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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

पञ्चमोऽध्यायः - संन्यास योगः

*pañcamo'dhyāyaḥ - saṁnyāsa yogaḥ*

Chapter 5

Volume 1

अर्जुन उवाच *arjuna uvāca*

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

*saṁnyāsam kamaṇām kṛṣṇa punaryogaṁ ca śaṁsasi ।*

यत् श्रेयः एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ 5 - 1

*yat śreyaḥ etayorekaṁ tanme brūhi sunaścitam ॥*

श्री भगवान् उवाच *śrī bhagavān uvāca*

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

*sanyāsaḥ karmayogaśca niḥśreyasakarāvubhau ।*

तयोस्तु कर्मसंन्यात् कर्मयोगो विशिष्यते ॥ 5 - 2

*tayostu karmasaṁnyāt karmayogo viśiṣyate ॥*

ज्ञेयः स नित्य संन्यासी यो न द्वेष्टि न कांक्षति ।

*jñeyaḥ sa nitya sanyāsī yo na dveṣṭi na kāṁkṣati ।*

निर्द्वन्द्वो हि माहाबाहो सुखं बन्धात् प्रमुच्यते ॥ 5 - 3

*nirdvando hi māhābāho sukhaṁ bandhāt pramucyate ॥*

Sri Krishna introduced the concept of कर्मयोग *karma yoga* in Chapter 2, simply in one verse.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।

*yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhananjaya ।*

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ 2 - 48

*siddhayasiddhayoḥ samo bhūtvā samatvaṁ yoga ucyate ॥*

He expanded on this statement and described कर्मयोग *karma yoga* in detail in Chapter 3. That was not enough to meet the needs of Arjuna. Therefore, Sri Krishna



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repeats the concept of कर्मयोग *karma yoga* in the three following chapters 4, 5 and 6 in a different way in each chapter. This kind of repetition is the लक्षण *lakṣaṇa* - distinguishing characteristic of the Vedantic teaching. On every such repetition, one gains a new level of understanding of the subject matter under discussion.

in Chapter 4, कर्मयोग *karma yoga* is presented as ज्ञानकर्मसंन्यासयोग *jñāna karma sanyāsa yoga*. In Chapter 5, the same कर्मयोग *karma yoga* is presented as संन्यास योग *sanyāsa yoga*, and in Chapter 6, the same कर्मयोग *karma yoga* is presented as ध्यानयोग *dhyāna yoga*. In daily spiritual life, one starts with ध्यानयोग *dhyānayoga* and progressively matures through संन्यासयोग *sanyāsa yoga* to ज्ञानकर्मसंन्यासयोग *jñāna karma sanyāsa yoga*, which is the same as ज्ञानयोग *jñāna yoga* leading to मोक्ष *mokṣa*- which is a life of Total Fulfillment.

In the beginning of Chapter 3, Arjuna's question to Sri Krishna was "If gaining ज्ञानं *jñānaṁ*, namely आत्मज्ञानं *ātma jñānaṁ*, or ब्रह्मज्ञानं *brahma jñānaṁ* is more important than going about doing various कर्मs *karmas*, why do you push me into action with reference to this war, instead of asking me to engage myself in the pursuit of ज्ञानं *jñānaṁ*?" Sri Krishna's answer to that question was Chapters 3 and 4. Briefly, the answer was,

" The only way to gain आत्मज्ञानं *ātma jñānaṁ* is through कर्म *karma*, performed as कर्मयोग *karma yoga*, which includes not only doing your duties as dedication to परमेश्वर *parameśvar*, but also uplifting your plane of ईश्वर *īśvar* consciousness through श्रवणं *śravaṇaṁ*, मननं *mananaṁ* and निदिध्यासनं *nididhyāsaṇaṁ* - listening and understanding the sounds of the Upanishads, reflecting on the words of the Upanishads, and absorbing the content of the Upanishad teachings in every one of your actions in daily life. Through such कर्मयोग *karma yoga*, your अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* - gets purified and becomes progressively more and more fit for आत्मज्ञानं *ātma jñānaṁ* - Self Knowledge - Knowledge of the Self in every self, including oneself. In time, when the mind and बुद्धि *buddhi* are mature, one indeed finds oneself established in आत्मज्ञानं *ātma jñānaṁ*. When that state is reached, one recognizes ईश्वर *īśvar* in all actions, and, at the same time, recognizes all actions as



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the very Glory of परमेश्वर *parameśvar*. In that state of existence, one is a ज्ञानी *jñānī* - a wise person, which means that one, even while being engaged in all worldly activities, remains spontaneously dissociated from all कर्मs *karmas* because of the total absence of any sense of doership in action.

Such a ज्ञानी *jñānī* is a ज्ञान कर्म संन्यासी *jñāna karma sanyāsī*, which is the same as सर्वकर्म संन्यासी *sarva karma sanyāsī* - the one who remains totally dissociated from all actions and hence totally unaffected by all actions and their results.”

Now we must know the meaning of the word संन्यास *sanyāsa*. न्यास *nyāsa* means त्याग *tyāga*- renunciation or giving up of something, by will or by choice. संन्यास *sanyāsa* means संयक् न्यास *saṁnyak nyāsa* - natural giving up, not by forced giving up. It is not giving up something by will or by choice. It is a natural spontaneous dissociation. In one's spiritual progress, one starts with न्यास *nyāsa*, and progressively matures into संन्यास *sanyāsa*.

A संन्यासी *sanyāsī* does not hold on to actions, and no actions can hold on to him either. Thus a true संन्यासी *sanyāsī* is really सर्वकर्मसंन्यासी *sarvakarma sanyāsī*, and such a संन्यासी *sanyāsī* alone is a ज्ञानी *jñānī* - a person of wisdom.

What भगवान् *bhagavān* points out in chapter 3 and 4 is this. For a ज्ञानी *jñānī*, life is one of सर्वकर्म संन्यास *sarva karma sanyāsa*, which is ज्ञानकर्मसंन्यास योग *jñāna karma sanyāsa yoga*, or simply ज्ञानयोग *jñāna yoga*, सर्वकर्मसंन्यास *sarva karma sanyāsa*, itself is ज्ञानं *jñānaṁ*, and ज्ञानं *jñānaṁ* is मोक्षं *mokṣaṁ* - श्रेयस् *śreyas* - The परम-पुरुषार्थ *parama-puruṣātha*. On the other hand, for the one who is not yet a ज्ञानी *jñānī*, which means for an अज्ञानी *ajñānī*, life is one of कर्मयोग *karma yoga* - life is one of कर्म *karma* totally dedicated to परमेश्वर *parameśvar*.

Therefore what भगवान् *bhagavān* says is clear. ज्ञानयोग *jñāna yoga* is for a ज्ञानी *jñānī*. कर्मयोग *karma yoga* is for an अज्ञानी *ajñānī*. There is no choice here. A ज्ञानी *jñānī* cannot be a कर्मयोगी *karma yogī*, because he is free from any notion of doership. A ज्ञानी *jñānī* realizes that आत्मा *ātmā* is अकर्ता *akartā*, आत्मा *ātmā* is not the doer of any action. Even though one may be doing, one is still not doing. A ज्ञानी



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*jñānī* sees only परमेश्वर *parameśvar* in every कर्म *karma*. He is simply a functionary of परमेश्वर *parameśvar*, and as such, he is the very expression of the Glory of परमेश्वर *parameśvar*.

Similarly, an अज्ञानी *ajñānī* cannot be a ज्ञानयोगी *jñāna yogī*. He can only be a कर्मयोगी *karma yogī*, because he still feels that he is the doer – the कर्ता *kartā*, he is the one who chooses either to do or not to do any particular कर्म *karma*. So long as he has the notion of doership, he remains an अज्ञानी *ajñānī* and his means for gaining ज्ञानं *jñānam* is only through कर्मयोग *karma yoga* – कर्म *karma* totally dedicated to परमेश्वर *parameśvar*.

Arjuna is still an अज्ञानी *ajñānī*. His ज्ञानसाधनं *jñāna sādhanam* - his only means for gaining ज्ञानं *jñānam*, is कर्मयोग *karma yoga*, and there is no choice for Arjuna. Therefore भगवान् *bhagvān* expounds कर्मयोग *karma yoga* to him and leads him into ज्ञानकर्मसंन्यास योग *jñāna karma sanyāsa yoga*. But, Arjuna's mind is not yet ready for that vision of कर्मयोग *karma yoga* leading to ज्ञानकर्मसंन्यास योग *jñāna karma sanyāsa yoga*.

Therefore Arjuna thinks in this way, somewhat erroneously. "I am an अज्ञानी *ajñānī*, that I know. I want to gain ज्ञानं *jñānam*, that is true. But in order to gain ज्ञानं *jñānam*, why should कर्मयोग *karma yoga* be the only path for me. Why should I not follow the path of त्याग *tyāga*, which is कर्मसंन्यास *karma sanyāsa*, giving up actions by choice and by will. I will give up some actions now, and more and more actions as the time goes on, until finally I give up all actions and become a सर्वकर्मसंन्यासी *sarva karma sanyāsī*, if that is all a ज्ञानकर्म संन्यास *jñāna karma sanyāsa* means. कर्मसंन्यास *karma sanyāsa* appears closer to सर्वकर्मसंन्यास *sarva karma sanyāsa* than कर्मयोग *karma yoga*. By giving up a few कर्म *karmas* at a time, one is closer to giving up all कर्म *karmas* in due course of time". So thinks Arjuna.

The error in Arjuna's current thinking is obvious. सर्वकर्मसंन्यास *sarva karma sanyāsa* is not simply an extension of कर्मसंन्यास *karma sanyāsa*. Giving up all



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actions is not simply an extension of giving up a few actions at a time. It is practically impossible to give up all actions. One can give up all actions only when there are no actions to give up, and that happens only through ज्ञानं *jñānam* - wisdom, which is what Arjuna needs to realize.

However, at this time Arjuna seems to think: "Since कर्मयोग *karma yoga* involves doing actions and संन्यास *sanyāsa* involves giving up actions, कर्मयोग *karma yoga* and संन्यास *sanyāsa* appear to be opposed to each other. In any case, for an अज्ञानी *ajñānī* who wants to become a ज्ञानी *jñānī*, there should be a choice between कर्मयोग *karma yoga* and संन्यास *sanyāsa*. If that is so, between कर्मयोग *karma yoga* and संन्यास *sanyāsa*, which one is better for me to follow so that I may ultimately gain the श्रेयस् *śreyas* that I seek?" Such a question arises in the mind of Arjuna at this time. Therefore, this chapter - chapter 5, starts with a question and a request from Arjuna to Sri Krishna. Arjuna says:

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संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

*saṁnyāsaṁ karmaṇāṁ kṛṣṇa punaryogaṁ ca śaṁsasi ।*

यत् श्रेयः एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥

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*yat śreyah etayorekaṁ tanme brūhi suniścitam ॥*

कृष्ण *kṛṣṇa* O! Krishna,

कर्मणां संन्यासं शंससि, पुनः योगं च शंससि

*karmaṇāṁ saṁnyāsaṁ śaṁsasi, punaḥ yogaṁ ca śaṁsasi*

कर्मणां *karmaṇāṁ* - In the matter of all actions to be done

संन्यासं शंससि *sanyāsaṁ śaṁsasi* - You glorify संन्यास *sanyāsa*, which to me means कर्मसंन्यास *karma sanyāsa* - a life of renunciation of actions

पुनः योगं च शंससि *punaḥ yogaṁ ca śaṁsasi* - At the same time, you glorify कर्मयोग *karma yoga* also. As the means for gaining ज्ञानं *jñānam* - gaining श्रेयस् *śreyas*, you glorify संन्यास *sanyāsa*, and at the same time, कर्मयोग *karma yoga* also. Such glorification causes confusion to my mind. As I understand it, संन्यास *sanyāsa* is कर्मसंन्यास *karma sanyāsa* which involves giving up actions, and कर्मयोग *karma yoga* involves doing actions. Thus संन्यास *sanyāsa* and कर्मयोग *karma*



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yoga seem to lead in opposite directions. If that is so, both cannot lead to the same end, namely The श्रेयस् *śreyas* I seek. Therefore,

एतयोः यत् श्रेयः *etayoḥ yat śreyaḥ* - Of these two, namely कर्मसंन्यास *karma saṁnyāsa* and कर्मयोग *karma yoga*, which is superior, which is better for me, which is the one that is the most appropriate for me in my present situation, which is the one that will certainly lead me to the श्रेयस् *śreyas* that I seek.

एतयोः एकं तत् मे ब्रुहि सुनिश्चितं *etayoḥ ekaṁ tat me bruhi suniścitaṁ* - Of these two, namely कर्मसंन्यास *karma saṁnyāsa* and कर्मयोग *karma yoga*, please tell me, decisively, the ONE which is the best for me to follow. My mind is too confused to make the decision for myself.

Thus Arjuna's question is: Between संन्यास *sanyāsa* and कर्मयोग *karma yoga* meaning between कर्मसंन्यास *karma saṁnyāsa* and कर्मयोग *karma yoga*, which one will certainly lead one to मोक्ष *mokṣa*? And Arjuna's request is " Of the two, namely कर्मसंन्यास *karma saṁnyāsa* and कर्मयोग *karma yoga*, please tell me the one that I should follow to gain मोक्ष *mokṣa*.

In order to understand Arjuna's question properly, we must know clearly that there are two distinctly different kinds of संन्यास *sanyāsa*. One kind is the ज्ञानकर्मसंन्यास *jñāna karma saṁnyāsa* which Sri Krishna introduced in the last chapter (4 -4) and which Sri Krishna elaborates in detail as मोक्ष संन्यास *mokṣa saṁnyāsa* in chapter 18 which we will see later. The other kind is आश्रम संन्यास *āśrama saṁnyāsa*, which is essentially कर्मसंन्यास *karma saṁnyāsa*.

ज्ञानकर्म संन्यास *jñāna karma saṁnyāsa* or मोक्ष संन्यास *mokṣa saṁnyāsa* is the spontaneous dissociation with कर्म *karma* which occurs naturally in a person as a result of सम्यक् ज्ञान *samyak jñānaṁ* - clear recognition that there is, in fact, nothing other than ब्रह्मन् *brahman* in all existence. Such recognition is the distinguishing characteristic of a ज्ञानी *jñānī*. For a ज्ञानी *jñānī* there is no such thing as giving up of कर्म *karma* or not giving up of कर्म *karma*, because a ज्ञानी *jñānī*, not being a कर्ता *kartā*, has no कर्म *karma*. The कर्म *karma* of a ज्ञानी *jñānī* is only ज्ञानकर्म *jñāna*



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*karma* - wisdom in action, where there is no कर्तृत्व भाव *kartṛtva bhāva* - no notion of doership in action.

On the other hand, आश्रम संन्यास *āśrama sanyāsa* means that at a particular stage in one's life, one chooses to take to a different lifestyle, giving up certain worldly duties and obligations in order to concentrate exclusively on some form of spiritual pursuit of one's own choice. Most of the संन्यासीs *sanyāsīs* in the Vedic society of the past and also in the present day Hindu Society are only आश्रम संन्यासीs *āśrama sanyāsīs*. An आश्रम संन्यासी *āśrama sanyāsī* is still an अज्ञानी *ajñānī* and if he or she chooses to live a life of कर्म संन्यास *karma sanyāsa* to pursue ब्रह्मज्ञानं *brahma jñānaṁ*, such कर्म संन्यास *karma sanyāsa* is only another form of कर्मयोग *karma yoga*.

While कर्मसंन्यास *karma sanyāsa* is deliberate giving up of actions as a matter of discipline, कर्मयोग *karma yoga* is deliberate performance of actions totally dedicated to परमेश्वर *parameśvar*. कर्मसंन्यास *karma sanyāsa* and कर्मयोग *karma yoga* involve two different lifestyles, suited to people of two different mental dispositions, but both serve the same purpose, and have the same goal. Therefore, responding to Arjuna's question and request, भगवान् *bhagvān* says:

श्री भगवान् उवाच *śrī bhagavān uvāca*

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

*sanyāsaḥ karma yogaśca niḥśreyasakarāvubhau ।*

तयोस्तु कर्मसंन्यात् कर्मयोगो विशिष्यते ॥

5 - 2

*tayostu karma saṁnyāt karmayogo viśiṣyate ॥*

संन्यासः कर्मयोगः च निःश्रेयस-करौ उभौ

*sanyāsaḥ karmayogaḥ ca niśreyasa-karau ubhau*

संन्यासः कर्मयोगः च *sanyāsaḥ karmayogaḥ ca* - संन्यास *sanyāsa* and कर्मयोग *karma yoga*, both of them

निःश्रेयसकरौ *niśrayasakarau* - are certainly capable of leading one to श्रेयस-मोक्ष *śreyas-mokṣa*. Both संन्यास *sanyāsa* and कर्मयोग *karma yoga* are मोक्ष साधनं *mokṣa sādhanam* - means for gaining मोक्ष *mokṣa*. Both can lead to मोक्ष *mokṣa*. Here संन्यास *sanyāsa* means कर्मसंन्यास *karma sanyāsa*, because only कर्मसंन्यास *karma sanyāsa* and कर्मयोग *karma yoga* are comparable.



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कर्मसंन्यास *karma sanyāsa* being only another form of कर्मयोग *karma yoga*, is not opposed to कर्मयोग *karma yoga*. Each is meant for different people with different mental dispositions - that is all the distinction between कर्मसंन्यास *karma sanyāsa* and कर्मयोग *karma yoga*.

Therefore, to Arjuna's question, between संन्यास *sanyāsa* and कर्मयोग *karma yoga*, which will lead to मोक्ष *mokṣa*, the answer is that both can lead to मोक्ष *mokṣa*. Now, about Arjuna's request, Sri Krishna's response is

तयोः तु कर्मसंन्यासात् कर्मयोगः विशिष्यते

*tayoḥ tu karma sanyāsāt karmayogaḥ viśiṣyate*

तयोः तु *tayoḥ tu* - But of the two modes of life, for your particular situation,

कर्मसंन्यासात् कर्मयोगः विशिष्यते *karma sanyāsāt karma yogaḥ viśiṣyate* - कर्मयोग *karma yoga* is far superior to

केवल कर्मसंन्यास *kevala karma saṁnyāsa* - mere renunciation of actions.

Such कर्मसंन्यास *karma sanyāsa* is not the ज्ञानकर्म संन्यास *jñāna karma sanyāsa* which Sri Krishna talked about in chapter 4, but it is ज्ञान रहित कर्मसंन्यास *jñāna rahita karma sanyāsa* - it is simply renunciation of certain actions as a matter of self-discipline, accomplished purely through the force of will, devoid of wisdom. Therefore भगवान् *bhagvān* says:

As a means of gaining मोक्ष *mokṣa*, कर्मयोग *karma yoga* - कर्म *karma* performed as यज्ञ कर्म *yajña karma* totally dedicated to परमेश्वर *parameśvar*, totally free from मम-बुद्धि *mama-budhdi* - my notion, and totally free from any longing for, or any expectations of कर्मफल *karmaphala* - that kind of कर्मयोग *karma yoga* is far superior to कर्मसंन्यास *karma sanyāsa*. Why? Sri Krishna gives the reasons in the later verses. In this opening verse he simply says:

O! Arjuna, even though both कर्मसंन्यास *karma sanyāsa* and कर्मयोग *karma yoga* are both means for gaining मोक्ष *mokṣa*, for a person of your mental disposition, कर्मयोग *karma yoga* is the only appropriate means for you to gain मोक्ष *mokṣa*.





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There is no other means for you. You being what you are, you have no choice in the matter". That is Sri Krishna's **firm** response to Arjuna's request.

If it is merely a prescription to solve an immediate problem is all that Arjuna needed at this time, Sri Krishna has now given the needed prescription. But Sri Krishna knows that a mere prescription alone will not solve Arjuna's problem, because of the very nature of the means and the end.

कर्मयोग *karma yoga* is not an object that one can buy and swallow. And, even if that were possible, कर्मयोग *karma yoga* by itself is not मोक्ष *mokṣa*. कर्मयोग *karma yoga* makes one fit for मोक्ष *mokṣa*. When one is so fit with that fitness, one's mind and बुद्धि *buddhi* must still mature to the state of संन्यास *sanyāsa*. That संन्यास *sanyāsa* is not कर्मसंन्यास *karma sanyāsa*, it is ज्ञानकर्मसंन्यास *jñāna karma sanyāsa* or मोक्ष संन्यास *mokṣa sanyāsa* - a संन्यास *sanyāsa* which is itself मोक्ष *mokṣa*. Therefore, one has to understand what संन्यास *sanyāsa* really means, and why, for a person like अर्जुन *arjuna*, कर्मयोग *karma yoga* is the only appropriate means for the realization of that state of संन्यास *sanyāsa*, which is indeed the subject matter of the rest of this chapter.

As a discipline and as a means for gaining मोक्ष *mokṣa*, कर्म संन्यास *karma sanyāsa* is appropriate only for those whose mind is predominantly governed by सत्त्वगुण *satvaguṇa*, a mind which is overridingly oriented towards ब्रह्मज्ञानं *brahma jñānam* - Self Knowledge. Such a mind tends to be more and more contemplative in its disposition. For such a contemplative mind, कर्मसंन्यास *karma sanyāsa* is indeed a helpful means for gaining the state of ज्ञानकर्म संन्यास *jñāna karma sanyāsa*.

But contemplative mind is not something that comes by one's will. One cannot will to be contemplative. One has to grow to be contemplative. Mere giving up of actions, mere कर्मसंन्यास *karma sanyāsa* does not make one contemplative. A contemplative person is contemplative, whether he does actions or gives up actions. A prior life of कर्मयोग *karma yoga*, either in this life or in previous lives, is necessary for a person to be naturally contemplative with a mind and बुद्धि *buddhi* oriented towards ब्रह्मज्ञानं *brahma jñānam* - towards परमेश्वर *parameśvar*.



## ब्रह्मविद्या Brahma Vidya

When we talk of कर्मसंन्यासी *karma sanyāsī* as a कर्मयोगी *karma yogī*, we mean only that कर्मसंन्यासी *karma sanyāsī* who has naturally a contemplative disposition towards ब्रह्मज्ञानं *brahma jñānaṁ* at all times. Referring to such कर्मयोगीs *karma yogīs*, भगवान् *bhagavān* says:

ज्ञेयः स नित्य संन्यासी यो न द्वेष्टि न कांक्षति ।

*jñeyah sa nitya sanyāsī yo na dveṣṭi na kāṅkṣati ।*

निर्द्वन्द्वो हि माहाबाहो सुखं बन्धात् प्रमुच्यते ॥

5 - 3

*nirdvandvo hi mājābāho sukhaṁ bandhāt pramucyate ॥*

माहाबाहो *mājābāho* - O! Arjuna

ज्ञेयः *jñeyah* - you should understand, which means

ज्ञातव्यः *jñātavyah* - this is, first and foremost, a matter of understanding clearly who a संन्यासी *sanyāsī* is and who a कर्मसंन्यासी *karma sanyāsī* is. Therefore, please listen carefully.

यः न द्वेष्टि न कांक्षति *yah na dveṣṭi na kāṅkṣati* - The person who is neither a hater nor a lover; the person who does not identify oneself with one's likes or dislikes; the person who neither hates nor avoids something out of fear, nor loves or goes after something because of attachments

सः नित्यसंन्यासी *saḥ nitya sanyāsī* - That person is a नित्यसंन्यासी *nitya sanyāsī* - always a संन्यासी *sanyāsī*, whether that person calls himself so or not. That person remains naturally dissociated with actions and the fruits of actions even though he may be enthusiastically engaged in actions all the time.

न द्वेष्टि न कांक्षति *na dveṣṭi na kāṅkṣati* - The one who neither hates nor loves, this is the लक्षण *lakṣaṇa* of both a कर्मयोगी *karma yogī* as well as a कर्मसंन्यासी *karma sanyāsī*. For a कर्मसंन्यासी *karma sanyāsī*, this लक्षण *lakṣaṇa* is by deliberate discipline. He may have strong likes and dislikes, but by discipline, he is not overpowered by them. For a कर्मयोगी *karma yogī*, न द्वेष्टि न कांक्षति *na dveṣṭa na kāṅkṣati* is a लक्षण *lakṣaṇa* by cultivated disposition. Thus a कर्मयोगी *karma yogī* is a नित्य संन्यासी *nitya sanyāsī*, and is always a कर्मसंन्यासी *karma sanyāsī*. Such a नित्य संन्यासी *nitya sanyāsī* is निर्द्वन्द्वः *nirdvandah* - free from the hold of राग *rāga* and द्वेष *dveṣa* - the powers of likes and dislikes.



## ब्रह्मविद्या Brahma Vidya

सुखं बन्धात् प्रमुच्यते *sukham bandhāt pramucyate* - he is easily (सुखं *sukham*) uplifted and set free from all bondages, all kinds of sorrow and distress ( बन्धात् प्रमुच्यते *bandhāt pramucyate*)

Therefore a कर्मयोगी *karma yogī* is a नित्य सन्यासी *nitya sanyāsī* by disposition. He is free from the hold of all powers of राग *rāga* and द्वेष *dveṣa*, and he is easily uplifted and released from all kinds of bondages by virtue of his very nature, namely न द्वेष्टि न कांक्षति *na dveṣti na kāṅkṣati*. He is above his likes and dislikes.

Thus, Sri Krishna tells Arjuna "Arjuna, if you want to be a सन्यासी *sanyāsī*, be a कर्मयोगी *karma yogī* first. That is all you have to be. You do not have to change your name, your external appearance, your life style, etc. You do not have to give up your duties, and you need not be fanatic about anything. Be a कर्मयोगी *karma yogī*, and by being so, you will naturally grow up to be नित्य सन्यासी *nitya sanyāsī* - you will remain a सन्यासी *sanyāsī* at all times.

There is something important here to understand. Sri Krishna does not say "You give up all your likes and dislikes, then you will become a सन्यासी *sanyāsī*". No, Sri Krishna does not say that, because one cannot give up one's राग *rāga* and द्वेष *dveṣa*, one's likes and dislikes, just by will. You did not **will** to have all the likes and dislikes that you have. They are there by virtue of your प्रारब्ध कर्म *prārabdha karmas* and प्रकृति गुण *prakṛti guṇās* - composition of the mind and बुद्धि *buddhi* due to one's सत्व-रजस्-तमस्-गुण *satva-rajas-tamas guṇas* which are ever subject to change. राग *rāga* and द्वेष *dveṣa* are there in every human being at all times. Human progress itself is due to the presence of such likes and dislikes, and the actions prompted by them. Therefore, राग *rāga* and द्वेष *dveṣa*- likes and dislikes, by themselves do not constitute a problem. When properly handled, they are also one's assets.

The problem lies in our inability to recognize ourselves to be independent of our राग *rāga* and द्वेष *dveṣa*, and also our inability to handle the राग-द्वेष *rāga-dveṣa* generated actions and their results properly. One must first realize that one is not one's राग *rāga* and द्वेष *dveṣa*, and then, one must know how to handle properly the कर्म and कर्मफल *karma phala* - the actions and their results arising from one's राग *rāga* and द्वेष *dveṣa*, which change from time to time.



## ब्रह्मविद्या Brahma Vidya

Sri Krishna says that the only proper way to handle the problems arising from राग *rāga* and द्वेष *dveṣa* is through कर्मयोग *karma yoga* and प्रसाद बुद्धि *prasād buddhi*. As a human being, one enjoys a free will, with the help of which one can choose an action. Expecting the result of an action is legitimate, and it is included in the choice of the action itself. Once the action is performed, one has no choice over the result. It is given to me to act, but it is not given to me to get the result that I want. As Sri Krishna said earlier,

कर्मणि एव अधिकारस्ते, मा फलेषु कदाचन *karmaṇa eva adhakāraṣte, mā phaleṣu kadācana* – The cause-effect relationships are governed by laws over which I have no control. But I must realize that all results are from परमेश्वर *parameśvar* only. And every result is ईश्वर प्रसाद *īśvara prasād*. That is कर्मयोग *karma yoga* attitude and प्रसाद बुद्धि *prasād buddhi*.

That कर्मयोग *karma yoga* attitude and प्रसाद बुद्धि *prasād buddhi* together help one to dedicate all actions to परमेश्वर *parameśvar* in the first place, and receive the results of all such actions, whatever they are, as the very Grace of परमेश्वर *parameśvar*, with a sense of gratitude and fulfillment. प्रसाद बुद्धि *prasād buddhi* causes no reaction. It only inspires one to greatness in action, which is again dedicated to परमेश्वर *parameśvar* only, which makes one ready to receive further results of such actions with the same प्रसाद बुद्धि *prasād buddhi*, and this process goes on.

As Sri Krishna said earlier:

प्रसादे सर्व दुःखानां हानिरस्योपजायते ।  
*prasāde sarva duḥkhānāṃ hānirasyopa jāyate ।*  
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ 2 - 65  
*prasanna cetaso hyāśu buddhiḥ paryavatiṣṭhate ॥*

All sorrows are destroyed by प्रसाद बुद्धि *prasāda buddhi*. Freed from the hold of राग *rāga* and द्वेष *dveṣa*, the mind acquires a cheerful disposition, ever ready for further greatness in actions, inspired by परमेश्वर *parameśvar* at all times. And that is कर्मयोग *karma yoga*. Such a कर्मयोगी *karma yogī* is निर्द्वन्द्वः *nirdvandvaḥ* - unaffected by राग *rāga* and द्वेष *dveṣa*. He is न द्वेष्टि न कांक्षति *na dveṣṭi na*



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## ब्रह्मविद्या **Brahma Vidya**

*kāmkṣati* - he ever remains independent of his likes and dislikes, and he is a नित्य सन्यासी *nitya sanyāsī* - he is an ever active संन्यासी *sanyāsī*, with unbounded joy and zest, untouched by any action. As the Upanishad says:

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतगं समाः ।

*kurvanneveha karmāṇi jijīviṣecchatagaṁ samāḥ ।*

एवं त्वयिनान्यथेतोस्ति न कर्म लिप्यते नरे ॥

*evaṁ tvayi nānyathe tosti na karma lipyate nare ॥*

That is the लक्षण *lakṣaṇa*, the distinguishing characteristic of a कर्मयोगी *karma yogī*, a नित्यसन्यासी *nitya sanyāsī*.

We will continue next time.