

**Reflections from Shrimad Bhagavadgita– Part 44: Chapter 5, Verses 06-10**

(March 6 –March 12, 2019)

***Please Note: Click Anywhere On The Dark Area Below to Listen to the Above Verses***

**ORIGINAL SANSKRIT DOCUMENT**

**TRANSLITERATION**

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

*sannyāsas tu mahā-bāho duḥkham āptum ayogataḥ  
yoga-yukto munir brahma na chireṇādhigachchhati*

योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ५-६ ॥

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

*yoga-yukto viśuddhātmā vijitātmā jitendriyaḥ  
sarva-bhūtātma-bhūtātmā kurvann api na lipyate*

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ५-७ ॥

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

*naiva kiñchit karomīti yukto manyeta tattva-vit  
paśhyañ śhriṇvan sprīshañjighrann aśhnangachchhan  
svapañśhvasan*

पश्यञ्श्रुण्वन्स्पृशञ्जिघ्रन्श्नन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

प्रलपन्विसृजन्गृह्णन्निमिषन्निमिषन्नपि ।

*pralapan visṛijan grīhṇann unmiṣhan nīmiṣhann api  
indriyāñindriyārtheṣhu vartanta iti dhārayan*

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५-९ ॥

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

*brahmaṇyādhāya karmāṇi saṅgam tyaktvā karoti yaḥ  
lipyate na sa pāpena padma-patram ivāmbhasā*

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५-१० ॥

## TRANSLATION

- (06)** Perfect renunciation (*karm sanyās*) is difficult to attain without performing work in devotion (*karm yog*), O mighty-armed Arjun, but the sage who is adept in *karm yog* quickly attains the Supreme.
- (07)** The *karm yogis*, who are of purified intellect, and who control the mind and senses, see the Soul of all souls in every living being. Though performing all kinds of actions, they are never entangled.
- (08)** Those steadfast in this *karm yog*, always think, “I am not the doer,” even while engaged in seeing, hearing, touching, smelling, moving, sleeping, breathing, speaking, excreting, and grasping, like the involuntary opening or closing of the eyelids. With the light of divine knowledge, they see that it is only the material
- (09)** senses that are moving amongst their objects.
- (10)** Those who dedicate their actions to God, abandoning all attachment, remain untouched by sin, just as a lotus leaf is untouched by water.

<https://drive.google.com/open?id=1AJE9xiBjartnub2zMEgBF42O72fGPYn9>

## Chapter 5

### Verse 06:

In this verse, Lord Krishna once again compares the *Karma Yoga* with *Karma-Sanyasa Yoga*. He says it is much easier and more fruitful for humans to use their natural tendencies and talents to perform their duties in this world with devotion and dedication of their service selflessly to God (*Karma Yoga*) than completely relinquishing their worldly duties to attain God (*Karma-Sanyasa Yoga*). He says that if one first gives up duties, it is very difficult to purify the mind; and without a pure mind, true detachment remains a distant dream. Therefore, He advises Arjuna that a person should learn to rise above one’s worldly enemies such as anger, greed, and desire while still performing one’s own worldly duties. In summary, Lord Krishna advises Arjuna to continue to fight to fulfill his worldly duties as a Kshatriya, but by making one simple change: that is, he should no longer think that he is fighting this war to save a kingdom, but instead to perform his natural duties in dedication and service of God.

### Verse 07:

In this verse, Lord Krishna elaborates on the characteristics of a *Yogi*, particularly a *Karma Yogi*. He says that a person who is engaged in uniting one’s own consciousness (*Atman*) with the ultimate consciousness (*Paramaatman*)—a *Yogi* (or a *Yogayukta*)—possesses the purified intellect (*viśuddhātmā*), conquered mind (*vijitātmā*), and controlled senses (*jitendriya*). Such a noble soul sees God in all living beings and behaves respectfully toward

everyone. Since his actions are not motivated by selfish desires, his knowledge is progressively clarified and his senses, mind, and intellect that were previously being propelled for sensual pleasures now come under total control and are available instead for the service of the Lord. Devotional service leads one to self-realization. Thus, a *Karma Yogi* naturally undergoes these successive stages of enlightenment within, and therefore, is no different from *Karma Sanyāsa Yogi*.

### **Verses 08 & 09:**

In these two verses, Lord Krishna explains to Arjuna that a *Karma Yogi* comprehends the reality that all his body functions are driven by the senses, and are independent of himself, like the involuntary blinking of his eyelids, and thus he is not subject to the concept of doership. The pride of being the doer of one's actions is a stumbling block to rising above the material consciousness. Seeing, hearing, smelling, tasting and touching are the respective functions of the eyes, ears, nose, tongue and body. However, the God-conscious *Karm Yogi* does not attribute these body functions to himself as he knows that they arise from the material energy of God, and therefore, he gives credit for all the work done by his body to the power of God. Since he has surrendered to the will of God, he depends upon Him to inspire his mind and intellect to do his work with the clear understanding that God is the doer of everything. In a nutshell, the *Karm Yogis* see themselves as mere instruments in the hands of God.

### **Verse 10:**

The one who has yoked himself to the misconception of being the doer of his actions cannot help being contaminated by the reactions to such actions and on account of this his mind remains impure and so he is far adrift from renunciation and self-realization. Apprehensive of such a situation, Lord Krishna explains that one who dedicates all actions as offerings to the Supreme Lord without attachment to rewards is not affected by sinful reactions which are most detestable because of their binding power to material nature. Lord Krishna uses a beautiful analogy of lotus flower to explain this fact. The lotus flower grows from the mud found at the bottom of the lake, yet it rises above the water and blossoms toward the sun while retaining its beauty and purity. It floats atop the surface of the lake but does not allow itself to be wetted by the water below. Similarly, the *Karma Yogi* remains untouched by sin, although performing all kinds of works, because he performs his duty in divine consciousness without any attachment.