

Śrīmad Bhagavad-gītā

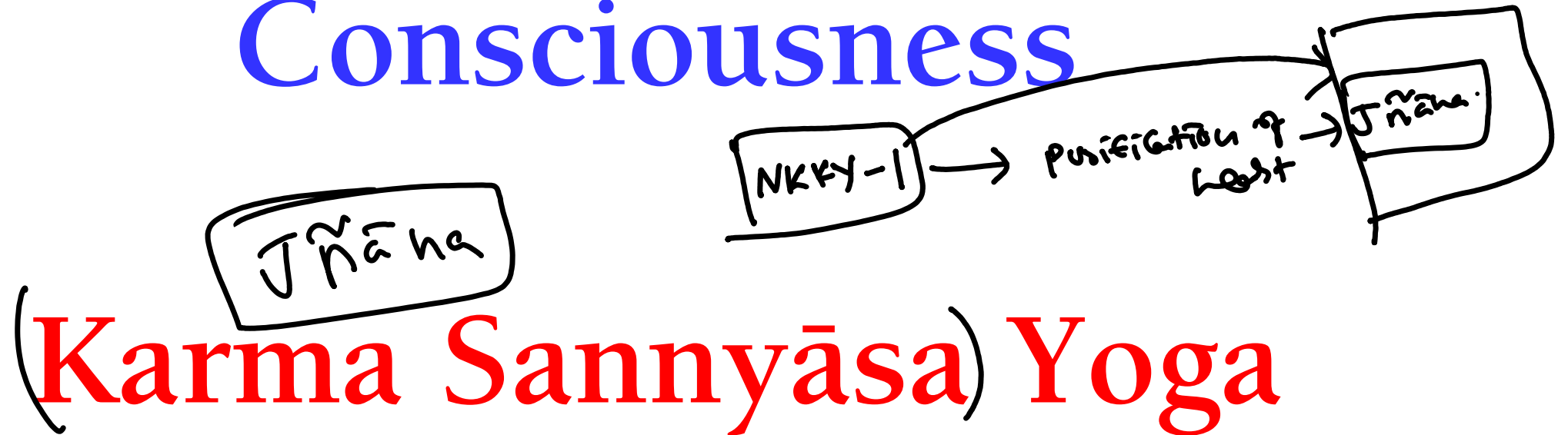
with the  
Sārārtha Varsinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

# Chapter-5

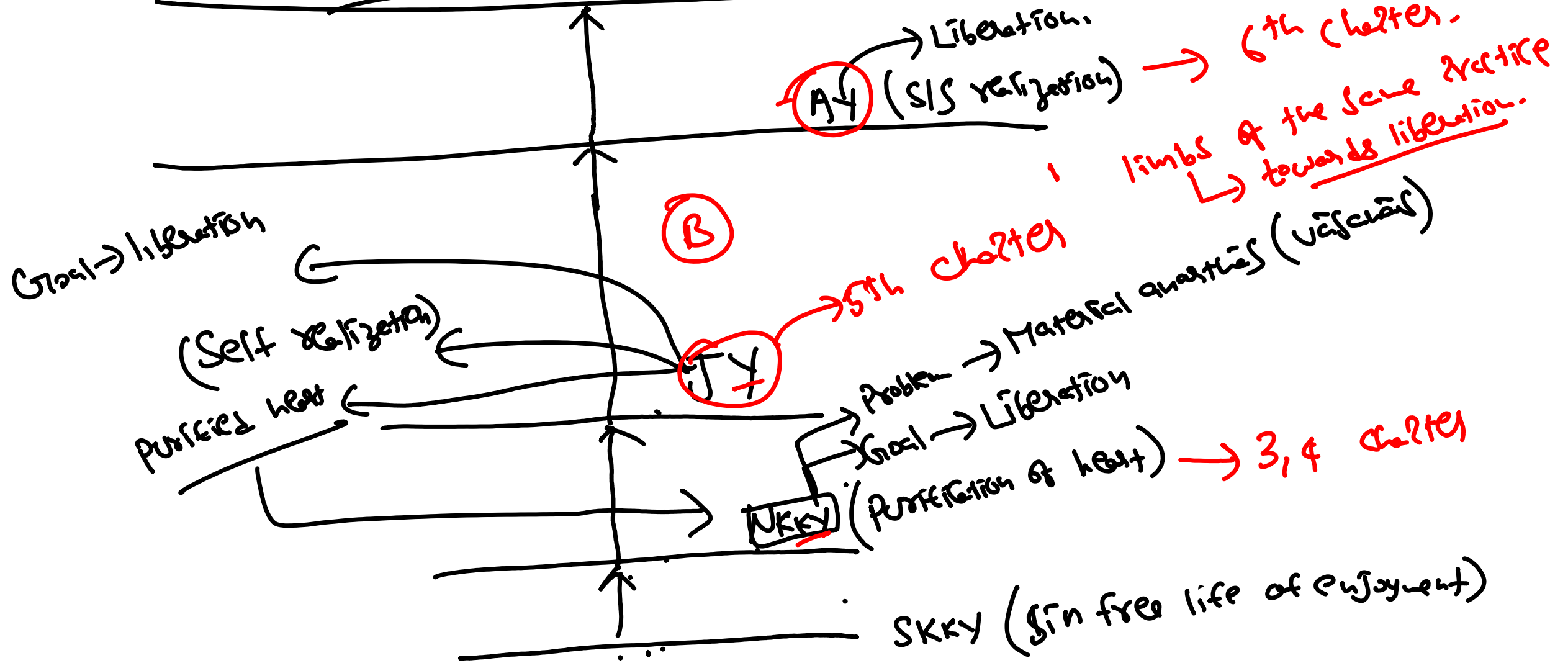
## Karma-yoga-Action in Kṛṣṇa Consciousness

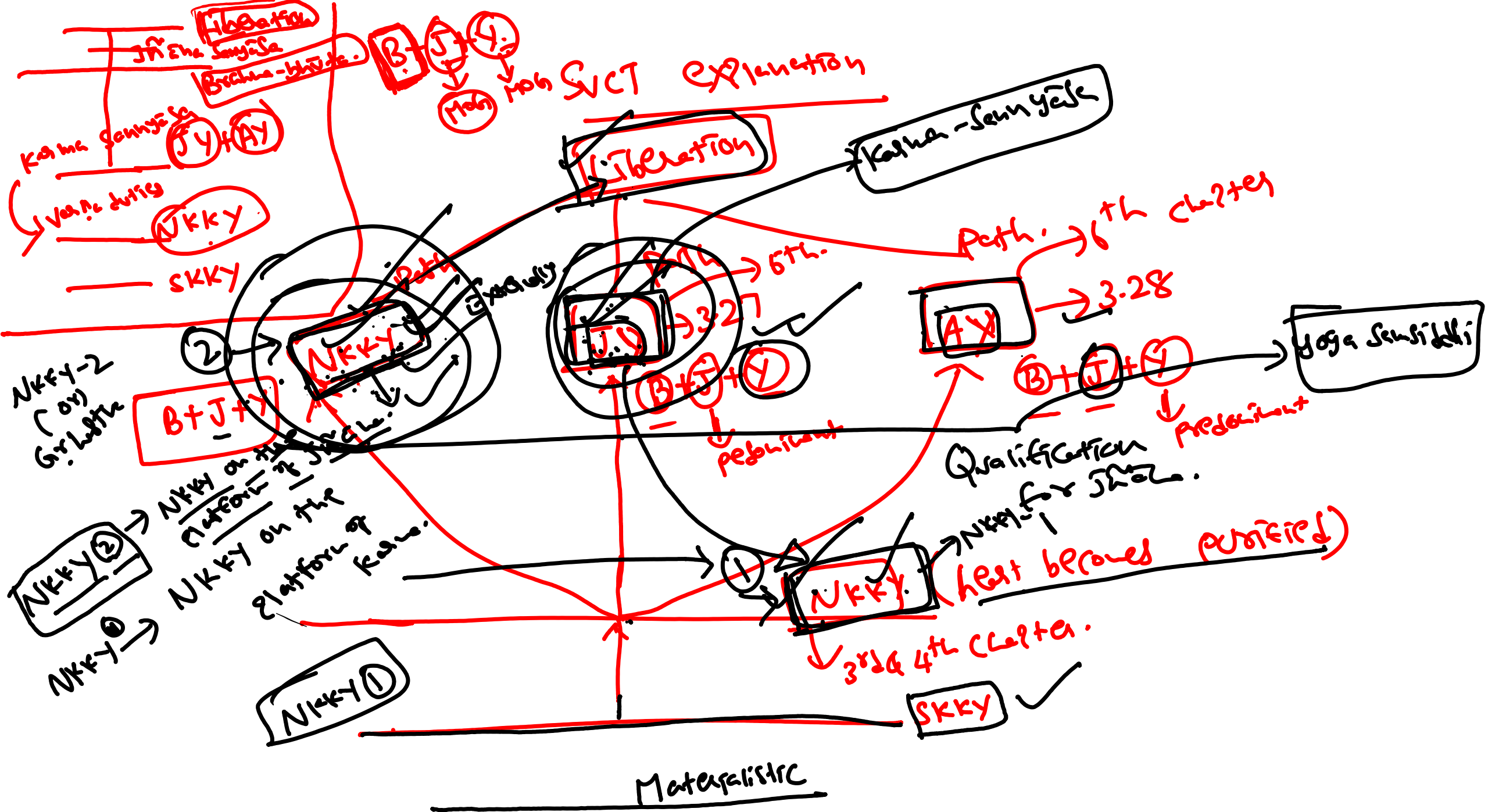


(Karma Sannyāsa) Yoga

Moksha

BuB Yoga ladder







# Section - I

Niskama Karma Yoga is  
Easier than Renouncing  
Work (1-6)

# 5.1

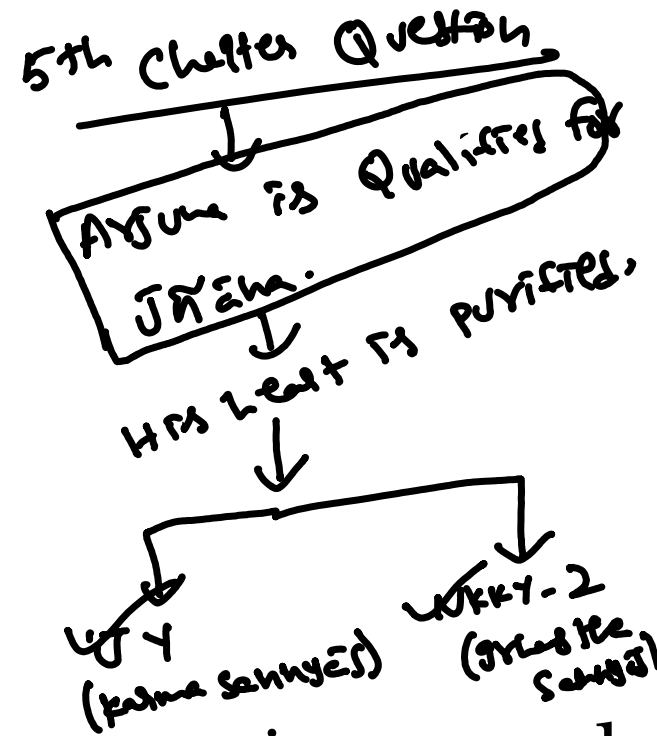
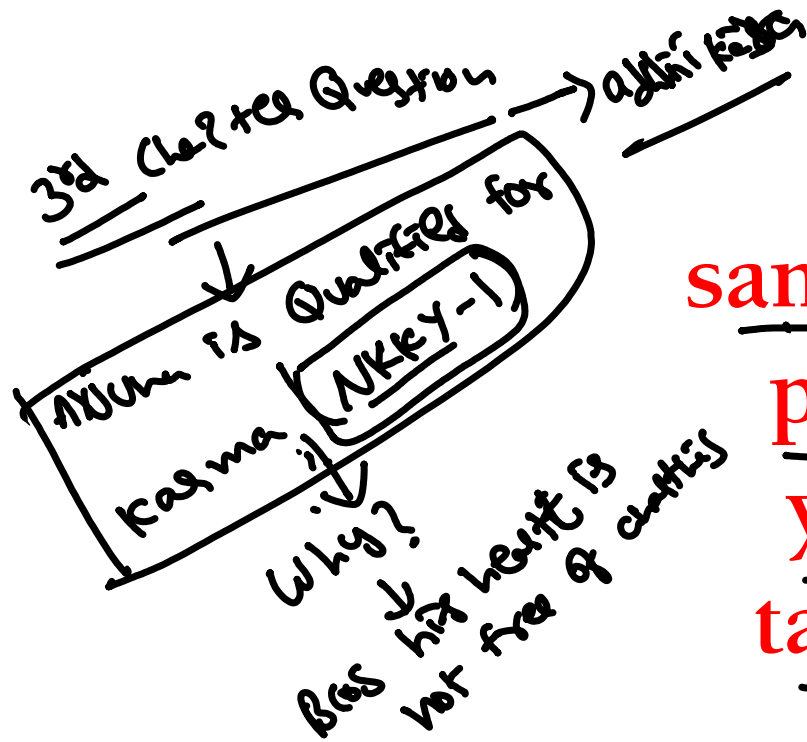
arjuna uvāca

sannyāsam karmanām kṛṣṇa

punar yogaṁ ca śaṁsasi

yac chreya etayor ekaṁ

tan me brūhi su-niścitam



Arjuna said: You praise both giving up action and performing action through karma-yoga (sannyāsam karmanām kṛṣṇa punar yogaṁ ca śaṁsasi). Please tell me definitely (tad me brūhi su-niścitam), which of the two is better (yac chreya etayor ekaṁ).

In the fifth chapter the Lord explains that karma as superior to jñāna, because it strengthens jñāna, and explains knowledge of Paramātmā, along with qualities such as seeing things with equal vision.

↓  
continues

Being worried about the contradiction between the two statements at the end of the previous chapter, Arjuna asks a question.

In verse 41 of the last chapter you spoke of renouncing karma by jñāna arising from karma-yoga (yoga-sannyasta-karmānam) but in verse 42 You again spoke of taking up karma-yoga (yogam ātiṣṭhottīṣṭha bhārata).

It is not possible to perform both renunciation of action and karma-yoga at once  
because there is essential contradiction between the two, just as there is  
contradiction between remaining stationary and moving.

Therefore the man of knowledge should either renounce karma or perform  
karma-yoga.

Since I do not understand Your intention, I am asking.

Among these two, which one is better? Please tell that definitely to me.

## 5.2

śrī-bhagavān uvāca

NR.Y.-2

(sannyāsaḥ) (karma-yogaś ca)

niḥśreyasa-karāv ubhau

tayoḥ tu (karma-sannyāsāt)

karma-yogo viśiṣyate

ॐ

Sāyujya  
mukhi

ॐ

ॐ

NR.Y.

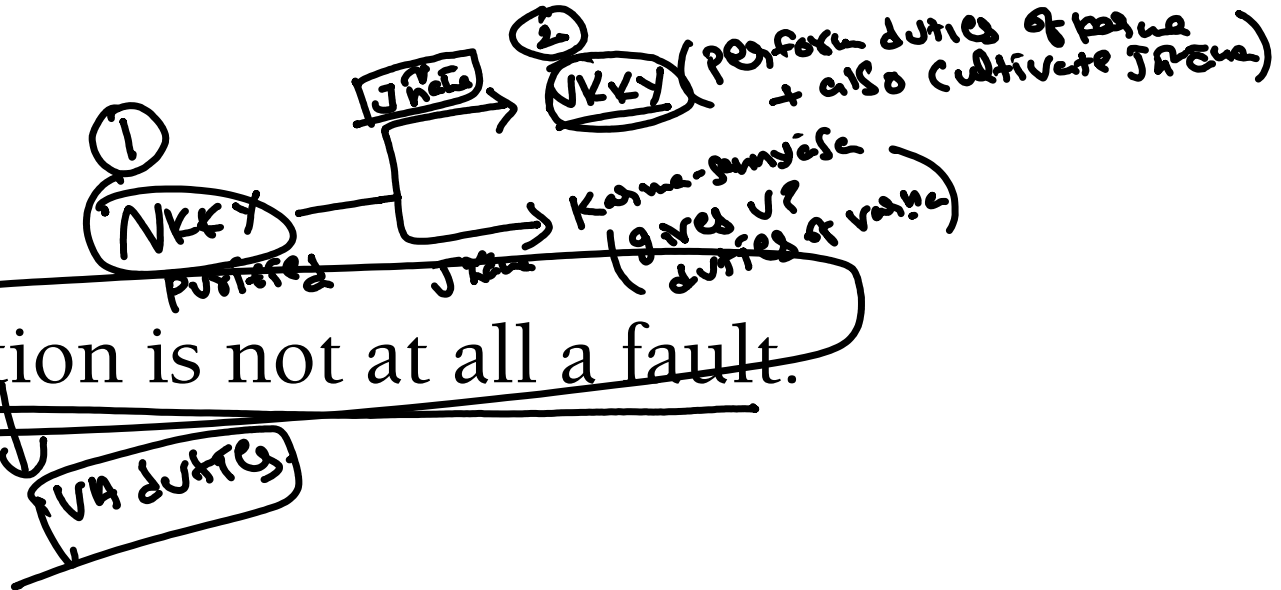
liberation

Sāyujya

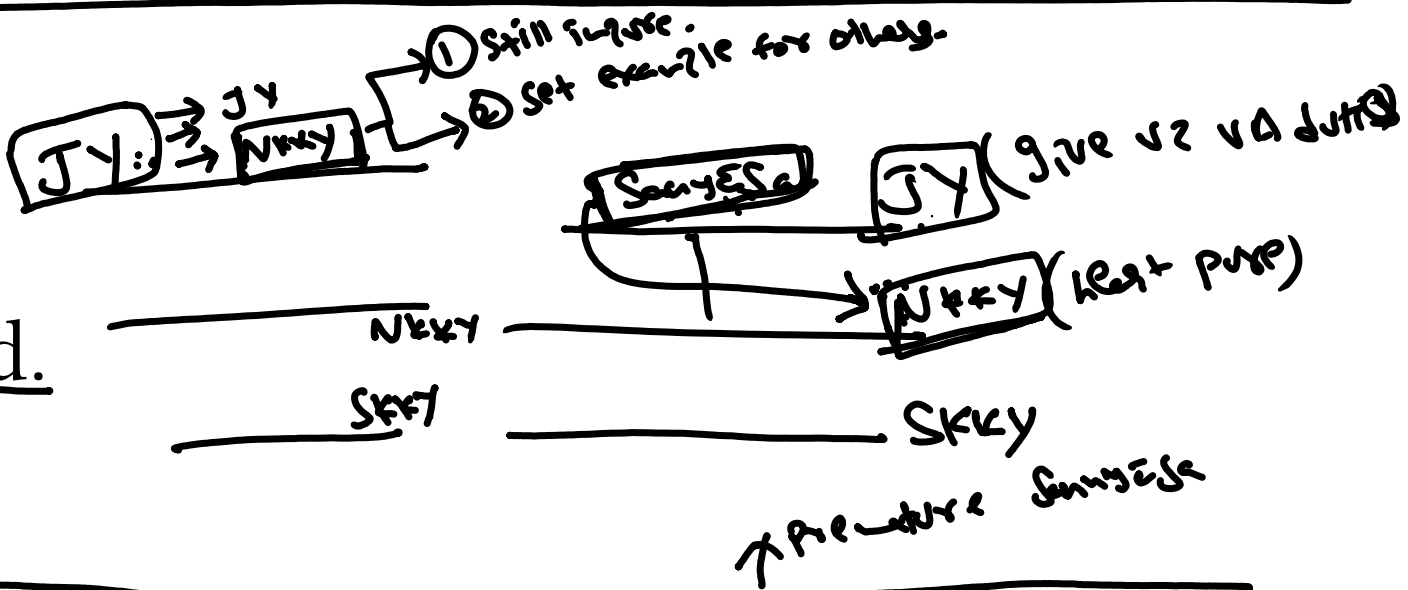
The Lord said: Both renunciation of work and karma-yoga (sannyāsaḥ karma-yogaś ca ubhau) produce the highest benefit (niḥśreyasa-karāv). But of the two (tayoḥ tu), karma-yoga is better than renunciation of karma (karma-sannyāsāt karma-yogo viśiṣyate).

Karma-yoga is better.

Even for the jñānī, performing action is not at all a fault.



Rather, by performance of niṣkāma-karma, the heart becomes fixed in purity.



From that, jñāna becomes fixed.

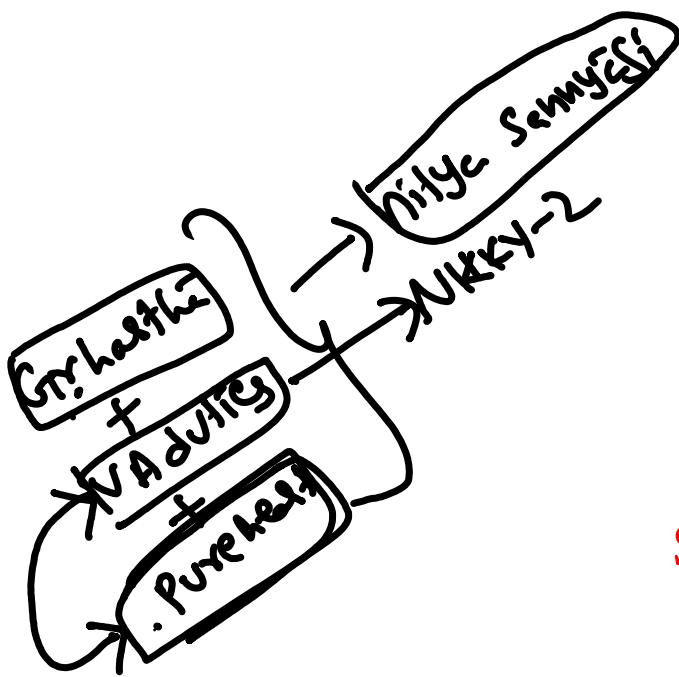
Sometimes there may arise disturbance in the heart of the sannyāsi.

Pre-~~vious~~ Saṁnyāsi → Material desires  
↓  
very strong. → Engage in SG.

In order to alleviate that disturbance, is it forbidden to engage in karma?

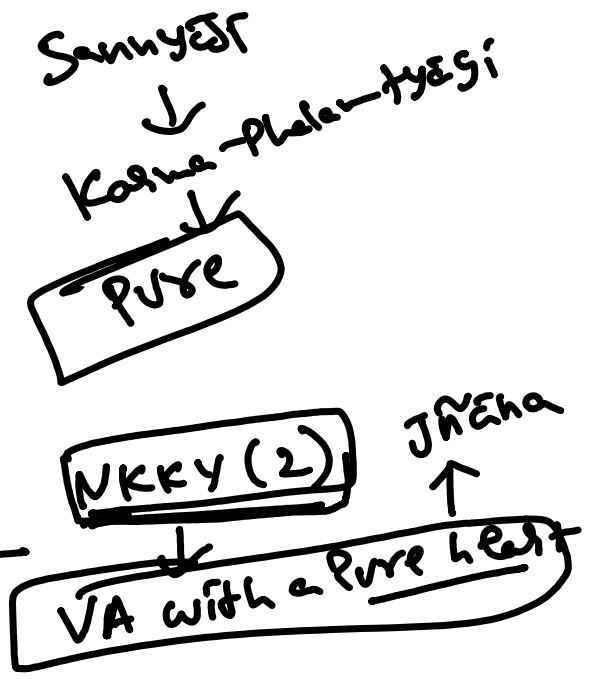
↓ Gives 12 Saṁnyāsa → VA Platform → Social  
backlog.

Disturbance in the heart certainly obstructs the practice of jñāna, but taking up enjoyment of sense objects (rather than performing niṣkāma-karma) is a real degradation.



5.3  
NKKY-2

jñeyah sa nitya-sannyāsī  
yo na dveṣti na kāṅkṣati  
nirdvandvo hi mahā-bāho  
sukhaṁ bandhāt pramucyate

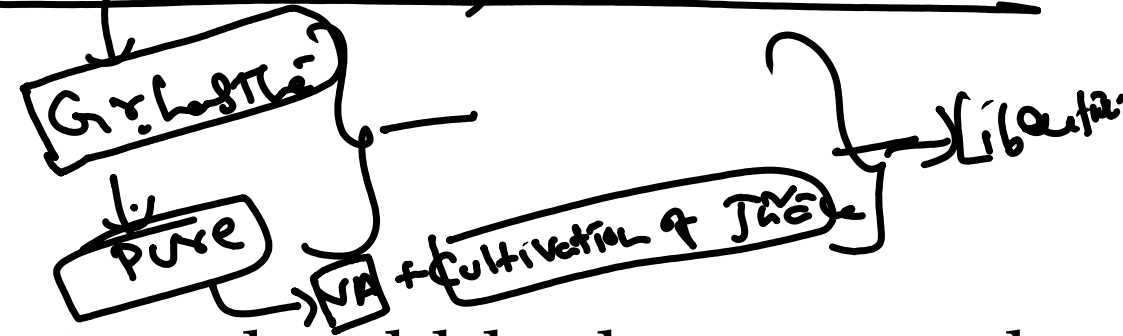


O Mighty-armed one (mahā-bāho), the person engaged in niskāma-karma with pure heart (sah), who is without duality (nirdvandvah), neither hating nor desiring (yo na dveṣti na kāṅkṣati), is known as the constant sannyāsī (nitya-sannyāsī jñeyah). Easily he is freed from bondage (sukhaṁ bandhāt pramucyate).



It should not be said that taking sannyāsa (renouncing all duties or karma) gives liberation and (not taking sannyāsa) does not give liberation.

↑ premature → bondage

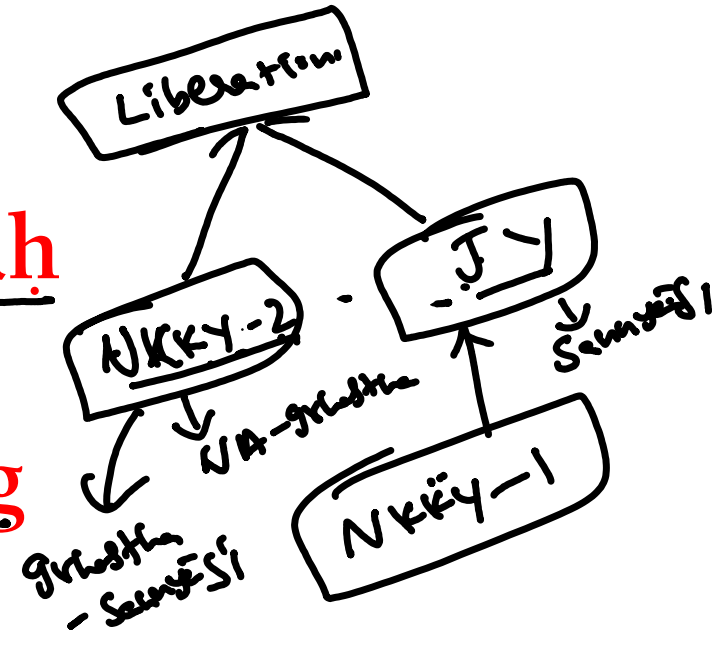
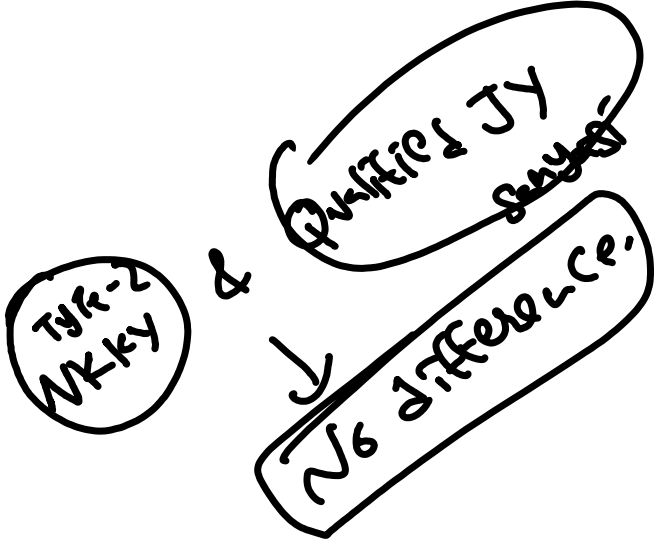


The pure hearted person engaged in action should be known as the constant sannyāsī (nitya-sannyāsī).

He is a true warrior who conquers the city of liberation, O Mighty-armed one (mahā-bāho).

## 5.4

sāṅkhya-yogau prthag bālāḥ  
pravadanti na paṇḍitāḥ  
ekam apy āsthitaḥ samyag  
ubhayor vindate phalam



The ignorant (bālāḥ) speak (pravadanti) of jñāna and karma yoga as different (sāṅkhya-yogau prthag), not the wise (na paṇḍitāḥ). Performing one of these completely (ekam apy āsthitaḥ samyag), one attains the result of both (ubhayor vindate phalam).

Liberation

Your statement about which is the better of the two does not actually apply, because intelligent people do not see any difference between the two.

The word śāṅkhya refers to being fixed in jñāna.

An aṅga (component) of that practice is sannyāsa.

The fools, not the wise, speak of the difference between sannyāsa and karma-yoga.

Heart is purified-



Type-2

As the previous verse mentioned, “one should know the karma-yogī to be the real sannyāsī.”

Thus, performing one of the two gives the result of both.

## 5.5

yat sāṅkhyaiḥ prāpyate sthānam  
tad yogair api gamyate  
ekaṁ sāṅkhyam ca yogam ca  
yah paśyati sa paśyati

~NKKY → Jñāna  
 ↑

~NKKY → Type-2  
 → JY (Jantya)

The goal achieved by jñāna (yat sāṅkhyaiḥ prāpyate sthānam) is the goal achieved by karma-yoga (tad yogair api gamyate). He who sees (yah paśyati) (jñāna-yoga and karma-yoga) as one (ekaṁ sāṅkhyam ca yogam ca) actually sees (sah paśyati).

This verse clarifies the issue.

What is achieved by sannyāsa (sāṅkhyaiḥ) is achieved by niṣkāma-  
karma (yogaiḥ).

The plural (singular would be sāṅkhyena and karmanā) is used to  
show respect for the processes.

He who sees that these two which appear different are actually one by  
intelligence actually sees. He is a wise man with vision.

5.6

sannyāsas tu mahā-bāho  
duḥkham āptum ayogatah  
yoga-yukto munir brahma  
na cireṇādhigacchati

grihstha-sannyāsi  
↓  
Yoga-yukto (NKKY)

Renunciation is difficult to attain (sannyāsas tu duḥkham āptum) without karma yoga (ayogatah). The jñānī engaged in karma yoga (yoga-yukto munir) quickly attains brahman (brahma na cireṇa adhigacchati).

NKKY-2

jñānī

Sannyāsa gives suffering for the jñānī who cannot fix complete purity in his heart.

Karma-yoga however gives pleasure.

The intended meaning of what was spoken earlier is made clear.

Because of not performing karma-yoga which can pacify the disturbance of the heart, sannyāsa may give rise to suffering, if it is accepted without proper qualification.



Thus it is said by the writers of the Vārtikā:

pramādino bahiś cittāḥ piśunāḥ kalahotsukāḥ  
sannyāsīno 'pi dṛśyante daiva-sandūṣitāśrayāḥ

[Note: This is also quoted by Śrīdhara Svāmī. Vārtikā means a  
commentary.]

One sees sannyāsīs who are absorbed in sense gratification, with evil  
minds, fond of arguing, who are contaminated shelters of spiritual  
life.

The personified Vedas also says:

yadi na samuddharanti yatayo hr̥di kāma-jatā

Members of the renounced order who fail to uproot the last traces of material desire in their hearts remain impure, and thus You do not allow them to understand You. SB 10.87.39

↓  
Means of purification  
is their varṇa dharma

Bhāgavatam also says:

yas tv asaṁyata-ṣaḍ-vargaḥ pracaṇḍendriya-sārathih  
jñāna-vairāgya-rahitas tri-daṇḍam upajīvati  
surān ātmānam ātma-sthaṁ nihnute mām ca dharma-hā  
avipakva-kaṣāyo 'smād amuṣmāc ca vihiyate

One who has not controlled the six forms of illusion, lust, anger, greed, excitement, false pride and intoxication, whose intelligence, the leader of the senses, is extremely attached to material things, who is bereft of knowledge and detachment, who adopts the sannyāsa order of life to make a living, who denies the worshipable demigods, his own self and the Supreme Lord within himself, thus ruining all religious principles, and who is still infected by material contamination, is deviated and lost both in this life and the next. SB 11.18.40

Therefore, the jñānī (muniḥ) engaging in niṣkāma-karma-yoga (yoga-yuktaḥ)  
quickly attains Brahman.

NKky-2 → Heart is Prop  
→ He can't actually  
meditate on Brahman.

JK

## Section - II

NKky-1 → Cannot meditate  
on Brahman  
↳ bcos hsb least  
58 shtn future.

# The Performance of Niskama Karma Yoga (7-12)

① viśuddhātmā  
 ② vijitātmā  
 ③ jitendriyah  
 → What the  
 svayam  
 is complete  
 NKY-2  
 (or)  
 Grihastha  
 Samasth

5.7  
 NKY-2  
 (yoga-yukto) (viśuddhātmā)  
 (vijitātmā) (jitendriyah)  
 sarva-bhūtātma-bhūtātma  
 kurvann api na lipyate

One engaged in karma-yoga (yoga-yukta), having controlled his intelligence (viśuddhātmā), mind (vijitātmā) and senses (jitendriyah), though he is engaged in work (kurvann api), is not contaminated (na lipyate), and is the object of love for all living entities (sarva-bhūtātma-bhūtātma).

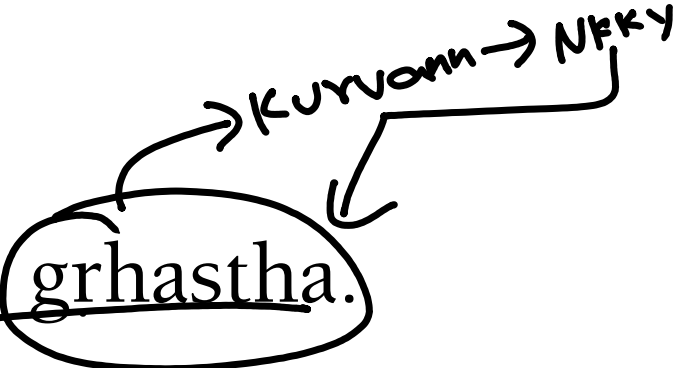
NKY-2  
 ① ātmā → intelligence  
 ② ātmā - mind

→ heart is pure  
→ NK 4-2  
The jñānī by performing karma is not contaminated.

That is stated in this verse. The jñānīs engaged in karma-yoga are of three types: those who have controlled their intelligence (viśuddhātmā), those who have controlled their minds (vijitātmā), and those who have controlled their senses (jitendriyah).

The order of superiority is from last to first: having controlled intelligence is the best.

All jīvas are attracted to such a grhastha.



The word "grhastha" is circled. An arrow points from the circle to the handwritten text "Курьонн". Another arrow points from "Курьонн" to the handwritten text "НФКУ".

His body (ātmā) becomes the object of love (ātma-bhūta) for all living entities (sarva-bhūta).

why NKKY-2  
is not outcasted  
by actions?

naiva kiñcit karomīti yukto manyeta tattva-vit  
paśyañ śṛṇvan sprśaṇ jighrann aśnan gacchan svapan śvasan

pralapan visṛjan grhṇann unmiṣan nimiṣann api  
Indriyāṇindriyārtheṣu vartanta iti dhārayan

NKKY-2

The person engaged in karma-yoga (yuktaḥ), having knowledge (tattva-vit), understanding that the senses alone are interacting with the sense objects (indriyāṇi indriyārtheṣu vartanta iti dhārayan) while he is seeing, hearing, touching, smelling, eating (paśyañ śṛṇvan sprśaṇ jighrann aśnan) [Note: These are the actions of the jñāna indriya.], going, sleeping, breathing (gacchan svapan śvasan), speaking, excreting (through genital or anus), receiving (pralapan visṛjan grhṇann) [Note: These are the actions of the karma indriya, except for sleep and breathing, which are activities governed by the prāṇas. Opening and closing eyes are representative of the five secondary prāṇas. This is Rāmānuja's opinion. Madhusūdana Sarasvatī says sleeping is the function of the mind.], opening and closing the eyes (unmiṣan nimiṣann api), thinks, "I am doing nothing at all. (naiva kiñcit karomīti manyeta)"

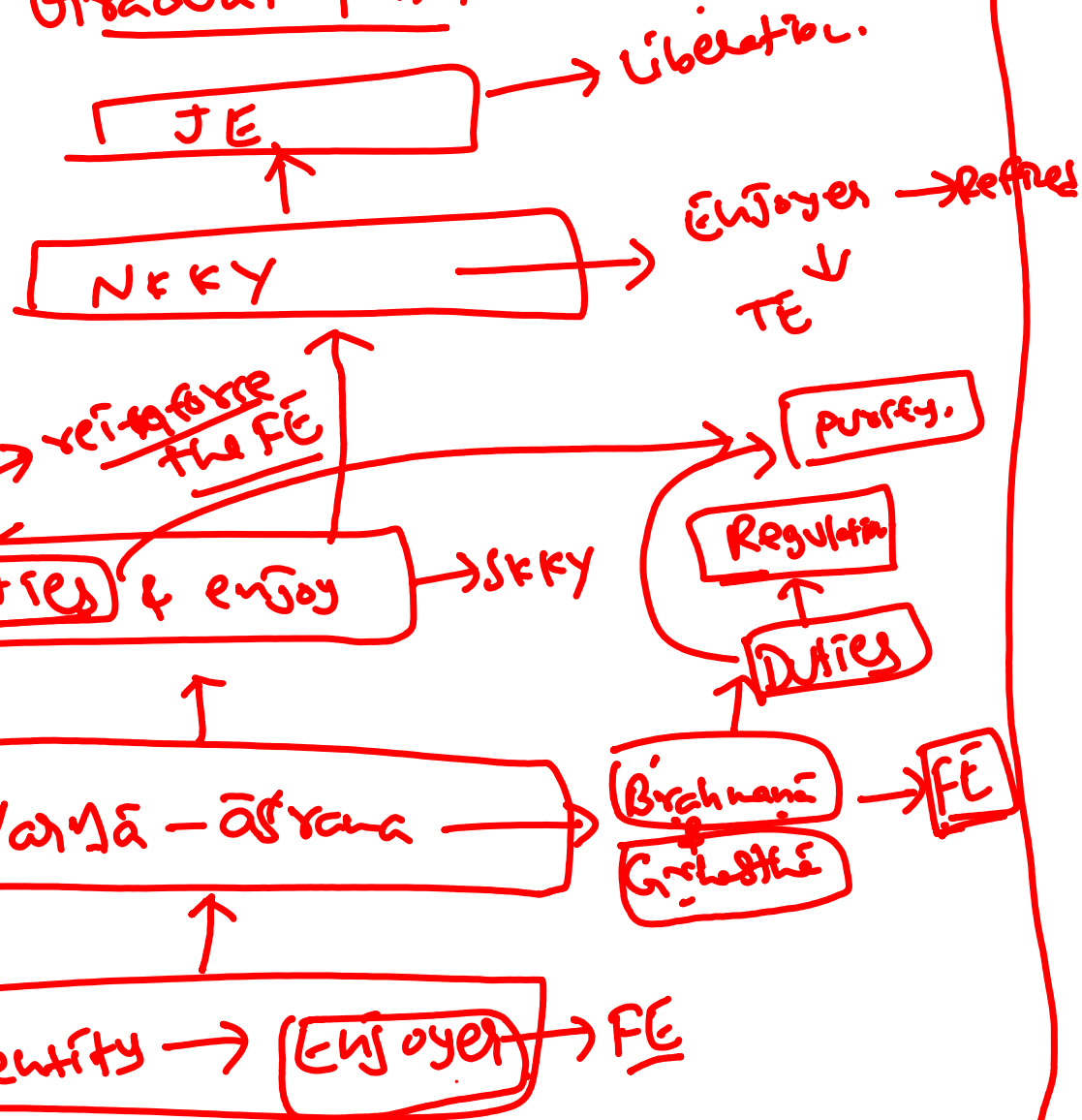


why NKKY-2 is not contaminated by actions

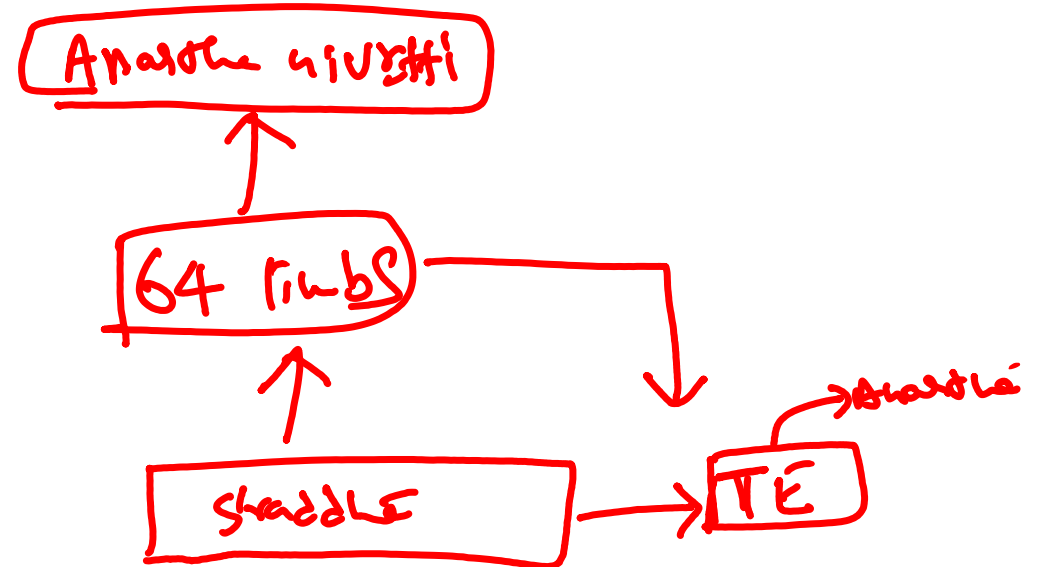
The Lord teaches the method by which one is not contaminated by actions.

Although the karma-yogī (yukta) is engaged in seeing and other actions, by verifying with his intelligence that the senses alone are engaged in the sense objects, he thinks, "I am doing nothing at all."

## Gradual Path



## Bhakti



5.10

brahmany ādhāya karmāni  
saṅgam tyaktvā karoti yah  
lipyate na sa pāpena  
padma-patram ivāmbhasā

IS NKKY-1 → a  
Karma phala Tyagi?



NKKY-1

No material  
abilities

Another

↓  
attached to  
karma-phala as  
another

NKKY-2

No material  
abilities

X Another

↓  
X attached  
to karma-phala  
even as another

Gxhastha Sanyasi  
(00)  
NKKY-2  
↑

He who (yah), giving up attachment (saṅgam tyaktvā), offers his actions to the Supreme Lord (brahmany ādhāya karmāni), is not contaminated by sin in those actions (lipyate na sa pāpena), just as a lotus leaf is not touched by water (padma-patram iva ambhasā).

Moreover, he who, offering all his actions unto Me, the Supreme Lord (brahmaṇi), giving up attachment to actions, giving up false identification of “I am doing it”, performs actions, is not contaminated at all by any actions, of which some could be sinful.

Pāpena here represents all actions, not just sinful ones. [Note: Puṇya is also contaminating.]

## 5.11

kāyena manasā buddhyā  
kevalair indriyair api  
yoginah karma kurvanti  
saṅgam tyaktvātma-śuddhaye

NKKY → Platform of Karma  
 NKKY-1  
 ↑

→ VA ६४१९

The karma-yogīs perform action (yoginah karma kurvanti), giving up attachment to results (saṅgam tyaktvā), for purification of the mind (ātma-śuddhaye), using voice, mind, intelligence (kāyena manasā buddhyā) or even the senses alone (kevalair indriyair api).

The karma-yogīs perform actions using the body, mind, intelligence and even the senses alone, while giving up attachment, for purification of the mind (ātma-śuddhaye).

At the time of making offerings of oblations using the senses, the mind may wander.

This is the manner in which only the senses are employed (kevalaiḥ indriyair api).

↓  
What is this verse  
talking about?

5.12

yuktah karma-phalaṁ tyaktvā  
śāntim āpnoti naiṣṭhikīm  
ayuktah kāma-kāreṇa  
phale sakto nibadhyate

He who is engaged in karma-yoga (<sup>UKRY-2</sup> yuktah) while giving up the results (karma-phalaṁ tyaktvā) attains liberation (naisthikīm śāntim āpnoti). One not engaged in karma-yoga (ayuktah), being attached to the results (phale sakto) out of lust (kāma-kāreṇa), becomes bound up (nibadhyate). <sup>Precedure samyagi</sup>

Performing action with no attachment leads to liberation and performing action with attachment leads to bondage.

The performer of karma-yoga (yuktah) attains steady peace (naiṣṭhikīm śāntim).

This means he attains liberation.

The karmī with desires (ayuktah), who is attached to the results, due to performing actions out of lust (kāma-kāreṇa), becomes bound.



# Section - III

## Knowledge of the Three Doers (13-16)

5.13

sarva-karmāṇi manasā  
sannyasyāste sukhaṁ vaśī  
nava-dvāre pure dehī  
naiva kurvan na kārayan ||13||

انقضى سانس

Renouncing (sannyasya) the activities (sarva-karmāṇi) by the mind (manasā) while engaging in them (implied), controlling the senses (vaśī), he remains comfortable (dehī sukhaṁ āste) in the body which is a city with nine gates (nava-dvāre pure), knowing that he does nothing (naiva kurvan), nor causes anyone to do anything (na kārayan).

If one performs actions without attachment, as previously stated in verse 3, he is the real sannyāsī.

If one performs actions with the external body, but renounces in the mind, one resides happily, controlling the senses (vaśī).

Where?

One resides in the city of nine gates, in the body devoid of the misconception of “this is me.”

no reaction for his action  
↓  
why?  
↓ a) Detachment from fruits  
b) there is no bodily identification.

The dweller in the body, the jīva (dehī), having attained knowledge,  
does nothing at all, knowing that he is not the cause of happiness  
through his actions and that he is not the cause of others doing  
actions.

5.14

na kartṛtvam na karmāṇi  
lokasya sṛjati prabhuh  
na karma-phala-samyogam  
svabhāvas tu pravartate

The Lord <sup>→ jīves</sup> does not <sup>→ actions</sup> create <sup>→ does?</sup> (prabhuh <sup>→ SPD</sup> na sṛjati) <sup>→ does not create</sup> doership of the jīva (lokasya karmāṇi kartṛtvam) nor does He force the results of action on the jīva (na karma-phala-samyogam). This takes place by the jīva's nature (svabhāvas tu pravartate).

“Well if the jīva is actually not the doer of activities, then, from seeing the jīva doing and enjoying everywhere in the universe created by the Supreme Lord, I think that the Lord has created the jīva’s (illusory) doership and enjoying, forcing it upon the jīva. Therefore, injustice and cruelty must be present in the Lord.”

→ pitṛva-pakṣa argument

No, that is not true at all.

He does not make the jīva do activities nor does He give the jīva the results of his activities.

Rather the nature of the jīva in the form of his beginningless ignorance alone produces this.

That ignorance makes the jīva assume the false identification as the doer.

bhayaṁ so'ē  
↳ Fear  
↓  
saṁsāra

TSāḍ aṇetasya → Jīva is turning away from P  
tan māyayēto → Māyā catches him -  
Vīṇayya & adarṭh → Making him forget his original position &  
by making his identity with  
drifting alive lives the body  
↳ absorption in matter.

5.15

Explanation of  
Svabhāva tu pravalate  
↓  
avīḍye

nādatte kasyacit pāpaṃ  
na caiva sukṛtaṃ vibhuḥ  
ajñānenāvṛtaṃ jñānaṃ  
tena muhyanti jantavaḥ

Thus, the Lord (vibhuḥ) does not receive (nādatte kasyacit) the sinful or pious reaction from those actions (pāpaṃ na caiva sukṛtaṃ). The jīva's knowledge (jñānaṃ) is covered (āvṛtaṃ) by ignorance (ajñānena). Because of this, living entities are bewildered (tena muhyanti jantavaḥ).



Since the Lord does not make the jīva do either good or bad actions,  
he does not experience the results in the form of suffering or  
enjoyment.

He does not accept (na adatte) them. (He is not responsible for them).

However, one of His associates, His śakti called ignorance (ajñānena)  
covers the inherent knowledge of the jīva.

Because of this (tena), the jīvas are bewildered (and hence act. and  
suffer or enjoy their karma).

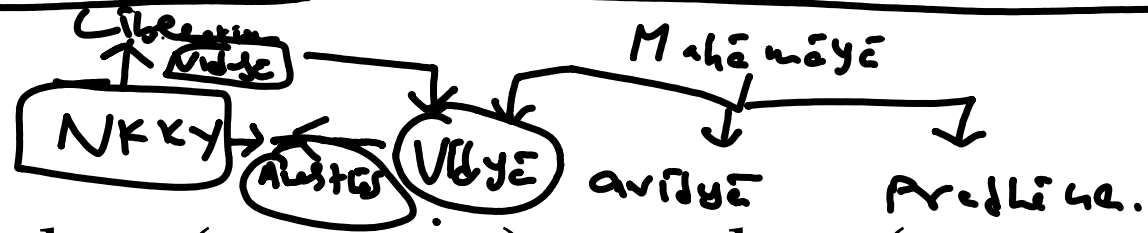
Further explanation  
of Svabhāva tu  
prevalente.  
↓  
vidyā

5.16

jñānena tu tad ajñānam  
yeṣāṃ nāśitam ātmanah  
teṣāṃ āditya-vaj jñānam  
prakāśayati tat param

When the jīva's vidyā (yeṣāṃ ātmanah jñānena) destroys avidyā (tad ajñānam nāśitam), that vidyā (teṣāṃ jñānam), like the sun (āditya-vaj), reveals (prakāśayati) the spiritual knowledge within the jīva (tat param).

As ignorance or avidyā covers the knowledge of the jīva, the Lord's other energy called vidyā destroys ignorance and reveals knowledge.



By the vidyā-sakti (jñāneṇa), avidyā (ajñānam) is destroyed, and knowledge of the jīva is produced. Just as the glow of the sun destroys darkness and reveals objects like pots and cloth, so vidyā destroys avidyā and reveals the spiritual (param) knowledge in which the jīva is convinced of his spiritual nature.

Thus, the Lord does not bind anyone nor does He liberate anyone, but vidyā and avidyā which are qualities of prakṛti liberate and bind the jīva.

[Note: Jīva Gosvāmī in Paramātmā Sandarbha explains that vidyā and avidyā are two aspects of māyā.]

The qualities of prakṛti are the causes of bondage in the form of instigating the jīva to become the doer and the enjoyer, and they are the causes of liberation in the form of such qualities as detachment and peace.

↑ avidyā → mere existence in the m.l world.

↓ vidyā → ukky

The respective qualities of prakṛti are awakened by the Supreme Lord, functioning in the capacity of Supersoul.

He is only the initiator of prakṛti's functions through this amśa or expansion.

Thus, He does not show any injustice or cruelty towards the jīva.

## Section - IV

Liberation: Focussing on the  
Supersoul (17-26)

Realization of soul  
Jy  
Realization of S/S  
Liberation.

Jñāna-samādhi  
 5.17  
tad-buddhayaś tad-ātmānaś  
tan-niṣṭhāś tat-parāyaṇāḥ  
gacchanty apunar-āvṛttim  
jñāna-nirdhūta-kalmaṣāḥ  
brahma-bhūta stage  
 self realization  
 ↓  
 S/S realization.  
 ↓  
 intelligence, mind & faith → S/S  
 ↓  
liberation

Those whose intellect, mind (tad-buddhayaś tad-ātmānaḥ) and faith  
 are fixed on Me, (Paramātmā (tan-niṣṭhāḥ), who are absorbed in  
 glorifying and serving Me (tat-parāyaṇāḥ), being washed of all  
 ignorance by knowledge (jñāna-nirdhūta-kalmaṣāḥ), never take birth  
 again (gacchanty apunar-āvṛttim).

brahma jyoti

But this vidyā reveals knowledge about the jīvātmā, not knowledge of the Paramātmā.

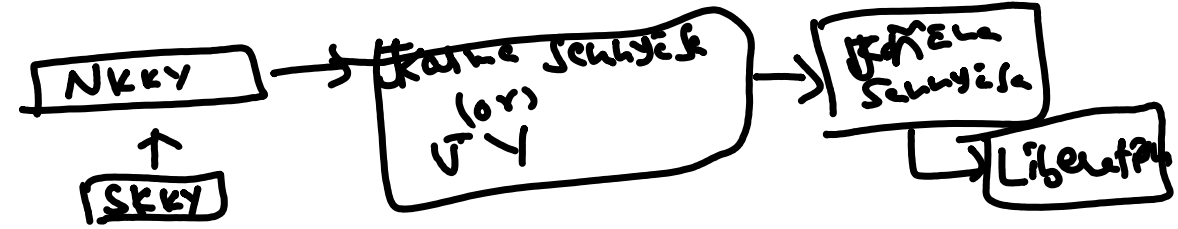
The Lord says, bhaktyāham ekayā grahyah: I am attainable only by bhakti. Therefore the jñānīs must additionally practice bhakti in order to obtain knowledge of Paramātmā.

[Note: From this it is understood that ātma jñāna is not enough to give liberation. Bhakti, producing Paramātmā realization, is also necessary for liberation.]

That is stated in this verse.



The word tat refers to the Supreme Lord previously mentioned as vibhu in verse 15.



Those who place their intelligence in the Supreme Lord, who are dedicated to contemplation on the Lord using intellect (tad-buddhayah), who are meditating on the Lord using the mind (tad-ātmānah), who fix their knowledge in the Lord, giving up sattvic knowledge of the soul apart from the body, and becoming fixed only in the Lord (tan-nisthāh) (since the Lord says one should surrender that knowledge to Him: jñānam ca mayi sannyaset. (SB 11.19.1); who become absorbed in the processes of hearing and chanting about the Lord (tat-parānayaṇāh)—these persons do not attain birth again.

It will be said later:

Left over devotion  
after Jñāna-saṅgyā

|| 18.55 ||

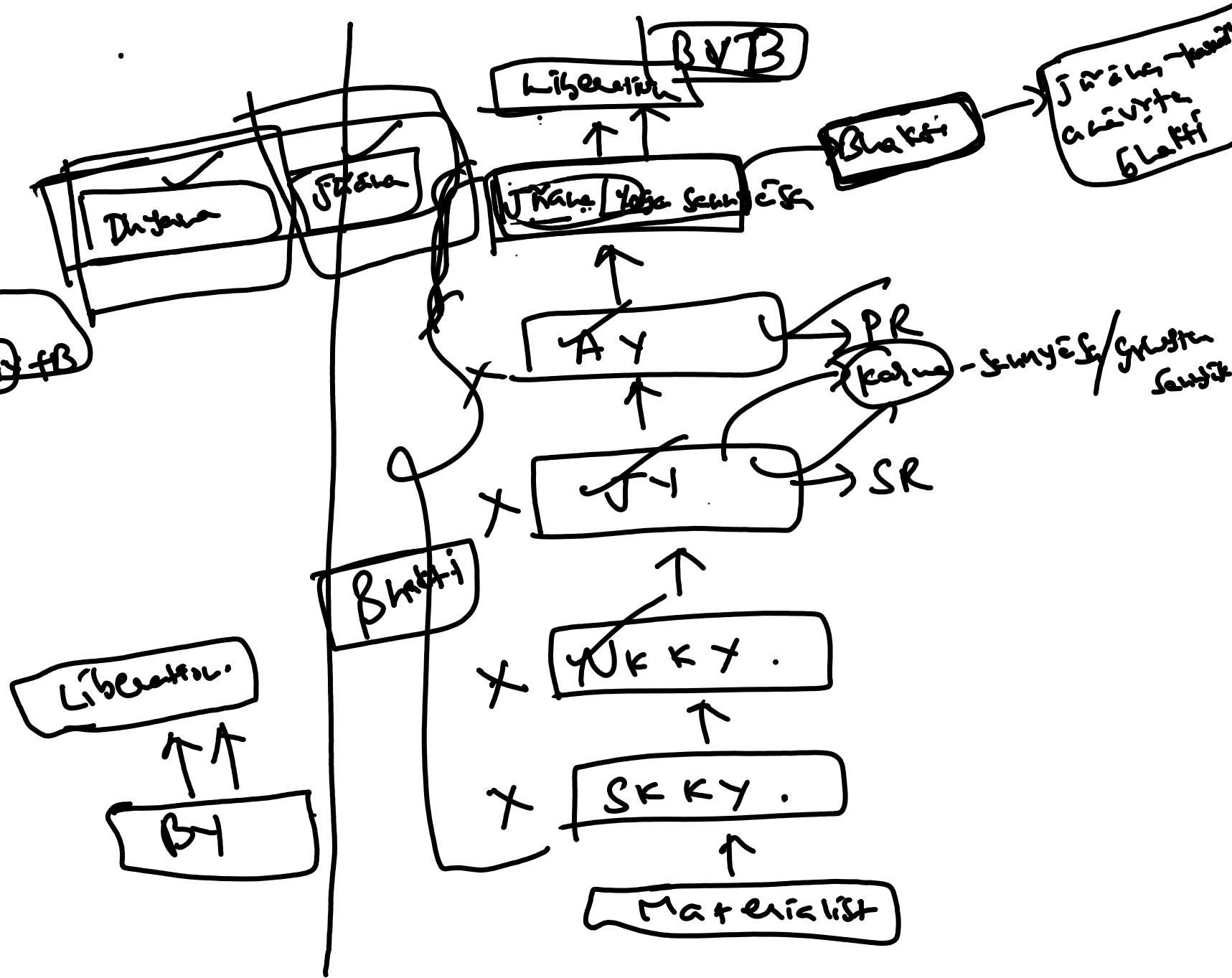
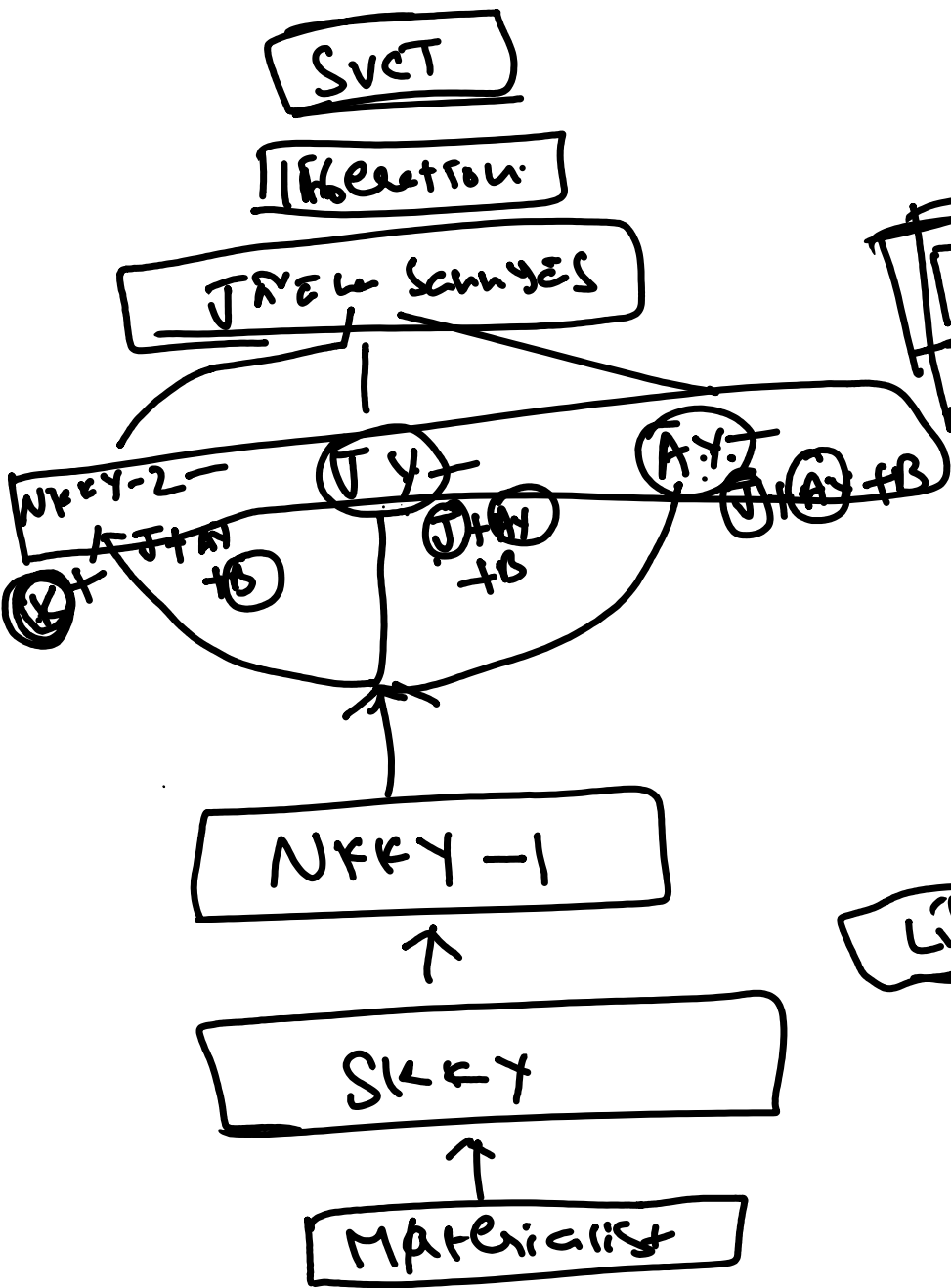
bhaktyā mām abhijānāti  
yāvān yaś cāsmi tattvataḥ  
tato mām tattvato jñātvā  
viśate tad-anantaram

Left over  
devotion  
↓  
after one  
gives up  
the  
Jñāna-practice.

Brhman.

Only by devotion does a person know Me as I am (**bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ**). Having known Me in truth (**tato mām tattvato jñātvā**), he then enters Me (**viśate tad-anantaram**).

BT



Synonyms of a brāhma-bhṛta  
↓  
Sthithe-prajñe

5.18

vidyā-vinaya-sampanne  
brāhmaṇe gavi hastini  
śuni caiva śva-pāke ca  
paṇḍitāḥ sama-darśinaḥ

The wise man sees equally (paṇḍitāḥ sama-darśinaḥ) the brāhmaṇa  
endowed with knowledge and good conduct (vidyā-vinaya-  
sampanne brāhmaṇe), the cow, the elephant (gavi hastini), the dog  
and dog-eater (śuni caiva śva-pāke ca).

Those who are beyond the gunas have no desire to see any object made of the guṇas in comparative terms of better or worse.

They have equal vision.

They do not see those in the mode of sattva, such as brāhmaṇas and cows, those in the mode of passion such as the elephant, and those in the mode of ignorance, such as dogs and dog-eaters, as superior or inferior.

Being learned, they see equally.

Equally (sama) means that they are beyond the guṇas, so that they do not see the particular distinctions due to the guṇas.

↑  
interested

They have the ability to see Brahman which is beyond the guṇas.

5.19

ihaiva tair jitaḥ sargo  
yeṣāṁ sāmye sthitaṁ manah  
nirdoṣaṁ hi samaṁ brahma  
tasmād brahmaṇi te sthitāḥ

Those whose minds are situated in equality (yeṣāṁ sāmye sthitaṁ manah) conquer over the world of birth and death (iha eva tair jitaḥ sargo). They are without fault (nirdoṣaṁ hi), seeing equally everything as Brahman (samaṁ brahma). Therefore they are situated in Brahman (tasmād brahmaṇi te sthitāḥ).

Sama darsinaḥ

Brahma-bhūta stage

This verse praises the ability to see equally.

In this world (iha eva), they have defeated saṁsāra, that which has  
been created (sargaḥ jitaḥ).



*Continues description  
of the stiller person*

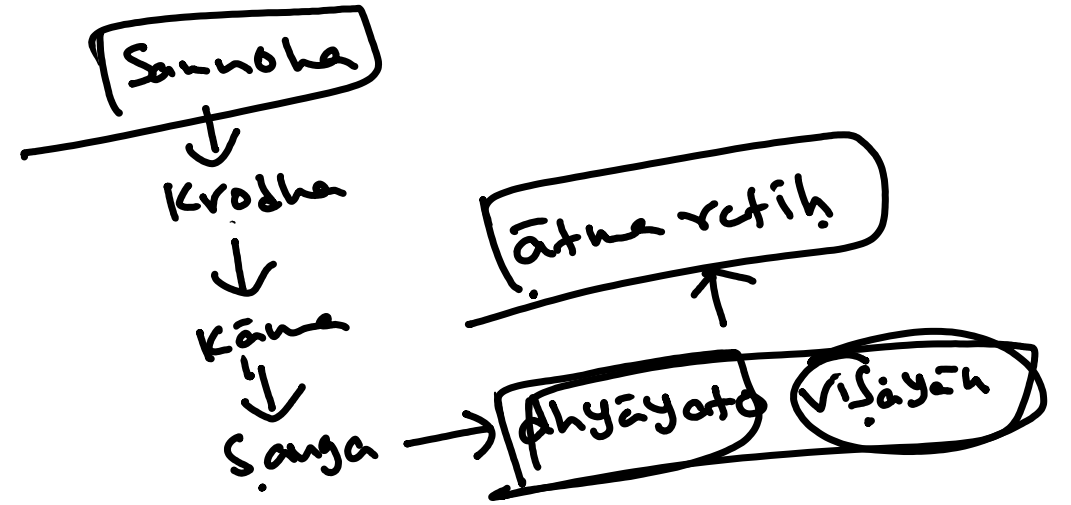
na prahr̥ṣyet priyaṁ prāpya  
nodvijet prāpya cāpriyam  
sthira-buddhir asammūḍho  
brahma-vid brahmaṇi sthitaḥ

He whose intelligence is fixed (sthira-buddhiḥ), who is free of bewilderment (asammūḍhaḥ), who has knowledge of Brahman (brahma-vid), and who is situated in Brahman (brahmaṇi sthitaḥ), does not rejoice on attaining what is dear (na prahr̥ṣyet priyaṁ prāpya), and does not become agitated on attaining what is not favorable (na udvijet prāpya ca apriyam).

Such a person is equal in the face of objects both dear and not dear in this world.

Attaining dear objects he does not rejoice and attaining unwelcome objects he does not become disturbed.

The potential mood of prahr̥ṣyet and udvijet stands for the indicative present in this verse, or can mean that the person should practice that mood during the stage of sādhana. (Attaining dear objects, he should not rejoice and attaining unwelcome objects he should not become disturbed.)

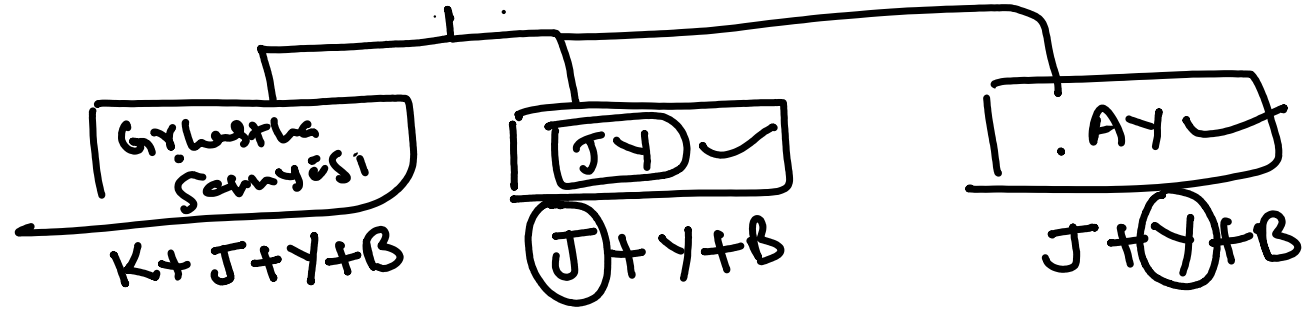


He is not bewildered (asammūḍhaḥ), since bewilderment arises only from identification with joy, lamentation and other emotions.

5.21

bāhya-sparśeṣv asaktātmā  
vindaty ātmani yat sukham  
sa brahma-yoga-yuktātmā  
sukham akṣayam aśnute

He who has attained the happiness of Paramātmā within the  
soul (vindaty ātmani yat sukham) and is not attached to the  
happiness from sense objects (bāhya-sparśeṣv asaktātmā),  
being totally absorbed in Paramātmā (brahma-yoga-  
yuktātmā), attains permanent happiness (sah sukham  
akṣayam aśnute).



His mind is not attached (asaktātmā) to the happiness of sense objects (bāhya sparśeṣu), since he experiences in the soul (ātmani) happiness from having attained Paramātmā.

He then attains that happiness permanently (akṣayam), since, in constantly relishing the sweetness, he does not relish lower things.

5.22

ye hi saṁsparśa-jā bhogā  
duḥkha-yonaya eva te  
ādy-antavantah kaunteya  
na teṣu ramate budhah

The enjoyments arising from sense objects (ye hi saṁsparśa-jā bhogā) are causes of suffering (duḥkha-yonaya eva te), and have a beginning and end (ādy-antavantah). An intelligent person (budhah) does not enjoy them (na teṣu ramate).

An intelligent person (budhah) does not attach himself to material pleasure.

5.23

śaknotīhaiva yaḥ sodhum  
prāk śarīra-vimokṣaṇāt  
kāma-krodhodbhavaṁ vegam  
sa yuktaḥ sa sukhī naraḥ

He who (yaḥ) can tolerate (sodhum śaknoti) in this world (ihaiya) the agitation (vegam) arising from lust and anger (kāma-krodha udbhavaṁ) before being liberated from the body (prāk śarīra-vimokṣaṇāt) is a yogī (sah yuktaḥ) and is happy (sah sukhī naraḥ).

Though fallen in the ocean of saṁsāra, this person alone is the yogī (yuktaḥ), and he alone is happy.

Further Suktas  
& a brhve-bhūta

5.24

yo 'ntah-sukho 'ntar-ārāmas  
tathāntar-jyotir eva yah  
sa yogī brahma-nirvānam  
brahma-bhūto 'dhigacchati

He whose happiness is within (yo antah-sukhah), whose enjoyment is within (antar-ārāmah), and whose sight is within (tathā antar-jyotir eva yah), is a yogī (sah yogi), and, having attained the stage of Brahman (brahma-bhūtah), attains liberation (brahma-nirvānam adhigacchati).



This verse states that one who transcends saṁsāra attains realization of the state of Brahman, which is happiness.

He who has happiness in the soul (antara), ~~because he enjoys in the~~ soul (not by external objects), and ~~therefore~~ directs his vision to the soul (antar jyotiḥ), attains the happiness of Brahman.

[Note: Later Viśvanātha ~~comments that this phrase means~~ liberation.]

5.25

labhante brahma-nirvāṇam  
rṣayaḥ kṣīṇa-kalmaṣāḥ  
chinna-dvaidhā yatātmānaḥ  
sarva-bhūta-hite ratāḥ

The sages, devoid of ignorance (rṣayaḥ kṣīṇa-kalmaṣāḥ), devoid of dualities (chinna-dvaidhā), with controlled mind (yatātmānaḥ), engaged in the welfare of all beings (sarva-bhūta-hite ratāḥ), attain liberation (labhante brahma-nirvāṇam).

This verse shows how many persons attain perfection through this practice.

5.26

kāma-krodha-vimuktānām  
yatīnām yata-cetasām  
abhito brahma-nirvāṇam  
vartate veditātmanām

Urges have become weak.

Subtle body

Those who have become free of lust and anger (kāma-krodha-vimuktānām), who sincerely endeavor (yatīnām), and who, having weakened the subtle body (yata-cetasām), have realized Paramātmā (vidita ātmanām), soon attain brahma-nirvāṇa liberation (abhito brahma-nirvāṇam vartate).

When will those who have realized the soul and then Paramātmā (viditāmanām)  
attain the happiness of brahma nirvāṇa?

This verse explains.

Yat-cetasām means those who have reduced the functions of the mind,  
weakened the subtle body.

Being freed from lust and anger, and having weakened the functions of the  
mind, they attain brahma-nirvāṇa completely, in all ways (abhitah).

This means without much delay, they attain brahma-nirvāṇa.

5.27-28

sparsān kṛtvā bahir bāhyāmś cakṣuś caivāntare bhruvoḥ  
prāṇāpānau samau kṛtvā nāsābhyantara-cāriṇau

yatendriya-mano-buddhir munir mokṣa-parāyaṇaḥ  
vigatecchā-bhaya-krodho yaḥ sadā mukta eva saḥ

That person (yaḥ), keeping the sense objects outside (sparsān kṛtvā bahir bāhyāmś), focusing the eyes between the brows (cakṣuś caivāntare bhruvoḥ), equalizing the prāṇa and apāna moving in the nostrils (nāsa abhyantara-cāriṇau prāṇa-apānau samau kṛtvā), and thus controlling the senses, mind and intelligence (yatendriya-mano-buddhir), completely dedicated to liberation (munir mokṣa-parāyaṇaḥ), thus freed from desire, fear and anger (vigatecchā-bhaya-krodho), is ever liberated (sadā mukta eva saḥ).

The heart becomes purified by performance of niṣkāma-karma-yoga offered to the Lord. ①

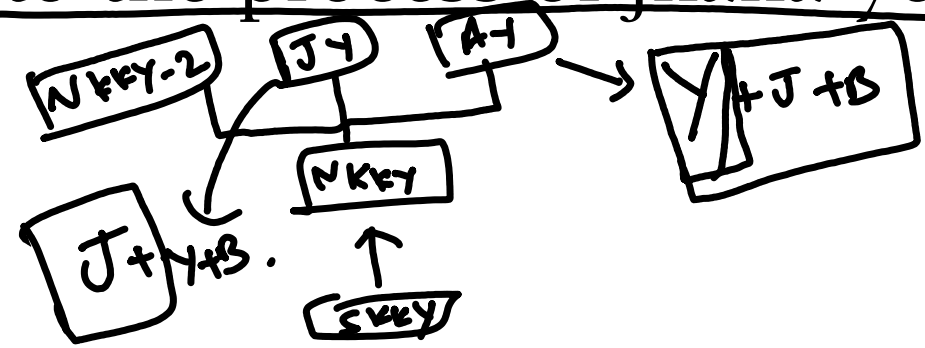
Then arises jñāna, whose subject is the soul (tvam). → ② S.R

Then arises bhakti, for gaining knowledge of the Lord, Paramātmā (tat). ③

By the appearance of that knowledge of the Lord which is beyond the modes, one gains realization of Brahman. ④

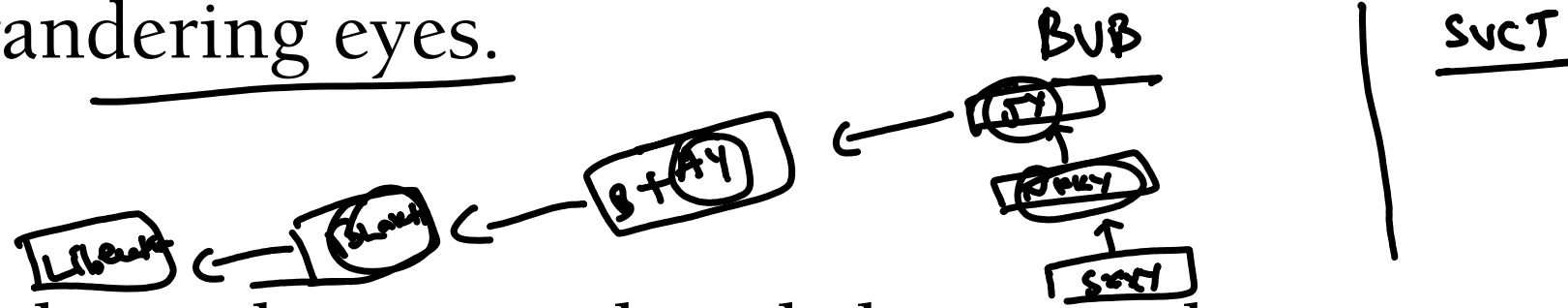
This has been stated in this chapter.

Now in three verses (27-29), the Lord speaks in abbreviated form what He will explain in the sixth chapter: that the process of aṣṭāṅga-yoga, practiced after having purified the heart by niskāma-karma-yoga, is shown to be superior to the process of jñāna-yoga for producing realization of Brahman.



The word sparśān (touches) stands for all the sense objects—sound, touch, form, taste and smell.

Externalizing these from the mind when they enter, that is,  
withdrawing the mind from the sense objects (pratyāhāra), placing  
the eyes between the eye brows, with half closed eyes, the yogī  
should fix his glance between the brows in order to prevent both  
sleep and wandering eyes.



By extinguishing the upward and downward motions of the prāṇa  
and apāṇa which move in the nostrils through inhaling and  
exhaling, one makes them equal.

By that means, the senses, mind and intelligence are brought under  
control.



bhoktāraṁ yajña-tapasāṁ  
sarva-loka-maheśvaram  
suhṛdaṁ sarva-bhūtānāṁ  
jñātvā mām śāntim rcchati

Knowing Me (jñātvā mām) who am the object of worship of the karmīs and jñānīs who do sacrifice and penance (bhoktāraṁ yajña-tapasāṁ), the object of worship of the yogīs as Paramātmā (sarva-loka-maheśvaram), and the object of worship of the devotees—the friend of all living entities by giving instructions on bhakti (suhṛdaṁ sarva-bhūtānāṁ)—this aṣṭāṅga-yogī attains liberation (śāntim rcchati).

This verse explains that yogīs who act in this way, by obtaining knowledge of Paramātmā through bhakti, like the jñānīs, attain liberation.

I am the guardian (bhoktāram) of the yajña of the karma-yogīs and the austerities (tapasām) of the jñānīs.

That means that I am the object of worship of the karma-yogīs and jñānīs.


I am the great controller of all people (sarva-loka-maheśvaram), the  
Paramātmā: the object of worship of the aṣṭāṅga-yogīs.

I am the friend of all entities: I am the person who gives benefit to  
all living entities by instructions about bhakti, through the medium  
of My devotees, out of My mercy.

I am the object of worship for the devotees.

One cannot attain realization of Me, who am beyond the modes, by ~~śattva-guṇa-jñāna~~.

I have said that I am attainable only by bhakti: bhaktyāham ekayā grahyaḥ. In the same way, the yogī, only by bhakti which is beyond the modes, by realizing Me as Paramātmā (jñātvā mām), the object of his worship, attains liberation (śāntim).

  
This chapter explains that the ~~jñānī~~ and the ~~yogī~~, by ~~niskāma-karma-yoga~~, attain ~~liberation~~, after realizing both ~~ātma~~ and Paramātmā.