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श्रीमद्भगवत् गीता

पञ्चमोऽध्यायः - संन्यास योगः

pañcamo'dhyāyaḥ - saṁnyāsa yogaḥ

Chapter 5

Volume 3

ब्रह्मणि आधाय कर्माणि संगं त्यक्त्वा करोति यः ।

brahmaṇi ādhāya karmāṇi saṅgam tyaktvā karoti yaḥ ।

लिप्यते न स पापेन पद्मपत्रं इव अम्भसा ॥

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lipyate na sa pāpena padmapatram iva ambhasā ॥

कायेन मनसा बुद्ध्या केवलैः इन्द्रियैरपि ।

kāyena manasā buddhayā kevalaiḥ indriyairapi ।

योगीनः कर्म कुर्वन्ति संगं त्यक्त्वा आत्मशुद्धये ॥

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yogīnaḥ karma kurvanti saṅgam tyaktvā ātma śuddhaye ॥

युक्तः कर्मफलं त्यक्त्वा शान्तिं आप्नोति नैष्ठिकीम् ।

yuktaḥ karma phalaṁ tyaktvā śāntim āpnoti naiṣṭhikīm ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥

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ayuktaḥ kāmakāreṇa phale sakto nibadhyate ॥

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

sarvakarmāṇi manasā sanyasyāste sukhaṁ vaśī ।

नव द्वारे पुरे देही नैव कुर्वन् न कारयन् ॥

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nava dvāre pure dehī naiva kurvan na kārayan ॥

Sri Krishna has been talking about कर्मयोग *karma yoga*, and how through कर्मयोग *karma yoga* one progressively evolves into a ज्ञानी *jñānī*, which is the state of a real संन्यास *sanyāsa*, namely ज्ञान कर्म संन्यास *jñāna karma saṁnyāsa* or ज्ञानयोग *jñānayoga*. A ज्ञानी *jñānī* recognizes clearly that whatever कर्म *karma* one does, it is not meant to serve one's body-mind-intellect complex itself, or one's ego, or one's likes



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and dislikes, but every कर्म *karma*, without exception, is meant only to serve the will of परमेश्वर *paramēśvar*, already in oneself as "I" - the Self – the आत्मा *ātmā*.

It is only the कर्मयोग *karma yoga* way of life that enables one to gain such recognition, to gain the mental disposition of being in service to परमेश्वर *paramēśvar* at all times. Hence it is important for one to understand clearly and fully the nature and potentialities of कर्मयोग *karma yoga*, as the means for gaining श्रेयस् *śreyas* - the परम पुरुषार्थ *param puruṣārtha* - the supreme goal of total fulfillment in life. Therefore, talking about कर्मयोग *karma yoga* again, भगवान् *bhagavān* says,

ब्रह्मणि आधाय कर्माणि संगं त्यक्त्वा करोति यः ।

brahmaṇi ādhāya karmāṇi saṅgam̐ tyaktvā karoti yaḥ ।

लिप्यते न स पापेन पद्मपत्रं इव अम्भसा ॥

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lipyate na sa pāpēna padmapatram̐ iva ambhasā ॥

ब्रह्मणि आधाय कर्माणि *brahmaṇi ādhāya karmāṇi* - Dedicating all actions to परमेश्वर *paramēśvar*

संगं त्यक्त्वा *saṅgam̐ tyaktvā* - Giving up all attachments to कर्म *karma* and कर्मफल *kamaphala* - actions and their results

करोति यः *karoti yaḥ* – the one who does all कर्मs *karmas* in that manner, in the manner of a कर्मयोगी *karma yogī*

सः *sah* - that person

पापेन न लिप्यते *pāpēna na lipyate* - is untouched by - is untainted by पाप *pāpa*.

As the Upanishad says: न कर्म लिप्यते नरे *na karma lipyate nare* - actions do not touch, actions do not stain, actions do not bind that person.

पद्मपत्रं इव अम्भसा *padmapatram̐ iva ambhasā* - Just as lotus leaf is untouched by water.

Let us now see this verse in some detail. Sri Krishna is talking about a कर्मयोगी *karma yogī*. A कर्मयोगी *karma yogī* is not yet a ज्ञानी *jñānī* - a self-realized person. Therefore for a कर्मयोगी *karma yogī* there is still जीव-ईश्वर-भेद *jīva-īśvara-bheda* - a distance between himself and ईश्वर *īśvara*. ईश्वर *īśvara* is still someone away from himself. A कर्मयोगी *karma yogī* considers that he is still the कर्ता *kartā* of



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a कर्म *karma* - the doer of an action. Whatever कर्म *karma* he does, he naturally thinks "I am the कर्ता *kartā* of the कर्म *karma* - I am the doer of the कर्म *karma*". Then how does he do the कर्म *karma*?

ब्रह्मणि आधाय सः कर्माणि करोति *brahmaṇi ādhāya saḥ karmāṇi karoti* - He does the कर्म *karma* as dedication to परमेश्वर *parameśvar*, which means that he does ईश्वरार्थ कर्म *īśvarārtha karma*, he does कर्म *karma* for the sake of परमेश्वर *parameśvar*. He offers all his कर्म *karmas* to परमेश्वर *parameśvar* and receives the कर्मफल *karma phala*, whatever they are, as ईश्वर प्रसाद *īśvara prasād*, as the very Grace of परमेश्वर *parameśvar*.

Now, as a कर्मयोगी *karma yogī*, how can I offer something to an unknown परमेश्वर *parameśvar*? That is possible only in terms of धर्म *dharma*, as pointed out by the Vedas - the वेद-उपदेश मंत्र *veda-upadeśa maṅtras*. I look upon Vedas as ब्रह्मणो-मुखं *brahmaṇo-mukhaṁ* - as the words of परमेश्वर *parameśvar* itself. The वेद-उपदेश-मंत्र *veda-upadeśa maṅtras* - when properly understood, tell me the विहित कर्म *vihita karma* - the कर्म *karmas* to be done.

Therefore, as a कर्मयोगी *karma yogī*, the Vedas enjoin me to certain duties such as सत्यं वद *satyaṁ vada*, धर्मं चर *dharmaṁ cara*, स्वाध्यायात् मा प्रमदः *svādhyāyāt mā pramadaḥ*, etc. Be truthful in thought, word and deed at all times. Follow धर्म *dharma* - propriety in action at all times. Never be indifferent or negligent with respect to the regular study and constant practice of our scriptural teachings, etc. As a कर्मयोगी *karma yogī*, I look upon the above वेद-उपदेश-मंत्र *veda-upadeśa maṅtras* as ईश्वर आदेशः *īśvara ādeśaḥ* - as the command words of परमेश्वर *parameśvar* for an ईश्वर भक्त *īśvara bhakta* - a devotee of परमेश्वर *parameśvar*. I simply obey the command words of परमेश्वर *parameśvar*, just as a servant obeys the command of his master.

In my particular case, my master is परमेश्वर *parameśvar* and परमेश्वर *parameśvar* only, and I simply obey His commands. I have nothing to do either with the कर्म *karmas* that I do, or with their results. I am only the servant of my master, nothing



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more, nothing less. Being so is called ब्रह्मणि आधाय कर्माणि *brahmaṇi ādhāya karmāṇi* - dedicating all actions to परमेश्वर *parameśvar*.

Further, ordinarily it appears as though that I do actions as warranted in my situations from time to time. As a कर्मयोगी *karma yogī*, each situation itself is a manifestation of परमेश्वर *parameśvar* for me, because my situation is a result of my प्रारब्ध-कर्म *prārabdha-karma* - the कर्मफल *karmaphala* of my past कर्म *karmas*. Since परमेश्वर *parameśvar* is the कर्म-फल-दाता *karma phaladātā*, the giver of the fruits of all actions, every situation in which I find myself, is itself a manifestation of परमेश्वर *parameśvar*. Therefore, the action that is warranted by each situation is also a manifestation of परमेश्वर *parameśvar*. Consequently, any action that I do, is only obeying ईश्वर आज्ञा *īśvara ājñā* - the order of my master - परमेश्वर *parameśvar*. That is why I always remind myself every time that I do something

कायेन वाचा मनसेन्द्रियैर्वा, बुद्ध्यात्मना वा प्रकृतेस्वभावात् ।
kāyena vācā manasendriyairvā, buddhyātmanā vā prakṛtesvabhāvāt ।
करोमि यद्यत् सकलं परस्मै, नारायणायेति समर्पयामि ॥
karomi yadyat sakalaṁ parasmai, nārāyaṇaayeti samarpayāmi ॥

Whatever I do, by thought word or deed, I offer it to Sri Narayana – the परमेश्वर *parameśvar*. Since the कर्म *karma* is dedicated to परमेश्वर *parameśvar*, the result of that कर्म *karma* also belongs to परमेश्वर *parameśvar* only. I have nothing to do with the results. Therefore,

संगं त्यक्त्वा *saṅgaṁ tyaktvā* – I seek no results for my actions, no results whatsoever, including मोक्ष. The action that is offered to परमेश्वर *parameśvar*, that is dedicated to परमेश्वर *parameśvar*, is not an investment for gaining any result. I do not pray for मोक्ष *mokṣa* through any action. मोक्ष *mokṣa* is already in every one of us. It is not the result of any action.

The result of कर्मयोग *karma yoga* is the elimination of अशुद्ध *aśuddha* – impurities in the mind. When the impurities are removed, what is left is a mind which is naturally and originally pure, fit for मोक्ष *mokṣa*.



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सः पापेन न लिप्यते *saḥ pāpena na lipyate* - Such a pure mind is untouched by पाप *pāpa*, which means दुःख *duḥkha* - sorrow and distress of any kind, even while being in the midst of every kind of sorrow and distress, just as a lotus leaf.

पद्मपत्रं इव अम्भसा *padma patraṁ iva ambhasā* - A lotus leaf is rooted in water, lives on water and is even partly submerged in water, yet, it is not wetted by water. Not only that, it gives a glow even to the muddy drops of water on it. Similarly, a कर्मयोगी *karma yogī* by being what he is, brings glory to the situation in which he is, and to the society in which he lives, without ever being contaminated by any kind of दुःख *duḥkha* - sorrow and distress which may be around him.

Describing the कर्मयोगी *karma yogī* again, भगवान् *bhagavān* says:

कायेन मनसा बुद्ध्या केवलैः इन्द्रियैरपि ।

kāyena manasā buddhayaā kevalaiḥ indriyairapi ।

योगीनः कर्म कुर्वन्ति संगं त्यक्त्वा आत्मशुद्धये ॥

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yogīnaḥ karma kurvanti saṅgam tyaktvā ātmaśuddhaye ॥

योगीनः कर्मकुर्वन्ति *yogīnaḥ karma kurvanti* - The कर्मयोगीs *karma yogīs* perform कर्मs *karmas*, How?

संगं त्यक्त्वा *saṅgam tyaktvā* - Giving up their attachments to the कर्मफलs *karma phalas* - results of their actions, which means they perform कर्मs *karmas* with total readiness to accept the results of their actions, whatever they are, as ईश्वर प्रसाद *īśvara prasād* - as the very Grace of परमेश्वर *parameśvar*.

If they do not seek the fruits of actions, then what for do they do कर्मs *karmas*? They do कर्मs *karmas* for the only purpose for which कर्मs *karmas* are intended, namely

आत्मशुद्धये *ātma śuddhaye* - for self-purification, for अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* - for cleansing the mind and बुद्धि *buddhi*, for releasing the mind and बुद्धि *buddhi* from the enslaving powers of one's राग *rāga* and द्वेष *dveṣa* - likes and dislikes.



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Now, we must understand that अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* by itself is not a कर्मफल *karma phala*. It is not the result of any particular action. It is the result of कर्मयोग *karma yoga* attitude. By the कर्मयोग *karma yoga* attitude, whenever the enslaving powers of राग *rāga* and द्वेष *dveṣa* on one's mind and बुद्धि *buddhi* are removed, what is left is only pure mind and बुद्धि *buddhi*, which means that the mind and बुद्धि *buddhi* are originally pure. The accumulated dust on them are the enslaving powers of राग-द्वेष *rāga-dveṣa*. The कर्मयोग *karma yoga* attitude serves as a cleansing agent to remove this dust. Therefore, the कर्मयोगी *karma yogī*s perform actions, not for gaining any particular results, but only for the natural removal of the enslaving powers of राग-द्वेष *rāga-dveṣa* on one's mind and बुद्धि *buddhi*.

How do they perform actions so that the above result is naturally accomplished? That is said in the first line of the verse.

कायेन मनसा बुद्ध्या केवलैः इन्द्रियैः अपि *kāyena manasā buddhayā kevalaiḥ indriyaiḥ api*

कायेन *kāyena* - by the physical body

मनसा *manasā* - by the mind

बुद्ध्या *buddhayā* - by the बुद्धि *buddhi* and

इन्द्रियैः अपि *indriyaiḥ api* - and also by the various

इन्द्रियाः *indriyas* - organs of perception and action

Everybody performs actions by कायेन, मनसा, बुद्ध्या, इन्द्रियैः अपि *kāyena, manasā, buddhayā, indriyaiḥ api* - by the physical body, mind, बुद्धि *buddhi* and the various organs of perception and action. Then what is special about a कर्मयोगी *karma yogī*? What is special about a कर्मयोगी *karma yogī* is that all his actions are governed by what is indicated by the word केवलैः *kevalaiḥ* - which literally means "only". With respect to the कर्म *karma* of a कर्मयोगी *karma yogī*, the word केवलैः *kevalaiḥ* means ममत्व वर्जितैः केवलैः *mamatva varjitaiḥ kevalaiḥ* entirely free from the notion of मम *mama* - mine.

The physical body, the mind, the बुद्धि *buddhi*, and all the organs of perception and action are only instruments for action. The action itself is totally free from ममत्वं



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mamatvam - the notion of mine. ममत्व बुद्धि *mamatva buddhi* is the बुद्धि *buddhi*, which says that the कर्म *karma* is mine, and hence the कर्मफल *karma phala* is also mine. For a कर्म योगी *karma yogī*, there is no ममत्व बुद्धि *mamatva buddhi*, because there is no मम कर्म *mama karma*.

That is why, in every यज्ञ कर्म *yajña karma* one explicitly reminds oneself again and again "इदं न मम *idaṁ na mama* - this कर्म *karma* is not my कर्म *karma*. The कर्म *karma* does not belong to me. The कर्म *karma* that I do is ईश्वर आदेश *īśvar ādeśa*. It is being done under orders from my Master. My body, mind and intellect are only an instrument to carry out the command of परमेश्वर *parameśvar*. Thus neither कर्म *karma* nor कर्मफल *karma phala* belongs to me. Whatever I do, whether it is by my body, mind or intellect, or by the various organs of perception and action, both the actions and the results of the action belong only to परमेश्वर *parameśvar*. " That is the meaning of केवल *kevala* (only) and that is the attitude of a कर्मयोगी *karma yogī*.

By such कर्मयोग *karma yoga* attitude, when one overcomes the hold of राग-द्वेष *rāga-dveṣa* forces on one's mind and intellect, one gains शान्ति *śānti* - Peace, which means one's mind becomes naturally contemplative. Then संन्यास *sanyāsa* - renunciation of actions becomes natural to one in terms of ज्ञानं *jñānaṁ* - wisdom, which means that कर्मयोग *karma yoga* evolves into कर्म संन्यास योग *karma sanyāsa yoga*. When such कर्म संन्यास योग *karma sanyāsa yogais* further strengthened by the वेद उपदेश मंत्रs *veda upadeśa maṁtras*, सत्यं वद *satyaṁ vada*, धर्मं चर *dharmaṁ cara*, स्वाध्यायात् मा प्रमदः *svādhyāyāt mā pramadaḥ* - etc. in daily life, together with श्रवणं *śravaṇaṁ*, मननं *mananaṁ*, and निदिध्यासनं *nididhyāsanaṁ*, प्रणिपातनं *praṇipātanaṁ*, परिप्रश्नं *paripraśnaṁ*, and सेव *seva* as said before, one progressively merges into a state of ज्ञान कर्म संन्यास योग *jñāna karma sanyāsa yoga* or ज्ञानयोग *jñāna yoga* which is the state of real संन्यास *sanyāsa*. Therefore, Sri Krishna continues:

युक्तः कर्म फलं त्यक्त्वा, शान्तिं आप्नोति नैष्ठिकीं ।

yuktaḥ karma phalaṁ tyaktvā, śāntiṁ āpnoti naiṣṭhikīm ।

अयुक्तः कामकारेण, फले सक्तो निबध्यते ॥

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ayuktaḥ kāmakāreṇa, phale sakto nibadhyate ॥

युक्तः *yuktaḥ* - Sri Krishna uses the word युक्तः *yuktaḥ* so many times in the भगवत् गीता *bhagavat gītā*. Generally युक्तः *yuktaḥ* means the one who has mastered the effective practice of a technique. In the context here, युक्तः *yuktaḥ* means कर्मयोग युक्तः *karma yoga yuktaḥ*, the one who has mastered the effective practice of कर्मयोग *karma yoga*, which means the one who is well rooted in the realization " I perform कर्म *karma* as ईश्वर आदेशः *īśvara ādeśaḥ*, ईश्वर आराधन *īśvara ārādhana*, ईश्वर अर्पणं *īśvara arpanam*. Both the कर्म *karma* and कर्मफल *karma phal* belong only to परमेश्वर *parameśvar*, and as such, my mind is at Peace – समाहित चित्तः *samāhita cittaḥ* - in thought, word and deed. I have no conflicts whatsoever. The one who has such realization is कर्मयोग युक्तः *karma yoga yuktaḥ*. Such a person is

कर्मफलं त्यक्त्वा *karma phalam tyaktvā* means कर्मफलं अर्पयित्वा *karma phalam arpayitvā* - by offering both the कर्म *karma* and कर्मफल *karma phala* at the alter of परमेश्वर *parameśvar*

युक्तः शान्तिं आप्नोति *yuktaḥ śāntim āpnoti* - the कर्मयोगी *karma yogī* gains peace of mind and naturally matures to a state of contemplative mood and कर्मसंन्यास योग *karma sanyāsa yoga*. Subsequently

नैष्ठिकी शान्तिं आप्नोति *naiṣṭhikīm śāntim āpnoti* - he gains the peace arising from ज्ञान निष्ठा *jñāna niṣṭhā* - enlightened wisdom.

A कर्मयोगी *karma yogī* thus naturally grows in wisdom through every action, whatever be its results, because every result is ईश्वर प्रसाद *īśvar prasād*. The peace of mind gained by the attitude of प्रसाद बुद्धि *prasād buddhi* helps the कर्मयोगी *karma yogī* to learn from past experience and be wiser in future actions.

More often, one never learns from past experience. That is because one keeps reacting. A कर्मयोगी *karma yogī* acts, but never reacts. A mind that reacts has nothing to do with wisdom. A reacting mind does not learn. More than that, whatever wisdom one may already have, it does not become available when one reacts. Reaction never helps because it can never absorb the sanction from wisdom. In कर्मयोग *karma*



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yoga there is never any loss. In fact, one gains all the composure that one needs to correct oneself and be wiser. Therefore,

युक्तः कर्मफलं त्यक्त्वा शान्तिं आप्नोति नैष्ठिकी *yuktaḥ karma phalaṁ tyaktvā śāntim āpnoti naiṣṭhikī* – The one who has effectively mastered the practice of कर्मयोग *karma yoga* in daily life, gains the tranquility born of the कर्मयोग *karma yoga* attitude and प्रसाद बुद्धि *prasād buddhi*, and progressively matures into wisdom in action. On the other hand,

अयुक्तः *ayuktaḥ* – the one who does not have the कर्मयोग *karma yoga* attitude कामकारेण *kāma kāreṇa* – impelled by काम *kāma* – pushed by desires for various results of actions, worldly objects and experiences फले सक्तः निबध्यते *phale saktaḥ nibadhyate* – gets more and more bound to the transient experiences of worldly life.

The one who does not have the कर्मयोग *karma yoga* attitude, the one who does not cultivate the कर्मयोग *karma yoga* attitude, निबध्यते *nibadhyate* – surely gets bound to the कर्मफलस *karma phalas* and ultimately loses one's own inherent freedom. In other words, such a person surely gets spiritually incapacitated. Therefore, भगवान् *bhagavān* says,

युक्तः शान्तिं आप्नोति *yuktaḥ śāntim āpnoti* – The one who practices कर्मयोग *karma yoga* enjoys peace; and

अयुक्तः निबध्यते *ayuktaḥ nibadhyate* – the one who has no कर्मयोग *karma yoga* attitude surely gets bound to worldly objects and experiences and becomes spiritually incapacitated.

This is a **teaching** and **not a threat**. The object of the teaching is **to impart knowledge**.

युक्तः शान्तिं आप्नोति *yuktaḥ śāntim āpnoti* – The one who practices कर्मयोग *karma yoga* enjoys peace, **that is knowledge**.

अयुक्तः निबध्यते *ayuktaḥ nibadhyate* – The one who does not have the कर्मयोग *karma yoga* attitude gets bound to संसार *saṁsāra* – सुख *sukha* and दुःख *duḥkha* of worldly life, **that is also knowledge**.

With this knowledge, you, as a human being, you are free to live as you like, and experience the consequences, so says Sri Krishna.



ब्रह्मविद्या Brahma Vidya

In the next few verses, भगवान् *bhagavān* describes the लक्षण *lakṣaṇa* of a ज्ञानी *jñānī* – the distinguishing characteristics of a wise person. The लक्षण *lakṣaṇas* of a ज्ञानी *jñānī* are being indicated in every chapter of भगवत् गीता *bhagavat gītā*, so that a कर्मयोगी *karma yogī* can measure himself or herself with respect to the ultimate goal, namely श्रेयस्-मोक्ष *śreyas-mokṣa* – Absolute freedom.

Indicating the लक्षण *lakṣaṇas* of a ज्ञानी *jñānī* – a wise person, भगवान् *bhagavān* says:

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

sarva karmāṇi manasā saṁnyasyāste sukhaṁ vaśī ।

नचद्वरे पुरे देही, नैव कुर्वन् न कारयन् ॥

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navadvare pure dehī, naiva kurvan na kārayan ॥

A वशी *vaśī* is a ज्ञानी *jñānī* – a जितेन्द्रियः *jitendriyaḥ* by natural evolution, one whose organs of perception and action are always naturally under total control. Describing such a वशी – ज्ञानी *vaśī-jñānī*, भगवान् *bhagavān* says:

सर्वकर्माणि मनसा संन्यस्य *sarva karmāṇi manasā saṁnyasya* – Remaining totally dissociated from all actions – how?

मनसा *manasā* – by mind, which means by maturity of his mind and बुद्धि *buddhi*, by his evolved wisdom in actions, recognizing परमेश्वर *parameśvar* in all actions, and at the same time, recognizing every action as the very manifestation of परमेश्वर *parameśvar*, as the very glory of परमेश्वर *parameśvar*, that is the wisdom of a ज्ञानी *jñānī*. Through such wisdom, a ज्ञानी *jñānī* remains totally dissociated from all actions, even while being enthusiastically engaged in all actions just as a कर्मयोगी *karma yogī* does. Being so dissociated, a वशी *vaśī*, a ज्ञानी *jñānī*

सुखं आस्ते *sukhaṁ āste* – sits comfortably and cheerfully with no trace of tiresomeness or weariness on account of being engaged in actions of various kinds. Ordinarily, it is identification with the notion of doing the कर्म *karma* that makes a person weary or tiresome. Since a ज्ञानी *jñānī* has no such notion about कर्म *karma*, he sits comfortably and cheerfully, where?



ब्रह्मविद्या **Brahma Vidya**

नवद्वारे पुरे देही *nava dvāre pure dehī* - in his physical body, called the nine gated city. One's physical body is a city in itself, with all its activities, control mechanisms, etc. Thus one's physical body is called नवद्वार पुरी *navadvāra purī*, the nine-gated city.

It is obvious that there should be someone there who is the Master in charge of various activities happening in this nine-gated city. Who is that some one? That someone is the वशी *vaśī* – the ज्ञानी *jñānī*. भगवान् *bhagavān* says:

The ज्ञानी *jñānī*, remaining totally dissociated from all activities by wisdom, sits comfortably and cheerfully in the physical body.

What does that mean? It is obvious that whether one is a ज्ञानी *jñānī* or an अज्ञानी *ajñānī*, wise or otherwise, one is only in one's physical body. When that is the case, what is the significance of the statement that the ज्ञानी *jñānī* sits in the physical body?

The significance is only that a ज्ञानी *jñānī* realizes that he is sitting in the physical body. If one is an अज्ञानी *ajñānī*, not yet a wise person, he would probably think that he is sitting in a chair or on a carpet, etc. because he identifies himself with his physical body and his physical body is of course sitting in a chair or on a carpet, etc. On the other hand, a ज्ञानी *jñānī* does not identify himself with his physical body. He identifies himself with आत्मा *ātmā* – the परमेश्वर *parameśvar*, which is in his physical body. If he identifies himself with the आत्मा *ātmā* – the परमेश्वर *parameśvar*, then how can आत्मा *ātmā* be sitting in the physical body, because आत्मा *ātmā* is सर्वगतः *sarvagataḥ* – all pervading.

The answer is, even after one matures into a ज्ञानी *jñānī*, the person is still a जीव *jīva*, even though the person is now a liberated जीव *jīva* – a जीवन् मुक्त *jīvan mukta*. The bodily existence and the bodily experiences continue for the जीव *jīva* because of the प्रारब्ध कर्मफल शेष *prārabdha karma phala śeṣa* – because of what is left of one's प्रारब्ध कर्म फल *prārabdha karma phala* – the maturing of the fruits of the past actions of the जीव *jīva*.

Therefore, from the point of view of the जीव *jīva*, आत्म ज्ञानं *ātma jñānam* – self-knowledge took place in the जीव *jīva*. Therefore the ज्ञानी *jñānī* is in the body of the



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जीव *jīva*, and hence the आत्मा *ātmā* is in the body of the जीव *jīva*. Therefore it is appropriate to say:

वशी नवद्वारे पुरे देही सुखं आस्ते *vaśī navadvāre pure dehī sukhaṁ āste* - The ज्ञानी *jñānī* as the आत्मा *ātmā* sits comfortably in the physical body. Now, how does he sit?

नैव कुर्वन् न कारयन् *naiva kurvan na kārayan* - Neither acting, nor causing anything to act

न एव कुर्वन् *na eva kurvan* - स्वयं न कुर्वन् *svayaṁ na kurvan* - Itself not performing any action. आत्मा *ātmā* itself does not perform any action. In its presence, and by its presence, activities take place. Further,

न एव कारयन् *na eva kārayan* - आत्मा *ātmā* does not order any action to take place. Then how do actions take place in the physical body? As it was said, earlier,

इन्द्रियाणि इन्द्रियार्थेषु वर्तन्ते *indrayāṇi indrayārtheṣu vartante* - every organ of perception and action does its allotted function naturally and spontaneously by their own mutual interactions, by the very presence, and in the very presence of आत्मा *ātmā*, which means by the Grace of परमेश्वर *parameśvar* in oneself.

Thus the ज्ञानी *jñānī*, even though fully engaged in कर्म *karma* in daily life, stands totally dissociated from the notion of a कर्ता *kartā* - the doer of any कर्म *karma* by virtue of his आत्मज्ञानं *ātma jñānaṁ* - Self Knowledge. He is ever cheerful and he is ever at peace in himself, because he has no weariness born of कर्म *karma*. He realizes that he is sitting in his physical body as a witness for the जीव *jīva* to exhaust itself of all its प्रारब्ध कर्मफल शेष *prārabdha karma phala śeṣa* - whatever fruits of past actions still remaining for the physical body to experience. Though acting, the ज्ञानी *jñānī*, in fact, neither acts nor causes any action to take place. All his actions take place spontaneously and naturally through the mutual interactions of one's own गुण *guṇas*, by the very presence and in the very presence of आत्मा *ātmā*, which means by the very Grace of परमेश्वर *parameśvar* in himself. That is the लक्षण *lakṣaṇa* of a ज्ञानी *jñānī*.

Sri Krishna's description of a ज्ञानी *jñānī* continues, which we will see next time.