



## श्रीमद्भगवत् गीता

### पञ्चमोऽध्यायः - सन्यास योगः

### Chapter 5

### Volume 5

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Sri Krishna has been talking about a कर्मयोगी who has progressively evolved into a real सन्यासी – a ज्ञानी, a person of wisdom in action. Talking about such a ज्ञानी, भगवान् says:

A ज्ञानी, even though always fully engaged in ईश्वर कर्म, stands totally dissociated from the very notion of कर्ता - the doer of a कर्म, by virtue of his आत्म ज्ञानं - Self Knowledge. A ज्ञानी, sitting in his physical body, realizes his total independence from his body-mind-intellect complex, neither acting nor causing any action to take place. A ज्ञानी, identifying himself with आत्मा, the Self in oneself, realizes that he has nothing to do with doing actions or not doing actions, or the results of actions. All actions take place



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naturally and spontaneously because of one's स्वभाव गुणs - one's सत्त्व, रजस् and तमस् गुणs.

आत्मा does not experience the सुख-दुःखs of any person. All सुख-दुःखs belong only to the evolving जीव. आत्म ज्ञानं - Self-knowledge is concealed by आत्म अज्ञानं - Self-ignorance. अज्ञानं - Self-ignorance is the cause for one's suffering from various kinds of mental delusion, conflicts, sorrow and distress. For the people for whom Self-ignorance - अज्ञानं is destroyed by ब्रह्मज्ञानं, the wisdom of Upanishadic knowledge, for them ब्रह्मज्ञानं instantly and spontaneously reveals the true nature of oneself as ब्रह्मन् Itself.

For ब्रह्मज्ञानं to take place, one's बुद्धि must be absorbed in the pursuit of ब्रह्म विद्या, seeking ब्रह्मज्ञानं. As the mind matures in कर्मयोग, a कर्मयोगी progressively matures into a ज्ञानकर्मयोगी, and finally into a ज्ञानकर्मसंन्यास योगी which is the state of real संन्यास, and the Dawn of Enlightenment in one's अन्तकरण - one's mind and बुद्धि.

All this we saw last time. Continuing the description of a ज्ञानी, भगवान् says:

विद्या विनयसंपन्ने ब्रह्मणे गवि हस्तिनि ।

शुनिचैव श्वपाके च, पण्डिताः समदर्शिनः ॥

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पण्डिताः - The wise people, people of wisdom in action - the enlightened people. In Upanishadic terms, only ज्ञानीs are पण्डिताःs. Therefore,

पण्डिताः - The ज्ञानीs

समदर्शिनः - They are people who are capable of seeing the same Being in every being. In every being means what? For example,

विद्या विनयसंपन्ने ब्रह्मणे - In a ब्राह्मण who is endowed with ब्रह्मविद्या, ब्रह्मज्ञानं and its accompanying natural humility, and also

गवि - in a cow

हस्तिनि - in an elephant

शुनि - in a dog

श्वपाके च - in a dog eater also

The पण्डिताः - the ज्ञानीs see the same in a ब्राह्मण, in a cow, in an elephant, in a dog, and in a dog eater also. What does that mean? That does not mean that when a person



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matures into a ज्ञानी, he loses his ability to even distinguish between a man and an animal - that is not the meaning. The meaning is that when a person matures into a ज्ञानी, that person gains the ability to recognize in every being That which is beyond all differences, even while seeing the natural differences.

Just as a knowledgeable person can recognize gold in different looking ornaments, so also a पण्डित - a ज्ञानी - an Enlightened person can recognize ब्रह्मन् in all different looking जीवास, whether that जीव is an उत्तम-पुरुष - an exalted person, a cultured person, a सत्य गुण dominated person endowed with deep learning and accompanying natural humility or a मध्यम पुरुष - an ordinary जीव endowed predominantly with रजस् गुण - ability to act, or an अधम पुरुष - a person at the very bottom scale of maturity, dominated only by तमस् गुण - ignorance and indolence. That is the लक्षण of a ज्ञानी. Further

इहैव तैर्जितः सर्गो, येषां साम्ये स्थितं मनः ।  
निर्दोषं हि समं ब्रह्म, तस्मात् ब्रह्मणि ते स्थिताः ॥

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येषां साम्ये स्थितं मनः

साम्य - means that which is common in all beings - That which is the truth of all existence, independent of names forms and attributes. That truth is ब्रह्मन्, and that is what is indicated by the word साम्यः.

मनः - here stands for the entire अन्तः करण मनस्, चित्तं, अहंकार and बुद्धि - all the inner instruments of perception. Therefore,

येषां साम्ये स्थितं मनः means those people for whom the entire अन्तः करण is firmly established in ब्रह्मन्, those for whom the entire अन्तः करण is awake to ब्रह्मन् at all times, those whose अन्तः करण - mind and बुद्धि is in God-consciousness at all times

तैः इह एव, सर्गः जितः

तै - by those people

इह एव - here itself, in this very birth

सर्गः जितः - this life of संसार - ever present changes, is conquered and transcended.

When one's entire अन्तः करण gets firmly established in ब्रह्मज्ञानं through the pursuit of ब्रह्म चिद्या, one has already transcended the माया power. One is already at **home**.



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Anything that is created has a beginning and an end. Therefore, any created object is subject to disappearance. But that which is the truth behind every creation, that ब्रह्मन् is never subject to negation at any time. Consequently, the person whose अन्तःकरण - mind and बुद्धि, is one with that ब्रह्मन्, remains changeless and unaffected by the ever present changes in this creation.

निर्दोषं हि समं ब्रह्म - That समं ब्रह्मन्, that ब्रह्मन् which is the truth in every being  
निर्दोषं हि - that is indeed निर्दोषं - free from all संसार दोषs - all impurities of पाप कर्मs and their consequences. That ब्रह्मन् is निर्गुणः that ब्रह्मन् is free from all गुणs, which means that ब्रह्मन् transcends all माया गुणs.

गुणs - स्वभाव गुणs cannot be समं - the same for all beings. Only निर्गुणं - that which transcends all the गुणs, that alone can be the same for all beings.

तस्मात् ब्रह्मणि ते स्थिताः

तस्मात् - therefore

ते - the wise people, the ज्ञानीs

ब्रह्मणि एव स्थिताः - remain firmly established in ब्रह्मन्, recognizing all creation in ब्रह्मन्, which is the truth of all existence.

Thus ब्रह्मणि स्थितः - being inseparably **one** with ब्रह्मन्, recognizing oneself as inseparable from ब्रह्मन् is ज्ञान लक्षणं - a distinguishing characteristic of a ज्ञानी

As a consequence of such recognition

न प्रहृष्येत् प्रियं प्राप्य, न उद्विजेत् प्राप्य च अप्रियं ।

स्थिर बुद्धिः असम्मूढः ब्रह्मवित् ब्रह्मणि स्थितः ॥

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प्रियं प्राप्य न प्रहृष्येत् - A ज्ञानी does not get over-elated by gaining something that is pleasing, enjoyable or desirable, and at the same time

अप्रियं प्राप्य न उद्विजेत् - a ज्ञानी does not get over-depressed by getting something that is not pleasing, enjoyable or desirable, because प्रिय and अप्रिय, हर्ष and शोक - pleasure and pain are the creatures of situations which are ever subject to change. Pleasure and pain are संसार दोषs - attributes born of the world of changes. A ज्ञानी remains untouched and unaffected by such attributes.



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Since happiness is the very nature of ब्रह्मन्, being one with ब्रह्मन् a ज्ञानी is ever happy. Whatever changes may come to him as a result of प्रारब्ध कर्म वशात् - as the fruit of one's own past कर्मs, such changes do not, and cannot overpower him, because

स्थिर बुद्धिः असम्मूढः - A ज्ञानी is असम्मूढः - a ज्ञानी is free from delusion. A ज्ञानी is free from confusion regarding one's own identity, since he has स्थिर बुद्धि, since his vision of himself is clear and firm in his बुद्धि, and that vision is

ब्रह्मवित् ब्रह्मणि स्थितः - A knower of ब्रह्मन् is firmly established in ब्रह्मन्, inseparable from ब्रह्मन् as ब्रह्मन् itself.

A ज्ञानी is a ब्रह्मवित् - a knower of ब्रह्मन्. His knowledge of ब्रह्मन् arises from श्रवणं, मननं and निदिध्यासनं - listening and understanding of the words of the Upanishads, and appreciating and absorbing the content of the Upanishad Knowledge. Thus, being the knower of ब्रह्मन्, he is firmly established in ब्रह्मन् as ब्रह्मन् itself, having no confusion about his identity with ब्रह्मन्.

**Such confusion-free recognition of oneself as ब्रह्मन् - Is indeed the लक्षण of a ज्ञानी.**

Further, भगवान् says:

बाह्यस्पर्शेषु असक्तात्मा, विन्दति आत्मनि यत्सुखं ।

सः ब्रह्मयोग युक्तात्मा, सुखं अक्षयं अश्नुते ॥

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बाह्यस्पर्शेषु असक्तात्मा - The one who is not attached to, or controlled by external objects, or the experiences brought about by contacts of one's sense organs with sense objects, such a person is indeed a कर्मयोगी. Therefore, बाह्यस्पर्शेषु असक्तात्मा means the one who is a कर्मयोगी - what about him?

विन्दति आत्मनि यत् सुखं

यत् सुखं - The feeling of happiness that the कर्मयोगी gains in oneself by virtue of that very कर्मयोग attitude

तत् (सुखं) - that very same feeling of happiness matures into



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अक्षय सुखं - Absolute Happiness later. When?

सः एव ब्रह्म योग युक्तात्मा – when the same कर्मयोगी matures into ज्ञान-कर्म-संन्यास-योग, which is ब्रह्मयोग, which means सर्वत्र सदा ब्रह्म दर्शनं – recognizing ब्रह्मन् everywhere at all times.

Recognizing ब्रह्मन् everywhere at all times is ब्रह्मयोग. The one who is in ब्रह्मयोग is a ज्ञानी. When a कर्मयोगी matures into a ज्ञानी

सः अक्षयं सुखं अश्नुते – the ज्ञानि gains अक्षय सुखं - Absolute Happiness, never subject to decay, disappearance or change of any kind. अक्षय सुखं is Absolute Happiness, ब्रह्मानन्द, a happiness which is not the result of any attitude. It is self-fulgent.

The सुखं, the feeling of happiness that was there before was only transient happiness by virtue of one's कर्मयोग attitude. It is there only as long as the कर्मयोग attitude is there. When a कर्मयोगी matures into ब्रह्मयोग by virtue of his ब्रह्म ज्ञानं, the सुख gained by him is अक्षय सुख – everlasting happiness, ब्रह्मानन्द सुख – Absolute Happiness by virtue of one's awakening to ब्रह्मज्ञानं.

In the beginning, कर्मयोग is a साधन - a means for gaining happiness through deliberate effort. As कर्मयोग matures into ब्रह्मयोग the same happiness becomes अक्षय सुखं-ब्रह्मानन्द सुखं - Absolute Happiness, natural to oneself. As a ज्ञानी, the person is naturally happy, because the very nature of ब्रह्मज्ञानं is अक्षय सुखं - absolute ever-existent happiness. Therefore the लक्षण of a ज्ञानी is ब्रह्मयोग which is सर्वत्र सदा ब्रह्मदर्शनं – recognizing ब्रह्मन् everywhere at all times. As a result, a ज्ञानी enjoys अक्षय सुखं - perennial happiness by virtue of his ब्रह्मज्ञानं. Further,

ये हि संस्पर्शजा भोगाः, दुःख योनय एव ते ।

आध्यन्तवन्तः कौन्तेय, न तेषु रमते बुधः ॥

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ये संस्पर्शजा भोगाः

ये भोगाः – those pleasures and enjoyments

स्पर्शजाः – born of contacts with external objects, or contacts of sense organs, and organs of action



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संस्पर्शजा - even though such contacts may be proper and legitimate in terms of धर्म - order in social life

ते भोगाः दुःखयोनयः एव - even those pleasures and enjoyments are only sources of दुःख - sorrow and distress

हि - because

कौन्तेय - O! Arjuna

ते भोगाः अदि अन्तवन्तः - those pleasures and enjoyments have a beginning and an end, they are all transient in nature.

No such pleasure or enjoyment can ever be permanent, because for any object enjoyment whatsoever, one must have simultaneously an appropriate frame of mind, an effective sense organ, or organ of action capable of enjoyment and the desired sense object. All these three factors are subject to change, and to have all these three factors together, at all times, is just impossible by the very nature of the factors involved. Consequently, every pleasure is transient, which means that every form of object enjoyment has a beginning and an end.

न तेषु रमते बुधः

बुधः - A wise person

तेषु न रमते - does not crave for them, does not go after them, does not dwell in them

A wise person also enjoys transient pleasures, but he has no craving for them. He does not go after them. That is another लक्षण of a ज्ञानी. Further,

शक्नोतीहैव यः सोढुं, प्राक् शरीर विमोक्षणात् ।

कामक्रोधोद्वेगं, स युक्तः स सुखी नरः ॥

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Referring to a ज्ञानी, भगवान् says

सः युक्तः - He is the one who knows the art of living. He is the one who can make the life meaningful. He is the one who is capable of living a life of कर्मयोग.

सः सुखी - He is the one who is capable of discovering happiness - everlasting happiness, in oneself.

सः नरः - He is the one who is fit to be called a human being, one who recognizes the overriding purpose of life.



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Only a human being can become a ज्ञानी. Therefore, before one can be a ज्ञानी, one has to uplift oneself to be human being, which means, to be able to recognize the overriding purpose of life. The essential attribute of a human being to become a ज्ञानी is:

यः काम क्रोध उद्ध्वं वेगं सोढुं शक्नोति – The one who is able to control the वेगं – the force, the power, arising from काम and क्रोध. काम is the tendency to go after transient pleasures and क्रोध is the anger, which is action and reaction born of non-fulfillment of काम desires. The power of the काम-क्रोध forces is called काम-क्रोध उद्ध्वं वेगं. It is this power, which causes all mental agitations and their varied expressions.

The sources of काम and क्रोध are endless. Consequently, the काम-क्रोध forces lie dormant in every person throughout one's life. One never knows when these forces will overpower one's faculty of judgment - one's बुद्धि. Therefore, one has to be alert at all times, throughout one's life, until death. That is why भगवान् says:

A human being who wants to be a ज्ञानी, a कर्मयोगी, who wants to mature into a ज्ञानी, has to be alert and on one's guard, with respect to the power of काम-क्रोध forces,  
इह एव – all through one's life  
प्राक् शरीर विमोक्षणात् – until death

Therefore, the prerequisite for a human being to become a ज्ञानी is शम and दम, mastery over one's अन्तःकरण - mind and बुद्धि, and mastery over one's external organs of perception and action.

Thus, only that person who has mastery over the forces released by काम and क्रोध, and who is able to maintain such mastery throughout one's life, until death, only that person is a युक्तः-सुखी-नरः. Only that person knows the art of living, can discover happiness in oneself and is fit to be called a human being. And only such a person can be called a कर्मयोगी capable of maturing into a ज्ञानी. Only such a human being can gain the state of ज्ञान-कर्म-संन्यास, ज्ञानयोग or ब्रह्मयोग, so says Sri Krishna. We are now approaching the end of this chapter. We will complete this chapter next time.