

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 5: Karma-Sannyāsa-Yoga

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The Body Just a Tool Bestowed On Us by the Divine for the Journey in this Life - Choose Wisely - Spiritual Path or Path of Service

The **05th Chapter** of the **Bhagavadgītā** is "**Karma SaṁnyāsaYoga**" (The yog of renunciation).

In this chapter, Śrī Krishna compares the paths of renunciation in actions (Karma Saṁnyāsa) and actions with detachment (Karam Yoga) and explains both are means to reach the same goal and one can choose either. The session began with the Auspicious Lighting of the traditional lamp that lights the steadfast flame, guiding us towards the path of Dharma, cleansing our Antaḥkaraṇa with the light of knowledge shedding the path of Ignorance. Followed by salutations to Śrī Krishna, Pūjya Swami ji.

The 29 shlokas in this chapter are in anustup chanda. One verse is uttered by Arjuna where he poses a question to Bhagavān and rest 28 shlokas are from Śrī Krishna. One must have heard many times that if one wants to imbibe essence of Bhagavatgītā then the listener has to be like Arjuna. And the speaker has to be Bhagavān. This means the essential virtues which Arjuna had has to be also within us. If that happens then it is possible that Arjuna's experience can also become our experience. But no one can copy the Orator which is Bhagavān Śrī Krishna in this case. He has extraordinary special qualities of openness, depth and being the epitome of truth. Likewise, Arjuna had unparallel virtues of:

- unconditional love for Bhagavān,
- surrender (samarpan),
- faith, and
- intense desire to realize the truth.

In order to understand chapter 5 and imbibe the entire Bhagavatgītā, one should awaken in oneself each and every virtue that Arjuna has. In 4th Chapter from shloka 33-37, Bhagavān praised the tradition of going to a Guru for gaining the knowledge.

Paramātmā said:

**tad viddhi praṇipātena paripraśhnena sevayā
upadekṣhyanti te jñānaṁ jñāninas tattva-darśinaḥ||4.37||**

Meaning: Just try to learn the ultimate truth by approaching a spiritual master. enquire politely from him and render services to him. The self-realized souls that will show tattva darshana can impart knowledge as they have seen the ultimate truth.

So, this is the way suggested by Śrī Krishna in the 37th shloka of 4th Chapter. As it is, we know that Arjuna did not want to fight, as he thought by fighting, he would incur sin. Arjuna at that stage conveniently thought that Bhagavān is asking him to renounce action and gain knowledge (Give up the war and gain the knowledge). This is the misunderstanding which Arjuna had. Then Śrī Krishna in chapter 4, 38 shloka said that he who is perfect in Samatā Yoga gains the knowledge on his own. That means the follower of karma yoga and Samatā yoga need not go to the teacher for gaining knowledge.

**na hi jñānena sadṛśhaṁ pavitrāmiha vidyate
tatsvayaṁ yogasansiddhaḥ kālenātmani vindati||4.38||**

Meaning: Bhagavān said in above shloka that one can gain ultimate truthful knowledge by himself by following the principles of Yoga.

Arjuna heard the praise of Karma Yoga in chapter 4 from shloka 38 to 41 shloka. In 42 shloka Bhagavān ordered Arjuna to perform his duty of fighting the battle:

**tasmād ajñāna-sambhūtaṁ hṛit-sthaṁ jñānāsinātmanaḥ
chhittvainaṁ sanśhayaṁ yogam ātiṣṭhottīṣṭha bhārata||4.42||**

On listen to Bhagavān's order "get up and fight the war", Arjuna is confused, and raises a question.

5.1

**arjuna uvācha
sannyāsaṁ(ñ) karmaṇāṁ(ñ) kṛṣṇa, punaryogaṁ(ñ) ca śaṁsasi,
yacchreya etayorekaṁ(n), tanme brūhi suniścitam. 5.1**

Arjuna said :

Kṛṣṇa, you extol Sāṅkhyayoga (the Yoga of Knowledge) and then the Yoga of Action. Pray, tell me which of the two is decidedly conducive to my good.

- **arjuna uvācha:** Arjuna asked,
- **sannyāsaṁ(ñ):** to renunciate,
- **karmaṇāṁ(ñ):** all the karmas,
- **kṛṣṇa:** Shri Krishna ,
- **punar:** again,
- **yogaṁ(ñ):** about karam yoga,
- **ca:** also,
- **śaṁsasi:** is to praise something,
- **yat:** which,

- **shreya**: more beneficial,
- **etayoh**: of the two,
- **ekam(n)**: one,
- **tanme brūhi suniścitam**: please tell decisively.

So, Arjuna says Śrī Krishna first You praise the Karma SaṁnyāsaYoga (samkhya yoga) and then you praise the glory of Nishkam Karam Yoga. Thus, kindly tell once for all which of the two is more beneficial? And which of these two is in his interest?

At this stage one should know what is Nishkam karam Yoga and karam Saṁnyāsa yoga.

- **Nishkam karam Yoga**: actions performed without the desire for fruits of action, which are motivated by the principals of truth, righteousness, non-violence and love.
- **Karam Sanyas Yoga**: It does not mean to renunciate the karmas. it means to perform actions without becoming a doer. So, a Karam Yogi is one who relinquishes the doer ship. Whose "I" is not linked to the mind and to the intellect. He does not perform actions rather the actions happen through him. Here example of Ravindranath Tagore ji was given wherein when asked he said that Gītānjali just happened through him, he did not write the thing. Somebody else could have written it. Am thankful that Bhagavān chose me to write it. So, likewise a karma Saṁnyāsi does not have link to mind and intellect. It just happens through him.

Arjuna says he is confused whether he should be following the path of Karama Saṁnyāsa or Nishkam karma. Thus, he asks Bhagavān to clarify which path is best suited for him.

5.2

śrībhagavānuvāca sannyāsaḥ(kh) karmayogaśca, niḥśreyasakarāvubhau, tayostu karmasannyāsāt, karmayogo viśiṣyate. 5.2

Śrī Bhagavān said :

The Yoga of Knowledge and the Yoga of Action both lead to supreme Bliss. Of the two, however, the Yoga of Action, being easier of practice, is superior to the Yoga of Knowledge.

- **śhrī bhagavān uvācha**: Bhagavan said,
- **sannyāsaḥ** : renunciation,
- **karma-yogaśh**: working in devotion,
- **cha**:and ,
- **niḥśhreyasa-karāvubhau**: lead to the supreme goal,
- **tayos**: out of the two,
- **tu**: but,
- **karma-sannyāsāt**: Yoga of knowledge,
- **karma-yogo**: Yoga of action,
- **viśhiṣyate**: is superior.

Karma Saṁnyāsa

Whatever actions happen through body, senses or mind removing the sense of doer ship from these is known as Karma Saṁnyāsa.

- I am **NOT THE BODY**

- I am **NOT THE SENSES**
- I am **NOT THE MIND**
- I am **NOT THE INTELLECT**

Mind thinks and through the senses of perception these gets translated into action via the physical body. And Karma Saṁnyāsa involves seeing oneself as a witness to the activities of mind, senses, intellect and body. Knowing that I am not the doer of actions nor the bearer of its' consequences. Things are happening and I am merely the witness. I neither motivate, nor incite any action. This can happen only when one sees oneself separate from body, senses, mind and intellect.

So, to disassociate oneself from the body, mind, senses and intellect is the first and foremost requirement of a Karma Saṁnyāsi. Before moving on this path, this requires thorough understanding on how this can be achieved.

How Karma Yoga is easier to follow?

A devotee is one who has become choiceless. He accepts everything (good or bad) without complain. Accepts whatever Bhagavān gives without complaint. The external attire is not a consideration for being a devotee. Karma intended for Bhagavān and offered to HIM is Nishkam Karma. The one who frees himself from his I will become a non-doer of his actions and those will simply happen through him. This Nishkam Karma Yoga can become simpler than karma Saṁnyāsa.

Examples that differentiate devotee and non-devotee

A Non-Devotee:

- **I AM** going to the Geeta Class
- **I AM** listening to the Vivechans
- **I recite** Vishnu Sahasranama
- **I went** to the Guru.

A Devotee is always in state of gratitude and would express above in the following manner:

- **O Bhagavān YOU** admitted me in the Class
- **O Bhagavān YOU** brought me to the vivechan session.
- **O Bhagavān YOU** found a Guru for me.

Nishkam Karma is difficult for a person who is egoistic. Such a person can at maximum do Sakam karma wherein one expects returns or reward. It becomes difficult to loosen the grip of Sakam karma as that has become one's style for several years right from childhood. Example, I will do this but what will I get in return? This is the first sentence that comes to mind when any proposition starts to come up. But the one who is able to free himself from the clutches of doer ship can enter into the world of Nishkam Karma Yoga. That is why it is said that Karma Yoga is easier compared to Karma Saṁnyāsa

5.3

**jñeyah(s) sa nityasannyāsī, yo na dveṣṭi na kāṅkṣati,
nirdvandvo hi mahābāho, sukhaṁ(m) bandhātpramucyate. 5.3**

The Karmayogī who neither hates nor desires should ever be considered as an ever renunciant. For, Arjuna, he who is free from the pairs of opposites is easily liberated from bondage.

- **jñeyah(s)**: something that should be known,
- **sah**: that person,

- **nitya**: always,
- **sannyāsī**: the one who has renounced everything,
- **yo**: who,
- **na**: never,
- **dveṣṭi**: hates,
- **na**: never,
- **kāṅkṣati**: desires,
- **nirdvandvo**: free from the duality of thoughts,
- **hi**: certainly,
- **mahābāho**: used for Arjuna (a person with strong arms),
- **sukhaṁ(m)**: happiness,
- **bandhāt**: from bondage,
- **pramucyate**: liberated / completely freed.

Bhagavān has said here that the *karma yogis*, who neither desire nor hate anything, should be considered always renounced. Free from all dualities, they are easily liberated from the bonds of material energy.

A person speaks ill and one's immediate reaction is anger, aversion, vengeance, this means one is stuck. Likewise, if someone tells that so and so was praising, the minds swell up with pride. This creates bondage. On the contrary for a Karma Saṁnyāsi praise, criticism etc. does not make any difference. He accepts criticism unflinchingly and reflects praise, appreciations mounted on him and says, it is due to that person's credit that he is thinking so highly about him.

Story from Ramayana

In order to reach Lanka, Bhagavān Ram's army was to construct a bridge. There was a requirement of a Brahmin for performing śiva pooja before the commencement of the construction. It so happened that there was no other Brahmin other than King Ravana. So, Bhagavān had to send request to King Ravana to send the Brahmin Ravana for performing the Pooja. That's how the pooja got conducted and Brahmin Ravana after the end of pooja gave a blessing to Rama that all his wishes come true. Thus, Śrī Ram's life is called as Ramleela. In truth no one is good, and no one is bad. Śrī Rama is playing a role and Ravana too is playing a role. The message is, those whom we consider as Ravana in our lives are not really all bad. In the same way those whom we consider themselves as Śrī Ram they too are not really so good. This is so deeply rooted in Karma Saṁnyāsa that he can never be put in bondage again. He is liberated in this very life.

5.4

sāṅkhyayogau pṛthagbālāḥ(ph), pravadanti na paṇḍitāḥ, ekamapyāsthitaḥ(s) samyag, ubhayorvindate phalam. 5.4

It is the ignorant, not the wise, who say that Sāṅkhyayoga and Karmayoga lead to divergent results. For, one who is firmly established in either, gets the fruit of both which is the same, viz., God-realization.

- **sāṅkhyā**: renunciation of actions,
- **yogau**: Nishkam Karma Yoga,
- **pṛthag**: different,
- **bālāḥ(ph)**: a person who is having less understanding,
- **pravadanti**: to say,
- **na**: never,
- **paṇḍitāḥ**: wise, learned person,

- **ekam**: one,
- **apya**: even then,
- **āsthitaḥ(s)**: situated,
- **samyag**: completely,
- **ubhayor**: both,
- **vindate**: to enjoy,
- **phalam**: the result

Bhagavān has said here the only fools regard Karma Saṁnyāsa and Yoga of Action as distinct and leading to different consequences. The wise people who are firmly established even in one (Karma SaṁnyāsaYoga or Nishkam Karma Yoga) attains the fruits of both by following any of the path. Which means both ways leads to the same destination which is attainment of Paramātmā.

- The devotee says everything belongs to Paramātmā and nothing is His. And the Janani says in everything there is ME (Paramātmā) and there is no one other than Me (Paramātmā). Thus, essentially both are saying the same thing.
- Jnani says he is neither body, nor mind, nor intellect, nor senses. He is the detached witness, the all-pervasive Brahman. *Aham Brahmāsmi* that is the thinking of a Jnani. From his point of view the very foundation of this universe is the Supreme Chaitanya (Param Brahma), which is neither doer nor the experiencer. Because it is way beyond the mind and intellect. For a devotee everything and everyone belongs to Paramātmā. All that happens is His divine play. Be it suffering or happiness and we are enjoying the divine game by playing our given roles.
- So, neither the Bhakt have any grievances nor Janani has any complaints. Thus, irrespective of the path (Karma Saṁnyāsa or Nishkam Karma Yoga) at the core level there is no difference between the two.
- But in our case, our mind and intellect get polluted due to desires (never ending list). They are so many that it drains one's capacity to meditate and love Bhagavān . Desires are like a tissue box kept on dining table. You take out one and the next comes out.
- Banks advertisement says that 'it all adds up'. A few Pennys here and few Pennys there, all adds up. Bank employee goes door to door to encourage villagers to get into the habit of savings and depositing in their accounts. Same is with meditation or Sattavik karmas (all adds up). This is how one will have to approach spiritual life for a long term. Beginning is always small, but that small put together, consistently, would lead to large highway of spiritual path.

INNUMERALBE ACTS OF SELFLESSNESS LIES THE SPIRITUAL GROWTH.

- If one believes in prayers, by giving one will receive or by pardoning we get pardoned. Then one will find that in daily relationship one is not be getting angry anymore.

5.5

**yatsāṅkhyaiḥ(ph) prāpyate sthānaṁ(n), tadyogairapi gamyate,
ekaṁ(m) sāṅkhyam(ñ) ca yogam(ñ) ca, yaḥ(ph) paśyati sa paśyati. 5.5**

The (supreme) state which is reached by the Sāṅkhyayogī is attained also by the Karmayogī. Therefore, he alone who sees Sāṅkhyayoga and Karmayoga as identical so far as their result goes, sees truly.

- **yāt**: what,
- **sāṅkhyaiḥ(ph)**: by means of karam sanyas,

- **prāpyate**: is attained,
- **sthānam(n)**: place,
- **tad**: that
- **yogair**: by the nishkam Karam Yogi,
- **api**: also,
- **gamyate**: is attained,
- **ekam(m)**: one,
- **sāṅkhyam(ñ)**: renunciation of actions,
- **ca**: and
- **yogam(ñ)**: Nishkam Karam Yog
- **ca**: and,
- **yaḥ(ph)**: who,
- **paśyati**: sees:
- **sa**: that person,
- **paśyati**: actually sees.

The Supreme Place that is attained by Jnanis (karma Saṁnyāsa) is same as attained by Nishkam Karma yogis. One who understand this has understood everything. Here the Supreme Place does not refer to any places like Swarga or Heaven. Instead, it refers to the state of Nirvikalpa Samādhi within the self. That space which cannot even remotely be touched by the mind and it's Saṁskāras. That Nirvikalpa Samādhi which is devoid of any desires / kamanas. When one attains that stage, one has understood the reality of life. This state is attained not after death but in this very lifetime. Whether one follows the principles of Karma Saṁnyāsa Yoga Or Nishkam Karam Yoga.

People try to balance their unmeritorious acts with some meritorious acts. They think this will balance the balance sheet of their karmas. In order to wash sins, many people make it a point to attend Kumbha Melas. This means in the interim they end up accruing sinful acts which they come to wash again and again. By donating money or by going to pilgrimages one tries to buy religious insurances in order to get rid of their unmeritorious acts.

Sant Kabir once openly posed a question to someone, the money that is earned by exploiting needy if it is used to build a temple is the same meritorious or unmeritorious act?

5.6

sannyāsastu mahābāho, duḥkhamāptumayogataḥ, yogayukto munirbrahma, nacireṇādhigacchati. 5.6

Without Karmayoga, however, Sāṅkhyayoga i.e., renunciation of doership in relation to all activities of the mind, senses and body is difficult to accomplish; whereas the Karmayogī, who keeps his mind fixed on God, reaches Brahma in no time, Arjuna.

Bhagavān said here that the perfect renunciation (karma sanyāsa) is difficult to attain without performing work in devotion (karma yog), O mighty-armed Arjuna, but the sage who is adept in karma yog quickly attains the Supreme.

They say it is as difficult for a person to perform actions without any motivation, without any desire. It is like a camel to pass through the eye of a needle. Similarly, remembrance of Bhagavān is also done with a selfish motive for attaining swarga or some bliss from Paramātmā. Why does one remember Bhagavān? Because one sees bliss. Why does one meditate, in order to be able to attain Samādhi. None of the action is prompted without any underlying desire. Śrī Krishna is explaining the real meaning of Saṁnyāsa. Paramātmā says Saṁnyāsa is attainable even for householders. One can

become a Saṁnyāsa by renouncing the sins of doer ship. No need to leave one's place and stay in a cave or a temple. By renouncing the identity link, with body, sense, mind and intellect and becoming merely witness of all actions occurring through the body, and activities of mind and intellect.

How does Karma Saṁnyāsi do it?

It is natural for eyes to see colors and forms. Suppose one sees a pink towel lying Infront. It is natural for the eyes to see that a pink color towel is lying Infront. However, the seeing happens only for a brief moment. The mind then takes over immediately from the eyes for making its commentary. Like,

- I like this towel or do not like this towel, or
- I need to buy one such towel for myself, or
- I forgot to bring my towel, or
- It's my wife's fault that I forgot the towel, or
- These days she never cares about me, or
- She could have married somebody else, or
- The mind is crazy it can go any were. I got so many marriage proposals maybe I should have chosen some other girl. And so on and so forth.

So, all these throughout keep coming to one's mind. And more than mind taking over, one becomes the mind. And one starts the commentary. This is unnatural. One should disassociate from the mind. I am not the person who is thinking, it's the mind that thinks anything. I am disassociating from the actions that are happening through the body. Am disassociating myself from that thought that are coming to my intellect. One is aware of the role played by sense and sense objects instilled inside the Prakṛti. A karma Saṁnyāsi sees the same towel, but mind does not run any commentary in his mind. The eyes sees and the cycles stops there for him. No labeling of good or bad by the mind. No likes or dislikes. Or no formation of chain of thoughts in the mind. Once one disassociates from mind then all this can happen. Eyes are doing the work of seeing let them see. Mind is not to be involved in that. The mind should not start the chain of thoughts. We on the other hand become one with the mind and this makes one happy or unhappy, elated or depressed. All these happenings are unnatural. It is not expected by Bhagavān that one sees something and becomes happy or unhappy. When eyes are doing the job of seeing then why the mind becomes happy or unhappy. Karma Saṁnyāsa is detached witness of body, mind and intellect.

Following experiment, one must try doing:

- Whatever one's eyes sees, see the seeing of eyes.
- One needs to be aware that eyes are seeing, and one is disassociating oneself from the eyes.
- One is not the seer instead the eyes are the seer.
- Likewise become a witness and test that I am not the listener, I am not the taster, I am not the perceiver.
- It is the ears that listen, it is the tongue that tastes and the skin that perceives.

Disassociating from age hold habits is difficult. In comparison Nishkam Karma Yoga is easier. Thus, with every action happening through the mind, body and intellect one can have this sentiment that "I am nothing and nothing is mine. Bhagavān everything belongs to You." In Karma Saṁnyāsa one needs to develop awareness. Even for Nishkama Karma Yoga one needs to build awareness. But for Karma Saṁnyāsa very high level of awareness is required. This is why Paramātmā says that Nishkama Karma Yoga is easier to follow compared to Karma Saṁnyāsa Yoga.

yogayukto viśuddhātmā, vijitātmā jitendriyaḥ, sarvabhūtātmabhūtātmā, kurvannapi na lipyate. 5.7

The Karmayogī, who has fully conquered his mind and mastered his senses, whose heart is pure, and who has identified himself with the Self of all beings (viz., God), remains untainted, even though performing action.

Bhagavān has given **traits of Nishkam Karma Yogi, whose actions do not bind him:**

- The person has control over his body,
- He has subdued, subjugated, restrained, controlled his senses,
- His Anatahkarana is pure,
- One who has realized his self as Supreme Self, and
- One who see this self in all beings, or
- This person sees in every living entity element of Paramātmā.

For bringing spiritual evolution in self, the basic conditions are:

- subdued, subjugated senses, and
- controlled body,

At this state, one must find answers to some tough questions like below:

- Am I the master or slave of the body?
- Am I having control over senses, or one is controlled by one's senses?

The answers to the above one can give right away. This can be done by straightening one's spine and sitting in vajra asana or padam asana or sukh asana and not allowing the body to move for next 10 minutes. One will see that most of us are unable to do this. A quick communication starts to take place between body and mind as to which part of the body is getting numb. This shows that one cannot control one's body even for a few minutes. And Śrī Krishna says one who is in control of body and his senses, he alone can perform Nishkam Karma Yoga. Now one knows where one stands on the parameter of requirements from Śrī Krishna.

Are we in control of our body? Who dictates us to eat? Is it tongue, stomach or mind?

The fact is one eats when mind tells to eat. So, once the clock strikes 1:00 pm mind tells to eat. Irrespective of whether one is hungry or not. One tends to eat not for the body but for the mind. That is why we have a practice of observing total fast for one day. Does the mind protest? Do the senses rebel? Will patience remain steadfast, or one surrenders to the demands of body and senses. One gives command to body, senses and mind that for one day they would not get any food.

Paramātmā says third prerequisite is **purified Antahkarana (the unit of mind, intellect, subconscious and Ahem)**. By good practice, it is easy to regard oneself separate from the body and senses. But, as said before it is very difficult to see oneself other than body, mind and intellect. That is why one needs to have pure Antahkaran.

What is pure Antahkaran?

- No anger,
- No attachment,
- No aversion,
- No pride
- No egoism

The combination of above is purified Antahkaran and there are ways to attain the purity in the Antahkaran.

- First of all, one needs to be aware that am nothing,
- Every time ego raises head, with sword of knowledge one needs to chop of the head immediately.
- And one should turn down the praise politely.

Śrī Krishna says the word of wisdom are made for leading a balanced life. And those are intended for every human being. It is not that Gītā is relevant to only Hindus. It is for every human being irrespective of his religion, his faith has mind, body, senses and intellect. So, Gītā teaches to create harmony between them. There is no question of any religion in this. Hence, Gītā is meant for entire humanity.

5.8, 5.9

**naiva kiñcitkaromīti, yukto manyeta tattvavit,
paśyañśṛṇvanspṛśañjighran, naśnangacchansvapañśvasan. 5.8
pralapanvisṛjangṛhṇan, nunmiṣannimiṣannapi
indriyāṇindriyārtheṣu, vartanta iti dhārayan. 5.9**

However, the Sāṅkhyayogī, who knows the reality of things, must believe that he does nothing, even though seeing, hearing, touching, smelling, eating or drinking, walking, sleeping, breathing, speaking, answering the calls of nature, grasping, and opening or closing the eyes, holding that it is the senses alone that are moving among their objects.

In above two shloka Paramātmā has explained that whatever body does, it does it without permission, without one's wanting, without one's knowledge. The Jnani (the knower of truth) does nothing despite knowing everything. This means seeing, hearing, smelling, eating, moving, sleeping, breathing, speaking, disposing the body waste, holding or grasping, opening and closing of eye lids, Jnani knows that it is the senses that engages in all these activities. He is separate from the senses. Thus, he does not do anything despite seemingly doing everything. One may think one is doing everything, but the senses are doing on their own accord.

If one is doing it:

- Can one hold breath for more than two minutes?
- Opening and closing of eyelids do we have any control?

No, it happens on its own accord. Actions of body and senses happen on their own accord, we are not the doers. The Jnani know that senses are doing their own job and that he is only a witness. When one wakes up in the morning the eyes open on their own accord. Does one know, how many times eyes have blinked since morning?

Who says the body is mine?

The body does not belong to you. You have been bestowed upon, this body as a tool on the path of one's journey. Which journey one takes depends on self. Whether one takes the path of spiritual journey or whether one takes the path of service structure. But the body is given to for taking the journey of life. If someone asks to inhale and hold the breath, how long one will be able to do so? The same would happen hardly for a minute, the breath would push itself out of the nose. It is another matter by some practice of Prāṇayam this period can be extended. This stopping and holding of breath is known as Kumbhak Prāṇayam in which the count taken is 1,4,2.

Jnani who has experienced the higher truth, knows that he is separate from the senses. Thus, when all this is happening through the sense then why give "I" to all the mentioned activities. So, the first thing is to separate the "I" from the body and the senses. And let the senses carry on with their task / functions. And one needs to simply witness the activities as a third person. One does not have to do anything. Why does one live under a burden of doer which one is not doing.

Bhagavān has said here that know the inevitable truth that things are happening, and one is just a witness. I am neither the body, nor the senses, nor the intellect. I am eternal the Supreme Brahma. My Jīvātmā is a fragment of Brahma and I am that. In effect, Bhagavān Krishna is describing the path of Karma sanyasa who retracts the sense of "I" ness from the body, senses, mind and intellect. And once this is done then one becomes a non-doer, the detached witness of all that is happening to the body, sense, mind and intellect. Thus eradicate the ignorance which has deluded the mind.

5.10

**brahmaṇyādhāya karmāṇi, saṅgaṃ(n) tyaktvā karoti yaḥ,
lipyate na sa pāpena, padmapatramivāmbhasā. 5.10**

He who acts offering all actions to God, and shaking off attachment, remains untouched by sin, as the lotus leaf by water.

Further meaning "doing nothing despite doing everything". This shloka explains the Nishkama Karma Yoga. Offering all actions to the Divine and carrying out all actions with the sentiments that his body, mind, intellect, senses belong to the Paramātmā. And thus, he remains unaffected by the actions just as the lotus flower remains untouched by the water lying on its petals. Air seems to be the space between the drop and the petal. The Nishkama Karma Yogi surrenders himself to the Bhagavān and furthermore he relinquishes all his attachments. There is no need to leave the family and renounce this world. Just giving up of attachment is enough. Śrī Krishna is the greatest example for this. He lived in so many places but did not have any attachments. When he left Vrindavana He did not go back to meet:

- His foster mother and father,
- Meet Radha,
- Meet all Gopis and friends.

Once HE gives up, HE gives up. When HE is there, it is full attachment but only outward and not internally. This is a lesson from Śrī Krishna's life which one needs to learn.

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.

A Nishkama Karma Yogi after **giving up his attachments**, performs actions using body, mind, senses and intellect like any other person. **But his aim is to Purify His Antahkarana.** He does actions **without any desire** for return, reward or fruits. This is the real meaning of Service / Seva.

One is under wrong impression if he offers seva to His Guru and treats it as favor to him for the Guru does not need any favors. If act like sweeping of floor is done without expecting any appreciation from others, then this very act will get the purification of one's mind. In a building one helps an old man to

open the door of the lift. The moment one expects a smile or thanks in return one spoils the chance of performing a Nishkama Karma Yoga. One needs to do duty and then forget. If one expects in return, then he is a Sakama Karmi and not Nishkama Karmi.

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.

So that is why Nishkam karma yogi is superior to Sakama karma Yogi. Hence, **Bhagavān says to perform actions correctly, with accuracy and with excellence.** If one cooks, the same should be done skillfully, while serving food one needs to serve it affectionately. **Whatever one does one needs to do it with best of one's ability, with love and focus.** One should not live unaesthetically. It's one's duty to keep body clean and robust. One must keep the homes clean and fresh every day, smile every day and not to reserve smiles only for some special occasions or for some special people. One must apply the principal of Nishkama karma Yoga in day-to-day life. As discussed previously, in a day Bhagavān gives enough opportunities to perform Nishkama Karma Yoga. This ensures life filled with spring of joy. Why should one keep expecting praise from anybody? If one performs the actions honestly then the fact is that people will automatically start loving the person. The person's aura will become irresistibly attractive, and people will behave very courteously with such a person. Some people will still talk ill about the person. That should not matter as the person has already relinquished desire for the fruits. Nishkama karma is a powerful weapon which one could ever have. The same needs to be kept always with self. This would be a great way to lead life in celebration. Perform actions and offer the fruits to Bhagavān, **one should have attitude that nothing is mine.** One should happily accept whatever Bhagavān gives irrespective of whether it is 'maan samaan' or it is 'apamaan' (praise or criticism).

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).

A wonderful concept of "**navadvāre pure dehī**". Paramātmā says one who is in control of his Antakaran that is Sāṅkhyā Yogi (Jnana Yogi). He mentally renounces the doer ship of all actions and thus happily resides in this physical body having nine doors (two eyes, two nostrils, two ears, mouth and two holes for disposal of body waste). That is why body has been given the name of '**navadvāre pure**'. **So, in short, one is living in a body but in actual one is not the body.**

If one is working in Mumbai, does one say I am Mumbai? Or when working in New Delhi does one say that I am New Delhi. Then why does when one say, 'I am the body'? The fact is that '**I is self**' and that '**I is living inside the body**', and '**I is not the body**'. Eyes, ears, nose, tongue, skin are the five sense organs of perception. The same are called as Jnana Indriya. Karma means action, Indriyas involved in actions and performing important functions are called Karma Indriya. Those are also five in number, Speech organs, Hands, Feet, Anus & Rectum and Penis.

Bhagavān has said here that one should be in control of Antahkaran which resides in this Physical body which has nine gates. This city has been given for living temporarily. This place of living undergoes change, and one gets different place to live at appropriate time. Like how when the job gets changed one may move to another city say for example Delhi or Calcutta. The ego, the mind, the intellect and sub conscious together comprise Antahkarna. Here ego is not to be understood as pride, instead it means Aham (the I). One should carry on with performing of actions and also allow others to perform actions, as detached witness. Bhagavān is not advocating idleness here. Bhagavatgītā does not advocate this. One has to work and also make others work. But work should not seem like a tedious job. It should be a joyous activity. Bhagavadgītā teaches to be happy all the time while performing karmas. Let the senses do their activities. Like eyes see, ears listen, nose smells etc. During all this there should not be any sense of doer ship. I do not see, I do not hear, I do not smell. These are the activities of senses of the body. With this attitude all actions should occur, without the sense of doer ship and that is the skill of a "Nishkama Karma Yogi".

Questions & Answers:

Bharati Ji

Question: *What is the meaning of Sankhya Yog?*

Answer: Sāṃkhya Yog is in second chapter that gets covered in level 4 of Geeta Learning Program. It is one's intellect filled with wisdom. A Sāṃkhya Yogi does not like to do karma. Because he feels that every karma (including Sattavic Karma) puts a bondage on him. So, instead of karma yog, he works on himself by concentrating on his Soul. In this manner he aims to know his pure Self (Atma, Jīvātmā, Soul) and to unify with Paramātmā of which he is a fragment. Which means he focusses totally on his Soul and Paramātmā. He hates karma as it leads to bondage. Example, financially helping a friend in need. The friend returns or does not return, the person who has helped becomes bounded. As one keeps expecting something from him. The job of Nishkama Karma Yogi is to walk through the mud of karma without karma clinging to his body. A Sāṃkhya Yogi, similarly, does not want to do karma because he probably feels that every karma is entanglement, and every entanglement will put him back in the cycle of birth and death. He wants to see his clean balance sheet at the end of his life. So, he feels that path of Sāṃkhya Yoga is better, and he can walk through this and cross the ocean of his life without any bondage. So, Sāṃkhya Yogi focusses only on soul and Paramātmā.

Shruti Ji

Question: *What is the difference between Nishkam Karma Yoga and Karma Saṃnyāsa Yoga?*

Answer: Principally there is not much difference between the two. It is only the way of working that differentiates the two. Otherwise, both attain the same destination. Like is mentioned in shloka 5.4:

**sāṅkhyayogau pṛthagbālāḥ(ph), pravadanti na paṇḍitāḥ,
ekamapyāsthitaḥ(s) samyag, ubhayorvindate phalam. 5.4**

Question: *During discussion it was said that opening and closing of eye lashes or breathing in & out is not done by us. You meant it is done by Bhagavān?*

Answer: No, it was basically said to explain that things happen due to their own accord. One is not the doer. Can a person do the act of opening and closing of eye lashes or breathing in and out? No. So, if one believes that these actions are happening due to their own accord then why does one believe that other actions are happening through me or self? Hence, this I / me should be removed. And supposing if one believes that breathing is happening due him or her, in that case one should try holding the breath for 5 minutes. Can a person do it. No, he will not be able to do it, as the senses will

give up. One needs to accept that senses are working on their own accord. If one accepts this much, then one can try to become a Nishkama Karma Yogi.

Jyoti Ji

Question: When people are so deeply attached to objects (like house, car etc.) owned by them, then how can they give up attachment to their body?

Answers: If one sees, to detach oneself from body is not very easy. In chapter 12 Arjuna asked following question:

arjuna uvācha

evaṁ satata-yuktā ye bhaktās tvāṁ paryupāsate

ye chāpy akṣharam avyaktaṁ teṣhām ke yoga-vittamāḥ||12.01||

Meaning: Arjun asked, Bhagavān one should worship your manifested form or your unmanifested form?

śhrī-bhagavān uvācha

mayy āveśhya mano ye mām nitya-yuktā upāsate

śhraddhayā parayopetās te me yuktatamā matāḥ||12.02||

Meaning: Bhagavān answered by saying that to worship His manifested form is easier.

This is because we are embodied people and for such people it is difficult to understand something which is unmanifested. But if someone wants to attain by performing worshipping of unmanifested form of Paramātmā the main obstacle comes is the body. I am the body. If one is the body, then one is worshipping the embodied form of Paramātmā. Like Śrī Rama, Shankar Bhagavān, Śrī Ganesh Ji etc. If one wants to worship unmanifested form of Paramātmā which is Nirakar, then one should also become Nirakar. Then only the matching will take place. To come out of this body Paramātmā has devoted one complete chapter "**Ksetra Ksetrajna Vibhaaga Yoga**". Chapter 13 teaches that body comprises of 24 elements and for coming out of those elements one must go through the 20 techniques prescribed in that chapter.

Question: So, you mean by practice one can detach oneself from the body?

Answer: Yes, the techniques are given in chapter 13.

Madhavi Ji,

Question: How can we treat each being equally?

Answer: For that, one needs to remember the following shloka said by Bhagavān in chapter 15 every moment:

mamaivānśho jīva-loke jīva-bhūtaḥ sanātanaḥ

manaḥ-śhaśhthānīndriyāṇi prakṛiti-sthāni karṣhati||15.07||

Meaning: The embodied Souls in this material world are My eternal fragmental parts.

So, one's children, neighbor, maid, colloques etc. all are fragments of Paramātmā. So, how can one even think of differentiating between fragments of Paramātmā? Can one distinguish between Paramātmā? Gītā teaches us to remain equipoised to all the people as well as to one's own sentiments (favors and un favors, happiness and sadness etc.). One should learn to handle them in equanimity. In shloka 2.48 given below, Bhagavān has equated Samatā bhav as a Yoga.

yoga-sthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya

siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga uchyate||2.48||

And Gītā's basic principle is if one is able to discharge duties remaining equipoised then the person is a Yogi.



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