



श्रीमद्भगवत् गीता
पञ्चमोऽध्यायः - सन्यास योग
Chapter 5
Volume 6

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इति श्रमिन् भगवत् गीतासु उपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्री कृष्णार्जुन संवादे
सन्यास योगो नाम पंचमो अध्यायः ॥

As we saw last time, Sri Krishna described a **ज्ञानी** - a person of wisdom in action, as one in **ब्रह्मयोग**.

सः ब्रह्मयोग युक्तात्मा, सुखं अक्षयं अश्नुते ॥ 5 - 21



ब्रह्मचिदा **Brahma Vidya**

When a कर्मयोगी matures into a ज्ञानी, he enjoys अक्षय सुखं, ब्रह्मानन्द सुखं - perennial happiness at all times, by virtue of his ब्रह्मज्ञानं, so said Sri Krishna. Now what is ब्रह्मयोग?

ब्रह्मयोग is सर्वत्र सदा ब्रह्म दर्शनं - ईश्वर दर्शनं - seeing, recognizing ब्रह्मन्, the परमेश्वर everywhere, at all times. That ब्रह्मयोग, that state of existence, is indeed what we have been calling as मोक्ष.

मोक्ष cannot be defined, because it is not an object, nor is it a location, a place to go to. It is a matter of oneself discovering Oneself. It is a matter of oneself being Oneself. It is a state of existence gained through ब्रह्म ज्ञानं - आत्म ज्ञानं - Self Knowledge, gained through श्रवणं, मननं and निदिध्यासनं - understanding, appreciation and assimilation of Upanishadic knowledge, through diligent pursuit of कर्मयोग and ज्ञाननिष्ठा, ultimately finding oneself in ब्रह्मयोग. It is this ब्रह्मयोग which Sri Krishna called earlier, at the end of Chapter 2 as ब्रह्मनिर्वाणं. As we may recall the last verse in Chapter 2

एषा ब्रह्मी स्थितिः पार्थ, नैनां प्राप्य विमुह्यति ।
स्थित्वाअस्यां अन्तकालेअपि, ब्रह्मनिर्वाणं ऋच्छति ॥

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That ब्राह्मी स्थिति, that state of being in ब्रह्मन् as ब्रह्मन् itself, is ब्रह्मयोग. That is ब्रह्मनिर्वाणं That is मोक्ष. Sri Krishna uses the pointer word ब्रह्मनिर्वाणं again in today's verses. A person who is in the state of ब्रह्मनिर्वाणं enjoys मोक्ष - absolute liberation, absolute freedom.

Ordinarily, by the word freedom, one means only relative freedom, freedom to change oneself from one situation to another. On the other hand, when one is free, not only to change oneself from one situation to another, and at the same time one remains free from any change or the result of any change, that freedom is Absolute Freedom, which is ब्रह्मनिर्वाणं or मोक्ष. Such Freedom is gained only through ब्रह्मज्ञानं.

There is a subtle difference between ब्रह्मनिर्वाणं and ब्रह्मज्ञानं. ब्रह्म निर्वाणं is मोक्ष, and as such, it is a पुरुषार्थ, the overriding goal of life for every human being. ब्रह्म निर्वाणं is the state of existence that one needs to gain, by one's efforts in order to totally fulfill



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oneself, in order to uplift oneself to the state of being Oneself. On the other hand, **ब्रह्मज्ञानं** is not a **पुरुषार्थ**. It is already there in yourself, whether you know it or not, whether you recognize it or not.

ब्रह्मज्ञानं shines by Itself. When all obstructions to **ब्रह्मज्ञानं** are removed from your **अन्तःकरण** - mind and **बुद्धि**, your **अन्तःकरण** is naturally and spontaneously lighted up by **ब्रह्मज्ञानं**. **ब्रह्मज्ञानं** is not the result of any **कर्म**. Therefore, all your efforts are only to remove the causes of obstruction to the light of **ब्रह्मज्ञानं**.

When the obstructions are removed, **ब्रह्मज्ञानं** shines by itself in one's **अन्तःकरण** - mind and **बुद्धि**, and when that happens, one naturally gains, one naturally finds oneself in **ब्रह्मनिर्वाणं** - in **अक्षय-सुखं** - in **ब्रह्मानन्द-सुखं** - in the state of being oneself.

In the first three verses of today, Sri Krishna describes again the **लक्षण** - the distinguishing characteristic of a **ज्ञानी**, as one who enjoys **ब्रह्म-निर्वाणं**. **भगवान्** says:

यो अन्तः सुखः, अन्तः आरामः तथा अन्तः ज्योतिः एव यः ।
स योगी, ब्रह्मनिर्वाणं, ब्रह्मभूतः अधिगच्छति ॥

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Again

लभन्ते ब्रह्मनिर्वाणं, ऋषयः क्षीणकल्मषाः ।
छिन्नद्वैधाः, यतात्मानः, सर्वभूतहिते रताः ॥

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Again

कामक्रोध वियुक्तानां, यतीनां यतचेतसां ।
अभितो ब्रह्मनिर्वाणं, वर्तते विदितात्मनां ॥

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Sri Krishna uses the word **ब्रह्मनिर्वाणं** in all the three verses. The first verse says

सः योगी ब्रह्मनिर्वाणं अधिगच्छति - that **योगी**, that **ज्ञानयोगी**, that **ज्ञानी** gains, acquires, enjoys **ब्रह्मनिर्वाणं** - **मोक्ष** - Absolute liberation, absolute freedom.

The second verse says



ऋषयः ब्रह्मनिर्वाणं लभन्ते The Rishis gain ब्रह्मनिर्वाणं. A ज्ञानी is a ऋषि.

The third verse says

अभितः ब्रह्मनिर्वाणं वर्तते - For ज्ञानीs there is ब्रह्मनिर्वाण, अभितः - now and forever.

Therefore the लक्षण of a ज्ञानी is one who is ever in a state of ब्रह्मनिर्वाणं. As a result

अन्तः सुखः - A ज्ञानी is happy inside, means what? All happiness is only inside for everybody, but for most people, there is an outside cause for the happiness inside. But a ज्ञानी is happy inside *without any outside cause*. The happiness of a ज्ञानी is entirely अन्तः सुखः, happiness inside with no dependence on anything outside of himself or herself. Further,

अन्तः आरामः - आराम is a place where one takes rest and feels totally comfortable. A ज्ञानी is totally comfortable with himself or herself. One does not have to put on any kind of show to feel comfortable. आराम is also a place - a playground where one enjoys oneself. The playground for a ज्ञानी is one's own self.

तथा - Further

अन्तः ज्योतिः - प्रकाशः - A ज्ञानी is one who is enlightened inside, within oneself, which means the अन्तः करण - mind and बुद्धि of a ज्ञानी is fully lighted up and clear by ब्रह्मज्ञानं. ब्रह्मभूतः ब्रह्मनिर्वाणं अधिगच्छति - By being ब्रह्मन्, by recognizing one's identity with ब्रह्मन् as ब्रह्मन् itself, the ज्ञानी gains, the ज्ञानी enjoys ब्रह्मनिर्वाणं.

Being ब्रह्मन् is the only way by which one can recognize oneself as ब्रह्मन् itself. Being a liberated person is the only way that one can recognize oneself as a liberated person. Further, the ज्ञानीs are ऋषयः - they are Rishis, which means they are संयक् दर्शिनः. They have a clear vision of the true nature of all existence as ईशावास्यं इदं सर्वं. Their vision is clear because

क्षीणकल्मषाः - they are निर्दोषाः - they are free from all impurities which are obstructions to ब्रह्मज्ञानं.



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क्षिन्नद्वैताः – They have transcended the forces of doubts and differences which taint one's faculty of judgment.

यतात्मानः – They are in full control of their instruments of perception and action.

सर्वभूतहिते रताः – they enjoy in the happiness and welfare of all beings. They are naturally committed to the health and welfare of all beings, and non-violence is their very nature. Further, they are

कामक्रोध विमुक्तानां – They are free from the forces of काम and क्रोध, desire and anger.

यतीनां – They are always engaged in activities dedicated to the welfare of all beings. They are the very embodiment of action and endeavour for common good

यत चेतसां – They have total control and effective utilization of all their instruments of perception and action, including अन्तःकरण – mind and बुद्धि. For such ज्ञानीs

अभितः ब्रह्मनिर्वाणं – There is ब्रह्मनिर्वाणं, now and for ever.

Such are the लक्षणs of a ज्ञानी – the distinguishing characteristics of a कर्मयोगी, who has matured progressively into ज्ञानकर्मयोग, and finally into ज्ञानकर्मसंन्यास योग, ब्रह्मयोग, ब्रह्मनिर्वाण, मोक्ष, which is the ultimate destination for every human being.

With the above three verses, Sri Krishna concludes the description of a ज्ञानी in this chapter. Concluding this chapter, Sri Krishna briefly introduces another facet of कर्मयोग, namely ध्यानयोग, which is necessary both for the pursuit of कर्मयोग and for the ultimate realization of ब्रह्मज्ञानं.

For such realization of ब्रह्मज्ञानं, the साधनं, the means are twofold. They are वहिरंग साधनं and अन्तरंग साधनं. बहिः अंग साधनं is the means of discipline involving external organs of perception and action, and that is कर्मयोग. अन्तः अंग साधनं is the means of discipline involving all the internal organs of perception namely the अन्तःकरण – mind and बुद्धि and related faculties, and that is ध्यानयोग, the yoga of Divine meditation and contemplation.

कर्मयोग helps to bring about अन्तःकरण शुद्धि – the cleanliness of purity of one's अन्तःकरण, and makes it fit for ध्यानयोग, and in turn, ध्यानयोग uplifts कर्मयोग to a higher plane of consciousness towards ज्ञानयोग. Thus कर्मयोग and ध्यानयोग are mutually complimentary, one being necessary for progress in the other.



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Sri Krishna has talked extensively about कर्मयोग which is necessary for gaining अन्तःकरण शुद्धि, which in turn is necessary for gaining ब्रह्मज्ञानं. A diligent and unbroken pursuit of कर्मयोग is possible only if one's अन्तःकरण - mind and बुद्धि is totally governed by सत्य गुण in one's स्वभाव - in one's in-born nature. Since one's स्वभाव गुण is generally a mixture of सत्य, रजस् and तमस्, the question arises as to how one can help oneself to progressively increase the सत्यगुण component in one's स्वभाव. In answer to this question, let us hear these four short sentences appearing at the end of Chapter 7 of छन्दोग्य उपनिषत् which says:

आहार शुद्धौ सत्वशुद्धिः ।
सत्व शुद्धौ ध्रुवा स्मृतिः ।
स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः ।
तस्मै मृदित कषायाय, तमसः पारं, दर्शयति ।

आहार शुद्धौ सत्वशुद्धिः - आहार is food, which includes not only food that one eats, but also all that one takes in as nourishment to one's body, mind and intellect in terms of thoughts, words and deeds.

सत्वशुद्धि is अन्तःकरण शुद्धि - cleanliness and purity of one's अन्तःकरण - mind and बुद्धि, which means one's ability to understand, appreciate and absorb Upanishadic Knowledge and be in God Consciousness at all times.

Therefore आहार शुद्धौ सत्वशुद्धिः means, when nourishment to one's body, mind and intellect is clean and pure, one's अन्तःकरण also becomes clean and pure.

In chapters 17 and 18 of भगवत् गीता, Sri Krishna points out in detail how सत्व गुण manifests itself in various kinds of nourishments that one's body, mind and intellect receive in terms of the food that one eats and also in terms of one's thoughts words and deeds cultivated through one's श्रद्धा, बुद्धि, ज्ञानं, and various kinds of कर्म's such as यज्ञकर्म, तपस् कर्म, दान कर्म, त्याग कर्म etc. , and also one's धृति and सुख in all of them throughout one's life. Through discipline and practice, one can daily nourish oneself with such सात्विक आहार, and progressively increase the सत्व गुण component in one's स्वभाव which will help one to live a life of कर्मयोग more and more effectively. Further,



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सत्य शुद्धौ ध्रुवा स्मृतिः - As one's अन्तःकरण becomes more and more clean and pure, one gains correspondingly greater ability to understand, appreciate and absorb the Upanishadic knowledge, and also to retain that knowledge effectively in one's memory. One's God consciousness will progressively become more firm.

स्मृतिलम्बे सर्वग्रन्थीनां विप्रमोक्षः - As one's God consciousness becomes more and more firm, one's अन्तःकरण progressively gains release from all knots of the heart - release from delusion, confusion, conflicts, sorrow and distress of all kinds. Finally,

तस्मै मृदित कषायाय, तमसः पारं, दर्शयति - When all the impurities are washed off from one's अन्तःकरण, when one gains total अन्तःकरण शुद्धि, to that person

तमसः पारं - That which is beyond all darkness, namely मोक्ष comes within the reach of his sight. One then becomes fit for gaining मोक्ष through ज्ञाननिष्ठा.

That is from the teachings of भगवान् सनत्कुमार in the छान्दोग्य उपनिषत्. Now we return to the भगवत गीता. Introducing ध्यानयोग to Arjuna, Sri Krishna says:

स्पर्शान् कृत्वा बहिर्बाह्यान् चक्षुश्चैवान्तरेभ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तर चारिणौ ॥ 5 - 27

यतेन्द्रियमनोबुद्धिः मुनिर्मोक्षपरायणः ।

विगत-इच्छा-भय-क्रोधः यः सदा मुक्त एव सः ॥ 5 - 28

भगवान् tells here briefly how to do ईश्वर ध्यानं - meditation on परमेश्वर.

स्पर्शान् कृत्वा बहिः बाह्यान् - बाह्यान् means those which are external to the physical body. स्पर्शान् means those which come in contact with one's sense organs, which are the sense objects, and they are: शब्द, स्पर्श, रूप, रस, गन्ध विषयाः - the senses of sound, touch, form, taste and smell.

बहिः कृत्वा - keeping them all outside

The first step in meditation is to keep the sense objects outside. The sense objects are already external to the physical body. Then what is meant by "Keep them outside?" The sense objects, even though they are external to one's physical body, they enter into one's mind through the sense organs, namely the ears, skin, eyes, tongue and nose,



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whether one likes it or not. Once they enter into one's mind, they create a **चलनं** - a disturbance in the mind.

Therefore the first step in **ध्यानयोग** is to keep the outside objects outside only during meditation. How can one do that? By simply not dwelling on them, that is all. Let them just pass your sense organs without entering your mind.

Why should we not let the sense objects into the mind? Because the mind is now reserved for only one subject, namely **परमेश्वर**.

Now how do we prevent the external objects from entering into the mind or occupying the mind? To start with, we do some prayers, sing some Bhajans, etc. in order to withdraw the mind from the external objects, and draw the mind into thoughts on **परमेश्वर**. That is what we do here through **विष्णु सहस्रनाम** and **भजन**s. Then the next step in meditation is

चक्षुः च अन्तरे भ्रुवोः - turning the eyes towards the middle of the eyebrows, which simply means turning the eyes towards one's own self instead of anything external to oneself. This process itself requires an awareness and appreciation that there is something for you to see in your own self, and you have not seen that yet. Therefore you make a conscious effort to see that. Again

प्राणापानौ समौ कृत्वा नासाभ्यन्तर चारिणौ - breathing in and out through your nose, keep **प्राण** and **अपान** equal, which means breathing normally, which is possible only when there is no fear or excitement about anything in the mind. During meditation, the mind must be totally free from any kind of turbulence, fear, concern, excitement, etc. Further (going to the next verse)

यत इन्द्रिय मनो बुद्धिः - With all the organs of perception and action, including mind and **बुद्धि**, totally resolved in **परमेश्वर**, which means that the sense organs are withdrawn from external sense objects; the mind is withdrawn from any kind of **चलनं** - oscillation, desire, fear, etc. and the **बुद्धि** is not making any decisions about anything, or making plans for the future, etc. Thus all **इन्द्रिया**s, mind and **बुद्धि** work together, focusing attention on **परमेश्वर** only. Again,

मुनिः मोक्षपरायणः - Reflecting, through the words of the Upanishads, on **मोक्ष** as the Supreme goal of life

विगत - इच्छा-भय- क्रोधः - totally releasing oneself from the forces of desire, fear and anger.



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यः सदा मुक्त एव सः - when one meditates on परमेश्वर in this manner, that person always remains liberated, as long as that person remains in meditation.

Thus the process of meditation on परमेश्वर has been briefly pointed out. In the last verse भगवान् points out the thoughts by which one can maintain oneself in such meditation for any length of time. During meditation, one should be thinking about परमेश्वर and परमेश्वर only. At this stage of my life, I do not know very much about परमेश्वर. Being so, what should I be thinking about परमेश्वर during meditation? भगवान् says:

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरं ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥

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भगवान् gives here three simple thoughts about परमेश्वर which one can hold on to, during meditation. They are:

भोक्तारं यज्ञतपसां, सर्वलोक महेश्वरं and सुहृदं सर्वभूतानां. These are लक्षणस of परमेश्वर. Therefore, during meditation, let these three thoughts be my जप, the entire focus of my thoughts and attention. With whatever faculties of mind and बुद्धि I am blessed with, let me repeat and go on dwelling on these thoughts, in all their infinite aspects, with undivided attention, and that is enough to keep my meditation going for any length of time. Now, what are these thoughts?

भोक्तारं यज्ञतपसां, परमेश्वर is indeed the भोक्ता - the nourisher and enjoyer of all कर्मs. Every कर्म that I do, whether it is यज्ञकर्म - ritual of some kind or तपस् कर्म - any कर्म done as a matter of discipline, or indeed any कर्म that is in accordance with धर्म. Every कर्म that this body-mind-intellect complex does, is only meant to serve परमेश्वर, not the fancies of my ego or the power of my राग-द्वेष forces. I recognize that I am only an instrument to serve the will of परमेश्वर at all times.

सर्वलोक महेश्वरं - परमेश्वर is indeed the Lord of all the worlds, the worlds of thoughts, words and deeds, and the worlds of all जीवs and experiences.



ब्रह्मविद्या **Brahma Vidya**

परमेश्वर is the Lord of all कर्मs and कर्मफलs. All कर्मs arise from परमेश्वर only, are sustained by परमेश्वर only, and ultimately merge into परमेश्वर only. As a loyal subject, I must obey the command words of परमेश्वर at all times.

सुहृदं सर्वभूतानां, परमेश्वर is the friend of all beings, all जीवाs. The grace of परमेश्वर is unlimited, unqualified and is open to everybody, every being. Being with परमेश्वर in my thoughts, I am fully blessed, and being in परमेश्वर in my अन्तःकरण, I am happiness itself. Thus, again and again, let me think of परमेश्वर as भोक्तारं यज्ञतपसां, सर्वलोकमहेश्वरं, and सुहृदं सर्वभूतानां during my meditation.

ज्ञात्वा मां शान्तिं ऋचछति - Knowing me, the परमेश्वर, in this manner a ध्यानयोगी, a meditator gains peace, so says Sri Krishna.

Thus the last verse of this chapter is a ध्यान श्लोक on परमेश्वर, a verse for daily meditation on परमेश्वर, for ordinary people like you and I. There are several such verses in the भगवत् गीता, which we will see as we go along. Until then, let us recall this verse again and again during our daily prayers.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरं ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृचछति ॥

With this ध्यान श्लोक ends the fifth chapter of भगवत् गीता called संन्यासयोग. The next chapter is a full discourse on ध्यानयोग, which we will start next time.