



श्रीमद्भगवत् गीता

पञ्चमोऽध्यायः - सन्यास योगः

pañcamo'dhyāyaḥ - saṁnyāsa yogaḥ

Chapter 5

Volume 5

विद्या विनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

*vidyā vinaya saṁpanne brāhmaṇe gavi hastini ।*

शुनिचैव श्वपाके च पण्डिताः समदर्शिनः ॥

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*śunicaiva śvapāke ca paṇḍitāḥ sama darśinaḥ ॥*

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

*ihaiva tairjitaḥ sargo yeṣāṁ sāmye sthitaṁ manaḥ ।*

निर्दोषं हि समं ब्रह्म तस्मात् ब्रह्मणि ते स्थिताः ॥

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*nirdoṣaṁ hi samam brahma tasmāt brahmaṇi te sthitāḥ ॥*

न प्रहृष्येत् प्रियं प्राप्य न उद्विजेत् प्राप्य च अप्रियं ।

*na prahr̥ṣyet priyam prāpya na udvijet prāpya ca apriyam ।*

स्थिर बुद्धिः असम्मूढः ब्रह्मवित् ब्रह्मणि स्थितः ॥

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*sthira buddhiḥ asammūḍhaḥ brahmavit brahmaṇi sthitaḥ ॥*

बाह्यस्पर्शेषु असक्तात्मा विन्दति आत्मनि यत्सुखं ।

*bāhmasparśeṣu asaktātmā vindati ātmani yatsukhaṁ ।*

सः ब्रह्मयोगयुक्तात्मा सुखं अक्षयं अश्नुते ॥

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*saḥ brahma yoga yuktatmā sukhaṁ akṣayam aśnute ॥*

ये हि संस्पर्शजा भोगाः दुःखयोनय एव ते ।

*ye hi saṁsparśajā bhogāḥ duḥkha yonaya eva te ।*

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥

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*ādyantavantaḥ kaunteya na teṣu ramate budhaḥ ॥*

शक्नोतीहैव यः सोढुं प्राक् शरीर विमोक्षणात् ।

*śaknotīhaiva yaḥ soḍhum prāk śarīra vimokṣaṇāt ।*

कामक्रोधोद्वेगं स युक्तः स सुखी नरः ॥

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*kāma krodhodbhavaṃ vegaṃ sa yuktaḥ sa sukhī naraḥ ॥*

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

A ज्ञानी *jñānī*, even though always fully engaged in ईश्वर कर्म *īśvara karma*, stands totally dissociated from the very notion of कर्ता *kartā* - the doer of a कर्म *karma*, by virtue of his आत्म ज्ञानं *ātma jñānaṃ* - Self Knowledge. A ज्ञानी *jñānī*, 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 *jñānī*, identifying himself with आत्मा *ātmā*, 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 naturally and spontaneously because of one's स्वभाव गुणः *svabhāva guṇas* - one's सत्य *satva*, रजस् *rajas* and तमस् *tamas* गुणः *guṇas*.

आत्मा *ātmā* does not experience the सुख-दुःखः *sukha-duḥkhas* of any person. All सुख-दुःखः *sukha-duḥkhas* belong only to the evolving जीव *jīva*. आत्म ज्ञानं *ātma jñānaṃ* - Self-knowledge is concealed by आत्म अज्ञानं *ātma ajñānaṃ* - Self-ignorance. अज्ञानं *ajñānaṃ* - 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 *ajñānaṃ* is destroyed by ब्रह्मज्ञानं *brahma jñānaṃ*, the wisdom of Upanishadic knowledge, for them ब्रह्मज्ञानं *brahma jñānaṃ* instantly and spontaneously reveals the true nature of oneself as ब्रह्मन् *brahman* itself.

For ब्रह्मज्ञानं *brahma jñānaṃ* to take place, one's बुद्धि *buddhi* must be absorbed in the pursuit of ब्रह्म विद्या *brahma vidya*, seeking ब्रह्मज्ञानं *brahma jñānaṃ*. As the mind matures in कर्मयोग *karma yoga*, a कर्मयोगी *karma yogī* progressively matures into a ज्ञानकर्मयोगी *jñāna karma yogī*, and finally into a ज्ञानकर्मसन्यास योगी *jñāna karma sanyāsa yogī* which is the state of real संन्यास *saṁnyāsa*, and the Dawn of Enlightenment in one's अन्तःकरण *antah karaṇa* - one's mind and बुद्धि *buddhi*.



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

विद्या विनयसंपन्ने ब्रह्मणे गवि हस्तिनि ।

*vidyā vinaya saṁpanne brahmaṇe gavi hastini ।*

शुनिचैव श्वपाके च, पण्डिताः समदर्शिनः ॥

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*śunicaiva śvapāke ca, paṇḍitāḥ sama darśinaḥ ॥*

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

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

विद्या विनयसंपन्ने ब्रह्मणे *vidyā vinayasampanne brahmaṇe* - In a ब्राह्मण *brāhmaṇa* who is endowed with ब्रह्मविद्या *brahmavidyā*, ब्रह्मज्ञानं *brahma jñānam* and its accompanying natural humility, and also

गवि *gavi* - in a cow

हस्तिनि *hastini* - in an elephant

शुनि *śuni* - in a dog

श्वपाके च *śvapāke ca* - in a dog eater also

The पण्डिताः *paṇḍitāḥ*. - the ज्ञानीs *jñānīs* see the same in a ब्राह्मण *brāhmaṇa*, 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 matures into a ज्ञानी *jñānī*, 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 *jñānī*, 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 *paṇḍita* - a ज्ञानी *jñānī* - an Enlightened person can recognize ब्रह्मन् *brahman* in all different looking जीवाs *jīvās*, whether that जीव *jīvā* is an उत्तम पुरुष *uttam puruṣa* - an exalted person, a cultured person, a सत्व गुण *satva guṇa* dominated person endowed with deep learning and accompanying natural humility or a मध्यम पुरुष *madhyam puruṣa* an ordinary जीव *jīvā* endowed predominantly with



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रजस् गुण *rajas guṇa* - ability to act, or an अधम पुरुष *adham puruṣa* - a person at the very bottom scale of maturity, dominated only by तमस् गुण *tamas guṇa* - ignorance and indolence. That is the लक्षण *lakṣaṇa* of a ज्ञानी *jñānī*. Further

इहैव तैर्जितः सर्गो, येषां साम्ये स्थितं मनः ।

*ihaiva tairjitaḥ sargo, yeṣāṁ sām̐ye sthitaṁ manaḥ ।*

निर्दोषं हि समं ब्रह्म, तस्मात् ब्रह्मणि ते स्थिताः ॥

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*nirdoṣaṁ hi samaṁ brahma, tasmāt brahmaṇi te sthitāḥ ॥*

येषां साम्ये स्थितं मनः *yeṣāṁ sām̐ye sthitaṁ manaḥ*

साम्य *sām̐ya* - 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 *brahman*, and that is what is indicated by the word साम्यः *sām̐ya*.

मनः *manaḥ* - here stands for the entire अन्तः करण मनस् *antaḥ karaṇa manas*, चित्तं *cittaṁ*, अहंकार *ahaṁkāra* and बुद्धि *buddhi* - all the inner instruments of perception. Therefore,

येषां साम्ये स्थितं मनः *yeṣāṁ sām̐ye sthitaṁ manaḥ* means those people for whom the entire अन्तः करण *antaḥ karaṇa* is firmly established in ब्रह्मन् *brahman*, those for whom the entire अन्तः करण *antaḥ karaṇa* is awake to ब्रह्मन् *brahman* at all times, those whose अन्तः करण *antaḥ karaṇa* - mind and बुद्धि *buddhi* is in God-consciousness at all times

तैः इह एव, सर्गः जितः *taiḥ iha eva, sargaḥ jitaḥ*

तै *tai* - by those people

इह एव *iha eva* - here itself, in this very birth

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

When one's entire अन्तः करण *antaḥ karaṇa* gets firmly established in ब्रह्मज्ञानं *brahma jñānaṁ* through the pursuit of ब्रह्म विद्या *brahma vidyā*, one has already transcended the माया *māyā* 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 *brahman* is never subject to negation at any time. Consequently, the person whose अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*, is one with that ब्रह्मन् *brahman*, remains changeless and unaffected by the ever present changes in this creation.

निर्दोषं हि समं ब्रह्म *nirdoṣam hi samam brahma* - That समं ब्रह्मन् *samam brahman*, that ब्रह्मन् *brahman* which is the truth in every being  
निर्दोषं हि *nirdoṣam hi* - that is indeed निर्दोषं *nirdoṣam* - free from all संसार दोषसु *samsāra doṣas* - all impurities of पाप कर्मसु *pāpa karmas* and their consequences. That ब्रह्मन् *brahman* is निर्गुणः *nirguṇaḥ* that ब्रह्मन् *brahman* is free from all गुणसु *guṇas*, which means that ब्रह्मन् *brahman* transcends all माया गुणसु *māyā guṇas*. गुणसु *guṇas* - स्वभाव गुणसु *svabhāva guṇas* cannot be समं *samam* - the same for all beings. Only निर्गुणं *nirguṇam* - that which transcends all the गुणसु *guṇas*, that alone can be the same for all beings.

तस्मात् ब्रह्मणि ते स्थिताः *tasmāt brahmaṇi te sthitāḥ*

तस्मात् *tasmāt* - therefore

ते *te* - the wise people, the ज्ञानीसु *jñānīs*

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

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

As a consequence of such recognition

न प्रहृष्येत् प्रियं प्राप्य, न उद्विजेत् प्राप्य च अप्रियं ।

*na prahr̥ṣyet priyam prāpya, na udvijet prāpya ca apriyam ।*

स्थिर बुद्धिः असम्मूढः ब्रह्मवित् ब्रह्मणि स्थितः ॥

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*sthira buddhiḥ asammūḍhaḥ brahmavit brahmaṇi sthitāḥ ॥*



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

अप्रियं प्राप्य न उद्विजेत् *apriyam prāpya na udvijet* - a ज्ञानी *jñānī* does not get over-depressed by getting something that is not pleasing, enjoyable or desirable, because प्रिय *priya* and अप्रिय *apriya*, हर्ष *harṣa* and शोक *śoka* - pleasure and pain are the creatures of situations which are ever subject to change. Pleasure and pain are संसार दोष *samsāra doṣas* - attributes born of the world of changes. A ज्ञानी *jñānī* remains untouched and unaffected by such attributes.

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

स्थिर बुद्धिः असम्मूढः *sthira buddhiḥ asammūḍhaḥ* - A ज्ञानी *jñānī* is असम्मूढः *asammūḍhaḥ* - a ज्ञानी *jñānī* is free from delusion. A ज्ञानी *jñānī* is free from confusion regarding one's own identity, since he has स्थिर बुद्धि *sthira buddhi*, since his vision of himself is clear and firm in his बुद्धि *buddhi*, and that vision is ब्रह्मवित् ब्रह्मणि स्थितः *brahmavit brahmaṇi sthitaḥ* - A knower of ब्रह्मन् *brahman* is firmly established in ब्रह्मन् *brahman*, inseparable from ब्रह्मन् *brahman* as ब्रह्मन् *brahman* itself.

A ज्ञानी *jñānī* is a ब्रह्मवित् *brahmavit* - a knower of ब्रह्मन् *brahman*. His knowledge of ब्रह्मन् *brahman* arises from श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनं *nididhyāsanam* - 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 *brahman*, he is firmly established in ब्रह्मन् *brahman* as ब्रह्मन् *brahman* itself, having no confusion about his identity with ब्रह्मन् *brahman*.

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

Further, भगवान् *bhagavān* says:



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बाह्यस्पर्शेषु असक्तात्मा, विन्दति आत्मनि यत्सुखं ।

*bāhyasparśeṣu asaktatmā, vindati ātmani yatsukhaṁ ।*

सः ब्रह्मयोग युक्तात्मा, सुखं अक्षयं अश्नुते ॥

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*saḥ brahmayoga yuktatmā, sukhaṁ akṣayaṁ aśnute ॥*

बाह्यस्पर्शेषु असक्तात्मा *bāhya sparśeṣu asaktatmā* - 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 *karma yogī*. Therefore, बाह्यस्पर्शेषु असक्तात्मा *bāhyasparśeṣu asaktatmā* means the one who is a कर्मयोगी *karma yogī* - what about him?

विन्दति आत्मनि यत् सुखं *vindati ātmani yat sukhaṁ*

यत् सुखं *yat sukhaṁ* - The feeling of happiness that the कर्मयोगी *karma yogī* gains in oneself by virtue of that very कर्मयोग *karma yoga* attitude

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

अक्षय सुखं *akṣaya sukhaṁ* - Absolute Happiness later. When?

सः एव ब्रह्म योग युक्तात्मा *saḥ eva brahma yoga yuktatmā* - when the same कर्मयोगी *karma yogī* matures into ज्ञान-कर्म-संन्यास-योग *jñāna-karma-sanyāsa-yoga*, which is ब्रह्मयोग *brahma yoga*, which means सर्वत्र सदा ब्रह्मा दर्शनं *sarvatra sadā brahma darśanaṁ* - recognizing ब्रह्मन् *brahman* everywhere at all times.

Recognizing ब्रह्मन् *brahman* everywhere at all times is ब्रह्मयोग *brahma yoga*. The one who is in ब्रह्मयोग *brahma yoga* is a ज्ञानी *jñānī*. When a कर्मयोगी *karma yogī* matures into a ज्ञानी *jñānī*

सः अक्षयं सुखं अश्नुते *saḥ akṣayaṁ sukhaṁ aśnute* - the ज्ञानी *jñānī* gains अक्षय सुखं *akṣaya sukhaṁ* - Absolute Happiness, never subject to decay, disappearance or change of any kind. अक्षय सुखं *akṣaya sukhaṁ* is Absolute Happiness, ब्रह्मानन्द *brahmānanda*, a happiness which is not the result of any attitude. It is self-effulgent.

The सुखं *sukhaṁ*, the feeling of happiness that was there before was only transient happiness by virtue of one's कर्मयोग *karma yoga* attitude. It is there only as long as the कर्मयोग *karma yoga* attitude is there. When a कर्मयोगी *karma yogī* matures into ब्रह्मयोग *brahma yoga* by virtue of his ब्रह्म ज्ञानं *brahma jñānaṁ*, the सुख



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*sukha* gained by him is अक्षय सुख *akṣaya sukha* - everlasting happiness, ब्रह्मानन्द सुख *brahmānanda sukha* - Absolute Happiness by virtue of one's awakening to ब्रह्मज्ञानं *brahma jñānam*.

In the beginning, कर्मयोग *karma yoga* is a साधन *sādhana* - a means for gaining happiness through deliberate effort. As कर्मयोग *karma yoga* matures into ब्रह्मयोग *brahma yoga* the same happiness becomes अक्षय सुखं *akṣaya sukha* - ब्रह्मानन्द सुखं *brahmānanda sukha* - Absolute Happiness, natural to oneself. As a ज्ञानी *jñānī*, the person is naturally happy, because the very nature of ब्रह्मज्ञानं *brahma jñānam* is अक्षय सुखं *akṣaya sukha* - absolute ever-existent happiness. Therefore the लक्षण *lakṣaṇa* of a ज्ञानी *jñānī* is ब्रह्मयोग *brahma yoga* which is सर्वत्र सदा ब्रह्मदर्शनं *savatra sadā brahma darśanam* - recognizing ब्रह्मन् *brahman* everywhere at all times. As a result, a ज्ञानी *jñānī* enjoys अक्षय सुखं *akṣaya sukha* - perennial happiness by virtue of his ब्रह्मज्ञानं *brahma jñānam*. Further,

ये हि संस्पर्शजा भोगाः, दुःख योनय एव ते ।

*ye hi saṁsparśajā bhogāḥ, duḥkha yonaya eva te ।*

आध्यन्तवन्तः कौन्तेय, न तेषु रमते बुधः ॥

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*ādhyantavantaḥ kaunteya, na teṣu ramate budhaḥ ॥*

ये संस्पर्शजा भोगाः *ye saṁsparśajā bhogāḥ*

ये भोगाः *ye bhogāḥ* - those pleasures and enjoyments

स्पर्शजाः *sparśajāḥ* - born of contacts with external objects, or contacts of sense organs, and organs of action

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

ते भोगाः दुःखयोनयः एव *te bhogāḥ duḥkha yonayah eva* - even those pleasures and enjoyments are only sources of दुःख *duḥkha* - sorrow and distress

हि *hi* - because

कौन्तेय *kaunteya* - O! Arjuna

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





## ब्रह्मविद्या Brahma Vidya

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 *na teṣu ramate budhaḥ*

बुधः *budhaḥ* - A wise person

तेषु न रमते *teṣu na ramate* - 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 *lakṣaṇa* of a ज्ञानी *jñānī*. Further,

शक्नोतीहैव यः सोढुं, प्राक् शरीर विमोक्षणात् ।

*śaknotihaiva yaḥ soḍhum, prāk śarīra vimokṣaṇāt ।*

कामक्रोधोद्भवं वेगं, स युक्तः स सुखी नरः ॥

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*kāma krodhodbhavaṁ vegam, sa yuktaḥ sa sukhī naraḥ ॥*

Referring to a ज्ञानी *jñānī*, भगवान् *bhagavān* says

सः युक्तः *saḥ yuktaḥ* - 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 *karma yoga*.

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

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

Only a human being can become a ज्ञानी *jñānī*. Therefore, before one can be a ज्ञानी *jñānī*, 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 *jñānī* is:

यः काम क्रोध उद्भवं वेगं सोढुं शक्नोति *yaḥ kāma krodha udbhavaṁ vegam soḍhum śaknoti* - The one who is able to control the वेगं *vegam* - the force, the



## ब्रह्मविद्या **Brahma Vidya**

power, arising from काम *kāma* and क्रोध *krodha*. काम *kāma* is the tendency to go after transient pleasures and क्रोध *krodha* is the anger, which is action and reaction born of non-fulfillment of काम *kāma* desires. The power of the काम-क्रोध *kāma-krodha* forces is called काम-क्रोध उद्भव वेग *kāma krodha udbhavaṁ vegaṁ*. It is this power, which causes all mental agitations and their varied expressions.

The sources of काम *kāma* and क्रोध *krodha* are endless. Consequently, the काम-क्रोध *kāma-krodha* 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 *buddhi*. Therefore, one has to be alert at all times, throughout one's life, until death. That is why भगवान् *bhagavān* says:

A human being who wants to be a ज्ञानी *jñānī*, a कर्मयोगी *karma yogī*, who wants to mature into a ज्ञानी *jñānī*, has to be alert and on one's guard, with respect to the power of काम-क्रोध *kāma-krodha* forces,

इह एव *iha eva* - all through one's life

प्राक् शरीर विमोक्षणात् *prāk śarīra vimokṣaṇāt* - until death

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

Thus, only that person who has mastery over the forces released by काम *kāma* and क्रोध *krodha*, and who is able to maintain such mastery throughout one's life, until death, only that person is a युक्तः-सुखी-नरः *yuktaḥ-sukhī-naraḥ*. 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 *karma yogī* capable of maturing into a ज्ञानी *jñānī*. Only such a human being can gain the state of ज्ञान-कर्म-संन्यास *jñāna-karma-sanyāsa*, ज्ञानयोग *jñāna yoga* or ब्रह्मयोग *brahma yoga*, so says Sri Krishna. We are now approaching the end of this chapter. We will complete this chapter next time.