

CHAPTER 5

Fifth chapter named 'Karmasanyaasyoga'

[Shloka 1 to 6: Conclusion of Saankhyayoga and Karmayoga]

*Arjuna uvaac: Sanyaasam karmanaam krishna punah yogam ca shansasi.
Yat shreyah etayoh ekam tat me bruuhi sunishcitam. (Ch.5, shloka 1)*

Krishna sanyaasam karmanaam	[Arjuna said:] O the embodiment of attraction! [You praise] sanyaas {in the form of absolute or} complete renunciation of actions
ca punah shansasi yogam yat shreyah etayoh	and then {sometimes} [You] praise karmayoga {while performing actions}. Whatever is {more} superior between both of them,
tat ekam sunishcitam bruuhi me	make that one certain properly and tell me, {so that I become the one who follows the good path.}

*Shri Bhagavaanuvaa: Sanyaasah karmayogashca nihshreyasakarau ubhau.
Tayoh tu karmasannyaasaat karmayogo vishishyate. (Ch.5, shloka 2)*

Sanyaasah ca karmayogah	[Shri God said:] absolute renunciation of actions and [to have] yoga while performing actions
nihshreyasakarau ubhau tu tayoh	are extremely beneficial for both, {the sages, sanyasis or householders}; however, between both of them, {from the viewpoint of being very easy,}
karmayogah vishishyate karmasannyaasaat	to remember while performing actions is especially good {for the householders who do job and business} than {absolute} renunciation {of} actions.

*Gyeyah sa nityasannyaasi yo na dveshti na kaankshati.
Nirdvandvo hi mahaabaaho sukham bandhaat pramucyate. (Ch.5, shloka 3)*

Mahaabaaho yah na dveshti na kaankshati	O the one with great arms {of the eight deities in the form of helpers}! The one who neither hates {any living being} nor has {any worldly} desire,
sa gyeyah nityasannyaasi	he is known as a sanyaasayogi ¹ who always renounces {actions [as said] in ch.6, shloka 4 of the Gita};
hi nirdvandvah sukham pramucyate bandhaat	because [the one who is] free from contrasts is happily liberated from the bondage of actions completely.

*Saankhyayogau prithak baalaah pravadanti na panditaah.
Ekam api aasthitah samyak ubhayoh vindate phalam. (Ch.5, shloka 4)*

Baalaah pravadanti saankhyayogau prithak	The ones with a child-like intellect say {that} both, 'saankhya {[i.e.] absolute knowledge along with complete definition} and karmayoga are different;
panditaah na samyak aasthitah api ekam	the scholars don't {say so}. The one who is properly stabilized in any one {between both, saankhya and yoga while performing actions,}
vindate phalam ubhayoh	obtains the fruit of both, {saankhya* and yoga like the sage Kapil}.

* The thinking of sage Kapil, the resident of the most ancient city of Kampilya settled by Kapil, [i.e.] pair in the form of a couple itself is 'saankhya'.

*Yat sthaanam praapyate saankhyaih ca tat
api gamyate yogaih
yah pashyati saankhyam ca yogam ekam sa pashyati. (Ch.5, shloka 5)*

Yat sthaanam praapyate saankhyaih ca tat	The position that is attained through saankhya and that very {position of Lakshmi and Narayan, [i.e.] the most elevated position of Vishnu}
api gamyate yogaih	is also attained through yoga {along with} actions {by [staying] in the remembrance of one Baba while performing actions}.
yah pashyati saankhyam ca yogam ekam sa pashyati	{So,} the one who sees saankhya and karmayoga to be one {according to the constitution of the Gita}, he sees {the truth}.

*Sanyaasah tu mahaabaaho dukham aaptum ayogatah.
Yogayukto munih brahm nacirena adhigacchati. (Ch.5, shloka 6)*

Mahaabaaho tu ayogatah	O the one with long arms [in the form of] the eight personalities! In fact, without {the experience of household in} karmayoga,
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¹ 'Sanyaas' means renunciation and 'yoga' means remembrance

sanyaasah aptum dukham munih yogayukto	renunciation is attained sorrowfully. A reflective person who is engrossed in yoga
adhigacchati brahm nacirena	attains <i>Parambrahm</i> * soon {just like sage <i>Kapil</i> , the founder of <i>saankhyayoga</i> }. {Whereas, King Jana + ka certainly attained <i>jiivanmukti</i> * in a second.}

[Shloka 7 to 12: The signs of Saankhyayogi and Karmayogi and their glory]

Yogayukto vishuddhaatmaa vijitaatmaa jitendriyah.
Sarvabhutaatmabhutaatmaa kurvan api na lipyate. (Ch.5, shloka 7)

Api kurvan vishuddhaatmaa yogayuktah vijitaatmaa jitendriyah	Despite performing {any action}, the one who is especially pure {with the mind} engrossed in yoga, the soul who has gained victory {over the inconstant mind through the intellect,} the conqueror of the <i>indriyaan</i> * {and the person}
sarvabhutaatmabhutaatmaa na lipyate	with spiritual feeling for all {the violent and non-violent [or] good and bad} living beings is neither attached {nor bound to that good or bad action}.

Na eva kincit karomi iti yukto manyeta tattvavit.
Pashyan shrinvan sprishan jighran ashnan gacchan svapan shvasan. (Ch.5, shloka 8)
Pralapan visrijan grihnan unmishan nimishan api.
Indriyaani indriyaartheshu vartanta iti dhaarayan. (Ch.5, shloka 9)

Dhaarayan iti indriyaani vartanta	While having {faith} that {the <i>karma</i> [<i>indriyaan</i>] and <i>gyaan</i> } <i>indriyaan</i> {[like] the ears and so on created by nature} are engaged in
indriyaartheshu yukta tattvavit manyeta iti	{the natural} pleasures (<i>bhog</i>) of the <i>indriyaan</i> , the one who is engrossed in the remembrance {of <i>Shivbaba</i> }, the knower of {all the 23} elements believes that
pashyan shrinvan sprishan jighran ashnan gacchan	while seeing, listening, touching, smelling, eating, going,
svapan shvasan pralapan visrijan grihnan unmishan api nimishan na karomi kincit eva	sleeping, breathing, talking, excreting {faeces and urine}, taking {something}, opening {and} even closing the eyes [he] doesn't do anything at all. {The yogi who is stable in the light of the soul in this way, is <i>akartaa</i> *.}

Brahmani aadhaaya karmaani sangam tyaktvaa karoti yah.
Lipyate na sa paapena padmapatram iva ambhasaa. (Ch.5, shloka 10)

Yah brahmanyaadhaaya karoti karmaani tyaktvaa sangam	The one who takes the support of <i>Parambrahm</i> {alone} [and] performs actions after giving up attachment,
sa na lipyate paapena iva padmapatram ambhasaa	he isn't smeared by sins just like a lotus leaf [isn't smeared] by {dirty} water.

Kaayena manasaa buddhyaa kevalaih indriyaih api.
Yoginah karma kurvanti sangam tyaktvaa aatmashuddhaye. (Ch.5, shloka 11)

Yoginah tyaktvaa sangam kaayena manasaa buddhyaa kevalaih indriyaih api kurvanti karma aatmashuddhaye	The yogis give up attachment {of the mind} through the body, mind, {wealth}, through the intellect {and through time, relations and contacts,} just through the <i>indriyaan</i> too, {received from nature} [and] perform actions {in the remembrance of the atom-like point of light soul} for the purification of the soul {from the five vices like lust, anger and so on}.
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Yuktah karmaphalam tyaktvaa shaantim aapnoti naishtikiim.
Ayuktah kaamakaarena phale sakto nibadhyate. (Ch.5, shloka 12)

Yuktah karmaphalam naishtikiim	{In the shooting of <i>Purushottam sangam</i> [yug]*,} a yogi gives up {the eternally fixed} fruits of actions, {becomes} steady
shaantim aapnoti ayuktah saktah	[and] attains peace; {but} an ayogi (the one who doesn't have yoga) = <i>bhogi</i> * is attached
phale kaarena kaama nibadhyate	to the fruits because of {the always unfulfilled} desires {full of attachment} [and] is {properly} bound {in the bondage of the bodily <i>indriyaan</i> }.

[Shloka 13 to 26: Topic of *gyaanyoga*]

Sarvakarmaani manasaa sannyasya aaste sukham vashii.
Navadvaare pure dehii na eva kurvan na kaarayan. (Ch.5, shloka 13)

Dehii vashii sanyasya sarvakarmaani manasaa	The soul that controls {the <i>indriyaan</i> , stabilizes in the star between the two eyebrows,} completely renounces all the actions through the mind
eva aaste sukham pure navadvaare	{and} just lives happily in the city {like body} with nine gates
na kurvan na kaarayan	{as if} he neither does {anything} nor has [anything] done {through the <i>gyaan</i> or <i>karmendriyaan</i> * along with the mind}.

**Na kartritvam na karmaani lokasya srijati prabhuh.
Na karmaphalasyogam svabhaavah tu pravartate. (Ch.5, shloka 14)**

Prabhuh na srijati lokasya kartritvam	{Even the Light of Shiva,} God {who is <i>Akartaa</i> and doesn't have attachment to the body of Arjuna,} isn't the Creator {of the ego} of being a worldly doer,
na karmaani na karmaphalasyogam	neither the actions nor connection of action with [its] fruit {through the constant stability of the inexhaustible storehouse of knowledge};
tu svabhaavah pravartate	still, the nature {of being a pleasure seeker living being} is established {in the shooting* of the <i>Purushottam sangamyug</i> * as well}.

*{See chapter 4, shloka 13 of the Gita for the proof of the shooting of every *kalpa* in the *Purushottam sangamyug* itself → “Caaturvarnyam mayaa srishtam gunakarmavibhaagashah.”}

**Na aadatte kasyacit paapam na ca eva sukritam vibhuh.
Agyaanena aavritam gyaanam tena muhyanti jantavah. (Ch.5, shloka 15)**

Vibhuh na aadatte paapam ca eva na sukritam	{Light as feather, the subtlest [Soul] that can enter and detached} God who has a special birth neither accepts the sins nor {small or great} noble deeds
kasyacit gyaanam aavritam agyaanena	of anyone. Knowledge is covered by the ignorance {of omnipresence spread by the first Shankaracharya (<i>Aadyashankaracharya</i>)},
jantavah muhyanti tena	[and] the living beings are confused {by the Iron Age darkness of attachment produced} through it;

**Gyaanena tu tat agyaanam yeshaam naashitam aatmanah.
Tesdaam aadityavat gyaanam prakaashayati tatparam. (Ch.5, shloka 16)**

Tu yeshaam tadagyaanam aatmanah naashitam gyaanena	but those whose that ignorance of the soul {is equal to the Supreme Soul} has been destroyed through the knowledge
tat gyaanam teshaam	{of [His] presence in one [being] in a permanent way in the chariot of Arjuna alone with white animals for riding}, that {unadulterated} knowledge {of the Gita} of them
prakaashayati param aadityavat	shows {the Light of <i>Sadaa Shiva</i> ,} the Supreme {Father} like {the living} Sun {[who is] the Treasurer of inexhaustible light of knowledge}.

**Tadbuddhayah tadaatmaanah tannishthaah tatparaayanaah.
Gacchanti apunaraavritim gyaananirdhuutakalmashaah. (Ch.5, shloka 17)**

Tadbuddhayah tadaatmaanah tannishthaah	{The people} whose intellect is engrossed in Him, who engage their soul {only} in that {form}, who are faithful to Him through the soul,
tatparaayanaah gyaananirdhuutakalmashaah	who are extremely dependent on Him [and] those whose sins have been washed away {completely} by knowledge {through unadulterated yoga}
gacchanti apunaraavritim	don't come back {here} again; {just like Yudhishtir ² , they go to the Abode of Happiness along with the body.}

**Vidyaavinayasampanne braahmane gavi hastini.
Shuni ca eva shvapaake ca panditaah samadarshinah. (Ch.5, shloka 18)**

Eva panditaah samadarshinah	Only the pandits {become detached observers through soul consciousness [and]} have an equal vision
vidyaavinayasampanne braahmane gavi	towards a learned and courteous Brahmin, {an Indian human} cow {with simple nature},
hastini ca shuni ca shvapaake	{the one with bodily ego just like} an elephant and {an extremely lustful [soul] like} a dog or {an extremely angry <i>caandaal</i> *} who cooks a dog.

**Iha eva taih jitah sargo yeshaam saamyeh ssthitam manah.
Nirdosham hi samam brahm tasmaat brahmani te sthitaah. (Ch.5, shloka 19)**

Yeshaam manah ssthitam saamyeh taih jitah sargah	Those whose mind is stable in equality, they have conquered {the entire violent} world
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² The eldest brother among the Pandavas

<i>ihaiva hi brahm nirdosham samam</i>	here, {in the Abode of Sorrow} itself {through the knowledge of the Gita and Raja yoga}; because <i>Parambrahm</i> is flawless {and} uniform.
<i>tasmaat te sthitaah brahmani</i>	So, those {easy Rajayogi, hence helpful ones stabilized in the soul} are stable in <i>Parambrahm</i> {itself}.

*Na prahrishyet priyam praapya na udvijet praapya ca apriyam.
Sthirabuddhih asammuurho brahmavit brahmani sthitah. (Ch.5, shloka 20)*

<i>Na prahrishyet praapya priyam</i>	[You] shouldn't become very happy after obtaining {that} dear {thing or person to whom [you] have attachment}
<i>ca na udvijet praapya apriyam</i>	and you shouldn't become sad {or disappointed} after obtaining {unaffectionate or hostile [thing or person]} that you dislike {either}.
<i>brahmavit sthirabuddhih asammuurhah</i>	{The child of Brahma} [who is] the knower of <i>Parambrahm</i> , has a stable intellect {and is} free from doubts
<i>sthitah brahmani</i>	{in every person or thing along with Shivbaba, who alone is always detached}, is stable in the {highest and the longest stage of} the {unique} 'element <i>brahm</i> {itself}.

**Gururbrahma gururvishnuh gururdevo maheshvarah. Guruh saakshaat parambrahm* {facing upwards} *tasmai shriiguruve namah* (Brahma is a guru, Vishnu is a guru and Shankar is a guru, but even those gurus bow before the guru of the gurus, the Guru incarnate named *Parambrahm*).

*Baahyasparsheshu asaktaatmaa vindati aatmani yat sukham.
Sa brahmayogayuktaatmaa sukham akshayam ashnute. (Ch.5, shloka 21)*

<i>Sukham yat asaktaatmaa baahyasparsheshu vindati</i>	The happiness {of the mind} that the man who doesn't have attachment to the external sensual pleasures obtains
<i>aatmani sa yuktaatmaa brahmayoga</i>	in the {point of light} soul {situated between the two eyebrows}, he engages in yoga with <i>Parambrahm</i> {with constant experience of all the relations in practice}
<i>ashnute akshayam sukham</i>	[and] enjoys unlimited {super sensuous} joy {of the abode of Vishnu's <i>vaikunth</i> * in this very life}.

*Ye hi sansparshajaa bhogaa dukhayonaya eva te.
Aadyantavantah kaunteya na teshu ramate budhah. (Ch.5, shloka 22)*

<i>Ye bhogaa sansparshajaa te hi dukhayonayah</i>	The pleasures that are born through the sense objects of all the <i>karmendriyaan</i> , they themselves are the creators of sorrow
<i>eva aadyantavantah kaunteya</i>	[and] are certainly {momentary,} the ones with a beginning and an end. O son of Kunti, {the remover of body consciousness, the one with feelings strong like marble}!
<i>budhah na ramate teshu</i>	The intelligent people {attached to Shiva, the Intellect of the intelligent ones} don't delight in {the sense objects of} those {corrupt <i>karma indriyaan</i> }.

*Shaknoti iha eva yah sorhum praak shariiravimokshanaat.
Kaamakrodhodbhavam vegam sa yuktah sa sukhii narah. (Ch.5, shloka 23)*

<i>Yah shaknoti sorhum vegam kaamakrodhodbhavam</i>	The {man} who is capable of {staying calm or} tolerating impulses produced by the vices like lust, anger and so on
<i>praak shariiravimokshanaat iha eva</i>	before leaving {the perishable} body in this very {world through the remembrance of the Supreme Soul},
<i>sa narah yuktah sa sukhii</i>	that human being is {an easy Raja}yogi; he alone is happy, {or else he is <i>bhogi</i> and sorrowful}.

*Yah antahsukhah antaraaraamah tathaa antarjyotih eva yah.
Sa yogii brahmanirvaanam brahmabhuutah adhigacchati. (Ch.5, shloka 24)*

<i>Yah antahsukhah antaraaraamah</i>	The one who is happy internally {through the mind and intellect}, who is {calm like the Pacific Ocean and} delighted within,
<i>tathaiva yah antarjyotih sa yogii brahmabhuutah</i>	similarly, the one who is {stable} in the point of light soul, that yogi who is fixed in <i>Brahmalok</i> * {more or less according to the <i>purushaarth</i> *}
<i>adhigacchati brahmanirvaanam</i>	attains the {speechless [and] internally silent} position of <i>nirvana</i> ³ of <i>Parambrahm</i> {here itself}.

*Labhante brahmanirvaanam rishayah kshiiinakalmashaah.
Chinnadvaidhaa yataatmaanah sarvabhuutahite rataah. (Ch.5, shloka 25)*

³ Liberation, eternal bliss; in the unlimited it means, the stage beyond speech

Rishayah kshiinakalmashaah chinnadvaidhaah yataatmaanah	The sages who destroy {all} the sins, who are free from dualities, who control the mind and intellect
hiterataah sarvabhuta labhante brahmanirvaanam	[and] are engaged in the welfare of all the living beings {just like the Supreme Father,} attain the position of nirvana of Parambrahm.

**Kaamakrodhaviyuktaanaam yatiinaam yatacetasaam.
Abhito brahmanirvaanam vartate viditaatmanaam. (Ch.5, shloka 26)**

Kaamakrodhaviyuktaanaam yatacetasaam	{People} who are free from lust and anger {along with greed, attachment [and] ego}, who have a controlled mind and intellect,
yatiinaam viditaatmanaam	{and} the ascetics who know the point of light soul {concentrated in the center of the forehead [or] akaaltakht ⁴ of the uttamaang ⁵ (head)}
vartate brahmanirvaanam abhitah	have the position of nirvana of Parambrahm here, {in the Purushottam sangam[yug]} and there {in 'the abode of Vishnu's heaven} as well.

{There is joy of gyaanendriyaan in the Golden and Silver Age heaven complete with 16 or 14 celestial degrees, [respectively] and super sensuous joy in the abode of Vishnu's vaikunth*.)

[Shloka 27 to 29: Description of Dhyaanyoga along with bhakti]

**Sparshaan kritvaa bahih baahyaan cakshuh ca eva antare bhruvoh.
Praanaapaanau samau kritvaa naasaabhyantaracaarinau. (Ch.5, shloka 27)
Yatendriyamanobuddhih munih mokshaparaayanah.
Vigatecchaabhayakrodho yah sadaa mukta eva sah. (Ch.5, shloka 28)**

Eva kritvaa baahyaan sparshaan bahih	By just keeping the pleasures of the external indriyaan out {of the mind}
ca cakshuh antare bhruvoh samau kritvaa praanaapaanau	and the eye of point soul in the bhrikuti*, by equalizing the praana ⁶ and apan vaayu {in the form of pure and impure thoughts going in the mind}
naasaabhyantaracaarinau	moving inside and outside the nostrils {through the act of smelling or inhalation and exhalation},
yatendriyamanobuddhih mokshaparaayanah	the one with the mind and intellect of controlled indriyaan, who is dependent on liberation {[and] far away from the world of sorrow}
yah munih vigatecchaabhayakrodhah sah eva sadaa mukta	← the one who is {such} a thinker sage devoid of desire, fear and anger, he is certainly always liberated.

**Bhoktaaram yagyatapasaam sarvalokamaheshvaram.
Suhridam sarvabhutaanaam gyaatvaa maam shaantim ricchati. (Ch.5, shloka 29)**

Gyaatvaa bhoktaaram yagyatapasaam	After knowing the One who experiences {happiness of the soul} of {services for} the yagya {and} the tapasyaa* {of remembrance of the soul},
maam suhridam sarvabhutaanaam	{Jagatpita (the World Father) who has become equal to} Me in the form of the Friend of all the living beings {in the world [and]}
sarvalokamaheshvaram ricchati shaantim	Trilokinath ⁷ * {of [the Abode of] Happiness, Sorrow and Peace}, [he] attains peace. {Amuurt* Shiva is just the Master of the egg-like Universe.}

{The name of personified, corporeal Shankar Mahadev [or] Jagatpita alone is added to that of the Supreme Soul Shiva. The name of no other deity, demon, human, living being etc. is added after and along with that of the incorporeal Shiva, the Managing Director, [i.e.] the invisible actor who always stays behind the curtains. This is why because of being corporeal, personified Shankar is the Trilokinath of all the three [abodes, i.e.] the Abode of Happiness, Sorrow and Peace.}

Note: The meanings of * marked words are available in the Hindi-English glossary.

⁴ Immortal throne

⁵ The highest part of the body

⁶ Life-breath or the life force energy

⁷ The Controller of all the three worlds

EXERCISE QUESTIONS - CHAPTER 5

(I) Answer the following questions:

- 1) What is especially good for the householders between both, complete renunciation of actions and yoga along with actions?
- 2) Who becomes a *sanyaasyogi*, the one who always renounces actions?
- 3) What is called *saankhya yoga*? Tell the meaning along with the separate parts of combined words.
- 4) Does the one who sees both, *saankhya yoga* and *karmayoga* to be one sees the truth or does the one who sees them separately sees the truth?
- 5) The position that is attained through knowledge, can the same position be obtained through *karmayoga* or not? OR Is the position obtained through knowledge higher or lower than the position obtained through *karmayoga*?
- 6) What kind of *purushaartha* attains *Parambrahm* soon?
- 7) What kind of *purushaartha* isn't attached to good or bad actions?
- 8) A person isn't smeared with sins by performing actions in what way?
- 9) What do the yogis do to purify the soul from five vices?
- 10) What is the difference between a yogi and an *ayogi* (the one who doesn't have yoga)?
- 11) What is the type of *purushaartha* of the one who controls the *indriyaan*?
- 12) Clarify the sentence '*agyaanena gyaanam aavritam*'.
- 13) Which knowledge shows the Supreme Father Shiva like the Sun, the Treasurer of inexhaustible light of knowledge?
- 14) Just like Yudhishtir, who go to the Abode of Happiness along with their body?
- 15) Pandits have an equal vision for what kind of souls?
- 16) What specialty has been mentioned of those who conquer the entire world through the power of Raja yoga?
- 17) Who enjoys inexhaustible super sensuous joy?
- 18) Who is the creator of sorrow?
- 19) Are the pleasures born through the sense objects always permanent or temporary? What is right between both?
- 20) Who will be called a *bhogi* and sad human being in this world?
- 21) Who attains the position of *nirvana*?
- 22) What is the joy of *gyaanendriyaan* and the super sensuous joy? Explain it.
- 23) Explain the specialties of the sage who is always liberated.
- 24) Through which *shloka* will you prove that God is impartial?
- 25) Who will be able to sit in the Supreme Abode *nambarvaar*?
- 26) Because of what is a *bhogi* attached to the fruits of actions?
- 27) What is the specialty of intelligent ones?
- 28) How is [being] detached and dear like the lotus flower proved?
- 29) Which *shloka* is applicable to the *karmaatiit* stage?
- 30) 'You children will bring down the Supreme Abode to this world', it is proved through which *shloka*?

(II) Fill in the following blanks:

- 1) A yogi fruits of actions, {becomes} steady [and] attains peace.
- 2) A detached person isn't smeared just like a lotus leaf.
- 3) Only the pandits {become detached observers through soul consciousness [and]} have
- 4) The one who neither {any living being} nor has {any worldly}, he is known as who always renounces.

(III) Explain the following great sentences based on *shlokas*:

- 1) Those who stay in remembrance while performing actions will always be detached and dear, they will be light; they won't experience burden in any task. A *karmayogi* himself is called a lotus flower in other words. (A.V.14.10.81, middle of pg.61)

- 2) The angry ones won't be able to stay in yoga [and] peace. (Mu.01.03.73, middle of pg.1)
- 3) The Father says: the sins will be destroyed through remembrance and you will go to heaven. (Mu.29.11.70, end of the middle part of pg.2)
- 4) A yogi life means [to be] constant yogi. Those who are constant yogi will just have the remembrance of I, the elevated soul and the Father while eating, drinking, walking and roaming around; as is the Father, so is the child. As are the qualities of the Father, as is the task of the Father, so are that of the children; this is called a yogi life. (A.V.27.12.83, end of pg.79)
- 5) The Father says, the more you stay in remembrance, your *karmendriyaan* will stay under control. This itself is called the *karmaatiit* stage. (Mu.15.06.68, middle of pg.1)

(IV) Why is the fifth chapter of the Gita named 'Karmasanyaasyoga' and how will you explain the sanyasis that *karmayoga* narrated by God is superior than hathayoga (based on Baba's clarifications, tell the meaning of *shlokas* in your own words in short).