

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 5: Karma-Sannyāsa-Yoga

2/3 (Ślōka 11-16), Sunday, 05 February 2023

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YouTube Link: <https://youtu.be/etjUS5bIL1U>

Mental Disposition of Karmayogi and Vision of Realized Seeker

The 5th Chapter of Bhagavād-Gītā is also called The Karma Saṁnyās yoga - **The Path of renunciation of Actions.**

The session began with the auspicious lightning of the lamp and prayers.

We all are extremely fortunate, may be because of some good deeds of our present life or due to some good deeds of previous birth or due to some good deed of our ancestors, our fortune has arisen for we are engaged in learning. understanding and making efforts to imbibe Gita. Since eons many sages have said that there is no sacred book as beneficial as the Gita.

There is no other simple, small, blissful book like Gita, which is going to triumph in this world or the other. Saints, great men vouch that one who engages in the recitation of Gita Ji, his salvation is certain, to confirm this, an incident was narrate.

Once in Rishikesh the most respected Swami Ram Shraddha Ji Maharaj gave a satsang where he simply stated; all the people sitting in the satsang that day are assured of eternal Liberation. The moment he spoke this all the people present were shocked to hear such words from their beloved Swamiji. Everyone started looking at him with a lot of surprise. Having declared so Swami ji paused for a long time. All the while people were looking at him with surprise, when he said that liberation is certain but when it will happen depends on them.

He emphasized that Salvation was certain and stated further; this is because Bhagavan HIMSELF has said in the eighteenth chapter of the Gita, those who read, study, and imbibe this Gita in their lives, they definitely attain HIM, there is no doubt about it. He further said, how much time it will take for each one depends on his effort.

The greater the intensity of one's passion, the sooner he will receive HIS grace. One can get it in this birth also and some may take many births. But if our path is right then we will definitely reach our destination.

For example, if we walk on the Delhi-Mumbai Highway, we will definitely reach Delhi no matter how long it takes us. Time will be fixed according to the speed of our strides. In the same way, if we start reading Gitaji, start understanding it, start preaching it, start imbibing Gita to some extent in our lives, then there remains no doubt that we all will surely attain HIM.

That's the reason great men repeatedly say that we cannot choose Geetaji, we are chosen by Geetaji. Those who are blessed by HIM, only they will be able to read and understand the Gita. If there is no grace then it is a distant thing to understand, one may not be able to even read it.

बिनुहरि कृपा मिलहि नही संता।।

Saints are not found without the grace of God and Geetaji's company is not found without the grace of a saint, so we should always remember that we have not chosen Geeta ji, we have been chosen. We have been elected, so there should not be any carelessness, we should not delay at all, we should take care not to go astray from this path.

For example, we have started on the highway, but there are byways around the highway, there are food courts too, if we get stuck in all these, then we will not be able to reach our destination.

Karma Sanyasa Yoga is explained in the third, fourth and fifth chapters. This is an excellent chapter for the practicality of life. In the eighth and ninth verses, Bhagavan has described thirteen activities.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्।
पश्यन् शृणवन्स्पृशन्निघ्नन्श्रन्नाच्छन्स्वपन् श्वसन्।।
प्रलपन्विसृजन्गृह्णन्निषन्निमिषन्नपि।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्।।

Among the thirteen actions, five actions are the actions of the senses, five are the actions of the sense organs. Sleeping is the action of the heart, breathing is the action of the vital force, blinking of the eyelids is the action of the vital force. HE says that even among these, one who understands that the senses are being diverted for the work of the senses, when sleep comes, we close our eyes and sleep. Feeling hungry, hand picks up food, mouth eats, stomach digests, the 'I' is nowhere in this. The yogi who has learned that the senses are working for the senses, and he (the "I") is doing nothing, for him Bhagavan has said a special thing in the tenth verse.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा।।

The yogi is like the lotus flower that grows in the water yet remains untouched by the water; similarly a yogi is born in the world, fulfills his duty, but does not get attached to the world. He does all the work with his senses but does not allow the mind to get entangled in them. Keeps the mind engaged in HIS glory and service.

Many a times it so happens we are sitting and looking out when someone passes by. When someone else approaches us and asks if we had seen so and so go by? We mention yes but do not recollect it as we were busy with some other work. And when asked as to why we did not recollect seeing the passerby even when that person passed by in front of his eyes? We say we did not pay particular

attention so could not recollect it with clarity.

This was so because, when our mind was engaged in some other work, the senses could not perceive it. Another example was shared; while having our meals we receive a call and are busy chatting on an important topic. Later when asked by the spouse or mother how was the meal? we are unable to answer for we never bothered about what was being eaten, how it tasted and so on. It was just mechanically happening.

Swami Shraddhanand ji gave a beautiful quote; he used to say that the "one who uses his vision has to use his mind too. It is very important where do one applies the senses? Even if the senses are attached somewhere, the mind should not get attached to it. If such behavior is done then it becomes Karma Yoga.

5.11

kāyena manasā buddhyā, kevalairindriyairapi, yoginaḥ(kh) karma kurvanti, saṅgaṃ(n) tyaktvātmaśuddhaye. 5.11

The Karmayogīs perform action only with their senses, mind, intellect and body as well, without the feeling of mine in respect of them and shaking off attachment, simply for the sake of self-purification.

Bhagavan says self purification is most important. Man mostly keeps thinking about the effort he puts in or has to put in, he keeps contemplating as to which chants he should keep doing? Whose name should be chanted by him? How to worship? But Bhagavan says that there is no use of worshipping or chanting any text until the conscience is not purified. We see many people do sadhna for hours and hours, there are people who have been worshipping for three hours or more for many years.

We come across someone whose anger is not controlled, someone's greed is not controlled, someone's attachment is not controlled, someone's desires are not pacified. We also see many of them complaining to HIM as to what is the use of their worship. People tend to say of what use is the meditation carried on for hours together when one is still abusing other times. In family feuds one even goes to the extent of saying; what is the use of such worship when the court ruled in favour of other brother.

Unless the feeling of the conscience is not pure, there is no use of doing sadhana for hours. If one wants to attain the Supreme through spiritual practice, then purification of the heart is necessary. It is necessary to purify the mind, it is necessary to remove the negative thoughts and feelings from the mind. Human tendency is such that trivial things like not getting enough sleep is magnified and one is found fretting the whole day.

When one is habituated in having tea at fixed time regularly would complain of headache if he does not get it someday. We indulge in those things without any reason. This is the impurity of conscience. We should try that even if there is anger, try to overcome it quickly, try to forget it. We should try not to be lied to even inadvertently, we should insist on the truth. Many people try to twist things and speak, that is not a lie but there is no purity of conscience.

मोहे कपट छल छिद्र न भावा

In Manas it is said: Paramatma doesn't like hypocrisy, deceit, and so on. The more one is absorbed in hypocrisy in his mind, The Divine would stay far more away from him. Whereas, if the mind is pure;

the period of meditation is a little less, even if you don't know how to read the verses of Gita well, HE will be with him. That's why purification of the soul is very important.

The mind should be pure. It is not necessary how long one meditates, the purity of the mind is very important during the meditating period. HE is going to tell how this can happen. HE says it will be possible only when we are away from desires and attachment. When we face a little bit of trouble we resort to lies. To avoid trouble we break the rules. To avoid putting that extra efforts we chose to fulfil desires rather than choosing what is beneficial for us.

5.12

yuktaḥ(kh) karmaphalaṃ(n) tyaktvā, śāntimāpnoti naiṣṭhikīm, ayuktaḥ(kh) kāmakāreṇa, phale sakto nibadhyate. 5.12

Offering the fruit of actions to God, the Karmayogī attains everlasting peace in the form of God-realization; whereas, he who works with a selfish motive, being attached to the fruit of actions through desire, gets tied down.

Here Bhagavan states that the Karma Yogi attains peace by renouncing the fruits of action. We witness people very often visit the saints and Mahatmas and say that Swami ji; we have everything, a son, flourishing business, work is good but do not have the peace of mind. Many people come with a thought that , if they get something they desire they will be at peace, like if one gets lot of money, he will be at peace, if one has a son, he will be at peace, if a house is built, he will be at peace and so on.

If one notices or ponders over this, one would find out that this thinking is happening since childhood. When we are five years old, we think that if we get this toy, then nothing else is needed. When we grow up a little, it seems that we should marry this girl, then nothing else is needed. Everything is found and then the next list is prepared. The Divine says the way to attain peace is the other way while we are traversing in the opposite direction.

Peace is attained by renouncing the fruits of one's actions but we want to attain peace by attaining the fruits of one's actions. We always try to find peace through the association or disassociation of person, thing or situation. If someone comes into our life one would be at peace, or, if one gets rid of someone from his life then he would be at peace. Many a times it happens the way one desires yet one is still not at peace. **A person seeks peace in happiness whereas happiness should be sought in peace.**

The fruits of actions are of three types:
Kriyaman Karma, Prarabdha, Sanchit Karma.

Sanchit Karma is the bundle of Karmas of our previous births, our good deeds and bad deeds.

Prarabdha The result of all the auspicious and inauspicious deeds that we have to get in this birth.

Kriyamana is the Karma we are doing now, which will become our Sanchita Karma

There are also two forms of *Kriyaman Karma*, **Drishta** and **Adrishta**, the fruits of the deeds done in the present which we get immediately are the visible Karma fruits like ate something wrong and got upset in the stomach. Unseen Karmaphala Karmas done in the present which keep getting accumulated like disease caused by eating wrong food for a long time.

5.13

sarVākarmāṇi manasā, sannyasyāste sukhaṃ(m) vaśī, navadvāre pure dehī, naiva kurvanna kārayan. 5.13

The self-controlled Sāṅkhyayogī, doing nothing himself and getting nothing done by others, rests happily in God-the embodiment of Truth, Knowledge and Bliss, mentally relegating all actions to the mansion of nine gates (the body with nine openings).

This verse was very beautifully interpreted with the narration of an interesting story from Srimad Bhagawata Purana. Here the greatest Sage Naradji was the narrator and King Prācīnabarhiṣat was the seeker of wisdom.

Long ago there lived a king Prachinabarhi. He wanted to gain the pure wisdom through which he can be freed from the bonds of Karma. He approaches Narad ji to gain the same. Narad ji starts narrating the following story to Prachinabarhi :

Once there lived two friends named Puranjana and Avigyata. Both of them were of the same age. They were brilliant, had freedom, were happy and were always together. Both of them were traveling around happily. While wandering puranjanan once saw a palace with nine gates. It was in the foothills of Himalayas. It was named Nawadwarapuri. When he saw this palace he completely forgot about his friend and fell in love with it. He then saw a lady emerging from the fort. The lady had five headed snake as an umbrella, had 11 body guards and hordes of soldiers accompanying her. Puranjanan was totally impressed with her beauty and he approached her. He enquired about her. That woman said - I don't have any name, but Puranjan said - Okay, my name is Puranjan, so you are my Puranjani. Puranjanan and Puranjani decide to get married. They get married and start living together in Nawadwarapuri. Puranjan became so enamored of her love that Puranjan started doing the same things as she used to do.

One day a very old, sick woman came outside that fort, she said that I also want to live in this fort. He asked who are you? she said - her name was Jara. Puranjan and Puranjani said they will not let her stay in this fort, and asked her to leave. The old woman went to her brother Chandveg. She said she wants to live in that fort. Her brother gave her three hundred and sixty-five white soldiers and three hundred and sixty-five black soldiers.

Jara said the fort is very strong, will so many soldiers be able to conquer it? Chandveg said, don't worry, my soldiers will run away everyday but will not die and they will achieve this victory slowly, it will take time but in the end they will achieve this victory. Those soldiers attacked that fort, Puranjan and Puranjani's soldiers kept fighting with them. Those soldiers were not going to give up, as Chandveg said, those soldiers would come everyday, attack everyday and go back everyday.

Sometimes those soldiers would break a wall of the fort, sometimes they would break a grill, sometimes they would uproot the plaster. Puranjan and Puranjani used to repair the fort everyday, gradually Puranjan's soldiers started getting weak, the fort also started getting weak, Jara's soldiers captured the fort. Puranjan didn't like Jara at all, he didn't like being with Jara at all. He started getting sick slowly and died one day.

As Bhagavan had said that one gets the same birth as one's last thought in mind at the time of death. Puranjan died while remembering his Puranjani and was born in the next birth as a woman. In the next life she got married and became a widow. She sat on a pyre to commit sati with her husband Avigyata was waiting for Puranjan for many years, he went out in search of him and he recognized

Puranjan sitting on the funeral pyre, when he reminded Puranjan all the past things, he also remembered everything. He got down from the funeral pyre and went with Avigyata. The story ended. Narad ji asked Prachinabarhi, how was the story? Prachinabarhi said what kind of story was this? Didn't understand anything.

Narad ji said; know Avigyata as the Supreme and Puranjan as soul. Bhagavan sent this soul to roam in the world and said, don't stay there come back to HIM. But when this soul came to the human world after visiting fourteen worlds, it saw this fort. Consider this body as a fort with nine gates, Puranjani as the intellect of that body, and consider that five-headed snake as the senses of that body.

This soul gets attached to those senses in the body and one day an old woman comes there whose name is Jara which means old age. Man tries hard not to grow old. As we grow up, when we reach the age of 35-40, a person starts worrying. The person tries his best not to grow old, drives her away, but she again goes to Chandveg i.e. Time and he gives her three hundred and sixty five whites i.e. days and three hundred sixty five blacks i.e. nights.

This body gradually becomes weak due to wear and tear through day and night, and one day due to old age, suffering from diseases, the person dies. Even while leaving, the person's intellect remains stuck in desires and for this reason this cycle of rebirth, birth again and again goes on.

At a time when this soul becomes very worried as to how long it will have to go on in this cycle, then Avigyata, the divine in the form of a saint, in the form of a Mahatma, in the form of a sermon of the Gita, in the form of a Bhagwat story, comes in front of us in the form of a satsang and reminds us that you are not this, you are not this woman climbing the funeral pyre, you are the soul, who had gone promising that you would come back to ME. You will not get trapped there, then when our consciousness awakens, we make efforts, we do sadhana, we free ourselves from this clutches, that divine and soul meet again.

5.14, 5.15, 5.16

**na kartṛtvaṃ(n) na karmāṇi, lokasya sṛjati prabhuḥ,
na karmaphalasaṃyogaṃ(m), svabhāvastu pravartate. 5.14
nādatte kasyacitpāpaṃ(n), na caiva sukṛtaṃ vibhuḥ,
ajñānenāvṛtaṃ(ñ) jñānaṃ(ñ), tena muhyanti jantavaḥ. 5.15
jñānena tu tadajñānaṃ(m), yeṣāṃ(n) nāśitamātmanaḥ,
teṣāmādityavajjñānaṃ(m), prakāśayati tatparam. 5.16**

God determines neither the doership nor the doings of men, nor even their contact with the fruit of actions; but it is Nature alone that does all this.

The omnipresent God does not partake the virtue or sin of anyone. Knowledge is enveloped by ignorance; hence it is that beings are constantly falling a prey to delusion.

In the case, however, of those whose said ignorance has been destroyed by true knowledge of God, that wisdom shining like the sun reveals the Supreme.

We all feel that we have to gain knowledge, let us gain knowledge, this feeling is common to all of us. Vedas, Upanishads and all the methods of attaining knowledge say that knowledge cannot be attained. Knowledge is always attained. Knowledge is covered by ignorance, because of which knowledge is not realized. As the clouds cover the sun, then the sun is there, but because it is covered by the clouds, we do not feel the sun.

When the clouds go away, we say that the sun has come back, but it does not happen, the sun is

already there. The clouds were gone, the sun was always there, it neither went away nor came. Clouds come and go. Being covered by ignorance, knowledge is revealed by removing ignorance.

When Hanuman ji went to collect Sanjivani herb in Lanka Kand, then the wisest of the wise Hanuman ji is trapped by a demon named Kalnemi in the form of a disguise.

अस कहि चला रचिसि मग माया। सर मंदिर बर बाग बनाया।।

मारुतसुत देखा सुभ आश्रम। मुनिहि बूझि जल पियौं जाइ श्रम।।

He walked by saying this in his mind and he created illusion on the way. Built pond, temple and beautiful garden. Seeing the beautiful ashram, Hanuman ji thought that after asking the sage, he should drink water, so that his tiredness will go away [1]

राच्छस कपट बेष तहँ सोहा। मायापति दूतहि चह मोहा।।

जाइ पवनसुत नायउ माथा। लाग सो कहै राम गुन गाथा।।2।।

The demon was sitting there disguised as a hypocrite. That fool wanted to fascinate the messenger of Mayapati with his illusion. Maruti went to him and bowed his head. He started telling the story of the virtues of Shri Ramji [2]

होत महा रन रावन रामहिं। जितिहहिं राम न संसय या महिं।।

इहाँ भएँ मै देखउँ भाई। ग्यान दृष्टि बल मोहि अधिकाई।।3।।

(He said-) A great war is going on between Ravana and Ram. There is no doubt that Ramji will win. Hey brother! I am watching everything while living here. I have great power of knowledge [3]

मागा जल तेहिं दीन्ह कमंडल। कह कपि नहिं अघाउँ थोरें जल।।

सर मज्जन करि आतुर आवहु। दिच्छा देउँ ग्यान जेहिं पावहु।।4।।

When Hanumanji asked him for water, he gave him Kamandalu. Hanumanji said - I am not satisfied with a little water. Then he said - Come back immediately after bathing in the pond, then I will initiate you, so that you can get knowledge.[4]

सर पैठत कपि पद गहा मकरीं तब अकुलान।

मारी सो धरि दिब्य तनु चली गगन चढ़ि जान।।57।।

As soon as he entered the pond, a magri caught hold of Hanumanji's feet at the same time. Hanumanji killed him. Then wearing a divine body, she got on the plane and went to the sky [57]

कपि तव दरस भइउँ निष्पापा। मिटा तात मुनिबर कर सापा।।

मुनि न होइ यह निसिचर घोरा। मानहु सत्य बचन कपि मोरा।।1।।

(He said-) Hey monkey! I became sinless by your darshan. Hey Tat! The curse of Shrestha Muni was removed. Hey copy! He is not a sage, he is a nocturnal person. Believe my word as truth [1]

अस कहि गई अपछरा जबहीं। निसिचर निकट गयउ कपि तबहीं।।

कह कपि मुनि गुरदछिना लेहू। पाछें हमहिं मंत्र तुम्ह देहू।।2।।

As soon as she went to Apsara saying this, Hanuman ji went to Nishachar. Hanumanji said - O sage! First take Gurudakshina. You will give me the mantra behind [2]

सिर लंगूर लपेटि पछारा। निज तनु प्रगटेसि मरती बारा।।

राम राम कहि छाड़ेसि प्राणा। सुनि मन हरषि चलेउ हनुमाना।।3।।

Hanuman ji overtook him by wrapping his head in his tail. While dying he revealed his (demonic) body. He left his life by saying Ram-Ram. Hearing this (pronunciation of Ram-Ram from his mouth), Hanuman ji walked away with joy in his mind [3]

Here we want to understand how knowledge is clouded by ignorance. Many a times people who step on the spiritual path think they know everything, and do not need any guru, but when we move forward on the path of spiritual practice, then to understand the in-depth knowledge, we need to recite the text of some Guru, Maharishi, the Gita. One definitely needs this as a guide. Vedanta is not a process of imparting knowledge but a process of removing ignorance.

Link for the Bhajan:

https://drive.google.com/file/d/138DCEbf3SBf7KSNigaJQVOdZ08QnmaT_/view?usp=drivesdk

This wonderful enlightened session concluded with a sankeertan.

Question and Answer session

Nirmala ji

Question: Should we read only the verses of Gita, or should we read their meaning also?

Answer: Both have their own benefits. When we read only shlokas, we get the benefit of reciting mantras, but when we know the meaning of shlokas, we will be able to bring Geeta ji into our lives and this is the first purpose of reading Geeta. Bringing it into your life.

Rashmi ji

Question: What is the meaning of following words: Shreya, Preya, abhyudaya, Nishreyasa?

Answer: Shreya refers to a consequence that produces a lasting benefit; while Preya refers to a consequence that provides immediate pleasure to the self; but not necessarily long-term benefit. Abhyudaya' means knowledge of the essences. 'Niḥśreyasa' is final cessation of pain.

Anuja ji

Question: Please share the name of Easy to understand Gita.

Answer:

- Gita Prabodhini by Swami Ramsukhdasji
- Tattva Vivechani by Shri Jaydayal Goenka ji



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You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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