

Notes on Bhagavad Gita

Chapter 5

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Based on Classes
By
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अध्याय ५ कर्मसंन्यासः कर्मणां संन्यासः

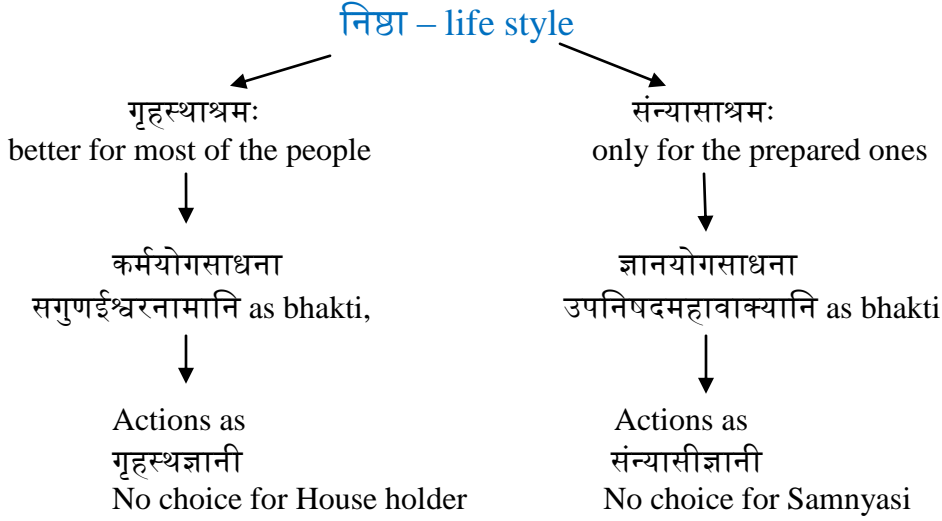
External renunciation is not important, inner renunciation is real renunciation.

Verses 1-6	Clarification of Arjun's doubt - two life styles – which one is better ?
Verses 7-12	KarmaYogaha Sadhana - summary of chapter 3
Verses 13-21	Jnana Yogaha Sadhana – inner renunciation – compulsory for all
Verses 22-23	Mental preparation for Jnana Yogaha
Verses 24-26	Benefits of Jnana Yogaha
Verses 27-29	Introduction to meditation.

Chapters 4-5 – Expansion of Jnana yoga, chapter 2 – verses 12-25

साधना – कर्मयोगसाधना, ज्ञानयोगसाधना । you have no choice but to do it based on your choice of the life style.

निष्ठा – गृहस्थाश्रमः, संन्यासाश्रमः । you have a choice based on your mental makeup.



कर्मयोगः → चित्तशुद्धिः → ज्ञानयोगः → मोक्षः
(preparation for jnana yogaha)

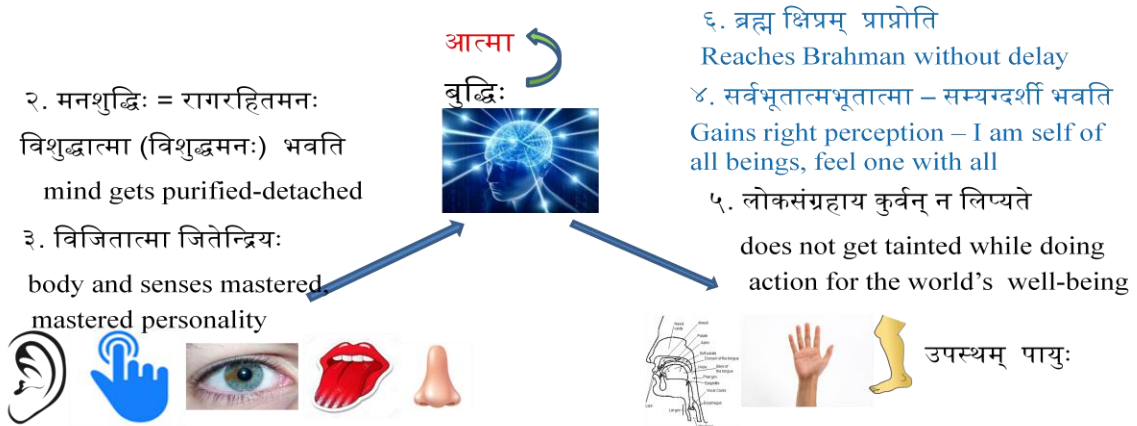
Importance of house holders - GruhasthAshram

For majority of people this ashram is preferable as samnyas ashram is riskier.

यस्मात् त्रयो अप्याश्रमिणो ज्ञानेन अन्नेन च अन्वहम् । गृहस्थेन एव धार्यन्ते तस्मात् ज्येष्ठाश्रमो गृही ॥ मनुस्मृति-३-७८

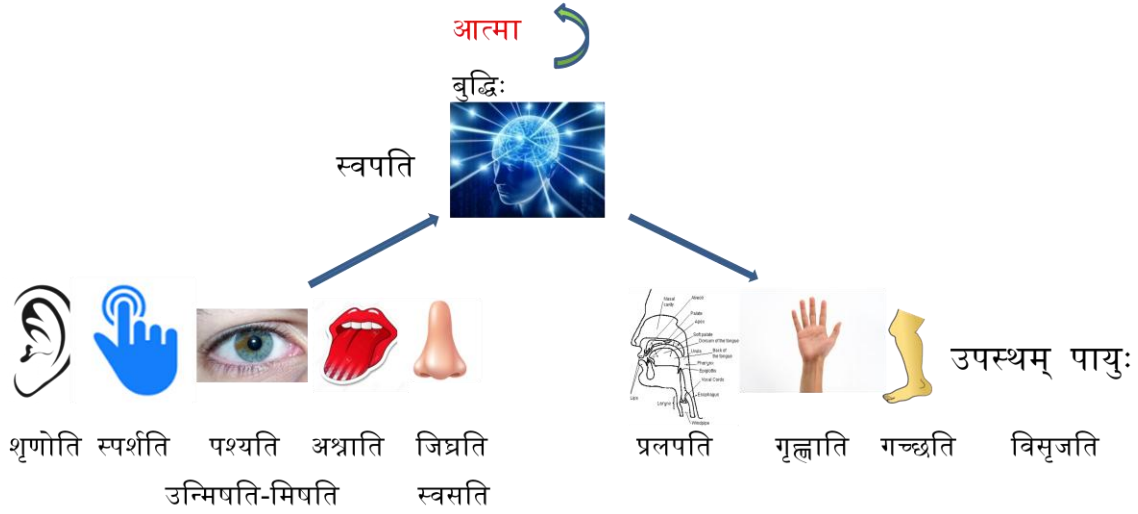
Since the gruhstha discharges the responsibilities of educating and feeding the other three ashrams everyday, the Gruhstha ashrama is the pre-eminent ashrama.

कर्मयोगफलम् । Result of karma-yoga - freedom

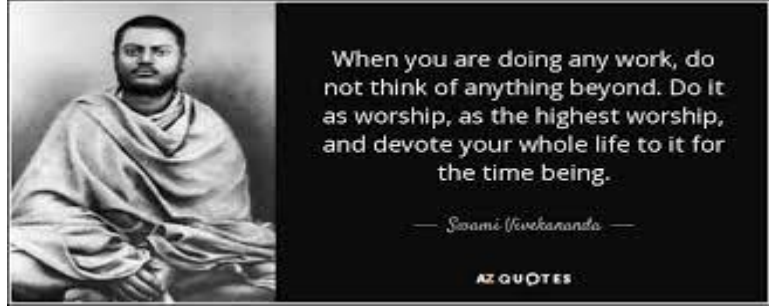


१. योगयुक्तत्वम् = कर्मयोगः - Work freely, give freely. Activity we do with and in this body becomes an instrument of our own spiritual liberation. What I am is more important than what I have

युक्तः (कर्मयोगी) कुर्वन् अपि किमपि न करोति । Integrated, alert person's Self does not interact.



ब्रह्मणि आधाय कर्म - Work as the worship of God, proper attitude of action, identification with higher "I"



सङ्गं त्यक्त्वा giving up anxiety about the result of action



यथा पद्मपत्रम् अम्भसा न लिप्यते तथा स पापेन न लिप्यते यः ब्रह्मणि आधाय सङ्गं त्यक्त्वा कर्माणि करोति
Work done as worship without the anxiety about the results will not taint just as water does not make the lotus leaf wet. This is proper attitude towards action.

कर्माणि | Actions

पूजनम् (कायिक कर्म) (worship)	
मूर्तेः (of Idol)	जगतः (of the world)
	ईशधीयुक्तः Attitude of service to GOD

जपः (वाचिक कर्म)		
वाचिक		मानस (चित्तजम्)
उच्च	मन्द	ध्यानम् (उपासना)
Loud chanting heard by me and others	Whisper chanting can be heard by me only, not by others उपांशु जपः	Purely mental chanting where even I cannot hear
Powerful	More powerful	Most powerful

युक्तः (कर्मयोगी) कर्मफलं त्यक्त्वा शान्तिमाप्नोति

Karmayogi gets relative peace having given up the anxiety about the results. He accepts the results as GOD's wish and Prasad. Absolute peace comes as a result of Jnanam.

अयुक्तः (अकर्मयोगी) कामकारेण फले सक्तः निबध्यते

One doing actions with the force of desire for the results get bounded, and is constantly worried.

Verses 13-21 ज्ञानयोगः - वेदान्तविचारः (श्रवणं मननं निदिध्यासनम्)

It is systematic and consistent study of spiritual scriptures for a length of time under the guidance of a competent guru. It is a process of discovering my real nature, higher "I", Atma.

Stage 1: I am not the BMC, I am the consciousness which pervades the BMC, which is different from the BMC.

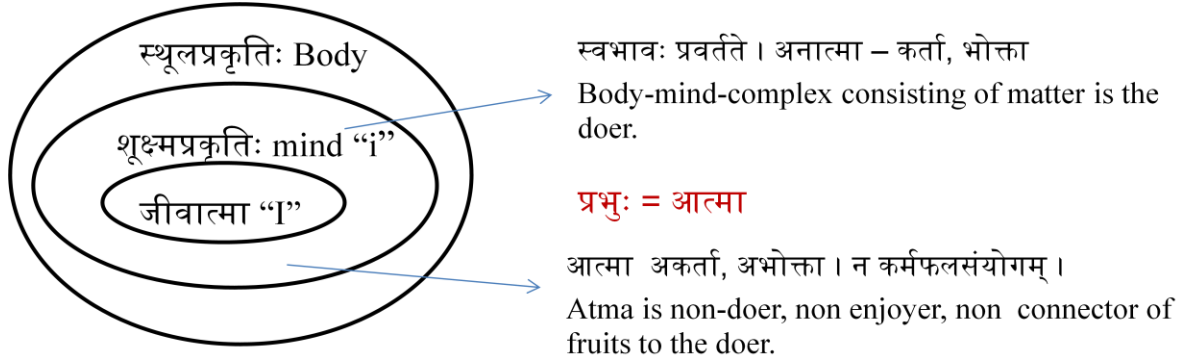
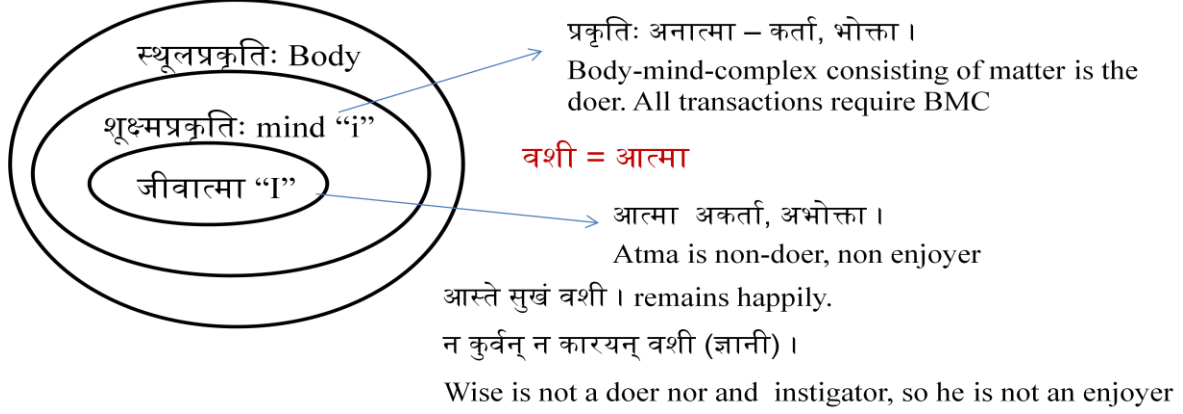
अनात्माव्यतिरिक्तात्मा अहम् अस्मि । क्षेत्रव्यतिरिक्त क्षेत्रज्ञ अहम् अस्मि ।

Stage 2: I the consciousness who pervades the physical body is the same consciousness which pervades other physical bodies. Bodies are many, but the pervading consciousness is one. The way I look at my body, I look upon the world as bodies. If I look at myself as atman, I will look the others as Atman also.

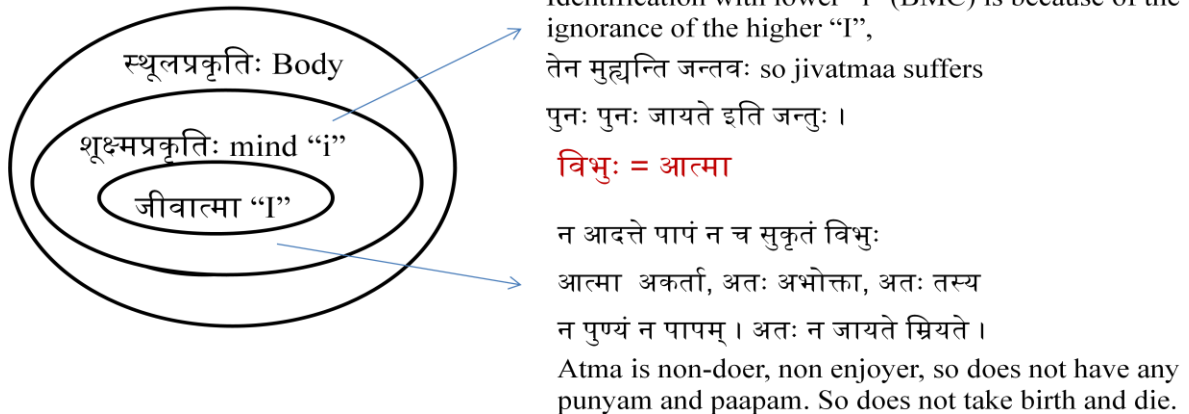
ज्ञानयोगः

Jnana Yoga is inner renunciation, detachment, being psychologically or mentally independent of the world, even though physically with everyone.

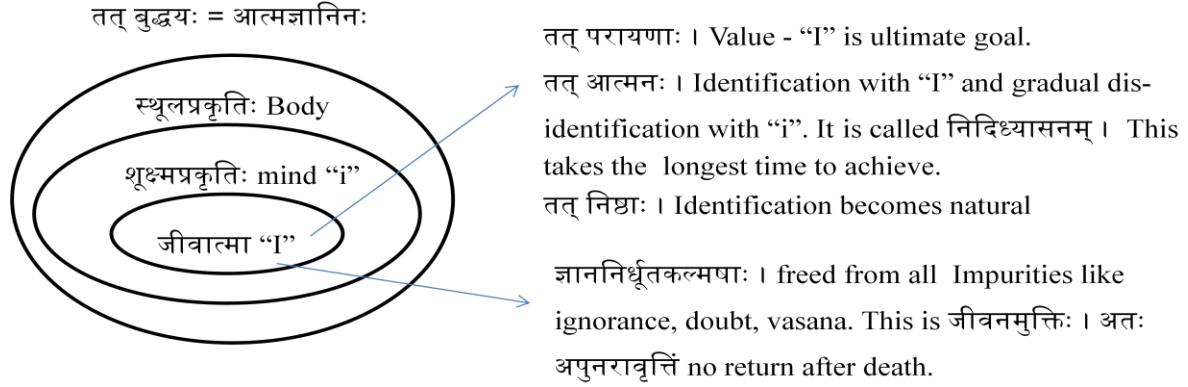
सर्वकर्माणि मनसा संन्यस्य । Wise does action with the understanding that the BMC acts and not the Soul.



Self-ignorance is the cause of the problem of rebirth

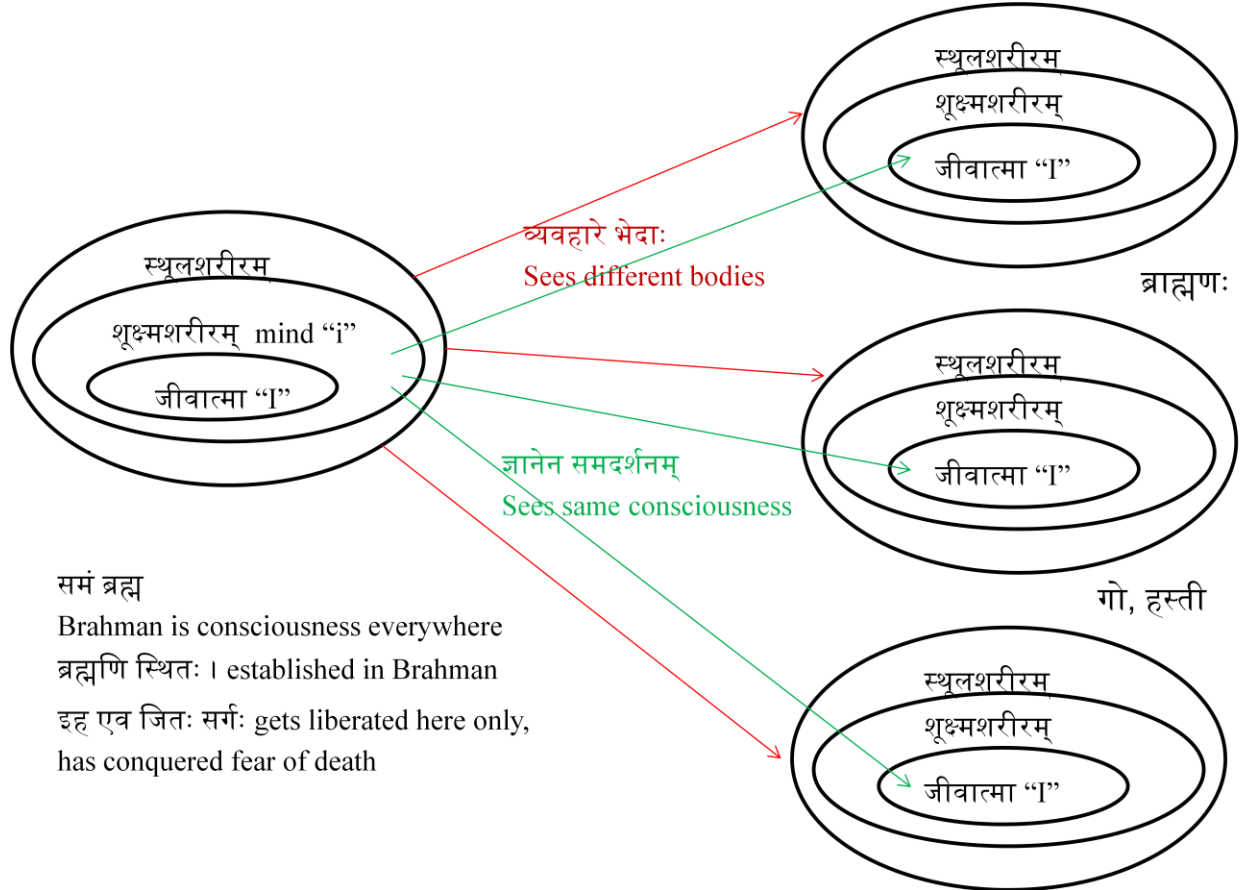


अहम् आत्मा ब्रह्मन् = ऐक्यम् । Self-knowledge is the solution of the problem



विद्याविनयसंपन्नः rich with knowledge and humility

समदर्शी (ज्ञानी) Sees consciousness everywhere - vision of oneness



ब्रह्मवित् । from श्रवणम् । Gets knowledge

स्थिरबुद्धिः from मननम् । Firm conviction towards laws of karma, doubtless knowledge, no blame to others for problems. असमूढः from निदिध्यासनम् । Elimination of habitual negative tendencies.

Benefit:

न प्रहृस्येत् प्रियं प्राप्य न उद्विजेत् अप्रियं प्राप्य । → समत्वम् ।

Balanced responses to life's ups and downs

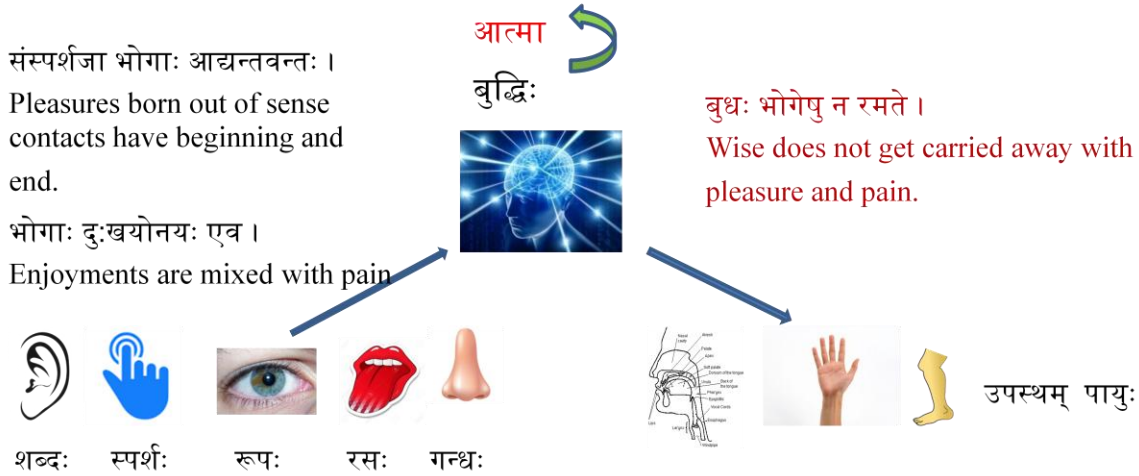
Such a person is called: ब्रह्मणिस्थितः, ब्रह्मनिष्ठः, स्थितप्रज्ञः ।

ब्रह्मयोगयुक्तात्मा (ब्रह्म ज्ञानेन युक्तः मनः) यत् आत्मनि अक्षयं सुखं अस्ति तत् अश्नुते । सः बाह्यस्पर्शेषु असक्तात्मा अस्ति ।

His mind is not obsessed in transient sense pleasures; he enjoys absolute bliss of Self-nature

साधना – Mental preparation for knowledge ज्ञानयोगः

1) Inner strength through Self-knowledge.



साधना – Mental preparation for knowledge ज्ञानयोगः

2) Handling of attachment and aversion

रागः द्वेषः → कामः क्रोधः

लोभः मोहः मदः मात्सर्यः

Attachment and aversion to the external world leads to desire and anger, greed, delusion, arrogance, jealousy (6 internal enemies)

आत्मा
बुद्धिः

शक्नोति इह सोढुं कामक्रोधोद्ध्वं वेगं प्राक् शरीरविमोक्षणात् ।

Able to master the force of attachment and Aversion before death.

सः युक्तः सः सुखी सः नरः ।

He is emotionally sound, happy and a man (not an animal).

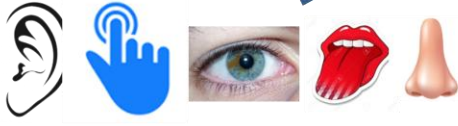
ज्ञानफलम् – Benefits of knowledge – freedom from dependence

सर्वं परवशं दुःखं सर्वात्मवशं सुखं ।
एतद्विद्यात्समासेन लक्षणं सुखदुःखयोः ॥
म.स्मृ-४-१६०

आत्मा
बुद्धिः



यः अन्तःसुखः अन्तरारामः अन्तर्ज्योतिः एव
सः योगी ब्रह्मभूतः
He is full inside, happy inside,
has not self forgetfulness.
सः ब्रह्मनिर्वाणम् अधिगच्छति ।
He enjoys as long as he live, and after
death gets un-embodied consciousness



उपस्थम् पायुः

No dependence on external factors, relations, etc for happiness

~~शब्दः स्पर्शः रूपः रसः गन्धः~~

ज्ञानफलम् – Benefits of knowledge

Stages to reach Jnana Yogaha.

१. सर्वभूतहिते रताः follow ethical life
२. क्षीणकल्मषाः free from paapam
३. यतात्मनः taken initiative and are working for knowledge
४. ऋषयः became knowledgeable
५. छिन्नद्वैधाः have doubtless knowledge, have firm conviction
६. ते ब्रह्मनिर्वाणम् लभन्ते ।

देहमुक्तिः, विदेहमुक्तिः

He enjoys as long as he lives and after death gets un-embodied consciousness

१. कामक्रोधवियुक्तानाम् - free from desire and anger.
 २. यतचेतसाम् - with fit body, mind, and intellect – समादिषट्संपत्तियुक्तानाम्
 ३. यतीनाम् – संन्यासीनाम् fully committed to scriptural study.
 ४. विदितात्मानाम् - possessed with clear knowledge
 ५. ते ब्रह्मनिर्वाणम् लभन्ते ।
- देहमुक्तिः, विदेहमुक्तिः
He enjoys as long as he lives and after death gets un-embodied consciousness

ध्यानम् | Meditation - to deal with the problems of inner life
Drive the Gita teaching deep into the mind.

Gita Teaching		Mind Layers
↓	Conscious	Awareness of outside and inside chair you are sitting on, breathing
	Subconscious	Accessible information – memory recall Talking on phone and arriving at home
	Unconscious	Forces that drive your behaviors – no easy access Primitive wishes, beliefs, patterns, etc Source of mis-behaviour

ध्यानम्
Method of meditation and result

प्राणापानौ समौ कृत्वा inhalation-exhalation made even
चक्षुः अन्तरे भ्रुवोः not looking outward
बाह्यान् स्पर्शान् बहिः कृत्वा remove external world from
the mind, be with GOD



तं ज्ञात्वा शान्तिम् ऋच्छति ।
जीवनमुक्तिः विदेहमुक्तिः च ।
Knowing him attains freedom here, and
there after also.

Object of
meditation



यतेन्द्रियमनोबुद्धिः fully withdrawn from
external world so mind is available
विगतेच्छ्राभयक्रोधः desire, fear, anger removed
मुनिः मोक्षपरायणः भवेत्
तदा सः मुक्तः एव भवति
When his goal is freedom Gita teaching will be available

यज्ञतपसां भोक्ता receiver
of all puja
सर्वलोकमहेश्वरः lord of all
सर्वभूतानां सुहृदः located in
the heart of all, friend
of all beings.