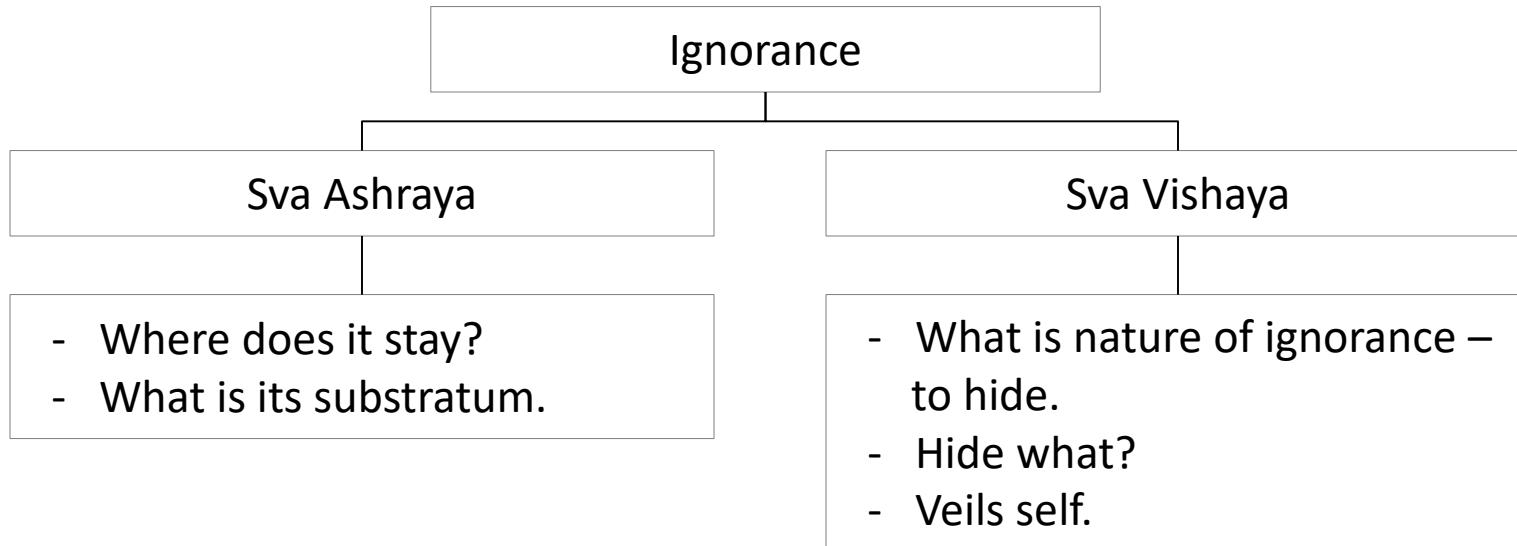


- Everything can exist only in the self.
- Self is substratum.
- Staying in the self what ignorance does?

- It veils the self.
- Substratum for ignorance is consciousness.
- Having self as substratum, what ignorance does.
- Ignorance veils the consciousness.
- This is Atman being Ashraya and Vishaya for Ajnanam.
- Sva Ashraya, Svatishaya.



- Similarly ignorance residing in the self veils the self.



Atmanaha Agyanam :

- Ignorance which has self as substratum and ignorance which veils the self, covers the self.

b) Jnanena Nashitam Yasha :

- Ignorance of self for whom?
- Those for whom ignorance is destroyed by Jnanam.
- Jnanam is always there, since time immemorial.
- We have always been ignorant but ignorance can come to an end.
- How?
- What is there from Anaadi – beginningless how it can come to an end?

- Intelligent question.

Gurudev :

- Darkness is there in cave.
- Since time immemorial.
- Light match stick, darkness ends.
- Something beginningless can come to an end.
- Ignorance from beginningless, immemorial, esham – for those people, when it is destroyed?
- Ignorance ends by knowledge alone.
- Jnanena Nashitam.
- Jnanam comes by Upadesa of Guru, Shastram, Sravanam, Mananam, Nididhyasanam (Practice of Sravanam).
- Through Sravanam / Mananam / Nididhyasanam, Jnanam rises and puts an end to ignorance.

Knowledge removes ignorance	Light removes darkness
<p>Knowledge Revels :</p> <p>1) Removal of Avarna.</p> <ul style="list-style-type: none"> - Covering - Veiling <p>2) Reveals self.</p>	<p>Light Revels : 2 Functions</p> <p>1) Removing darkness</p> <p>2) Reveals Object</p>

- That ignorance which has self as substratum and self as object by veiling it, Jnanam removes ignorance, reveals the self.

c) Tesham :

- For one for whom ignorance has been removed by knowledge, for them. What happens?

d) Jnanam Adityavatu Prakasha Yati :

- Like light of sun, which removes darkness and reveals (without any help).
- Light of Sun is self – sufficient.
- No further support required to reveal light.
- Knowledge is self sufficient.
- Gain knowledge, ignorance goes.
- **Light removes darkness and by its mere presence, reveals.**
- Sun rises, darkness goes, reveals earth by its mere coming.
- Jnana removes Ajnana by its mere coming and only by its mere coming.
- Not spray water, or use broomstick to remove darkness.
- Only way to reveal Atma is Jnanam.

2 things for Jnanam

Remove darkness

Know self

- Any other thing required to remove darkness?

e) Adityavatu :

- Like sunlight, takes help of nothing to reveal object.

f) Tat Param :

- That supreme self is revealed.
- What happens when knowledge has risen?
- Attains liberation.

Verse 17 :

तद्बुद्ध्यस्तदात्मान
तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं
ज्ञाननिर्धूतकल्मषाः ॥ ५-१७ ॥

**tadbuddhayastadātmānah
tanniṣṭhāstatparāyaṇāḥ ।
gacchantyapunarāvṛttim
jñānananirdhūtakalmaṣāḥ ॥ 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]

Tad Budya Tan Nishta Tat Parayanaha



Tad Param – That supreme
consciousness, self

a) Tad Buddya :

- Buddhi has become that. It takes form of object it sees, it comprehends.
- That is how we come to know.

Example :

- Book – thought takes form of book, then comes to know that.
- If eyes sees and mind is somewhere, will you able to see?

- Actual seer, what has Sakshatkara, what knows, what comprehends?
- Buddhi.
- Buddhi has become Atma, goes deeper, comprehends self knowledge, mind goes subtler, inward, has, Antar Drishti, Pratyag Drishti.
- **Super Satvic form of thought, it gains comprehension of self.**
- Rajasic, Tamasic Buddhi can't know self.
- Satvic Buddhi gains comprehension of self, goes to self and disappear.

Example :

- With chappal takes you to temple, chappal remains outside, to see God.

Vritti Vyapti :

- **Buddhi takes you there and leaves you there.**

Phala Vyapti :

- Vedanta Sara.
- Panchadasi – Chapter 7.
- Buddhi goes there and does what?
- Thought can't comprehend infinite Brahman.
- **Thought can comprehend – Brahman appears in Vyavahara as individual self.**

Usually	Now
<ul style="list-style-type: none"> - Buddhi - Goes outside + sees objects. 	<ul style="list-style-type: none"> - Buddhi - Turns within - To see the self.

Brihadaranyaka Upanishad :

स होचाच, न वा अरे पत्युः कामाय पतिः प्रियो
भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा
अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु
कामाय जाया प्रिया भवति । न वा अरे पुत्राणां
कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः
प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं
भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा
अरे पशुनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु
कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः
कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं
भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति,
आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां
कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः
प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया
भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न
वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु
कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां
कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय
भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय
सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।
आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्या-
सितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात
इदं सर्वं विदितम् ॥ ५ ॥

sa hoväca na vä are patyuù kämäya patiù priyo bhavaty
ätmanastu kämäya patiù priyo bhavati
na vä are jäyäyai kämäya jäyä priyä bhavaty
ätmanastu kämäya jäyä priyä bhavati
na vä are puträiäo kämäya puträù priyä bhavanty
ätmanastu kämäya puträù priyä bhavanti
na vä are vittasya kämäya vittaò priyaò bhavaty
ätmanastu kämäya vittaò priyaò bhavati
na vä are paàünäo kämäya paàavaù priyä bhavanti
ätmanastu kämäya paàavaù priyä bhavanti
na vä are brahmaiaù kämäya brahma priyaò bhavaty
ätmanastu kämäya brahma priyaò bhavati
na vä are kàatrasya kämäya kàatraò priyaò bhavaty
ätmanastu kämäya kàatraò priyaò bhavati
na vä are lokänäo kämäya lokäù priyä bhavanty
ätmanastu kämäya lokäù priyä bhavanti
na vä are devänäo kämäya deväù priyä bhavanty
ätmanastu kämäya deväù priyä bhavanti
na vä are vedänäo kämäya vedäù priyä bhavanty
ätmanastu kämäya vedäù priyä bhavanti
na vä are bhütänäo kämäya bhütäni priyäi bhavanty
ätmanastu kämäya bhütäni priyäi bhavanti
na vä are sarvasya kämäya sarvaò priyaò bhavaty
ätmanastu kämäya sarvaò priyaò bhavaty
ätmä vä are draáúavyaù àrotavyo mantavyo
nididhyäsitavyo maitreyy ätmani khalvare dýiáue
àrute mate vijñäta idao sarvaò viditaò ॥ 5 ॥

He said : It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV - 5]

- Atma va are drishtavyaha, see the self.
- Turn inwards, know your self.
- **Sattvic Buddhi is pure Buddhi, gains power to go inward – and through subtle ray of thoughts, comprehends the individual self.**
- How buddhi comprehend self.
- Can you see space?
- When space appears as room space, walls of room, enable perception of space.
- Are you comprehending pure space? No.
- Comprehend room.

- Similarly you comprehend the Sakshi, Pratyag Atma, innerself.

- See book, book is finite.
- If space is infinite, can't see.

Space limited by walls	Subtle thought not Rajasic, Tamasic gross thought
<ul style="list-style-type: none"> - Can comprehend room space. 	<ul style="list-style-type: none"> - In flight of meditation comprehends the inner self.

- Space is infinite, then can comprehend that space.
- Space not bound by room, space is infinite.
- Comprehend this space to go beyond space.
- **Comprehend inner pratyag atman to go to pure consciousness which is neither inner nor outer, which is beyond both concepts of inner and outer.**
- Tad Buddaya – keep thinking.
- Their buddhi has become that.

b) Tad Atmanaha :

- Buddhi has become that.
- What is their experience.
- They themselves are that.

Atma	Tad
Self	Brahma

- They are that Brahman.

Example :

- Salt doll goes to ocean to measure the depth.
- Becomes ocean.
- Tad Atmanaha.
- Comprehending wall, room space, Shastra Says space is infinite, then room space becomes one with total space.
- Realising Pratyag Atman, one becomes pure Brahman.
- Tad Atmanaha.
- How did they come to that?

c) Tan Nishtaha :

- Ever abiding in that.
- Never distracted by anything.
- Just focusing on Sravanam / Mananam / Nididhyasanam.

d) Tat Parayanaha :

- Do they have any other goal.
- No.

- That only is there, abide in that alone.
- Buddhi becomes that, they transcend the Buddhi.
- They are just that.
- That alone being the goal, abiding in the practices that lead to Brahman, Buddhi comprehends, then Buddhi drops, they become that, that becomes them, one alone remains.
- Advitiyam Brahman
- Tad Atmanaha.

Example :

- Helium Balloon, goes up. When you leave it, goes to a height, pressure inside more it goes up, compared to Atmosphere, as it goes up, pressure inside more, gas merges, balloon burst.
- Rise in meditation, buddhi bursts, self merges, buddhi drops.
- Initially, Tad Buddayaha.
- Then becomes Tad Atmanam.

e) Gachhanti Punara Avrittima, Jnanina Nirduta Kalmasha :

- Once ignorance is destroyed by knowledge, realised self, for them.
- These Yatis – Vividisha Sanyasis.
- Once realised – Attain Apunara Vritti – reach state of no return, once the body falls.
- No coming back to Samsara, no new embodiment, Balloon has burst.

- Can't catch helium, which has merged in space.

Jnana Nirduta Kalmasha :

- Kalmasha = Dirt
- Dirt = Punya – Papa
- Nirduta = Blasted.
- Ignorance has been blasted off by Jnanam, pulverized to nothing.
- Punyapapa is destroyed – Jnana Nirduta Kalmasha.
- When Punya Papa fructifies, it gives new births.
- With self knowledge, Jiva Bhava comes to an end.
- Punya Papam pertaining to Jiva Bava have no more existence, there is no further embodiment.
- This is state of Kaivalya or Videha Mukti.
- Liberation by end of body.
- No return back.
- Bodyless liberation, Vigata Deha is Kaivalya, no kind of differentiation, only homogeneity, Brahman.
- Jeevan Mukti – Jeevan Eva Mukti, while Body / Mind is living – not conscious living.
- Person has realised truth with the body what is his experience? Perception? Free from Joy, sorrow, Kartrutvam – Boktrutvam.

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]

a) Pandita Sama Darshina :

- Wise – those who have Atma Jnanam, Tad Atma Manaha, that being, self being infinite Brahman, have Jiva – Brahma – identity, no more Jiva Bhava, only Aikya Bava.

b) Vidya Viniya Sampanne Brahmane :

- In the Brahmana, endowed with Vidya and Viriaya, knowledge and humility.

c) Gavi, Hatini, Shuni, Shvapaka :

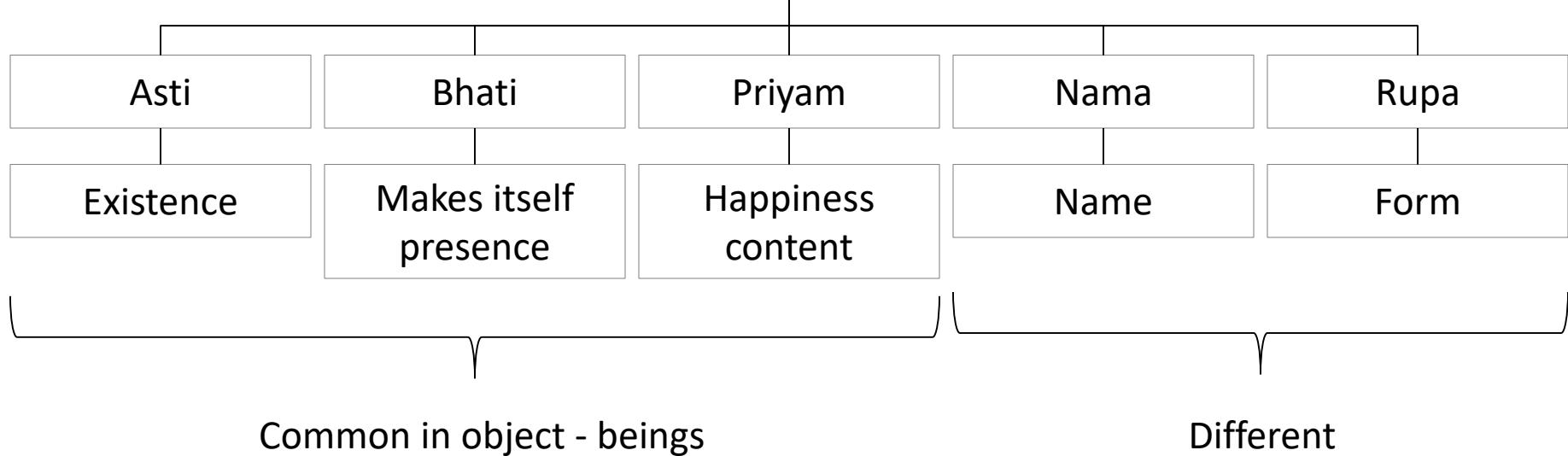
- Gavi – Cow
- Hastini – Elephant
- Shuni – Dog
- Shvapaka – one who eats dog meat, Chandala, in Graveyard, cultureless.
- Brahmana connected with Brahma, Vedic knowledge, can chant and knows meaning, can explain.

- Vidya leads to pride.
- Vidya sweet, person co-ordial, loving, noble, approachable.

Goodness	Terribleness
<ul style="list-style-type: none"> - Best - Brahmana 	<ul style="list-style-type: none"> - Worst - Dog (Rajasic), Elephant (Tamasic), Cow (Sattvic). - World of creatures and objects.

- Pandita have equal vision, see that is equal in all, difference not in the tattva, fact, difference in Tat.
- Tattva is pure Brahman.
- Hall / Earth / Solar / Cosmic – space.
- One space untouched.
- Have Darshana of Sama.
- Every object has 5 facets.

Object and Beings



Drk Drishya Viveka :

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२० ॥

*asti bhāti priyam rūpam nāma cetyamśa-pañcakam,
ādyatrayam brahma-rūpam jagad-rūpam tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

- Jnani sees Asti, Bhati, Priyam.
- Ajnani carried away by Nama Rupa.
- Drishti = Sama.
- How are they able to do this?

Verse 19 :

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

ihaiva tairjitaḥ sargah
yēśāṁ 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) Taihi Jitah Eva Sargaha :

- By these Panditas, Sama Darshi, conquer world here while living, with Body / Mind / Intellect.
- Body / Mind / Intellect shows variety, eyes – ears, nose, differences.
- Mind, senses show to you, projected, brought to you attention.
- Jnani has conquered Sargaha, Variety, creation.
- Knowledge helps them.
- Jnana Chakshu helps them see farther than what body, mind, intellect are showing.
- Body / Mind / Intellect – Man / woman, Dog – Horse, ignorant – knowledge, beautiful – ugly, good / bad, will show only differences.

- Conquer variety by knowledge.
- Mind established in oneness, not carried away by senses.
- Mind is on one pure non-dual reality.

b) Nirdosham Hi Samam Brahma Tasmat Brahmani Te Sthitaha :

- Because Brahman is Nirdosha – Samam.
- Therefore mind is established in Brahman.

c) Ihaiva Tairjitat Sargah :

- Conquered realm of Variety and differences. Who?

d) Yesham Samye Sthitham Manaha :

- Those whose minds are established in common denominator, existence, consciousness, bliss.
- Because Brahman is free of Dosha, untouched by variety good – bad, cultured – uncultured, Dog – Cat...
- Brahman is Nirdosham, Sama Common, without change, changes outside do not go into it.
- Established in Sama they are established in Brahman free of Dosha.
- **If ones mind is not carried away by variety, differences change, then one is established in Sama, Brahman.**
- Brahman is Sama, Nirdosha.

- Going beyond defects of variety, established in oneness, one is established in Brahman.
- When body, senses, mind project variety, their attention in one homogeneous consciousness Brahman... Even when alive, Jivan Mukti.
- **Having established in oneness is insignia of wisdom.**
- **Seeing differences, carried away by differences is sign of ignorance.**
- Seeing one, ever established in Brahman.
- This is experience of Jivan Mukti.
- This is their vision, experience.
- How they are not carried away by differences?
- They do experience differences, not carried away.

Verse 20 :

न प्रहृष्टेत्प्रियं प्राप्य
नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसमूढः
ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५-२० ॥

na prahrṣyēt 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]

- Life has variety.

a) Na Prahṛṣyet Priyam Prapya Na Udvijet Prapya Cha Apriyam :

- Priyam Prapya – Mind says, this is Nice, senses do their job, experiences will walk.
- Apriyam – Thorn pricks.

b) Na Prahṛṣyet :

- Not carried away.
- Experiencewise no difference.
- Knowledge cancels experience.
- Badha – sublates experience.

See	Knowledge
<ul style="list-style-type: none"> - Blue sky - Earth stationary - Sun moving 	<ul style="list-style-type: none"> - No - Power of knowledge is to cancel the experiences which senses and mind provide.

- Knowledge is more powerful than sensory perception, cognition.

Charma Chakshi	Jnana Chakshu
<ul style="list-style-type: none"> - Physical eye, nose, tongue tell physical. 	<ul style="list-style-type: none"> - Na Prahrshyet, not elated. - Na Udvijet Cha Apriyam. - Not despondent

- Why?

c) Because his Buddhi is Sthira, firm in abidance of self.

d) Asmmudaha :

- His delusion has been dispelled, ignorance eliminated.

e) Brahmavitu :

- He is knower of Brahman.
- Not like knower of pot.

f) Brahma Sthitaha :

- He is Brahman.

Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- Knowing Brahman is being Brahman, he does not see, senses show difference, he goes beyond.
- Variety is spice of life.
- Has variety, beauty is to go beyond spice.
- Na Prahrsyet Priyam Aprapya – Not affected by Joy / Sorrow.
- Na Udvijet Prapya Cha Apriyam.
- Sthira buddhi, Brahma Vitu, Brahmani Sthitaha.
- Buddhi has no doubt, in Sravana and doubts of teaching of scriptures go away, Jiva – Brahma Aikya.
- In Mananam, I don't understand what message communicates, doubt goes.
- Sthira Buddhi shows fructification of Sravanam + Mananam.

Asamuddah :

- Delusion consisting of identification with Body / Mind / Intellect goes away.
- No doubt but habitual practice of identifying with Body / Mind / Intellect is there.
- Knowledge not gone deeper to change one's conviction.
- Viparita Bavana, contrary thinking is there.
- Knowledge is there, opposite thinking is there, goes through meditation, one takes knowledge and abides in the knowledge – “Aham Brahma Asmi” (3 times repeated).
- Viparita Bavana (Aham Dehosmi).
- In deep mind, goes away, eliminated.
- With Sravanam, Mananam, Nididhyasanam – become Brahmavitu, Sakshatkara, direct realisation.
- Complete Abidance = Brahmani Sthithaha after becoming Tattwa Jnani.
- Absorbtion in self.

Jnani	Ajnani
<ul style="list-style-type: none">- Nature not to be affected by Joy and sorrow.- Lakshana- Goal	<ul style="list-style-type: none">- Practice not to be affected by Joy and sorrow.- Sadhana- Practice

- Inspite of varied experiences, he remains pure.
- How can this happen?

Verse 21 :

बाह्यस्पर्शसक्तात्मा
विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा
सुखमक्षयमश्नुते ॥ ५-२१ ॥

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

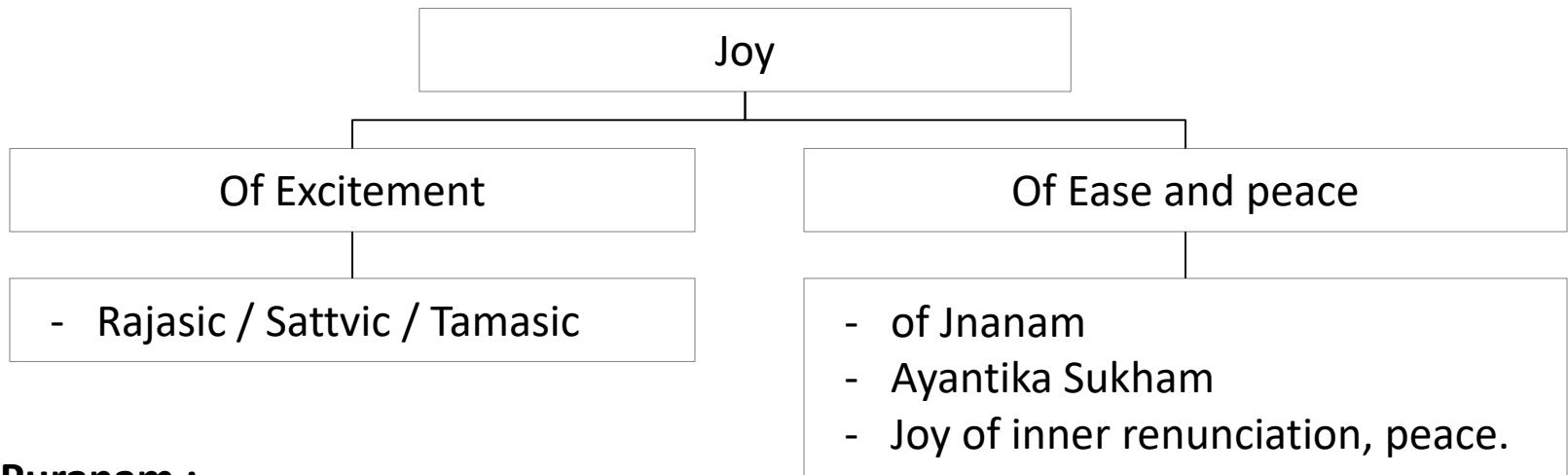
With the self unattached to external contacts, he finds happiness in the Self; with the self engaged in the meditation of Brahman, he attains endless happiness. [Chapter 5 – Verse 21]

a) Bahya Sparshesu Asaktatma :

- External sensory experiences, contacts.
- Shabda, Sparsha, Rupa, Rasa, Gandha.
- Sound, touch, form, taste, smell.
- Worldly experiences create joy and sorrow.

b) Asakta Atma :

- One whose mind is not attached to that.
- Person of vairagya dispassion gets a joy which a person of Raaga can get.
- Inward peace he enjoys can't be compared to person with all joys.



Vishnu Puranam :

- Yachha Kama Sukham Loke... All pleasures in world.
- Yachha Divya Mahat Sukham..... Heavenly joys.
- Person = Free of desires, hankering is same as heavenly joy experienced by other.
- Joy of Atma, not wanting anything.
- When that comes again?
- Comes through Karma Yoga?
- Vairagya comes through Karma Yoga?
- **One who has experienced Joy of Karma Yoga is fit for experiencing Atma Sukham.**

c) Vindati Atmani :

- In this Antahkaranam, Sattvic Joy, alone.

d) Saha – Asaktatma :

- Free of hankering, wants, wishes.

e) Brahma Yoga Yuktaatma :

- By merging in Brahman, by practice of Samadhi Abhyasa.

f) Sukham Akshaya Ashnute :

- Akshaya – Decayless.
- **Experiences non-decaying bliss.**
- One who has Vairagya which comes through Karma Yoga, he alone comes there.

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

sannyāsastu mahābāhō
duḥkhamāptumayōgataḥ ।
yōgayuktō munirbrahma
nacirēṇādhigacchati ॥ 5-6 ॥

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]

g) Yoga Yukto Munir Brahma Achirena Adigachhati Sanyasasthu Maha Baho dukha Maptum Ayogatah :

- All spiritual practices are founded on stable rocks of Karma Yoga.
- If Karma Yoga is weak, nothing happens.
- So Arjuna, do Karma Yoga.
- Bhagawan glorifies Tattwa Jnana and asks Arjuna to do Karma Yoga.
- **Master Karma Yoga, master spiritual life.**

Revision : Verse 18

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

vidyāvinayasampannē
brāhmaṇē gavi hastini ।
śuni caiva śvapākē ca
paṇḍitāḥ samadarśinah ॥ 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]

- Experience of Jeevan Mukta.
- Ever established in that state of seeing that which is same.
- Variety, differences does not overpower his clarity.
- Shabda, Sparsha, Rupa, Rasa, Gandha.
- **Senses give impulses of sound, touch, form, taste and smell, come and go.**
- **Impulses construct a world for us.**
- **World constructed from impulses is always going to show us a variety.**

Bheda

Sajatiya

Vijatiya

Svagata

Sajatiya :

- Mango / Neem / Tamarind
- Trees different.

Vijatiya :

- Tree, Dog.

Svagata :

- Root, Stem, Leaf, Fruit in a tree.
- **Differences will always give us experience of 5 sense objects.**
- Wise transcends differences and appreciates single same reality in and through differences, because he is seeing beyond the differences.
- Every field of knowledge tries to go beyond differences.

Physics :

- Everything is energy.
- Matter = Energy.
- $E = MC^2$
- Now finding particle which alone becomes all, remove variety and make it singular.

Biology :

- Everything is a cell, DNA, one.
- Entire person is DNA.

- Reached depth of subject.
- **Computer science :**
 - 1, 0 – Binary.
- Goto ultimate oneness.

Vedanta :

- Regardless of variety, is able to see single consciousness, existence and his attention is there.

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]

- Have conquered senses presenting differences, through vision of knowledge.
- Therefore Samye Sthitham Manaha.

Verse 20 :

न प्रहृष्टेत्प्रियं प्राप्य
नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसमूढः
ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५-२० ॥

**na prahṛṣyēt priyam prāpya
nōdvijēt prāpya cāpriyam ।
sthirabuddhiraśammūḍhah
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]

- Have still variety of experiences.
- Priya – Apriya will be experienced but mind has transcended that.
- They are located in that great equipoise.
- Who can come to this.

Verse 21 :

बाह्यस्पर्शोच्चसक्तात्मा
विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा
सुखमक्षयमश्वुते ॥ 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] 941

- If one were to get Atma Sukham, manifests in mind, intellect which comes when one is not carried away when one is not hankering for pleasures external – I want to experience this, that, continuously mind is kept in state of dissatisfaction.
- If a person is able to move away from that and experience that inner equipoise, inner relaxation of dispassion, such a person has the capacity.
- Unless you have the capacity to experience Atma Sukham, one does not have the capacity to the infinite, immutable bliss.
- Saha, only such a person, one is able to taste joy of dispassion, Joy of Vairagya, free from hankerings, one who has surrendered to the Lord.
- Lord, I am not doing for me but for your happiness.
- Turn away from externalities and see fulfillment within.
- That fulfillment is not ultimate fulfillment.
- **Unless one has tasted joy of dispassion, person will not be able to realise the fulfillment beyond the mind.**
- **Unless you experience the quietness of the mind, one will not be able to go beyond the mind.**

1st Taste :

- Make mind calm, taste.
- Peace of Vairagyam, and Viveka

2nd Taste :

- Taste peace of Atma, bliss of ultimate.
- How to cultivate Vairagyam?

Verse 22 : Very Important

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 ॥ ५-२२ ॥

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) Ye Samsparsajah Bhogaha :

b) Hi :

- Because, Yasmat, reason.

c) Bhogaha :

- Pleasures.

d) Samsparsajah :

- Jah : Born – from contact.
- **Sensory pleasures are born from sensory tickling, sensory contact, Samsprashajah.**
- **Sense pleasures are not inherent, intrinsic.**
- You are depending on something, someone to create that pleasure of senses.
- You are dependent slave.

- **Can a slave ever be truly happy.**
- **Slavery is sorrow, all pleasures are born of slavery.**
- You are dependent upon sensory contact.
- You have to be a slave to enjoy that, you are dependent.
- Senses contact object then pleasure comes.
- If object, comes together Samsparsa (Contact) then pleasure comes.

e) Dukha Yonayaha :

- They are wombs of sorrow.
- From contacts, only sorrow comes.
- Bhoga is only in your head. They are really not pleasure.
- It is a Psychological phenomena.
- 1st lesson – Kindle life.

Objects don't have happiness because of 2 reasons.

I) Objects do not give happiness to all.

- Object gives happiness for one and sorrow for other.
- Quantum of happiness varies from person to person.
- If happiness is in object, that object should give happiness to all.
- **Example :**

Coffee – Tea – ice cream.

- Happiness not inherent to object.
- More you experience object, happiness should increase.
- Increase Ladoo.
 - 1st Ladoo – Delicious
 - 2nd Ladoo – Tasty
 - 3rd Ladoo – So So
 - 4th Ladoo – Don't want
 - 5th Ladoo – Punishment
 - 6th Ladoo – Corporal Punishment.
- Pleasures make them addicted, slave.
- To get same quantum of happiness, have to repeat.
- Who is Addict?
- One who enjoys more and more, does not find the happiness he got before.
- Addict means unhappy.
- Earlier – got happiness.
- Now he has go 11th time!

- **Pleasures make us bonded slaves, give us no scope of escape.**
- Any pleasure when born looks like a child.

- Dukha at time of pleasure is small, child.
- More and more pleasure, Dukha Grows.
- **Pleasures are not to be taken as something that can replace fulfillment of self realisation.**
- **Pleasures are momentary change of mental states to avoid boredom.**
- Pleasure not replacement for inner fulfillment that one can have with Atma Jnanam.

Example :

- Study 10 pages, tired, take some other book and read – Sattvic.
- Rajasic – Surf mobile, come back.
- Tamasic – Sleeps, read tomorrow.
- When tired, change required .
- In life pleasure are required.
- They are not primary thing, not main.
- Can pickle replace rice?
- Pickle take weebit, unless from Andhra!
- **Do not fill the Vacuum of your heart with pleasures, not going to work.**

j) **Yehi Samsparshajah Bogaha Dukha Yonaya Eva Te :**

- Will end up more in sorrow!

- Strengthen Raaga Dvesha, make you addicted, irritated, make you feel more and more empty, feel purposeless, wastage of life, can't come out of that.
- Addictions are very difficult to overcome.
- **Therefore, never fall into the trap of pleasure.**
- Even when you go through pleasure, do not think it is Joy.
- **Understand, pleasure is only tickling of the senses.**
- It is not that they don't give pleasure, but don't mistake it for happiness.
- Objects give Joy, keep it to where it belongs, don't let it be throne in your life.
- **If you give pleasures more value than it deserves, it becomes source of sorrow, Dukha Yonayaha Eva Te.**

k) Adhyanta Vantaha :

- Have Adi – beginning and Anta – end, not permanent, can't depend upon.
- **How can you have permanent fulfillment which has got beginning and an end.**
- **Because it has got an end, why do you begin it?**
- Look for higher things.

l) Na Teshu Ramate Budaha :

- **Wise do not revel in it.**
- Not said, wise do not have it.
- Wise do not forget himself in pleasures.

Gurudev :

- Smoke but let not the smoke you!
- Drink but not let drink you.
- Cut it off.
- Most difficult time is starting time.
- **In the mind, 1st thought, Raaga coming to an expression.**
 - At that time, we allow, let us see.
 - 1st Potato chips, no master who can stop with 1st chip.
 - After one, wash mouth and come back.
 - Don't start – 1st chip not required.
- **Wise never gets lost, never revel, never loose himself, never forget who he is, what his goal in life.**
- **Looks like pleasure but finally end up in sorrow, will become bound, loose freedom.**
 - Have beginning and end, hence can't give you fulfillment.
 - Because they have an end why should you being.

m) Kaunteya :

- Kuntis son, oh, my dear.
- I wont tell you that which is not truly Valuable.
- Na Teshu Ramate Budaha, wise will not revel in it.

Ignorant / Dullwitted / foolish	Wise
- Will revel in sense pleasure	- Will not revel in pleasure.

- Therefore, you come out of it.
- Why are you going into it?
- Old Vasanas are pushing you outside!
- **Life is a struggle between 2 Vasanas :**
Dehatma Vasana – Brahmatma Vasana.
- **Who wins at death of body?**
- Therefore, conquer pleasures.
- That is what is causing the problem.
- Earlier experiences are stored as Vasanas, subtle impressions, hidden in mind.
- Not to revel in pleasures is in the level of the mind.

Verse 23 :

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

śaknōtīhaiva yaḥ sōḍhum
prāk śarīravimōkṣaṇāt ।
kāmakrōdhōdbhavam 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) Iha :

- While living.
- You are human being, have possibility which exceeds any living being.

b) Yaha :

- Person, whoever he be

c) Shaknothi :

- Capable.

d) Sodhum :

- Bear.

e) Kama Krodha Udbavam Vegam :

- Force of Kama and Krodha which are within.
- There is an inner want, Kama, there is a inner distaste, Krodha.
- Revealing in objects, Samsparsajah Bogaha, how reveling starts.
- Starts with inner push and pull.
- How is it?
- **Like Vegah :**

Force comes in a river because of flow.

- Particular Gush because of flow.
- Force – Flow.
- When water flows, because of momentum there is extra force.
- In the same time, many times, you have experienced pleasure.
- There is particular force of Kama, gained Momentum.
- Momentum tough to handle.

f) Praksharira Vimokshanath :

- When you are alive, before body falls.
- You can attain supreme liberation if you want, scope of having body, make human body fit for the highest.
- The means have to be mastered!

- Even, before body falls, as long as life is in you, you have scope for realisation.
- If you can conquer, Gush, momentum, which takes you away from highest realisation possibility.
- Kama Krodha Udbavam Vegam. There is a particular push, Gush which is making you extrovert.
- Can you handle that Gush?
- Bhagavans challenge!
- **When you feel like blasting and showing your temper, can you say shut up to your mind.**
- When there is a Gush, wind of desire, trying to take you away, can you hold the mind and say no.
- Or the mind says – little, I am careful, how many littles have become so many.
- Littles have become years!
- Can you do this?
- In cause, you are able to conquer the Vegah, not easy, touch...

g) **Sa Yukta, Sa Sukhi, Naraha :**

- Yukta – such a person can be united with the Lord.
- Sa Yukta, Sa Sukhi, Naraha.
- Life is there and he has conquered.
- Before fall of body, still you have scope.

- This birth, possible to put end to Samsara!
- Can you conquer rush of anger, push of desire, master!

h) Saha Yuktaha Bavishyati :

- He will certainly come to realise.
- Yuktaha – united, realise the truth, realise supreme Brahman.
- What will be the result?

i) Sa Sukhi :

- Not one going behind desire and anger – Pramata.
- Anger and desire representation of Kama, Krodha, Moha, Lobhaha, Matsarya, Madah.

Gita :

श्रीभगवानुवाच ।
 काम एष क्रोध एषः
 रजोगुणसमुद्धवः ।
 महाशनो महापाप्मा
 विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥

śrī bhagavānuvāca
 kāma ēṣa krōdha ēṣah
 rajōguṇasamudbhavaḥ ।
 mahāśanō mahāpāpmā
 viddhyēnam iha vairiṇam || 3-37 ||

The blessed Lord said : It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here (in this world). [Chapter 3 – Verse 37]

- Desire + anger born from Rajas, know this to be your enemy, which eats you up, makes you greatest sinner.

- Conquer Kama, Krodha before you die! You have scope!

Naraha :

- Only such a person is a human being.
- All others living as per impulses not different from Animals.
- Can't tell Animal, conquer your anger.
- Animal / instinctive.
- Human, advise can be given
- If you can't conquer Kama, Krodha, you are animal in disguise!

Subshita :

आहार-निद्रा-भय-मैथुनं च
समानमेतत्पशुभिर्नराणाम् ।
धर्मो हि तेषामधिको विशेषो
धर्मेण हीनाः पशुभिः समानाः ॥

ahara-nidra-bhaya-maithunam cha
samanam-etat-pashubhir-naranam |
dharma hi tesham adhiko vishesho
dharmena hinah pashubhih samanah ||

food, sleep, fear and mating, these acts of humans are similar to animals'. Of them (humans), dharma (right conduct) is the only special thing, without dharma humans are also animals.

- Ahara – Food
- Nidra – Sleep
- Baya – Fear
- Maithunam – Getting Children.

Samanya Metham – Pashubir Naranam :

- Its all same between animal and human.

Budhir hi Tesham Adhiko Visesham :

- **Ability to control the mind, buddhi, alone makes the difference.**
- If buddhi can't conquer the mind, then,

Budyahi Binaha Pashuhi Samana :

- No difference between human and animals.
- Therefore conquer, realise, put an end to Samsara, attain glory of humanhood otherwise it is a waste to be born human.
- Merely conquering desire and anger, can one be liberated?
- “No”, do further.

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) Yaha Antah :

- Opposite of person going behind Kama.
- Samsparshajah Bogah – person going behind pleasures created by contact with sense objects.
- Conquer desire, anger.

b) Antah Sukhah :

- One whose Sukha is inner.

2 Aspects

- Giving up external joy.
- Can't remain in Vacuum.
- Mind has to discover its zenith, happiness.

- Discovering inner joy.
- Tell where to go
- Antah Sukham.

c) Antar Aramaha :

- One who revels
- Where he revels?
- Inside, he doesn't see joy outside.
- He is inwardly looking, Antar Jyoti.
- Light not lit outside but within.

d) Saha Yogi – Brahmabutaha :

- He has become Brahman because inner self is Brahman.

e) Brahma Nirvanam Adhigachhati :

- He becomes supreme consciousness.
- **Nirvanam = Cessation.**
- **He attains Brahma which is of nature of Nirvana.**
- **Attains Supreme consciousness in which there is utter cessation of names and forms.**

Example :

- In the water there is cessation of waves.
- He attains Brahman in which this world of names and forms has lost its significance.
- In which world has disappeared.
- Comes to ultimate reality.
- Brahma Nirvanam Adhi Gachhati, he realizes he is Brahman.
- One is truly Brahman, being united, he attains that.
- What is the Path?

Verse 25 :

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

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

Those risis obtain absolute freedom or moksha, 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) Shina Kalmashah :

- Those whose mental dirt has been cleansed.
- Got purity of mind by Karma Yoga.

b) Rishayah :

- They are able to see subtle things of life.
- Subtlest is our vast self.
- Sukshma Vastu Vichara Samattaha Vishaya.
- Rishi – to see beyond superficial and able to reflect on higher reality.

c) Chinnadvaidha :

- Reflecting on highest reality, their doubts are dispelled.

d) Yatatmanaha :

- Striving to control the mind, Nididhyasanam.

Path :

- Purity of mind by Karma Yoga – Sravanam / Mananam / Nididhyasanam.
- Karma Sanyasa Yoga.
- Focus on Tattva Jnana by Sravanam / Mananam / Nididhyasanam.

e) Sarva Buta Hite Ratah :

- On realizing the truth, they no more take themselves to be individual but whole world as expression of self.
- Self not limited to body.
- Revel in Joy of entire world.
- Such beings attain Brahman.

f) Labanthe Brahma Nirvana :

- **Brahman = Nirvana = In which there is absence of entire plurality.**

- Shantam Shivam Sundaram, Advaitam.
- Ekam Eva Advitiyam Brahman.
- Attain that Brahman.

- **There is no duality, Brahman and world.**
- **In that Brahman there is only Brahman.**

- **Attain that non dual reality.**
- To come to this state, control Kama, Krodha, Vegha.
- Go beyond, Kama, Krodha.
- **Karma Yoga – control Kama, Krodha – get purity of mind – Sravanam / Mananam / Nididhyasanam – get strength of mind to be totally free of Kama – Krodha – such a state is possible.**

Verse 26 :

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

kāmakrōdhaviyuktānāṁ
yatīnāṁ yatacētasāṁ ।
abhitō Brahmanirvāṇāṁ
vartatē vidiṭātmanāṁ ॥ 5-26 ॥

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) Viyuktanam :

- Kama Krodha.
- With knowledge – can be free of Kama – Krodha, devoid of Kama – Krodha.

b) Yatah Cheasam :

- Once Kama – Krodha gone, mind under total control.

c) Yatinam :

- For strivers who have conquered Kama Krodha fully.

d) Vidiṭatman :

- Realised self.

e) Abhito Brahma Nirvanam :

- Attain Jeevan Mukta and Videha Mukti.
- Brahma Nirvana while living and when body falls.

f) Vartate :

- Brahma Nirvanam is there while living.
- Concludes teaching of Karma Sanyasa or Vividisha Sanyasa.
- Path Karma Yoga – Chitta Shuddhi – become Adhikari (Sadhana Chatustaya Sampatti) – Vividisha Sanyasa – Sravanam / Mananam / Nididhyasanam.
- Don't revel in external objects, master Kama – Krodha, control, get knowledge and be free from Kama – Krodha – mental impurities.
- Naturally mind flows into the self, dissolves.
- **Brahma Nirvanam – that Brahman which is of the nature of Nirvanam, nature of cessation of world of plurality.**
- Abhitaha – here + here after, Jeevan Mukta, remain in Brahman after body falls.
- "Karma – Sanyas" – Sravanam / Mananam / Nididhyasanam – leading to Tattva Jnanam.
- Summary of chapter 6 in 2 verses.

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) Sparshan Bahyan Bahir Kritva :

- Dhyana Yoga – Meditation.
- How to perform Meditation.
- Sparshan – sensory experiences.
- Sensory objects are outside.
- Keep them outside Bahir.
- Don't bring them to your mind, leave them as it is.
- Turn inward.
- How to meditate?

b) Chakshuhu Cha Antare Bruvoho :

- Eye placed between eyebrows.
- Pool your mind in a location.
- As though, looking in middle of eyebrows.
- Ardha Nimilanam – not fully closed, eyes gently resting on eyelids.

c) Nasabhyantara Charinau :

- Air which is moving, Prana – Apana, In – Ex.

d) Samau Kritva :

- Balancing.

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) Yatendriya Mano Buddhi :

- Controlling Indriyas Pratyahara.

b) Controlling mind and Buddhi :

- Control thoughts.

c) Muni :

- Reflecting person, reflects on knowledge gained through Sravanam / Mananam.

d) Moksha Parayanah :

- Knowledge attained through realisation, Moksha.

e) Vigate Cha bhaya Krodhaha :

- In between, if there are Kama – Krodha.

- Ichha – Desire
- Baya – Fear
- Krodha – Anger
- All kinds of thoughts come because of previous experiences and Samskaras, become free of that.
- Allow mind to settle in that pure self, Absolute I.

f) Yaha Sada Mukta Eva Saha :

- Certainly, he is liberated and attains Abhitaha Brahma Nirvanam.
- **Person dissolves mind in self – in Nididhyasanam, continuous flow of thought towards the nature of the self.**
- **How that thought also dissolves and what remains is the pure self.**
- How it is done is in verse 7 and 28.
- Chapter 6 – elaboration.
- Such a person becomes liberated.

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]

- **Merging mind in the self.**
- **Understand self to be the supreme Lord itself.**
- Not considering the Lord to be different from self.

a) Bhoktaram Yajna Tapasam :

- Lord for whom all Yajna and Tapas is done.
- Therefore Lord is Bokta of all Sadhanas we perform.
- Ritual, worship, spiritual practices done for Bhagavan.
- Merging oneself, mind in the self.
- Knowing the self to be the ultimate Lord.

b) Sarva Loka Maheshwaram :

- Lord of all the worlds.

- Lord is cause of world, sustainer, dissolver of the world.
- Mind which dissolves in the self.

c) Suhrdam Sarvabutanam :

- Knowing that self, pure consciousness to be the Lord who is dear to all beings.
- **Suhrdam : expecting nothing one who helps.**

d) Jnatva Mam :

- Recognise that self to be Bhoktaram Yajna Tapasam, Sarva Loka Maheshwaram, Suhrdam Sarva Butanam.
- Knowing such a reality.

e) Shantim Richhati :

- Attains immutable, Akshayam sukham.
- No more bondage for him.
- **Merge mind in self, self not limited entity, self alone is the supreme Lord, knowing Tвam to be Tat, he gets liberated.**
- **Knowing self to be the Lord he gets liberation.**

Tвам	तत्
Self	Ishvara

- Attaining the self he attains peace that passes all, absolute immutable bliss, Jnatva Mam Shantim Richhati.

- Verse 27, 28, 29, prelude to Chapter 6.

Verse 27 – 29	Verse 29
<ul style="list-style-type: none"> - Sadhana - How to do meditation 	<ul style="list-style-type: none"> - Phalam - What you realise? - Realise self to be supreme Brahman.

Conclusion :

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
संन्यासयोगो नाम पञ्चमोऽध्यायः ॥ ५ ॥

ॐ tatsaditi śrīmadbhagavadgītāśūpaniṣatsu
brahmavidyāyāṁ yogaśāstrē śrīkṛṣṇārjunasamvādē
karmasannyāsayogaḥ nāma pañcamo'dhyāyah ॥ 5 ॥

Thus, in the Upanisad of the glorious Bhagawad-gita, in the science of the eternal, in the scripture of yoga, in the dialogue between Sri Krsna and Arjuna, the fifth discourse ends entitled : Yoga of The Renunciation of Action.

- 5th Chapter – titled – Karma Sanyasa – Yoga (Vividisha Sanyasa) – Purpose – Sravanam / Mananam / Nididhyasanam – what one attains – Tattva Jnanam – by merging mind and self – knowing Aham Brahma Asmi, by meditation merge mind in self.
- Nididhyasanam details in Chapter 6 - Dhyana Yoga.
- Gitasu, Upanishadsu, Krishna – Arjuna Samvada.

Sadhana for Month :

ब्रह्मण्याधाय कर्माणि
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]

- “Padma Patram Iva Abhasa”.