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VERSE 1 TO 29
Arjuna said: O Krsna! You praise renunciation of action and again yoga – performance of action. Tell me conclusively that which is the better of the two. [Chapter 5 – Verse 1]

a) Arjuna Uvacha:
   - Arjuna Asked.

b) Krsna:
   - Oh Krishna!

c) Samsasi Sannyasam Karmanam:
   - You are praising Karma Sannyasa.

d) Cha Punaha:
   - And again.

e) Yogam:
   - Karma Yoga.
f) Suniscitam :
   • Definitely.

g) Bruhi Me :
   • Tell me.

h) Tad Ekam :
   • That one.

i) Etayoh :
   • Among these two.

j) Yat Sreyah :
   • Which is good for me.

2 Lifestyles

- Praising Karma
  - Sannyasi

- Praising Grihasta
  - Jnani doing Karma Yoga

• What is best? Can’t do both.
Verse 2:

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

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

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

a) Sri Bhagavan Uvacha:

- The Lord said.
b) Ubau:
- Both.

c) Sannyasah Cha Karma Yogah:
- Sannyasa (Jnana Yoga) and Karma Yoga.

d) Nihsreyasakara:
- Are conducive to liberation.

e) Tu Tayoh:
- However, among these two.

f) Karma Yogah Visisyate Karma Sannyasat:
- Karma Yoga is better than Sannyasa (Jnana Yoga – path).

**2 Lifestyles**

- **Karma Yoga**
  - For gaining Jnanam without taking Sannyasa.

- **Renounce Karma**
  - Tradition – for Brahmins.
  - Give up rituals, worldly transactions.
  - Minimum Anushtanam.
- Arjuna and Krishna both Kshatriyas.
- Both Karmayoga and Sannyasa are Moksha Sadhanam.

**2 Paths**

- **Indirect means**
  - Parampara Sadhanam.
  - Purify mind, qualify oneself to receive Jnanam.

- **Direct means**
  - Sakshat Sadhanam
  - Listen to Vedantic scriptures.

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

---

**श्रीभगवानुवाच |**
लोकेष्विन्द्रियो भिदित्वा निष्ठा
पुराप्रोक्तामयानां
ज्ञानयोगेन साध्यानां
कर्मयोगेन योगिनाम् || ३-३ ||

**śrī bhagavānuvāca |**
loke'smin dvividhā niśṭhā
pura prokttā mayā'nahga |
jñānayogena sāmkhyānām
karmayogena yōginām ||3-3||

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

- Without purity of mind, if one listens to Vedanta, it will take long time to understand.
Renunciation not for Arjuna.

Karman Eva Adhikaraste Krishna.

Glorifies Karma Yoga and Jnana Karma Sannyasa.

Verse 3:

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

Praise of Karma Yoga:

a) Mahabaho:

• Oh Arjuna!
b) Sah:
   • He.

c) Yah Na Kanksati:
   • Who does not desire.

d) Na Dvesti:
   • And does not hate.

e) Jneyah:
   • Is to be known.

f) Nityasannyasi:
   • As a permanent Sannyasi.

g) Hi:
   • Because.

h) Nirdvandvah Pramuchyate:
   • One who is beyond the pairs of opposites is completely freed.

i) Bandhat Sukham:
   • From bondage effortlessly.

Karma Sannyasa:
   • Superior, requires qualification, similar to Nitya Sanyasi.
   • One who does not hate, desire anything.
Karma Yogi:

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

Verse 2:

- Karma Yoga better than Karma Sannyasa.
- Karma Yogi is Sannyasi even though he has not chosen path of Sannyasa.
- 6th Chapter : Same idea given.
- Chapter 2:
Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin. [Chapter 2 – Verse 38]

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

Verse 4:

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

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

a) Balaha:
- Ignorant people.

b) Pravadanti:
- Assert that.

c) Sankhya Yogau:
- Sannyasa and Karma Yoga.
d) Pritak:
   • Are different.

e) Na Panditah:
   • Not the wise.

f) Asthitah Api Ekam Samyak:
   • By restoring to anyone of them properly.

g) Vindate Phalam Udbhayoh:
   • One attains the result of both.
   • Lord Krishna teaches with enthusiasm.

\[
\text{Goal (Chitta Shuddhi, Jnanam Moksha)}
\]

- Grihasta
  - Karma Yogi
- Sanyasi
  - Jnana Yoga

• Goals are same not different.
• Bala, immature, do not understand vision of Veda.
• Karma Yoga and Sankhya Yoga goals are not different.
• One with purified mind alone qualified for Sanyasa.
• Follow each thoroughly.
Verse 5:

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

a) Tat Sthanam:
   • That goal,

b) Yat Prapyate:
   • Which is attained.

c) Sankhyah:
   • By Sannyasis.

d) Gamyate:
   • Is attained.

e) Yogai Api:
   • By Karma Yogis also.

f) Sah Yah Pashyati:
   • He who sees.
g) Sankhyam Cha Yogam Cha:
- Sannyasa and Karma Yoga.

h) Ekam Pashyati:
- As the same in effect sees properly.
- Grihasta and Sanyasi both enjoy same peace of mind, Moksha.

<table>
<thead>
<tr>
<th>Grihasta</th>
<th>Sannyasi</th>
</tr>
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<tbody>
<tr>
<td>- Enjoys sense pleasures</td>
<td>- Gets maturity of mind.</td>
</tr>
<tr>
<td>- Gains dispassion</td>
<td>- Moksha</td>
</tr>
<tr>
<td>- Gets Sanyasa Buddhi</td>
<td></td>
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<tr>
<td>- Gains Jnanam</td>
<td></td>
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<tr>
<td>- Moksha, Normal Grihasta.</td>
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<tr>
<td>- Involved in action, fluctuations in mind,</td>
<td></td>
</tr>
<tr>
<td>and wavering of mind.</td>
<td></td>
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<tr>
<td>- Karma Yogi does not desire any results of</td>
<td></td>
</tr>
<tr>
<td>action.</td>
<td></td>
</tr>
<tr>
<td>- Only aim - Chitta Shuddhi.</td>
<td></td>
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<tr>
<td>- Mind free from desires and expectations,</td>
<td></td>
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<tr>
<td>purity increases every day, able to enjoy</td>
<td></td>
</tr>
<tr>
<td>peace of mind like Sanyasi.</td>
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</table>

- Karma leads to fluctuations, can be handled with proper attitude, peace of mind can be restored.
• One who understands goals are same, he sees (Pashyati) through Jnana Chakshu, by discriminative power, reaps full benefit of scriptures.
• If one has maturity of mind, one need not leave or take anything.
• In whatever lifestyle we are, we can take Jnanam and get Moksha.

Verse 6 :

\[
\text{सर्न्यासस्तु महाबाहो}
\]
\[
\text{दुःखमाप्तुमयोगतः।}
\text{योगयुक्तो मुनिर्ब्रह्म}
\text{नचिरेणाधिगच्छति ॥ ५-६ ॥}
\]

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

a) Mahabaho :
• Oh mighty armed Arjuna!

b) Sannyasah :
• Sannyasa.

c) Duhkham Aptum Ayogatah :
• Is difficult to attain without Karma Yoga.

d) Tu Munih :
• But the devout.
e) Yogayuktah:
   - Karma Yogi.

f) Adhigacchati:
   - Attains.

g) Brahma Nacirena:
   - Brahma before long.
   - Taking up Sannyasa without purity or maturity of mind is useless.
   - Without Karma Yoga, Sannyasa painful.

Gita:

<box>

कर्मेन्द्रियाणि संयम्यः
यो आस्तेन मनसा स्मरनः।
इन्द्रियार्थोनित्वामूढःत्माः
मिथ्याचारः स उच्यते || ३-६ ||

</box>

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

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

Mahanarayana Upanishad:

- Sanyasa is for knowing Brahman.
- Karma Yoga is better than Sannyasa.
He, who is devoted to the path of action, whose mind is quite pure, who has conquered the Self, who has subdued his senses, who realises his Self as the Self in all beings, though acting, is not tainted. [Chapter 5 – Verse 7]

a) Vijitatma Jitendriyah :
   • Having mastered the body and sense organs.

b) Visuddhatma :
   • The pure – minded.

c) Yogayuktah :
   • Karma Yogi.

d) Sarvabhutatma Bhutatma :
   • Becomes the Atma which is the self of all beings.

e) Api Kurvan Na Lipyate :
   • Though acting, he is not affected.
### Karma Yoga

<table>
<thead>
<tr>
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<th>Karma Sannyasa</th>
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<tbody>
<tr>
<td>- Goal – Moksha</td>
<td>- Dangerous without maturity.</td>
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<td></td>
<td>- Not to be taken in frustration.</td>
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</table>

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

#### I) Yoga Yukta:
- Does actions in Dharmic way, offering to Bhagavan without expecting results.

#### II) Vishudha Atma:
- Attains mental purity, mind free from likes and dislikes.

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

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

#### V) Sarva Butatma Buthatma:
- Soul of souls, present in every body as reflected consciousness.
- Sun one, reflected suns in pots many.
- Reflected Consciousness exists in minds of all beings.
• Pure consciousness called Ishvara, appears as different bodies, minds, Jivas, due to Maya and Universe.

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

Verse 8 + 9:

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

a) Api Pashyan:
   - Even while seeing.

b) Srnvam:
   - Hearing.

c) Sprsan:
   - Touching.

d) Jighran:
   - Smelling.

e) Asnan:
   - Eating.

f) Gachhan:
   - Moving.

g) Svapan:
   - Reclining.

h) Svasan:
   - Breathing.
i) Pralapan :
   • Talking.

j) Visrjan :
   • Evacuating.

k) Grhnan :
   • Receiving.

l) Unmisn : 
   • Opening the eye.

m) Nimisan :
   • And closing the eye.

n) Yuktah Tattvavit :
   • The disciplined knower of the truth.

o) Manyeta :
   • Understands.

p) Na Karomi Kinchid Eva Iti :
   • I do not do anything at all.

q) Dharayan iti :
   • Bearing in mind that.
r) Indriyani:
• Sense organs.

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

Chapter 3:

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached.
[Chapter 3 – Verse 28]
• Jnana – Karma Indriya Vyapara.
• Matter and matter interact, it doesn’t matter to me at all.
• Body, mind, sense organs, sense objects made of Maya, made of 3 Gunas (Sattva / Rajas / Tamas).
• It is nature of sense organs to interact with sense – objects.
• Karma Yogi has mastered sense organs and they are interacting as per their nature.
• I am Sakshi Buta Atma Chaitanyam is description of Jeevan Mukta and his mind set.

Verse 10:

Verse 10 : 

हेम है दिया है कर्माणि सच्च त्यत्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्बास ॥ ५० ॥

ब्रह्मण्याधायाय कर्माणि सञ्ज स्यत्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्बास ॥ ५० ॥

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

Nature of Karma Yogi :

a) Adhaya Karmani Brahmani :

• Dedicating the actions to the Lord.

b) Sah Yah karoti Tyaktva Sangam :

• He who acts without attachment.
c) Na Lipyate Papena:
   - Is not affected by Papam.

d) Iva Padmapatram Ambhasa:
   - Just as the lotus leaf is not wet by water.

I) Karmani Brahmani Adhaya:
   - Karma Yogi dedicates all actions to Bhagavan.
   - No action for his own sake.
   - Bagavan orders me to do, as per scriptures.

Shiva Manasa Puja:

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

- All actions are Puja to the Lord.
- Bagawan blesses me with Jnanam and Moksha.
- This is mindset of Karma Yogi.
• No attachment, obey’s laws for social harmony.
• For own peace of mind, will do duties carefully, without stress, agitations, balanced when results come, not elated, Ishvara Prasada.
• Past sins do not affect mind.
• Undergoes pain but will not bring sorrow in the mind.

Aim:
• Gain purity of mind.

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

• Be balanced in facing opposites of life, pleasures, pains, profit, loss, success – failure.
• How is Karma Yogi unaffected in actions and results.

Example:
Like drop of water on lotus leaf, remains unattached shines like a pearl.
• No deep impact on mind.
Yogis, having abandoned attachment, perform actions merely by the body, mind, intellect and senses, for the purification of the self (ego). [Chapter 5 – Verse 11]

a) Tyaktva Sangam Yoginah Kurvanti Karma :
   • Without attachment, Karma Yogis perform action.

b) Atmasuddhaye :
   • For the sake of mental purity.

c) Kayena Manasa Buddhya Api Indriyaih Kevalaih :
   • With the body, mind, intellect and sense organs without identification.
   • Do duty with right attitude.
   • Bagavans order to protect body, no selfish motive.
   • Pradakshina, washing dieties clothes do as service to god.
   • All our thoughts belong to Bhagavan.
   • Learning is duty of intellect.
   • Body, mind, intellect are sense organs for gaining purity.
Verse 12:

युक्तः कर्मफलं त्यत्तवा शान्तिमापोति नैष्ठिकीम्।
अयुक्तः कामकारणं फले सक्तो निबध्यते॥ ५-१२ ॥

युक्ताःकर्माकर्मफलाद त्यत्त्वः
सान्तिमापोति नैष्ठिकीम्।
अयुक्तः कामकारणं फले सक्तो निबध्यते॥ ५-१२ ॥

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

a) Tyaktva Karma Phalam:
   • Renouncing the result of action.

b) Yukta:
   • The disciplined person.

c) Apnoti Shantim:
   • Attains peace.
d) Naisthikim:
- Born out of the discipline of Karma Yoga.

e) Saktah Phale:
- On the other hand, attached to the result.

f) Kamakarena:
- Due to the impulse of desire.

g) Ayuktah Nibadhyate:
- The undisciplined person is totally bound.

<table>
<thead>
<tr>
<th>Karmi</th>
<th>Karma Yogi</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Realises happiness from the world.</td>
<td>- Realises happiness from Atma.</td>
</tr>
<tr>
<td>- Turbulent mind.</td>
<td>- No desire for Svarga.</td>
</tr>
<tr>
<td>- Wants money, power Svarga, people.</td>
<td>- Has right attitude behind all actions.</td>
</tr>
<tr>
<td>- Seeks eternal peace and happiness through objects, situations, external relationships.</td>
<td>- Has peace of mind.</td>
</tr>
<tr>
<td>- Driven by desires and results.</td>
<td>- Attains eternal peace through Jnanam, internal source of peace and happiness.</td>
</tr>
<tr>
<td>- Bound to body, mind worldly life, suffers, does not do duty properly.</td>
<td>- Has Kshama – mastery over mind.</td>
</tr>
<tr>
<td></td>
<td>- Samadhanam – concentration, focus of mind.</td>
</tr>
<tr>
<td></td>
<td>- Has right attitude and detachment.</td>
</tr>
</tbody>
</table>
Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

Best Verse of Chapter 5 :
• Big commentary by Shankara.

a) Sannyasya Sarvakarmani Manasa :
• Renouncing all actions through knowledge.

b) Vasi Dehi :
• The self controlled person.

c) Sukham Aste :
• Comfortably remains.

d) Pure Navadvare :
• In the city of nine gates.

e) Na Eva Kurvan :
• Without doing any action.
f) Na Karayan:
- And without instigating anyone.
- Jnana Karma Sannyasa.
- Elaborated in this verse.

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

<table>
<thead>
<tr>
<th>9 Gates of Body</th>
</tr>
</thead>
<tbody>
<tr>
<td>- 2 eyes</td>
</tr>
<tr>
<td>- 2 ears</td>
</tr>
<tr>
<td>- 2 nostrils</td>
</tr>
<tr>
<td>- 1 mouth</td>
</tr>
<tr>
<td>- 2 Excretory organs</td>
</tr>
</tbody>
</table>

- Puri = City.
- Like king living in the city with 9 gates.
- Jiva lives in the body by controlling sense organs.
- Does Nitya, Naimittika Karmas.
• How does Jnani gain mastery?
• Renouncing all actions through power of discrimination, Viveka Budhya, Manasa.

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

Verse 14:

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

• Difficult verse to understand.
a) Prabhuḥ :
   • The Atma.

b) Srjati :
   • Creates

c) Na Kartrutvam :
   • Neither doership.

d) Na Karmani :
   • Nor objects.

e) Na Karma Phala Samyogam :
   • Nor contact with the results of actions.

f) Lokasya :
   • For the people.

g) Tu :
   • But.

h) Svabhavah :
   • Maya.

i) Pravartate :
   • Operates.
   • Jnana Karma Sanyasi does not have doership or enjoyership.
• Atma has mastery over physical body.
• Na Srujati – Atma does not create action.
• Is Atma bokta, enjoyer of results of actions?
• No, Karma Phala Samyoga is not its nature.

Our Notion:
• We do good actions and have Sukham.
• **Subtle idea here:**
  Karma Yogi is mature, has no guilt or pride w.r.t. any action.
• Achiever is proud or sorry if something goes wrong.
• All matter enjoyments are because of Maya Shakti, dependent on pure consciousness.
• Really Atma does not enjoy, my nature Abokta.
• Sense organs function only because of Maya Shakti, Agyanam, Avidya, Svabava.
• Atma, reality is hidden by Maya Shakti.
• Remove Maya, reality reveals itself.
• Understand veiling power of Maya gets removed then Atma does not have body or thoughts.
• Really speaking, we don’t have body or thoughts.
• We are identifying with body, mind, intellect, world because of ignorance.
• Understand reality clearly and get rid of Maya and Kartrutvam.
Verse 15: Important Verse

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

a) Vibhu:
   • The Atma.

b) Adatte Na Papam:
   • Takes neither the papam.

c) Na Cha Eva Sukrtam Kaschit:
   • Nor the Punyam of anyone.

d) Jnanam Avrtam Ajnanena:
   • Discrimination is veiled by ignorance.

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

**Na Cheiva Sukrutam Vibhuhu:**

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

**Ajnanam Avrutam Jnanam:**

• Real knowledge of Atma is covered by ignorance.
• Only by deep introspection, can accept this fact.
• Many consider themselves to be body not soul living in the body.
• We are the enlivening consciousness principle which enlivens body and universe.
• Knowledge is covered by ignorance.

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

**Verse 16:**

> ज्ञानेन तु तद्वज्ञानं
> येषां नाशितमात्मनं:
> तेषामादित्यवज्ञानं
> प्रकाशयति तत्परम्॥ ५-१६॥

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

**a) Tu:**
• However.

**b) Jnanam Prakashayati:**
• Knowledge illumines.
c) Tat Param:
   - The supreme Atma.

d) Adityavatu:
   - Like the sun.

e) Tesham:
   - For those.

f) Yesham:
   - Whose.

g) Tad Ajnanam Atmanah:
   - Ignorance of the Atma.

h) Nashitam Jnanena:
   - Is destroyed by knowledge.
   - Knowledge is covered by ignorance, deluded think body and life is permanent.
   - Don’t value Dharma, Ishvara Bakti, Moksha as goal of life.
   - Gaining Jnanam, one realises “Aham Poornaha Asmi”.
   - I am not affected by time, and I have no relationships.
   - Body, mind, limited in time.
   - One has ignorance about real nature of Atma in the mind.
Tesham Tat Param Prakashayati:

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

- Mistaking unreal world as real is cause of sorrow and future births.
- Atma Jnanam like sunlight illumines relative reality of all objects.

Verse 17:

Intellect absorbed in That, their Self being That, established in That, with That for their supreme Goal, they go whence there is no return, their sins dispelled by Knowledge. [Chapter 5 – Verse 17]
a) Tad Buddhayah :
   - Those who have the knowledge of that Brahman.

b) Tad Atmanaha :
   - Who have that Brahman as the Atma.

c) Tannishtah :
   - Who are established in that Brahman.

d) Tat Parayanah :
   - Who have that Brahman as the supreme goal.

e) Jnana Nirdusha Kalmasha :
   - And whose impurities are destroyed by knowledge.

f) Gachhanti Apunaravrittim :
   - Attain the goal of non-return.
   - Those who have supreme reality as their goal, established in it, assimilated ultimate reality, removed sins with this body – mind complex anymore, not born again.
   - Tat Parayana, to understand purpose of life is to realise I am that ultimate reality.
   - Realise, I am full, complete.
   - Sense of fulfillment, complement not from outside position, situation, but from inside, as the very nature.
   - Fact : I am complete, infinite.
Parayana:
- Having ultimate reality as goal.
- Eat, dress to live, not love particular relationships, possessions, money, business.
- Realising ultimate reality, free from all limitations, will not focus on limitations at all.

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

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

Jnana Nirduta Kalmasha:
- Free from all impurities, like – dislikes, ignorance, doubts.

Apunara Vrittim Gachhati:
- Realised reality, established in it, don’t give reality to individuality.
Verse 18:

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

Definition of Jnani:

a) Panditah:
   - The wise people.

b) Samadarsinah:
   - See the same Brahman.

c) Brahmane:
   - In a Brahmin.

d) Vidya Viniya Sampanne:
   - Who has knowledge and humility.

e) Gavi:
   - In a cow.
f) Hastini:
   - In an elephant.

h) Cha Eva Svapake:
   - And in a dog – eater.
   - External differences dropped.
   - All Jnanis contemplate on one supreme, nondual consciousness principle.
   - One consciousness in all beings irrespective of social status.
   - Creation is pervaded by conscious principle.
   - Those who discover, discern, this consciousness principle are called Jnanis, Panditas by Krishna.
   - All beings are dependent on 3 Gunas of Maya.
   - Jnanis do not give importance to outward differences.
   - Gradation is in intelligence, values, apparently real.
   - One endowed with character, Sattvic, modest, has sacred knowledge.
   - What you have learnt is a handful, what you have to learn is ocean.
   - Knowledge grows on one who is humble.
• Dharma Devata resides in a person who is modest, has mastery over anger, due to Punyam will always be happy.

• Brahmin is one who is modest and has knowledge.

• Sampannaha, fully endowed with Vidya – knowledge, Vinaya – humility, learnt Vedas, prays to Bhagavan for society all the time, not born in Brahmin caste, does duty properly.

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**Sama Darshina**

- **Gavi**
  - Cow

- **Hastini**
  - Elephant

- **Shuni**
  - Dog

- **Shvapake**
  - Tamo Guna person
  - One who eats dog.

---

• Truth common in all, one supreme reality is basis for everything and everyone.

• Without its presence, nobody can think, speak, act, digest, enjoy results.

• Can’t do anything in absence of reality.

• We are in Akasha and Prakasha, take them for granted, don’t observe them.

• Can’t do anything in their absence.

• Similarly in absence of pure consciousness, good, bad actions not possible.

• Everyone does action according to ones level of maturity.
• Men of wisdom do not give importance to these differences.
• They are called Samadarshina in Chapter 5 and Pandita in Chapter 2.

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

• Panda = Knowledge.
• Pandita = One who has self knowledge, sees one Brahma Chaitanyam present in everyone.
• Differences are in Upadhi, medium.
• In the angle of Upahita, Substratum, there is only one Chaitanyam.
• Understanding through eyes of knowledge, Jnana Chakshu, is Sama Darshinah.
• Jnani is clear in real and unreal, observes reality – Samam everywhere and in everyone.
Verse 19:

Irhaev tairjitaḥ sargah
yeśāṁ sāmyē sthitam manah ।
nirdōśam hi samam brahma
tasmād brahmaṇi tē sthitāḥ ॥ 5-19 ॥

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

a) Iha Eva:
   - Here itself.

b) Sargah Jitah:
   - Birth is overcome.

c) Taih:
   - By them.

d) Yesam Manah Sthitam Samye:
   - Whose mind is established in Sameness.

e) Brahma hi Samam Nirdosham:
   - Brahman is indeed the same and defectless.
f) Tasmāt te Sthitah Brahmāni:

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

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

- Brahman is Nirgunam.
- Beginningless, attributeless Brahman, dwells in the body.
- Atma Tatvam does not do any action nor does it enjoy result of any action. It is Nirdosha.
- All Brahma Svarupa only.
• Guna (Merits), Dosha (Demerits) belong to Upadhi – Medium.
• Does not affect Upahita Chaitanyam.
• Atma Tatvam is flawless indeed.
• Therefore, their mind is absorbed in internalising this Tatvam.
• Jnani does not perceive body, mind of anyone or their merits, demerits because of his knowledge of real nature of everyone.
• Consciousness is ever present in everyone.
• Jnani not affected by superficial merits and demerits of anyone.

Verse 20:

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

a) Prapya Priyam:
• Facing the pleasant.
b) Na Prahrsyet:
   - He is not elated.

c) Cha Prapya Apriyam:
   - And facing the unpleasant.

d) Na Udvijet:
   - He is not depressed.

e) Brahmvit Sthirabuddhih Asammudhah:
   - Know of Brahman is firm in knowledge, free from delusion.

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

Chapter 2:
   - Jnani – not affected by Joy or Sorrow.
   - One identified with body will be happy in pleasant and unhappy in bitter situations.
- Mind has fluctuations of Joy and sorrow.
- We may appear to be happy, but deep in our mind, there is a sense of pain.
- Jnani will not be tense or irritated over likes and dislikes.
- Not overpowered by Joys and sorrows that originate in his mind.
- Since he is able to objectify his mind, he is able to watch his emotions and he will not be carried away by them.
- His intellect will be “Sthira Buddhi”, steady.
- Asammudaha, Brahma Vitu, Brahmani Shitaha, established in Brahman.
- Akarmakrutu Sanyasi is Brahmani Shitaha.
- Does not get attached to results or actions.
- Brahmavitu – done Sravanam.
- Brahmani Shitaha – done Mananam, absence of doubts, Buddhi steady after assimilation.
- Mind strengthened by Jnana Balam.
Verse 21:

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

Nature of Jnana Karma Sanyasi:

a) Asakatma:
   - One whose mind is not engaged.

b) Bahyasparsesu:
   - In external objects.

c) Vindati Sukham:
   - Attains that Ananda.

d) Yad Atmani:
   - Which is in the Atma.

e) Sah Brahma Yoga Yuktatma:
   - He whose mind is engaged in the meditation of Brahman.
f) Ashnute:
   - Attains.

g) Aksayam Sukham:
   - Lasting Ananda.
   - One who knows Brahman, remains established in Brahman, experiences infinite, limitless happiness.

Bahya Sparshan Asakta Atma:
   - No desire in mind for external pleasures.
   - Has lot of Punyam, has full discrimination and dispassion, Viveka and Vairagyavan, Asakatma, Brahma Yoga Yuktatma.
   - Identified with pure consciousness principle.
   - Mind which is naturally engrossed in worldly desires has been channelised towards ultimate reality through Sravanam, Mananam, Nididhyasanam.
   - Mind starts realising Brahmatma.
   - Brahma Yoga Yuktatma, enjoyed mind with scriptures.
   - Knowledge is I am Ananda Svarupa, Aham Sukha Svarupam Asmi.
   - This happiness ever with him, will not Vanish.
   - Akshayam Sukham Asnute, relishes in Brahman.
   - Happiness in mind has gradations and is fleeting.
   - Here joy of Jnanam is endless, Akshayam.
The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

a) Kaunteya:
   - Oh Arjuna!

b) Te Bhogah Ye Samsparsajah:
   - Those pleasures which are born of contact.

c) Hi Dukhayonayah Eva:
   - Are indeed sources of sorrow only.

d) Adyantavantah:
   - Because, they have a beginning and an end.

e) Budhah:
   - The wise person.
f) Na Ramate Tesu:

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

Bharatiyar:

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

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata. [Chapter 2 – Verse 14]
• When sense organs contact sense objects, we experience, heat – cold, varieties of painful – pleasant experiences.

• Those experiences are impermanent, come and go, have to endure them, Bogaha.

• Once person becomes a slave to sense pleasures, it starts giving sorrow, can’t let go.

• We suffer because of our craving for sense pleasures.

• Those who depend on us and on whom we depend, all suffer due to sense pleasures.

• Dukha Yonaya Eva, sense objects are sources of sorrow, Eh Kaunteya.

• Te Bogaha Adhyanta Vantaha – Those pleasure have beginning and end.

• While eating, joyful, after eating, Joy gone, can’t eat, see, hear, touch, smell about a certain limit.

• Such are limitations of sense pleasures, Rajasa Sukham (Chapter 18).

• Teshu Budaha Na Ramate:

  Intelligent will not seek happiness in sense pleasures.

• Money, sense pleasures, position, power, relationships have beginning and end.

• Budaha has clarity in knowledge, uses power of intelligence in a proper manner.

• Jnani will be very cautious, alert, aware in handling sense pleasures.

• Has understood his real nature to be Ananda Svarupa.

• Thus, he does not seek happiness in external objects.

• Does not make efforts to acquire them.

• Even if he gets them, he is not keen on enjoying sense pleasures.
Verse 23:

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

a) Sah Narah:
   • That person.

b) Yah Saknoti Sodhum:
   • Who is able to manage.

c) Vegam:
   • The impulse.

d) Kama Krodhodbhavam:
   • Born of desire and anger.

e) Iha eva:
   • Here itself.
f) Prak Sharira Vimoksanat :
   • Before the fall of the body.

g) Yuktah :
   • Is disciplined.

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

Chapter 2 :
   • Sthirapragya Lakshana similar description.
   • Before shedding body, master force of desire and anger, emotions pervading body can shake a person.
   • Kama Agni, Krodha Agni pervades and overpowers mind and intellect.
   • Uncontrolled emotions affect physical body, expressed through body.
   • Can see desire and anger in the eyes also.
• Vegam – describes the forces, current of emotions.
• To streamline emotions, have rituals in our culture.
• If everyone lives according to desires, anger, whims, fancies, how can there be harmony in the society?
• Uncontrolled emotions have a disastrous effect on individual, social, national harmony.
• Understand impact of desire and anger to get peace of mind.

**Refine ourself, don’t try to change others.**

• Change comes from understanding.
• Knowledge for understanding given by Guru, Shastra, noble people.
• Initially difficult.
• Master desire and anger with full awareness, control them till we have strength in the body.
• Must be vigilantly checked and controlled.
• One who has mastery over desire and anger called Yuktaha.
• Sukhi Naraha, Happiest on earth, has Moksha Sukham, through knowledge of his real nature.
Topic 5:
Videha Mukti: Verse 24 – 26

Verse 24:

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

a) Sah Yogi:
   • That Yogi.

b) Yah Antah Sukhah:
   • Whose happiness is within.

c) Antararamah:
   • Whose recreation is within.

d) Tatha:
   • And.
e) Yah Antarjyotih Eva:
   - Whose vision is within.

f) Brahmabhutah:
   - Has become Brahman while living.

g) Adhigacchati:
   - And attains.

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

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

- For Jnani, all 4 are Atma.
- He is Sukha Svarupa and Sukha Sadhana also.

- I am the experiencer and object of experience also.
II) Antaramaha:

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

Verse 25: Jnana Phalam

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

a) Rsayah:
- Sages.

b) Ksinakalmasah:
- Who are free from impurities.

c) Yatatmanah:
- Who are self-restrained.

d) Ratah Sarvabhutahite:
- Who are interested in the welfare of all beings.
e) Chinnadvaiddah:
- And whose doubts are dispelled.

f) Labhante:
- Attain.

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

- **Sarva Buta Hite Ratah:**
  Happy to do good for others, follow Ahimsa.
• Rishayaha – Samyak Darshinaha, realised ultimate truth, not renounced externally.
• Through knowledge, dropped identity with body and mind internally.
• Brahma Nirvanam Labanthe, identify with Brahman, live Dharmic life, no doership, enjoyership
• With Jnana Balam, not aware of ethical actions also.
• Greatness overpowers weakness.

Verse 26:

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

a) Brahmanirvanam :
   • Oneness with Brahman.

b) Vartate :
   • Takes place.

c) Abhitah :
   • Both here and hereafter.
d) Yatinam:
   • For the self – restrained ones.

e) Kamakrodhaviyuktanam:
   • Who are free from desire and anger.

f) Yatha Chetasam:
   • Who minds are restrained.

g) Vidyatmanam:
   • And who have known the Atma.

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

II) Yatha Chetasam:
   • One who has meditated on Saguna Brahman has mental maturity.

III) Vijit Atmanam:
   • Has gained Atma.
   • Atma is Param Brahma.
   • One, all pervading, steady in knowledge.

IV) Kama Krodha Viyuktanam:
   • Free from anger and desire.
Chapter 2:

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

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

Example:

- Pot broken, pot space merges with total space.
- Space like consciousness does not come and go.
- Jnani attains Brahma Nirvanam means reality of body – mind – individuality superimposed on Brahman is gone.
- Realised intrinsic nature and superimpositions Vanish.
Verse 27:

a) Krtva Bahih :
   • Having kept outside.

b) Bahyan Sparsan :
   • The external sense objects.

c) Cha Eva Caksuh :
   • And having fixed the sight.

d) Antare Bhruvoh :
   • Between the eyebrows.

e) Krtva Samau :
   • One should regulate.

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]
f) Pranapanau:
- The inhalation and exhalation.

g) Nasabhyantaracarinau:
- Moving inside the nostrils.
- Keeping away from sense objects.
- What is nature of mind?
- To seek pleasure from external sense objects through sense organs.

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

Other Conditions:
- Eyes gently closed, point to middle of eyebrows.
- Regulate breath.
- Inhale, exhale equal counts, hold for some time.
Verse 28:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>यतेन्द्रियमनोबुद्धि:</td>
<td>yatendriyamanobuddhi</td>
<td>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]</td>
</tr>
<tr>
<td>मुनिमोक्षपरायणः</td>
<td>munirmokshanaparakyanah</td>
<td></td>
</tr>
<tr>
<td>विगतेच्छाभयकोधः</td>
<td>vigatecchabhayakродhah</td>
<td></td>
</tr>
<tr>
<td>यः सदा मुक्त एव सः</td>
<td>yah sadā mukta eva saḥ</td>
<td></td>
</tr>
</tbody>
</table>

a) Yatenindriyamano Buddhih :
   - Having restrained the sense organs, mind and intellect.

b) Vigatecchabhayakrodhah :
   - Free from desire, fear, and anger.

c) Moksha Parayanah :
   - And with liberation as the supreme goal.

d) Sah Yah Munih :
   - One who meditates.

e) Muktah Eva Sada :
   - Becomes liberated forever.
Chapter 3:
- Desire resides in sense organs, mind, intellect equipment.
- Hence sense organs have to be channelised.

Chapter 2:
- Sthira prajna Lakshana.

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

- Focus on me, bring sense organs under control, refine, channelise, regularise sense organs, mind, intellect.
- Munih, deep, subtler thinker, understood goal of life, Purushartha Nishchayavan.
- Can do Saguna Brahma Dhyānam.
- Mind refined by cultivating values.
- Sense organs controlled by Dharma Anushtanam.
• External objects kept externally, no thought about them in the mind.
• Eyes closed gently, person freed of desire, fear, anger.
• Whether his body functions or not, in meditation or not, deep in his mind, there is peace in Abundance, will not concentrate on defects.

Verse 29:

Verse 29:

भोक्तारं यज्ञतपसा
सर्वलोकमहेश्वरम्।
सुहदं सर्वभूतानां
ज्ञात्वा मां शान्तिमृघ्च्छति || ५-२९ ||

bhōktāraṁ yajñatapasāṁ
sarvalokāmahēśvaram |
suhṛdam sarvabhūtānāṁ
jñātvā māṁ śāntimṛcchati || 5-29 ||

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

Object of Meditation:

• Bagawan, Atma Svarupam of all beings.

a) Jnatva Mam:

• Knowing me.

b) Bhoktaram Yajnatapasam:

• Who is the receiver of all rituals and austerities.
c) Sarvaloka Maheshwaram :
   • Who is the supreme Lord of all worlds.

d) Suhrdam Sarvabhutanam :
   • And one who is well wisher of all beings.

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

I) Yagya Tapasam Boktaram, Saguna Ishvara – gives fruits of Punya Papa.
   • This is from Upadhi Angle.

II) Sarva Loka Maheshvara :
   • Pure Consciousness, Nirguna Brahman, available in all bodies, inert matter also.
   • Paramatma Chaitanya Tattvam, Hiranyagarbha also.
   • All pervading, available also in the flower of our heart.

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