



# Exploring the Wisdom of Geeta

## Discourse 5

सन्यास योग (Sannyasa Yoga)

Gururaj Mutalik

Jijnyasa Education and Research Foundation



कृष्णाय वासुदेयाय हरये परमात्मने ।  
प्रणत क्लेशनाशाय गोविन्दाय नमोनमः ॥

सर्वोपनिषदो गावः दोग्धा गोपालनन्दनः ।  
पार्थो वत्सःसुधीर्भोक्ता दुग्धम् गीतामृतं महत् ॥

हरत्वं संसारंद्रुततरमसारं\* सुरपते ।  
हरत्वम् पापानां विततिमपरां\*\* यादवपते ॥  
अहो दीनानाथं निहितमचलं\*\*\* निश्चितपदम् ।  
जगन्नाथस्वामी नयनपथगामि भवतु मे ॥

**Oh! The Supreme master of all Gods, please liberate me from the dry, dull and meaning less material life; eliminate all my acts of commission and omission, they are limitless. Oh the shelter for the earnest and devoted beings, in this evanescent universe you are one immovable and sure point,; Let your sight be fixed as the main pathway to liberation by my eyes!**

\*Fleeting and meaningless ; \*\*Spreading one after another ; \*\*\* integrally fixed



शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं  
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।  
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यम्  
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥

Oh! Lord Vishnu, thou are the very essence of serenity, lying on a serpent bed, with a lotus growing from your navel, You head the clan of all Devas. You sustain the whole universe, you are indeed boundless and infinite like the sky, with the most beautiful manifestation with a bluish hue, and lotus eyes, Oh! The consort of Lakshmi Devi, the supreme master of all universe, remover of all miseries of existence;  
My humble salutations to you.

# गीतारोहण

# ASCENT OF ENLIGHTENMENT

Moksha  
Sannyas  
Yoga (Final  
liberation)

Shraddha Traya  
Vibhag Yoga (modes  
of devotion)

Daivasur Sampat Vibhag Yog (Divine  
and demonic nature)

Purushottam Yoga (Realization  
of ultimate truth)

Guna Traya Vibhag Yoga (manifestation of  
three fold nature)

Kshetra Kshetrajnya Vibhag Yoga  
(Understanding )self and the divine

Bhakti Yoga (Devotion and dedication)

Visharoop Darshan Yoga (Universal vision of  
Divinity)

Vibhuti Yoga (Divine manifestations)

Raj Yoga (The secret wisdom to understand the ultimate)

Aksharbrahma Yoga (Comprehension of Divinity)

Jnyana Vijnyana Yoga (Knowledge and true comprehension)

Dhyana Yoga (Doctrine of meditation)

Sanyasa Yoga (Doctrine of Renunciation)

KARMA SANYAS JNYANA Yoga (Doctrine of Knowledge)

Karma Yoga (Doctrine of enlightened action)

Sankhya Yoga (The doctrine of enlightened approaches)

Arjuna Vishada Yoga (Arjuna's depression)



# Curtain Raiser.....

1. In the very first verse Arjuna appears exasperated ? WHY? what is bothering him? or rather us because Arjuna expressing his doubts on our behalf?
2. What is the difference between Sankhya and Yoga as explained by Krishna in the very beginning of this chapter?
3. What does Karma Yoga do to our body and Soul?
4. How much is HE involved in **“any incentive thereto, or any relation between an act and its consequences.”**
5. **What is our take home lesson from the Fifth?**

अर्जुन उवाच ।  
संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।  
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ ५-१ ॥

अर्जुन उवाच = Arjuna said संन्यासं = renunciation कर्मणां = of all activities कृष्ण = O Krishna पुनः = again योगं = Karma Yoga, च = also, शंससि = You are praising : यत् = which श्रेयः = is more beneficial एतयोः = of these two एकं = one तत् = that मे = unto me ब्रूहि = please tell सुनिश्चितं = definitely..

"Arjuna said: Krishna! At one moment you praise renunciation of action; at next, you talk about righteous action! Tell me truly, I pray, which of these is the more conducive to my highest welfare?

अर्जुन म्हणाला

कृष्णा संन्यास कर्माचा तसा योग हि सांगसी । दोहोत जे बरे एक सांग ते मज निश्चित ॥ १ ॥

# The Story So FAR.....

The first chapter described Arjuna's turmoil and grief and his terrible confusion on what is his call?

In the second chapter, Shree Krishna revealed to Arjun the immortality of the soul, when body perishes; and hence it was foolish to lament the death of a person!. He then reminded Arjun that his *karma* (righteous duty) as a warrior was to fight the war on the side of righteousness. But, since *karma* binds one to the fruits of actions, Shree Krishna urged Arjuna to base his actions beyond his ego.. His actions would then become *karma-yoga*, then he will emerge as a *Stitha-prajna* (Equanimity state).

In the third chapter, the Supreme Lord explained that performing one's duties is necessary because it helps to purify the mind. He reminded Arjuna, one could not avoid actions. But by being a Yogi, you can escape their consequences.

In the fourth chapter, the Lord explained that Karma Yoga enables you to do activities and as if you are not doing any thing; they don't affect you. You are doing in HIS NAME. It is an act of sacrifice -Yajnya. He also explained how the path of knowledge is inextricably linked with Karma Yoga. (Karma Yoga is not dumb action!)

**We are now at the point, where Arjuna wonders how the positive action, the Karma Yoga is to be reconciled with absence of any activity-Karma Sanyas and demands clarification.**

# In this Chapter you will gain further understanding of.....

- That Sankhya and Yoga are uncannily similar-almost the same in their results, spirit and epistemology\*. Krishna resolves the confusion that they are different. The choice is a matter of what suits you.
- **The secret of Karma Yoga "The sage performs his action dispassionately, using his body, mind and intellect, and even his senses, and giving up all attachments, always as a means of purification."**
- **The *karma 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.**
- **Equanimity: "Samatwam Yoga Ucchyate" is a basic sign of Yogi**

(\*Epistemology is the study of knowledge acquisition. It involves an awareness of certain aspects of reality, and it seeks to discover what is known and how it is known. Considered as a branch of philosophy, epistemology addresses cognitive sciences, cultural studies and the history of science. Moreover, epistemology explains why our minds relate to reality and how these relationships are either valid or invalid. It is needed in order to distinguish between the truth and falsehood as we obtain knowledge from the world around us.)

श्रीभगवानुवाच ।  
संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।  
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ ५-२ ॥

श्रीभगवानुवाच = The Supreme Lord said संन्यासः = renunciation of work कर्मयोगः = work in devotion च = also निःश्रेयसकरौ = leading to the path of liberation उभौ = both तयोः = of the two तु = but कर्मसंन्यासात् = in comparison to the renunciation of self based work, कर्मयोगः = Karma Yoga विशिष्यते = is better.

Lord Shri Krishna replied: Renunciation of action and the Path of righteous action both lead to the highest spiritual state; of the two, righteous action is the better.

श्री भगवान् म्हणाले

योग संन्यास हे दोन्ही मोक्ष-साधक सारखे । विशेष चि परी योग संन्यासाहूनि मानिला ॥ २ ॥

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।  
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ५-३ ॥

ज्ञेयः = should be known सः = he नित्य = always संन्यासी = renouncer यः =  
who न = never द्वेष्टि = abhors न = nor काङ्क्षति = desires. निर्द्वन्द्वः = free  
from all dualities हि = certainly महाबाहो = O mighty-armed one सुखं =  
happily बन्धात् = from bondage प्रमुच्यते = is completely liberated.

He is a true ascetic who

Has no hate in his system and who desires nothing material ;

Is Free from duplicities(Dwandas) and Free from

Unending quest from so called happiness.

तो जाण नित्य-संन्यासी राग-द्वेष नसे जया । जो द्वंद्वावेगळा झाला सुखे बंधांतुनी सुटे ॥ ३ ॥

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।  
एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ ५-४ ॥

*साङ्ख्य* = analytical study of the material world *योगौ* = work in devotional service *पृथक्*  
= different *बालाः* = the less intelligent *प्रवदन्ति* = say *न* = never *पण्डिताः* = the  
learned *एकं* = in one *अपि* = even *आस्थितः* = being situated *सम्यक्* = complete  
*उभयोः* = of both *विन्दते* = enjoys *फलं* = the result. .

Only the unenlightened speak of wisdom and right action as separate, not the wise. If any man knows one, he enjoys the fruit of both.

म्हणती सांख्य-योगाते भिन्न मूढ न जाणते । बाणो एक हि ती निष्ठा दोहीचे फळ देतसे ॥ ४ ॥

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।  
एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५-५॥

*यत् = what साङ्ख्यैः = by means of Sankhya philosophy प्राप्यते = is achieved स्थानं = place तत् = that योगैः = by devotional service अपि = also गम्यते = one can attain एकं = one साङ्ख्यं = analytical study च = and योगं = action in devotion च = and यः = one who पश्यति = sees सः = he पश्यति = actually sees.*

The level which is reached by wisdom is attained through right action as well. He who perceives that the two are one, knows the truth.

सांख्यास जे मिळे स्थान ते योग्यास हि लाभते । एक-रूप चि हे दोन्ही जो पाहे तो चि पाहतो ॥ ५ ।

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।  
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

*yoga-yuktah*—united in consciousness with God; *viśhuddha-ātmā*—one with purified intellect; *vijita-ātmā*—one who has conquered the mind; *jita-indriyah*—having conquered the senses; *sarva-bhūta-ātma-bhūta-ātmā*—one who sees the Soul of all souls in every living being; *kurvan*—performing; *api*—although; *na*—never; *lipyate*—entangled

**The *karma 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.**

**Please note the use of the word Atma here in various shades of meaning!**

अंतरी धुतला योगी जिंकुनि मन इन्द्रिये । झाला जीव चि भूतांचा करुनि हि अलिप्त तो ॥ ७ ॥

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

*न = never एव = certainly किञ्चित् = anything करोमि = I do इति = thus  
युक्तः = engaged in the divine consciousness मन्येत = thinks तत्त्ववित् = one who  
knows the truth पश्यन् = seeing शृण्वन् = hearing स्पृशन् = touching जिघ्रन् =  
smelling अश्नन् = eating गच्छन् = going स्वपन् = dreaming श्वसन् =  
breathing .*

Though the saint sees, hears, touches, smells, eats,  
moves, sleeps and breathes, yet he knows the Truth, and  
he knows that it is not he who acts.

न काही मी करी ऐसे योगी तत्त्व-ज्ञ जाणुनी । देखे ऐके शिवे हुंगे खाय जाय निजे श्वसे ॥ ८ ॥

प्रलपन्विसृजन्गृहणन्नुन्मिषन्निमिषन्नपि ।  
इन्द्रियाणीन्द्रियार्थेषु वर्तन्ते इति धारयन् ॥ ५-९ ॥

प्रलपन् = talking विसृजन् = giving up गृहणन् = accepting उन्मिषन् = opening  
निमिषन् = closing अपि = in spite of इन्द्रियाणि = the senses इन्द्रियार्थेषु = in  
sense gratification वर्तन्ते = let them be so engaged इति = thus धारयन् =  
considering. .

Though he talks, though he gives and receives, though he opens his eyes and  
shuts them, he still knows that his senses are merely disporting themselves  
among the objects of perception.

बोले सोडी धरी किंवा पापणी हालवी जरी । इन्द्रिये आपुल्या अर्थी वागती हे चि पाहतो ॥ ९ ॥

Closing Portals to Evil or Negative entities  
The “Mizaru” PARADIGM

# Closing Portals to Evil



**“See no evil, hear no evil, speak no evil”. The three monkeys are Mizaru, covering his eyes, who sees no evil; Kikazaru, covering his ears, who hears no evil; and Iwazaru, covering his mouth, who speaks no evil. The later addition fourth monkey is to indicate “I do no evil”.**

**(The philosophy is derived from Upanishads, and symbolized in Japan)**

The fourth monkey has no name. It may as well be called かゆみを掻 Kakuzaru

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।  
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ५-११ ॥

कायेन = with the body मनसा = with the mind बुद्ध्या = with the intelligence केवलैः  
= purified इन्द्रियैः = with the senses अपि = even योगिनः = Yogic conscious persons  
कर्म = actions कुर्वन्ति = they perform सङ्गं = attachment त्यक्त्वा = giving up  
आत्म = of the self शुद्धये = for the purpose of purification.

The sage performs his action dispassionately, using his body, mind and intellect, and even his senses, and giving up all attachments, always as a means of purification.

देहा-मनाने बुद्धीने इन्द्रियांनी हि केवळ । आत्म-शुद्ध्यर्थ निःसंग योगी कर्म अनुष्ठिती ॥ ११ ॥

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।  
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

*सर्व = all कर्माणि = activities मनसा = by the mind संन्यस्य = giving up आस्ते = remains सुखं = in happiness वशी = one who is controlled नवद्वारे = in the place where there are nine gates पुरे = in the city देही = the embodied soul न = never एव = certainly कुर्वन् = doing anything न = not कारयन् = causing to be done.*

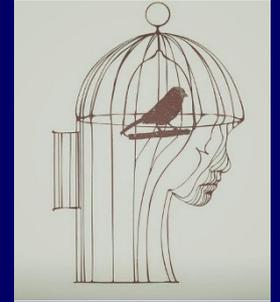
**Mentally renouncing all actions, the self-controlled soul enjoys bliss in this body, the city of the nine gates, neither doing anything himself nor causing anything to be done.**

मनाने सगळीं कर्मे सोडुनी संयमी सुखे । नव-द्वार-पुरी राहे करी ना करवी हि ना ॥ १३ ॥

# A Citadel With Nine Gates

The Human body has been described as a citadel with nine gates. (miscreants can enter through unguarded gates and create mischief!

*Udgatith Nava dware, panjare vihagonilah  
Yattishtati tadaaschruam prayane  
vismamayam kutah?*



*Sings a poet:*

*In a cage **with** nine open doors, resides the  
Bird of Soul!*

*It is a wonder that it stays there for so long,  
Why is there a surprise when it leaves?*

उध्गाटित नवद्वारे पन्जरे विहगानलः  
यत्तिष्ठति तदास्चर्यम् प्रयाणे विस्मयः कुतः?

Plus Two-The excretory  
and Reproductive

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।  
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ ५-१४ ॥

*न = never कर्तृत्वं = proprietorship न = nor कर्माणि = activities लोकस्य = of the people सृजति = creates प्रभुः = the master of the city of the body न = nor कर्मफल = with the results of activities संयोगं = connection स्वभावः = the modes of material nature तु = but प्रवर्तते = act. .*

The Lord of this universe has not ordained activity, or any incentive thereto, or any relation between an act and its consequences. All this is the work of Nature.

न कर्तेपण लोकांचे न कर्मे निर्मितो प्रभु । न कर्मी फल-संयोग स्वभावे सर्व होतसे ॥ १४ ॥



**YOU** select the restaurant

**You** study the menu

**You** order food  
Then you blame the waiter!

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।  
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५-१८ ॥

*विद्या = with education विनय = and gentleness सम्पन्ने = fully equipped ब्राह्मणे = in the brahmana गवि = in the cow हस्तिनि = in the elephant शुनि = in the dog च = and एव = certainly श्वपाके = in the dog-eater (the outcaste) च = respectively पण्डिताः = those who are wise समदर्शिनः = who see with equal vision.*

**SAGES look with equi vision at : a learned Brahmin, a cow, an elephant or a dog or a dog eater!**

विद्या-विनय-संपन्न द्विज गाय तसा गज । श्वान चांडाळ हे सारे तत्त्व-ज सम पाहती ॥ १८ ॥

Equi-Vision  
glasses



“They all are alive. They are all self centered. They all come in different sizes, but they all kick a lots of dust. They all need food and get angry if they don't get it. I see God's wonder in all of them!.....”

ये हि संस्पर्शजा भोगा दुःखयोऽनय एव ते ।  
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५-२२ ॥

ये = those हि = certainly संस्पर्शजाः = by contact with the material senses भोगाः = enjoyments दुःख = distress योनयः = sources of एव = certainly ते = they are आदि = beginning अन्त = end वन्तः = subject to कौन्तेय = O son of Kunti न = never तेषु = in those रमते = takes delight बुधः = the intelligent person.

The joys that spring from external associations bring pain; they have their beginning and their endings. The wise man does not rejoice in them.

विषयातील जे भोग ते दुःखास चि कारण । येती जसे तसे जाती विवेकी न रमे तिथे ॥ २

# संस्पर्शजा भोगाः (ते हि नो दिवसा गताः) (Enjoyments derived from External Contacts)

- All material happiness in reality is misery in making.
- Even its memory is painful because it no longer exists.
- A short visit from a dear friend or relation, when he leaves, what is left is void.
- Married life the initial congeniality and love sorely missing after years; Healthy days of youth, culminating in old age full of suffering from ill health, Romantic days of yester years, today merely lost memories substituted by mutual irritability and recriminations, sweet young grand son or grand daughter growing up leaving behind only sad old memories, are examples which everyone has seen.
- It is not even short-term parting. Major causes of misery is in human relationship. Human life is littered with broken promises, shattered homes, painful separations, betrayals, estrangements resulting in long term harm to body and mind.
- Story of Raja Bharthari (recall.)
- Take home lesson Vairagya

भोगे रोगभयं कले च्युतिभयं वित्ते नृपालाद्भयं  
माने दैन्यभयं बले रिपुभयं रूपे जरायां भयम् ।  
शास्त्रे वादिभयं गुणे खलभयं काये कृतान्ताद्भयं  
सर्वं वस्तु भयान्वितं भुवि नृणां वैराग्यमेवाभयम् ।

**-Bharthhari's Viaragya shatak**

In enjoyment, there is fear of disease; in family reputation, there is fear of falling; in wealth, there is fear of kings (taxation); in prestige, there is fear of humiliation; in power, there is fear of losing it to your adversary; in beauty, there is fear of old age; in scriptural erudition, there is fear of learned opponents; in virtue, there is fear of wicked vilifying person; in body, there is fear of death. For human beings, everything in this world is coupled with fear. Vairāgya is the only answer.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।  
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ ५-२३ ॥

शक्नोति = is able इहैव = in the present body यः = one who सोढुं = to tolerate प्राक्  
= before शरीर = the body विमोक्षणात् = giving up काम = desire क्रोध = and anger  
उद्भवं = generated from वेगं = urges सः = he युक्तः = in trance सः = he सुखी  
= happy नरः = human being. .

He who, before he leaves his body, learns to surmount the promptings of desire and anger is a saint and is happy.

प्रयत्ने मरणापूर्वी हया देही जिरवू शके । काम-क्रोधातले वेग तो योगी तो खरा सुखी ॥ २३ ॥

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।  
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ ५-२६ ॥

*काम = from desires क्रोध = and anger विमुक्तानां = of those who are liberated यतीनां = of the saintly persons यतचेतसां = who have full control over the mind अभितः = assured in the near future ब्रह्मनिर्वाणं = liberation in the Supreme वर्तते = is there विदितात्मनां = of those who are self-realized.*

**Saints who know their Selves, who control their minds, and feel neither desire nor anger, find Eternal Bliss everywhere.**

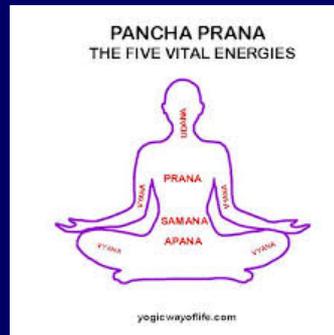
काम-क्रोधास जिंकूनि यत्ने चित्तास बांधिती । देखती ब्रह्म-निर्वाण आत्म-ज्ञानी चहंकडे ॥ २६ ॥

# स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः । प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ ५-२७ ॥

*स्पर्शान् = sense objects, such as sound कृत्वा = keeping बहिः = external बाह्यान् = unnecessary चक्षुः = eyes च = also एव = certainly अन्तरे = between भ्रुवोः = the eyebrows प्राणापानौ = up-and down-moving air समौ = in suspension कृत्वा = keeping नासाभ्यन्तर = within the nostrils चारिणौ = blowing*

**Excluding external objects, his gaze fixed between the eyebrows, the inward and outward breathings passing equally through his nostrils;**

विषयांचा बहिष्कार डोळा भ्रू-संगमी स्थिर । करुनि नासिका-स्थानी प्राणापान हि सारखे ॥ २७ ॥



भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।  
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५-२९ ॥

भोक्तारं = the beneficiary यज्ञ = of sacrifices तपसां = and penances and austerities  
सर्वलोक = of all planets and the demigods thereof महेश्वरं = the Supreme Supreme  
Divine सुहृदं = the benefactor सर्व = of all भूतानां = the living entities ज्ञात्वा = thus  
knowing मां = Me (Supreme Divine Krishna) शान्तिं = relief from material pangs ऋच्छति  
= one achieves.

Knowing me as Him who gladly receives all offerings of  
austerity and sacrifice, as the Mighty Ruler of all the Worlds  
and the Friend of all beings, he passes to Eternal Peace."

भोक्ता यज्ञ-तपांचा मी सोयरा विश्व-चालक । जाणूनि हयापरी माते शांतीस वरिला चि तो ॥ २९ ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे संन्यासयोगो नाम  
पञ्चमोऽध्यायः ॥ ५ ॥ Thus ends the fifth discourse of Bhagwad Geeta upanishad, part of  
the Divine wisdom, Termed sannyasa yoga

# गीतारोहण

# ASCENT OF KARMA SANYAS

How equanimity elevates and purifies a Yogi  
with focused meditation

5.28-5.29

How and why of Selfless actions

5.10-5.27

Gives examples of actions

5.8-5.9

Krishna reiterates that they are one and the same

5.2-5.7

Arjuna pleads for greater clarity between Karma Sanyas and Kama Yoga

5.1

Sanyasa Yoga (Doctrine of Renunciation)

# KARMA YOGA IN A NUT SHELL



Karma Yoga means what ever one does (as duty), is an act, decided upon by Buddhi or Intelligence as an act dictated by your innermost entity (Enabler) and not motivated by gain, self interest or EGO.

It is not tainted by Dwnandas(Good, bad, foe, friend Judgements) or an expectation of its reward.

It is an act inspired from within, in full realization of Antaryami's presence or proximity

Buddhi (DISCRIMINATIVE INTELLIGENCE)

MANAS or MIND

Sense Organs  
(Indriyas)

# SUMMING UP...

- Karma Yoga (Righteous Activity) is to be preferred to Giving UP activities.
- If Karma Yoga is practiced it is as if one is not doing anything because it is not done with any self motive to benefit or obtain any fruit.
- The role of Nature(Prakriti) is all important and HE should not be blamed for where life takes you, if you remain passive, without being a Yogi.
- The immediate reward of practice of Yoga is SELF PURIFICATION and leads to EQUANIMITY.
- The real practice of Karma Sanyas is through Karma Yoga and it dissolves consequences of day to day Karma driven by Passion, greed and other Rajas forces.
- Eight step yoga of which Pranayama and Meditation are a part is a great liberating pathway which integrates Karma-Jnyana and Bhakti.