

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 5: Karma-Sannyāsa-Yoga

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The state of unconditional surrender and pure devotion towards the Supreme Divine puts one on the path to attain liberation from material bondage

Chapter 5 of the Srimad Bhagavad Gītā - **Karma Sanyās Yog - The Yog of Renunciation**

The session begins with the prayer and ceremonial lighting of the lamp.

By the grace of the Supreme Divine, each one of us have been blessed with an opportunity to learn and imbibe the divine wisdom of the Srimad Bhagavad Gītā. This would be the result by the grace of a Guru or a saint with whom one might have crossed path in the current previous lifetimes, or due to the positive karmic reactions of one's ancestors or due to the good karmic deeds of oneself in present and past lifetimes.

The Gītā enables one to elevate to higher levels of consciousness in the path to attain the Supreme goal of liberation. The Srimad Bhagavad Gītā imparts the transcendental wisdom which aids one in the material realm and to accomplish the ultimate goal of liberation in the spiritual realm. The Gītā which puts the seeker on the path of virtuousness, benediction and well-being. The Gītā imparts the skill to overcome ignorance and function with clarity from a tranquil state of mind. It has all the answers to help the seeker sail through every situation encountered from a stress-free state (devoid of frustration, irritation, anger, ambiguity, fear, so on and so forth). One must remember that it is the Supreme Divine who chooses the seeker to learn the divine knowledge of Gītā and not vice versa.

Karma Sanyās Yog is the practice of performing your actions with detachment and without desire for their fruit. In its practice, instead of renouncing worldly actions or obligatory duties, you renounce desires and attachments and perform such actions without any expectations as an offering or service to the Supreme Divine. Bhagavān therefore advises not to renounce actions but perform them by offering the fruit of their actions to HIM. If one functions from this state of consciousness, one is on the path to attain the Supreme Divine.

In this chapter, Bhagavān explains the differentiation between *karma sanyās yog* (the path of renunciation of actions) with *karma yog* (the path of work in devotion). HE says that both these paths lead to the same destination. However, HE clarifies that the path of renunciation can be performed only by elevated and perfected souls functioning from elevated states of consciousness. Therefore, karma yog is a more appropriate path for the majority of humankind, until one reaches this state of perfection by purifying the mind.

Bhagavān says:

ब्रह्मण्य् आधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्म-पत्रम् इवाम्भसा ॥ 5-10 ॥

Bhagavān then explains that those who dedicate their actions to the Supreme Divine, abandoning all attachment, remain untouched by sin, just as a lotus leaf is untouched by water. Just like a Lotus, the Karma Yogis remain untouched by karmic reactions, although performing all kinds of works, because they perform their actions by being situated in divine consciousness. One who has a firm and unwavering control over the Jñānendriya, Karmendriya and the intellectual abilities is similar to a Lotus that is untouched by the delusions and impurities of the material realm.

Bhagavān then explains that the karma yogis attain everlasting peace as they relinquish the fruits of actions to the Supreme Divine. Whereas those who, being impelled by their desires, work with a selfish motive become entangled because they are attached to the fruits of their actions. Those who are unattached and unmotivated by material rewards are never bound by karma and are hence on the path to attain liberation. But those craving reward and obsessed with the desire to enjoy material pleasures become entangled in the karmic reactions of their actions and are hence entangled in the cycle of life and death.

HE then mentions that the elevated souls, whose sins have been purified, whose doubts have been annihilated, whose minds are disciplined, and who are devoted to the welfare of all beings, attain the Supreme Divine and are liberated from material existence. When such souls have achieved complete purification of the mind and perfected their surrender to the Supreme Divine, they are liberated from the material realm and transcend the material bondage. However, he concludes by saying that the state of unconditional surrender and pure devotion liberates one from the bondage of material realm.

5.11

kāyena manasā buddhyā, kevalairindriyairapi, yoginaḥ(kh) karma kurvanti, saṅgaṃ(n) tyaktvātmaśuddhaye. 5.11

The Karmayogīs perform action only with their senses, mind, intellect and body as well, without the feeling of mine in respect of them and shaking off attachment, simply for the sake of self-purification.

In this shloka, Bhagavān explains that the yogis, while giving up attachment, perform actions with their body, senses, mind, and intellect, only for the purpose of self-purification.

We all would have contemplated and wondered multiple times on the purpose and benefits of engaging in devotional services like Pooja, lighting the lamp, chanting, visiting religious places or engaging in austerities and charity. Such thoughts arise in the mind very often when one's internal consciousness and state is yet to be purified. One is of the opinion that the Supreme Divine benefits from one's devotional offerings. Consider the example where a child buys a gift to his father from the pocket money that the child receives. At times, when the child falls short of the required amount, the child requests his father for additional pocket money so that he could buy a gift to his father on the occasion of his father's birthday. Although the father is aware that the gift purchased by the child is

sourced from the father's pocket money, he is delighted to see his child happy and hence he delightfully agrees to partake in his child's request of having the additional amount to purchase the gift. The sentiment of happiness and effort of the child in buying a gift to his father pleases the father, which makes him overlook the fact that it is his own earnings from which the child purchased the gift.

In the same manner, anything that we offer to the Supreme Divine as part of the devotional services belongs to the Supreme Divine himself. Just a food for thought, the observable universe contains as many as an estimated 2 trillion galaxies and, overall, as many as an estimated one septillion (1 followed by 24 zeros). The whole cosmos is HIS creation and the material world (Planet Earth) that we dwell in is just a miniscule of HIS entire cosmic creation. Hence, the milk, flowers, fruits or even the material offerings (say charity or donation) that is offered to the Divine primarily belongs to the Divine himself. It is the sentiments or the state of devotion and intention that matters when one engages in devotional services and offerings made to the Supreme Divine. We are like the child, offering a partake of offerings to HIM (that belongs to HIS material world), which HE accepts when offered from a state of pure love and devotion.

At times, offerings made to the Supreme Divine is as per one's own convenience or at times one prepares the sweet dish which is one's own favorite. For namesake, they keep the sweet dish (say halwa or kheer) near the idol of the Divine and in less than a minute, the bhog or offering is consumed with friends and family and one does not even wait patiently as one gives into the temptation to consume the sweet dish.

The point to be observed here is that by engaging in all these devotional services - say Pooja, lighting the lamp, chanting, visiting religious places or engaging in austerities and charity, by reading Gītā, meditation or Dhyana so on and so forth, does not aid one to attain the Supreme Divine. These devotional activities enable one to purify one's own mind and heart. One's inner state is cleansed with repeated and regular practice of these devotional activities. When one's mind and heart is purified (i.e., an inner state that is free from negative states of egotism, pride, anger, irritation, fear, anxiety, hypocrisy so on and so forth), one is elevated to higher levels of consciousness. It is in this elevated states of consciousness where one realizes that the Supreme Divine dwells within oneself.

For the one functioning from lower states of consciousness, the inner state is gripped by negative states (i.e., egotism, pride, anger, irritation, fear, anxiety, hypocrisy so on and so forth) and hence, one is unable to feel the Divine present from within. It is similar to a mirror that is smeared with dust and impurities. Once the mirror is clean and the dust has been removed, one will be able to see the reflection clearly. In the same manner, the goal or the prime motive of the devotional activities is to purify the mind and free the internal state from negativities. Only when the mind is pure and one is free from the negative states from within, one will be able to experience or realize the presence of the Divine within oneself. Hence, the prime motive of devotional actions is to purify one's mind in order to elevate to higher states of consciousness.

As they say:

मन चंगा तो कठौती में गंगा

If the mind is pure, then in the pot beside the holy Ganga resides. One will be able to experience the presence of the Divine when one has a pure mind and a pure heart (or inner self).

Some seekers engage in devotional services for long hours, but are gripped by the negative states of jealousy, comparison, anger, egotism, pride, falsehood so on and so forth as they are unable to comprehend that the primary motive of the devotional service is to purify one's own internal state. The seeker also needs to be mindful about the devotional practices. If one practices any of the devotional services on a regular basis, it becomes a habit which one discharges unconsciously

(without being mindful about purifying one's inner self). Although one will surely reap the good benefits of these devotional practices, the primary goal of purifying the mind and cleansing the inner state is defeated. Hence, if one is mindful while practicing the devotional activities and services, one is on the path to attain the goal of inner purification and cleansing of the mind. One is then able to reduce the intensity or percentage of these negative traits with regular mindful practice. When one functions from this state, the devotional activities works like a soap which cleanses all the impurities of the mind and the heart. When the heart flowers, one elevates to higher states of consciousness.

The world will always transmit impurity and the mind is like a Velcro that gets attached to these impurities. It is only through devotional services that one can cleanse the mind and the heart. In this shloka, Bhagavān says that the enlightened yogis perform their works for the purpose of purification from this elevated state of consciousness, as they are aware that every entity in the material realm is HIS creation and chasing the same with the sense of proprietorship will not enable them to realize the Supreme Divine.

5.12

yuktaḥ(kh) karmaphalaṃ(n) tyaktvā, śāntimāpnoti naiṣṭhikīm, ayuktaḥ(kh) kāmakāreṇa, phale sakto nibadhyate. 5.12

Offering the fruit of actions to God, the Karmayogī attains everlasting peace in the form of God-realization; whereas, he who works with a selfish motive, being attached to the fruit of actions through desire, gets tied down.

In this shloka, Bhagavān explains that the karma yogis attain everlasting peace as they relinquish the fruits of actions to the Supreme Divine. Whereas those who, being impelled by their desires, work with a selfish motive become entangled because they are attached to the fruits of their actions. Those who are unattached and unmotivated by material rewards are never bound by karma and are hence on the path to attain liberation. But those craving reward and obsessed with the desire to enjoy material pleasures become entangled in the karmic reactions of their actions and are hence entangled in the cycle of life and death.

Let's understand the difference between Sa-Kaam Karma (conditional and attached towards fruits of actions) and Nish-Kaam Karma (unattached towards fruits of actions). Although Sa-Kaam Karma might be a virtuous deed, one is attached towards the fruits of actions. One in this state is gripped by the sense of doer-ship and feels entitled towards the fruits of actions. One is attached towards desires for fruits. If the desires and results are not as per one's expectations, one is gripped by misery. Hence, the root cause of all miseries is the state of expectation.

Consider the real-life example where the parents discharge their duties towards the children. If the upbringing is executed as a prescribed duty without expecting anything in return from the children, one is never gripped by sadness or misery. On the contrary, if the parent functions with a give-and-take expectation where they expect their children to revolve around them, where they feel they entitled to exercise their right over their children's actions and duties towards them, they will be gripped by misery if the expectations are not fulfilled. The root cause of all sadness and miseries is expectation and attachment and when the desires are unfulfilled or not as per one's expectations, one is gripped by misery. Hence, such embodied souls are entangled in the cycle of life and death.

As the below shloka states:

पुनरपि जननं पुनरपि मरणं, पुनरपि जननी जठरे शयनम्।

इह संसारे बहुदुस्तारे, कृपयाऽपारे पाहि मुरारे ॥

Undergoing the pangs of birth again and again, passing through the throes of death again and again, lying in the mother's womb over and over again, this process of Samsara is hard to cross over. Save me from it soon, Oh, Merciful Lord!

Now let's understand Nish-Kaam Karma. In this state, one gives up the pride of doer-ship and expectations towards reaping the fruits of actions. One exercises the prescribed duties but is devoid of attachment towards their result. One is process oriented and focusses on completing the prescribed duties to the best of their potential and refrains from being goal-oriented which leads to desires towards results. whether one is a doctor, an engineer, a mother, a grandparent, a teacher, a student, a soldier, an employer or an employee, one focuses on discharging the duties sincerely without having any expectations or entitlement towards the actions.

When one is attached towards the fruits of actions and one functions from a state of doer-ship, one is bounded by the karmic reactions (positive or negative - depending on the action). However, when one is free from the sense of doer-ship and discharges all prescribed duties sincerely without any expectations or desires to reap the fruits of their actions, one is free from the karmic reaction of their actions. This is the state of Karma Yogi where he is free from attachment towards the fruits of actions. Hence, a Karma Yogi is free from discontentment and misery of the material realm. Only such Karma Yogi can break the bondage of the material realm and is on the path to attain liberation.

As they say:

सीताराम सीताराम सीताराम कहिये,
जाहि विधि राखे राम ताहि विधि रहिये।।

This implies to live life as per the will of the Supreme Divine. One should have faith on the Supreme Divine and remain contented with whatever one has been blessed with. One should learn to count the blessings instead of the problems.

5.13

**sarVākarmāṇi manasā, sannyasyāste sukhaṃ(m) vaśī,
navadvāre pure dehī, naiva kurvanna kārayan. 5.13**

The self-controlled Sāṅkhyayogī, doing nothing himself and getting nothing done by others, rests happily in God-the embodiment of Truth, Knowledge and Bliss, mentally relegating all actions to the mansion of nine gates (the body with nine openings).

In this shloka, Bhagavān explains that the embodied beings who are self-controlled and detached reside happily in the city of nine gates free from thoughts that they are the doers or the cause of anything.

The body consists of nine gates - two ears, one mouth, two nostrils, two eyes, anus, and genitals. In material consciousness, the soul residing with the body identifies itself with this city of nine gates or the physical body. When the soul realizes its true nature and the ultimate goal of attaining the Divine, the soul is able to cut through the bondage of the material realm. This can be understood in detail with the below tale.

Tale of Puranjana from Srimad Bhagavatam:

Long ago there lived a king Prachinabarhi. He wanted to gain the pure wisdom through which he can

be freed from the bonds of Karma. He approaches Narad ji to gain the same. Narad ji starts reciting the following story to Prachinabarhi :

Once there lived two friends named Puranjana and Avigyathan. Both of them were of the same age. They were brilliant, had freedom, were happy and were together always. Puranjana went out to wander around and had promised his friend that he would return soon. While wandering Puranjanan once saw a palace with nine gates. It was in the foothills of Himalayas. It was named Navadvarapuri. When he saw this palace, he completely forgot about his friend and fell in love with it. He then saw a lady emerging from the fort. The lady had five headed snakes as an umbrella, had 11 bodyguards and loads of soldiers accompanying her. Puranjanan was totally impressed with her beauty, and he approached her. He enquired about her. She told him that she was the queen of this palace. Puranjan expresses his desire to get married to her and he names her as Puranjani. Puranjanan and Puranjani get married and start living together in Navadvarapuri. Puranjanan follows whatever Puranjani says. They were living happily.

An old-looking lady named Dubagai (Kala's daughter) steps into the palace. She expresses her desire to stay with Puranjan in the palace, however her request is repeatedly declined by Puranjan. The daughter of Kala (Time) sought a husband; but no one accepted her. At last, she approached Bhaya and he offered her his army and also his brother Prajwara and induced her to destroy all beings. This army, accompanied by the daughter of Kala and Prajwara attacked Puranjana's city.

Chandavega, chief of the three-hundred and sixty-five Gandharvas repeatedly attacked his fort. But the great five-hooded serpent guarding the city could succeed in repelling the attack of Chandavega after fighting fiercely for around one year.

Embraced by the daughter of Kala, Puranjan underwent untold agony. In due course of time, she kills the five headed snake.

Prajvaran comes and burns the place. Initially Purvajan resists the attack, but he gives in as time passes by. Puranjanan then succumbs with time, and he dies thinking about Puranjani. As he died thinking about a lady, he takes birth as a lady (the next birth is based on the consciousness and thoughts at the time of death in the previous birth). Few years later, her husband dies, and she becomes a widow. She accepts to burn herself as Sati along with her husband's funeral pyre. She ignited his body and wanted to follow him. Hence, she was about to fall into the same when a scholarly Brahmin came there and stopped her. He explained to her that she was actually puranjanan who got separated from his friend Avigyathan. He says that you got married to puranjani and died thinking about her. So, you were born as a woman. Now you will die thinking about your husband, and you would again take birth as a man. This cycle will keep on moving and you would never be able to attain salvation. She then remembers everything and asks the Brahmin where his friend Avigyathan was currently. The Brahmin then takes the form of Avigyathan and tells Puranjanan not to be carried away by any Navadvarapuri now and both again start being together happily.

Hearing this story Prachinabarhi was perplexed and pleads Narad ji to explain the meaning. Narad Ji then narrates the essence of the Story.

Swami ji says:

**बड़े भाग मानुष तनु पावा।
सुर दुर्लभ सब ग्रंथन्ति गावा।।**

Essence of the story:

- Puranjanan is Jeevan, Avigyathan is the unknown one (The supreme divine) who cannot be understood.
- Navadvarapuri said in this story is the human body. When puranjanan wants to live in that body he forgets the supreme divine.
- The Queen of the fort who was Puranjani is actually the Buddhi or intellect. The embodied soul or Jīvātmā identifies itself with the physical body and functions from a state of ME or I or MY consciousness.
- The five headed snake which was said to be an umbrella is actually Pancha Prāṇa => Prāṇan, Apanan, Vyānan, Udhanan and Samanan.
- The 11 bodyguards represent the five gyanendriya, 5 karmendriya and the mind.
- When the soul enters the body it comes under the influence of the mind, intellect, ego, the five gyanendriyas and the five karmendriyas. Durbagai whom we described as an old lady is actually the process of ageing and no one can conquer on the process of ageing.
- The year consisting of three hundred sixty-five days attack the body; but the five-hooded serpent (five chief-Prāṇas) repels all attacks and protects the city. But in due time old age overpowers the man.
- The army represents the Time or death, with its attendants (great fear and mortal fever). The sensuous man who makes merry in various objects of the senses now has to embrace cruel death. The Prāṇa is unable to face this new enemy. It departs and the mortal fever sets the body ablaze.

सर्व-कर्माणि मनसा सन्न्यस्यास्ते सुखं वशी ।

नव-द्वारे पुरे देही नैव कुर्वन् न कारयन् ॥ 5-13 ॥

When we say that Durbagai first stepped in it means that human beings become aged. When they become aged, they become useless. The body becomes the place for all illness to stay. One always perceives death with utmost fear. At the moment of death (Kala), whatever one thinks, one is born as the same in the next life. The whole cycle repeats itself eternally until the soul is able to cut through this cycle. To break through this cycle and reach the lotus feet of the Supreme Divine, one needs the grace of a bonafide guru. Here, Avigyathan represents the Divine intervention to grace the embodied soul to realize its true identity and ultimate goal. This is the essence of one's life.

5.14

**na kartṛtvaṃ(n) na karmāṇi, lokasya sṛjati prabhuḥ,
na karmaphalasaṃyogaṃ(m), svabhāvastu pravartate. 5.14**

God determines neither the doership nor the doings of men, nor even their contact with the fruit of actions; but it is Nature alone that does all this.

In this shloka, Bhagavān explains that neither the sense of doer ship nor the nature of actions comes from God; nor does He create the fruits of actions. All this is enacted by the modes of material nature. Yet, though HE conducts the activities of the universe, He remains the non-doer. He is neither the director of our actions, nor does He decree whether we will perform a particular virtuous or evil deed.

Consider the hypothetical example where an opulent man had numerous industries. The man had delegated the responsibility of every industry that he set up to his executives and associates. When he happened to visit one of his industries, a labor complained that he did not receive his wages based on the hours that he spent at work in the previous month. The man responded by saying that although he is the owner of the industry, he has delegated the responsibility to a team of executives to ensure its smooth functioning. Hence, the primary reason for the labor not being paid will be logged in the records of his executives and he advises the labor to reach out to his team of

executives.

Similarly, the Supreme Divine is the creator, sustainer and annihilator of the entire cosmic creation. However, it is HIS material energy that pervades the entire creation and HE observes as a witness. Although HE is the supreme governor, HE does not tweak the laws of HIS material energy or Prakṛti and refrains from a sense of doer-ship.

The embodied souls conveniently change stance based on situation. If the situation is favorable and the results of actions are virtuous, the embodied soul desires for the fruits of results. If the deed was non-beneficial/unethical/non-virtuous which did not yield the expected positive results, the embodied soul shifts the blame on the Supreme Divine by stating that it is HE who is responsible for all actions.

The renunciation of the sense of doer ship is the responsibility of the soul. The body is constituted of the three modes of material nature, and all actions are performed by the modes. But out of ignorance, the soul identifies with the body and becomes implicated as the doer of actions, which are in fact done by material nature.

5.15

**nādatte kasyacitpāpaṃ(n), na caiva sukṛtaṃ vibhuḥ,
ajñānenāvṛtaṃ(ñ) jñānaṃ(ñ), tena muhyanti jantavaḥ. 5.15**

The omnipresent God does not partake the virtue or sin of anyone. Knowledge is enveloped by ignorance; hence it is that beings are constantly falling a prey to delusion.

In this shloka, Bhagavān explains that the embodied souls are deluded as their intellect is clouded by ignorance. In ignorance, some souls do not even realize that they possess the freedom to choose their actions and hold the Supreme Divine responsible for their mistakes. Others realize they possess a free will, but they harbor the pride of doership in the egoistic notion of being the body. This is again a sign of ignorance. Like how the Sun is eclipsed by the clouds, the intellect is clouded by ignorance which eventually leads to delusion.

In various adaptations of the Hindu epic Ramayana, Kalanemi is Maricha's son, and one of his ministers. He helped Ravana in his war against Bhagavān Śrī Ram. When Lakshman Ji was unconscious in the war (as he was wounded) and Hanuman Ji was asked to fetch Sanjeevani, the magical medicinal herb to revive Lakshman Ji back; Ravana tasked Kalanemi to stop Hanuman Ji. Ravana had promised him half his kingdom if he killed Hanuman Ji. Hanuman Ji takes a leap towards the Himalaya to fetch the herb from the Dronagiri mountain (also said to be the Gandhamadana mountain.) Kalanemi was aware that no one could measure up to the intellect and the might of Hanuman Ji and hence he hatched a plot to create an illusion or Maya that could overpower his intellect.

**अस कहि चला रचिसि मग माया। सर मंदिर बर बाग बनाया॥
मारुतसुत देखा सुभ आश्रम। मुनिहि बूझि जल पियौ जाइ श्रम॥1॥**

Kalanemi created an illusion on the way(where Hanuman Ji was to transit), built pond, temple and beautiful garden. Seeing the beautiful ashram, Hanuman ji thought that he should ask the sage if he could drink water.

**राच्छस कपट बेष तहँ सोहा। मायापति दूतहि चह मोहा॥
जाइ पवनसुत नायउ माथा। लाग सो कहै राम गुन गाथा॥2॥**

The demon Kalanemi disguised himself as a sage and erected a magical hermitage near a lake to lure Hanuman Ji. However, Hanuman Ji went near him and bowed his head. The deceit sage started telling the story of the qualities of Śrī Ram to lure Hanuman Ji.

होत महा रन रावन रामहिं। जितिहहिं राम न संसय या महिं ॥
इहाँ भएँ मैं देखउँ भाई। ग्यान दृष्टि बल मोहि अधिकाई ॥३ ॥

मागा जल तेहिं दीन्ह कमंडल। कह कपि नहिं अघाउँ थोरें जल ॥
सर मज्जन करि आतुर आवहु। दिच्छा देउँ ग्यान जेहिं पावहु ॥४ ॥

Kalanemi (disguised as a sage) speaks about the glories of Śrī Ram and predicts HIS victory over Ravana. Hanuman Ji was delighted and gets lured by listening to the glories of Śrī Ram.

When Hanuman Ji requested if he could drink some water, Kalanemi (disguised as a sage) invited Hanuman Ji to be his guest to take rest and refresh with a bath in the lake and also lured him by saying that he would initiate him to be able to distinguish the right herb. But Hanuman Ji refused to take any refreshment but was only interested to take bath in the lake. Kalanemi said that he will give Hanuman Ji the initiation, so that he can attain knowledge.

सर पैठत कपि पद गहा मकरीं तब अकुलान।
मारी सो धरि दिव्य तनु चली गगन चढ़ि जान ॥

A crocodile that was present in the lake attempted to kill Hanuman Ji.

कपि तव दरस भइउँ निष्पापा। मिटा तात मुनिबर कर सापा ॥
मुनि न होइ यह निसिचर घोरा। मानहु सत्य बचन कपि मोरा ॥

Hanuman Ji killed the crocodile which then turned into an apsara, who was earlier cursed to be a crocodile by the sage Daksha to be redeemed by Hanuman Ji. She informed Hanuman Ji of Kalanemi's evil plan to delay his reach to Lakshman Ji, who would eventually die if the herb did not reach before the sunrise.

अस कहि गई अपछरा जबहीं। निसिचर निकट गयउ कपि तबहीं ॥
कह कपि मुनि गुरदछिना लेहू। पाछें हमहिं मंत्र तुम्ह देहू ॥

सिर लंगूर लपेटि पछारा। निज तनु प्रगटेसि मरती बारा ॥
राम राम कहि छाड़ेसि प्राना। सुनि मन हरषि चलेउ हनुमाना ॥

Hanuman Ji then returned to Kalanemi and tied him and set back on his task. Hanuman Ji told Kalanemi that he was aware of his true form. He then grabbed Kalanemi's feet, swung him around, and threw him across to Lanka where he fell before Ravana and his ministers on the ground. While dying Kalanemi revealed his (demonic) body. He left his life saying Ram-Ram. Hearing this (the pronunciation of Ram-Ram from his mouth), Hanuman Ji walked with joy in his heart.

From the above instance, one can understand that if Hanuman Ji, who is the supreme master of all intellectuals was gripped by the illusion of Kalanemi for a small duration. He was lured by the tricks that Kalanemi played on his mind. If a divine soul like Hanuman Ji was gripped by delusion, the ordinary soul can constantly and easily be gripped by the delusions of the material realm. Hence, one needs to remain mindful to refrain from falling prey to the delusions of the material realm.

5.16

jñānena tu tadajñānaṃ(m), yeṣāṃ(n) nāśitamātmanaḥ, teṣāmādityavajjñānaṃ(m), prakāśayati tatparam. 5.16

In the case, however, of those whose said ignorance has been destroyed by true knowledge of God, that wisdom shining like the sun reveals the Supreme.

In his shloka, Bhagavān explains that for those whose ignorance is destroyed by divine knowledge, the Supreme Entity is revealed, just as the sun illumines everything when it rises. Even after the darkest hour of the night, at dawn after sunrise, the darkness is dispelled. Darkness cannot drive out darkness; only light can do that. In the same manner, the embodied soul is gripped by ignorance. The light of Divine knowledge has a similar effect in dispelling the darkness of ignorance, just like the Sunlight has over darkness. The delusion and ignorance of the fallen soul is dispelled when it is illumined with the light of divine knowledge.

5.17

tadbuddhayastadātmānaḥ(s), tanniṣṭhāstatparāyaṇāḥ, gacchantyapunarāvṛttiṃ(ñ), jñānanirdhūtakalmaṣāḥ. 5.17

Those whose mind and intellect are wholly merged in Him, who remain constantly established in identity with Him, and have finally become one with Him, their sins being wiped out by wisdom, reach the supreme goal whence there is no return.

In this shloka, Bhagavān explains the sequence with which one can cut through the material bondage and attain liberation from the cycle of birth and death. HE uses the below terms in the shloka to explain the chain of sequence:

- **Tadbuddhayaḥ**: This refers to the intellect that is surrendered and exclusively focused on the Supreme Divine.
- **Tadātmanaḥ**: This refers to the heart (mind and intellect) exclusively attached in the Supreme Divine.
- **Tanniṣṭhāḥ**: Refers to the intellect which has firm faith in the Supreme Divine.
- **Tatparāyaṇaḥ**: Refers to striving to attain the Supreme Divine as the supreme goal and refuge.
- **Akalmaṣāḥ**: Refers to dispelling of sins
- **Apunar-āvṛttiṃ**: Not returning back once again

The quality of unconditional surrender towards the Supreme Divine is of paramount importance in the path to attain liberation. Unconditional surrender refers to having utmost faith in the Divine. It is at this stage where the Divine takes over one's troubles or tribulations and enables one to sail through the ocean of miseries. When the intellect is surrendered, the mind is also surrendered to the Divine. As long as the mind and the intellect are not surrendered to the Divine, one cannot attain the state of Tanniṣṭhāḥ where one has an unwavering faith on the Divine. After this stage, one strives to attain the Divine which is Tanniṣṭhāḥ. When one has perfected the stages of Tadbuddhayaḥ, Tadātmanaḥ, Tanniṣṭhāḥ and Tatparāyaṇaḥ, one's stockpile of sins are dispelled, and this refers to Akalmaṣāḥ. Once the sins are dispelled, one is able to cut through the bondage of the material realm and is on the path to attain liberation. Hence, Apunar-āvṛttiṃ refers to the one who never returns to the material world (as the soul has attained liberation from the cycle of birth and death).

Hence, those whose intellect is fixed in the Supreme Divine, who are completely absorbed in HIM, who have unwavering and a firm faith in HIM as the supreme goal, such persons are on the path to attain

liberation from where there is no return. Their sins are dispelled by the light of divine wisdom.

5.18

vidyāvinayasampanne, brāhmaṇe gavi hastini, śuni caiva(ś) śvapāke ca, paṇḍitāḥ(s) śamadarśinaḥ. 5.18

The wise look with equanimity on all whether it be a Brāhmaṇa endowed with learning and humility, a cow, an elephant, a dog and a pariah, too.

In this shloka, Bhagavān explains that the truly learned one who is situated in elevated state of consciousness, see with equal vision a Brahmin, a cow, an elephant, a dog, and a lowly person, as they are illumined with Divine knowledge.

Let's understand the difference between **Samadarshana** (equal vision towards one and all) and **Samavartana** (uniform conduct towards one and all).

Samavartana refers to the one who follows a uniform conduct towards one and all. The conduct which one has towards a parent differs from the conduct that one has towards a friend or a sibling. One cannot follow the same conduct and behavior towards friends, family, mentors and strangers at all times.

Samadarshana refers to the one who has an equitable vision towards one and all. With reference to this shloka, a Samadarshi is the one who is situated in elevated state of consciousness, endowed with spiritual wisdom and hence does not discriminate between a Brahmin, a cow, an elephant, a dog, and a lowly person. Such a person sees the presence of the Supreme Divine in one and all and hence maintains equanimity towards one and all. One needs to understand here that having an equal vision towards one and all is an internal state and not an external state. The entities such as wealth, beauty, knowledge, social status, gender, caste, etc., are external parameters of the material realm based on which one is either glorified or put down. Whereas, in the spiritual realm, whether it is an ordinary man or an emperor, they are all the same on the doors of the Divine.

The one with elevated state of consciousness is endowed with divine wisdom due to which he is able to see the Divine in every embodied soul and is aware that every soul is a fragment of the Supreme Divine. Hence, the one illumined with Divine wisdom is equitable to one and all (neither prejudiced towards one nor biased against the other). Hence, such a person sees with equal vision a Brahmin, a cow, an elephant, a dog, and a dog-eater (from the perspective of internal state and not based on the external traits).

5.19

ihaiva tairjitaḥ(s) sargo, yeṣāṃ(m) sām̐ye sthitaṃ(m) manaḥ, nirdoṣaṃ(m) hi śamaṃ(m) brahma, tasmād brahmaṇi te sthitāḥ. 5.19

Even here is the mortal plane conquered by those whose mind is established in equanimity; since the Absolute is untouched by evil and is the same to all, hence they are established in Paramātmā.

In this shloka, Bhagavān explains that the one endowed with equal vision toward all embodied souls, eventually rise beyond likes and dislikes, happiness and misery, pleasure and pain. HE says that those who are situated in this equitable and equipoised state are able to transcend the material bondage of repeated birth and death.

5.20

na prahr̥ṣyetpriyaṃ(m) prāpya, nodvijetprāpya cāpriyam, sthira buddhira saṃmūḍho, brahma vid brahmaṇi sthitaḥ. 5.20

He who, with firm intellect and free from doubt, rejoices not on obtaining what is pleasant and does not feel perturbed on meeting with the unpleasant, that knower of Brahma lives eternally in identity with Brahma.

In this shloka, Bhagavān explains that those who are endowed with Divine wisdom, who are equitable and equipoised, do not rejoice in pleasant situations nor grieve over the unpleasant. This is a trait of an elevated Yogi situated in Karma Yog.

Let's understand this with the instance of Yaksha Prashna Prasanga (question-and-answer dialogue between Yudhishtira and a yaksha from Mahabharata when the Pāṇḍavas were exiled for 12 years).

Once, during their exile period, when the Pāṇḍavas were thirsty, Yudhishtira sends Nakula to fetch some water. At some point, Nakula comes to a pond. As he is about to drink from the water, a voice says, "Don't drink from this water before you answer my questions." Nakula ignores it, drinks the water, and falls dead. When Nakula doesn't return, Yudhishtira sends Sahadeva to look for him. As Sahadeva comes near the pond, a voice says, "Wait! Do not drink from this water before answering my questions." Sahadeva says, "Let me quench my thirst first. Then I shall answer your questions." He drinks the water and falls dead.

Now Yudhishtira senses that the two brothers are in danger, and he asks Bhima and Arjuna to look for them. They come to the pond. As they are about to drink from it, a voice says, "Wait! Do not drink from this water before answering my questions." Arjuna says, "Who are you? Show yourself." Bhima says, "Leave it, Arjuna. Let's drink the water." They both drink the water and fall dead.

When even Bhima and Arjuna don't return, Yudhishtira goes in search of them. Eventually, he comes to the pond and sees his brothers lying there, dead. He asks the pond, "Water! Are you the culprit? Are you the one who took my brothers' lives? Take mine too!" A voice says, "Stop! Do not drink the water before answering my questions." Yudhishtira asks, "Who are you? Where are you? Show yourself."

A Yaksha appears and says, "This pond belongs to me. Your brothers died because they drank from its waters before answering my questions. Do you wish to suffer the same fate?" Yudhishtira said, "I do not wish to take what does not belong to me. Ask me your questions, and I'll answer them as best as I can."

Yaksha asked approximately 100 questions to Yudhishtira. The Yaksha is pleased and delighted with the answers given by Yudhishtira. The Yaksha then says "Yudhishtira, you are the wisest man in the world and the most righteous one too. I grant you a boon. Ask me for the life of any one of your brothers."

Yudhishtira (after pondering for a while) responds by saying "Give me Nakula."

Yaksha replies by saying " I am surprised. I know Bhima is dearest to you among all your brothers. You depend on Arjuna to win the war that's coming. Yet, you choose Nakula's life over others. Why?" Yudhishtira says "I have two mothers - Kunti and Madri. I, the son of Kunti, am alive. Surely, a son of Mother Madri should also live. "

Yaksha is pleased with the reply and says " Ah! You are a great soul indeed. Yudhishtira! I will never look upon another like you in all time. I grant you not just Nakula's life, but the life of all your brothers." The Yaksha revived all the brothers. The Yaksha was Dharma, Yudhishtira's father.

From the above instance of the Yaksha Prashna prasanga, it can be concluded that Nakula, Sahadeva, Arjuna and Bhima met the same fate of losing their life as they gave in to their thirst and consumed the water (Even when warned by the invisible Yaksha). However, Yudhishtira was serene and remained equipoised even after witnessing his brothers fallen dead and even when his throat was parched and all dry with extreme thirst. He was in a state of equanimity and accepted both pleasure and pain that came in his way. Thus, one with divine wisdom remains equipoised and neither rejoice during pleasant situations, nor lament the unpleasant. Such a person is said to be an elevated Karma Yogi, who discharge their prescribed duties by remaining in an equitable and equipoised state.

5.21

bāhyasparśeṣvasaktātmā, vindatyātmani yatsukham, sa brahmayogayuktātmā, sukhamakṣayamaśnute. 5.21

He whose mind remains unattached to senseobjects, derives through meditation, the Sāttvika joy which dwells in the mind; then that Yogī, having completely identified himself through meditation with Brahma, enjoys eternal Bliss.

In this shloka, Bhagavān continues to explain that the yogi, who absorbs the senses, mind, and intellect in the Supreme Divine, begins to experience the infinite bliss and unending happiness as the senses are not diverted externally towards the pleasures, but internally towards the Divine who dwells within.

One needs to understand here that one cannot strive to be a Yogi (elevated internal state of consciousness) and a Bhogi (external pleasure and material-oriented enjoyment) at the same time. One cannot sail on two boats at the same time. It is a commonly noticed that one is unable to maintain a steady focus and concentration during meditation. When one withdraws focus and attention on the external pleasures and material objects, one will automatically draw attention towards the inner self. This is similar to a cloth covered with dirt where cleansing the cloth practically means to remove the dirt particles (while the cloth remains the same). One can strive to attain the Divine by detaching oneself from the external pleasures and by working on one's internal state by cleansing the mind and heart. When the mind is pure, one is able to experience the state of bliss by attaining the state of oneness with the Supreme Divine.

As it was said by a poet -

**न था कुछ तो खुदा था, कुछ न होता तो खुदा होता,
डुबोया मुझको होने ने न मैं होता तो क्या होता !**

This implies that nothing in this material realm exists by itself, but everything needs the Supreme Divine for its existence.

As Kabir Das Ji says:

जब मैं था तब हरि नहीं, अब हरि है मैं नाही सब अँधियारा मिट गया, दीपक देखा माही ।

Kabir Das ji says that when he was gripped by pride and egotism, the Supreme Divine does not reside in his heart. Whereas, when the Supreme Divine is now in his heart, he is free from pride and egotism. Kabir Ji says that ever since he has found a lamp in the form of a Guru, the darkness within him has

been dispelled.

Hence, one can attain the light divine wisdom to dispel the darkness of ignorance within by the grace of the Supreme Divine and the Guru.

5.22

ye hi saṃsparsajā bhogā, duḥkhayonaya eva te, ādyantavantaḥ(kh) kaunteya, na teṣu Rāmāte budhaḥ. 5.22

The pleasures which are born of sense-contacts, are verily a source of suffering only (though appearing as enjoyable to worldly-minded people). They have a beginning and an end (they come and go); Arjuna, it is for this reason that a wise man does not indulge in them.

In this shloka, Bhagavān says that the pleasures that arise from contact with the sense objects, though appearing as enjoyable to worldly-minded people, are verily a source of misery. Such pleasures have a beginning and an end, so the wise do not delight in them. One needs to understand that initially, the more pleasure one feels from an entity / object / desire, one also experiences discontentment in the same intensity towards the same entity. Say, if one finds pleasure in intoxication, one feels the pain in the same intensity as a result of intoxication. Pain and pleasure are directly proportional to each other in the material realm.

5.23

śaknotīhaiva yaḥ(s) soḍhum(m), prākṣarīravimokṣaṇāt, kāmakrodhodbhvaṃ(m) vegam(m), sa yuktaḥ(s) sa sukhī naraḥ. 5.23

He alone, who is able to withstand, in this very life before casting off this body, the urges of lust and anger, is a Yogī, and he alone is a happy man.

In this shloka, Bhagavān explains that those persons, who before giving up the body are able to check the forces of desire and anger; are true Yogis and they alone are happy.

Bhagavān explains that it is not about the qualities or attributes of fear, desire, anger, etc, but it is all about one having a firm intellect to refrain the mind from being gripped by these qualities. The resolute intellect should be used to check the mind. As soon as the thought of savoring a material pleasure comes to the mind, one should bring the knowledge to the intellect that these are sources of misery. Below traits are considered to be the enemies of the mind:

- **Kama** - Lust or desire for sensual pleasure
- **Krodha** - Anger
- **Lobha** - Greed
- **Moha** - Attachment
- **Mada** - Ego
- **Matsarya** - Envy or Jealousy

If the intellect is wavering, the mind is unable to distinguish that the above traits cause misery and is easily attached to these traits. These traits bind the soul to the cycle of birth and death and keep it confined in this material world. It is the unwavering mind and the intellect which is the root cause of one's ignorance that overpowers these traits over the mind. One who is able to conquer the desires and withstand the impulses of these traits is a Yogi while the one who succumbs to desires is unable to withstand the impulses of these traits becomes a Bhogi.

5.24

**yo'ntaḥ(s) sukho'ntarārāmaḥ(s), tathāntarjyotireva yaḥ,
sa yogī brahmanirvāṇaṃ(m), brahmabhūto'dhigacchati. 5.24**

He who is happy within himself, enjoys within himself the delight of the soul, and, even so, is illumined by the inner light (light of the soul), such a Yogī (Sāṅkhyayogī) identified with Brahma attains Brahma, who is all peace.

In this shloka, Bhagavān says that those who are happy within themselves, enjoying the delight of the Supreme Divine within, and are illumined by the inner light. such elevated yogis are in a state of oneness with the Supreme Divine and are able to cut through the bondage of the material realm. One needs to understand that the happiness from the external pleasures are temporary. On the other hand, the happiness which arises when one attains realization is eternal and true bliss.

5.25

**labhante brahmanirvāṇam, ṛṣayaḥ kṣīṇakalmaṣāḥ,
chinnadvaidhā yatātmānaḥ(s), sarvabhūtahite ratāḥ. 5.25**

The seers whose sins have been purged, whose doubts have been dispelled by knowledge, whose disciplined mind is firmly established in God and who are devoted to the welfare of all beings, attain Brahma, who is all peace.

In this shloka, Bhagavān explains that the elevated souls, whose sins have been purified, whose doubts have been annihilated, whose minds are disciplined, and who are devoted to the welfare of all beings, attain the Supreme Divine and are liberated from material existence. When such souls have achieved complete purification of the mind and perfected their surrender to the Supreme Divine, they are liberated from the material realm and transcend the material bondage.

The below Bhajan describes the essence of this shloka:

हे नाथ अब तो ऐसी दया हो, जीवन निरर्थक जाने न पाये ।
यह मन न जाने क्या क्या कराये, कुछ बन ना पाया अपने बनाये ॥

संसार में ही आसक्त रहकर, दिन-रात अपने मतलब की कहकर
सुख के लिए लाखों दुःख सहकर, ये दिन अभी तक यूहीं बिताये
हे नाथ अब तो ऐसी दया हो, जीवन निरर्थक जाने न पाये ॥

ऐसा जगा दो, फिर सो ना जाऊँ, अपने को निष्काम प्रेमी बनाऊँ
मैं आपको चाहूँ और पाऊँ, संसार का भय रह कुछ ना जाय
हे नाथ अब तो ऐसी दया हो, जीवन निरर्थक जाने न पाये ॥

वह योग्यता दो, सत्कर्म कर लूँ, अपने हृदय में सद्भाव भर लूँ
नर-तन है साधन, भव-सिंधु तर लूँ, ऐसा समय फिर आये ना आये
हे नाथ अब तो ऐसी दया हो, जीवन निरर्थक जाने न पाये ॥

हे नाथ हमें निरभिमानी बना दो, दारिद्र्य हर लो, दानी बना दो
आनंदमय विज्ञानी बना दो, मैं हूँ पथिक यह आशा लगाए
हे नाथ अब तो ऐसी दया हो, जीवन निरर्थक जाने न पाये
यह मन न जाने क्या क्या कराये, कुछ बन ना पाया अपने बनाये ॥



In his Bhajan, the seeker prays for the mercy and grace of the Supreme Divine so that this human life does not go in vain or prove to be meaningless. The wavering mind wanders in all directions and one

is chained to its desires. He says that he lacks the ability to channelize the actions of the mind in a resolute and fruitful manner. The seeker is looking for a state of awakening of the mind and to elevate to higher levels of consciousness by being other-centered (instead of self-centered). The seeker also requests that he seeks for nothing else other than the Supreme Divine himself. He prays to be bestowed with the ability to execute virtuous deeds by being devoid of fear. He says that the sole purpose of the human body is to attain the Divine by purifying the mind and the heart and this opportunity of being born as a human might not be bestowed once again.

5.26

**kāmakrodhaviyuktānām(m), yatīnām(m) yatacetasām,
abhito brahmanirvāṇam(m), vartate viditātmanām. 5.26**

To those wise men who are free from lust and anger, who have subdued their mind and have realized God, Brahma, the abode of eternal peace, is present all-round.

In this shloka, Bhagavān explains that for those who have cut through the state of anger and lust through constant effort, who have subdued their mind, and are self-realized, liberation from material existence is both here and hereafter. Eternal peace is not attained by external situations. It is a product of purified senses, mind, and intellect. The *Yogis*, with their mind and thoughts turned inward, find the ocean of peace within, independent of external circumstances. Once they attain higher states internally, they experience the same peace everywhere, and are liberated in this world itself.

5.27

**sparsānkṛtvā bahirbāhyāmś, cakṣuścaivāntare bhruvoḥ,
prāṇāpānau śamau kṛtvā, nāsābhyantaracāriṇau. 5.27**

Shutting out all thoughts of external enjoyments, with the gaze fixed on the space between the eyebrows, having regulated the Prāṇa (outgoing) and the Apāna (incoming) breaths flowing within the nostrils,

In this shloka, Bhagavān explains the state of the elevated sage who becomes free from desire and fear and who always lives in freedom from constant practice of Dhyana or Yog. This is the practice of Ashtang Yog and the state of Dhyana Yog which HE expounds upon in Chapter 6.

He says that such ascetics shut out thoughts of sense objects by controlling their sight and breath. They focus their gaze between their eyebrows. If the eyes are fully closed, sleep may overtake one; and if they are wide open, they may get distracted by the objects around them. In order to avoid both these defects, the ascetics concentrate their gaze, with eyes half-open, between the eyebrows or the tip of the nose. They also harmonize the **Prāṇa** (outgoing breath) with the **apāna** (incoming breath), until both become suspended in yogic trance. This yogic process enables the controlling of the senses, mind, and intellect.

5.28, 5.29

**Yatendriyamanobuddhiḥ(r), munirmokṣaparāyaṇaḥ,
vigatecchābhayakrodho, yaḥ sadā mukta eva saḥ. 5.28
bhoktāram(m) yajñatapasām(m), sarvalokamaheśvaram,
suhṛdam(m) sarvabhūtānām(ñ), jñātvā māṃ(m) śāntimṛcchati. 5.29**

he who has brought his senses, mind and intellect under control-such a contemplative soul intent on

liberation and free from desire, fear and anger, is ever liberated.

Having known Me in reality as the enjoyer of all sacrifices and austerities, the supreme Lord of all the worlds, and the selfless friend of all beings, My devotee attains peace.

In this shloka, Bhagavān explains that the ascetic path too is consummated in surrender to the Supreme Divine, with the knowledge that the Supreme Divine is the enjoyer of all austerities and sacrifices.

Tulsidas Ji has explained in concept in the below Doha where he states the ten entities which binds an embodied soul to the material bondage.

जननी जनक बंधु सुत दारा। तनु धनु भवन सुहृद परिवारा।।
सब कै ममता ताग बटोरी मम पद मनहि बांध बरि डोरी।।

The bellow are the ten types of bondage that one experiences in the material realm.

- **Jananī** - Mother;
- **Janaka** - Father
- **Baṁdhu** - Kinsman
- **Suta** - Son/Daughter
- **Dārā** - Spouse
- **Tanu** - One's own physical body
- **Dhanu** - wealth or material assets
- **Bhavana** - one's own material abode
- **Suhr̥da parivārā** - Friends and Family. Everyone's love gathers the strings of my mother, without any bind or string.

Tulsi Das Ji then advises that just like how the pearl beads are strung on to a chain, the above ten entities which binds one to material bondage needs to be strung on to a chain (just like the pearl beads chain) and offered to the Lotus feet of the Divine. When one surrenders all bondage to HIS lotus feet, one experiences an equipoised state towards pleasant or unpleasant situations arising from these ten entities. Hence, one is free from the material bondage when one truly surrenders unconditionally to the Supreme Divine, by offering HIM the desires arising from the above entities. In this way, HE concludes this concept by saying that one attains liberation with unconditional surrender and true devotion towards the Supreme Divine.

The session ends with Prayer and Hanuman Chalisa.

Question and Answer

Surendra Ji

Question: It was explained that being a parent and having expectations from one's child does not align to Karma Yog. If one's relationship with one's own child is strained, how to address the same?

Answer: One needs to keep the doors open for the other. One can apologize deeply from the heart (if incase of any wrong doing). However, the conduct of the other is not under one's control and as per one's choice. That is the free will of the other. The entire material realm is perishable, and nothing is eternal (all relationships are restricted to one lifetime). It is only the Supreme Divine who is eternal and who will remain as our eternal well-wisher across lifetimes. Hence, one can start by engaging in HIS devotion.

Madhuri Ji

Question: The mind wanders in all direction, how to bring focus during meditation?

Answer: Arjuna had mentioned that it is easier to control the wind than to control the mind. Bhagavān had responded by saying that with repeated practice, one has a firm control over the mind.

One can follow the process of incremental approach by increasing the duration slowly and steadily and practice regularly to develop a control over the mind.

Padmaja Ji

Question: If parents refrain from having expectations from children, who will support them during old age?

Answer: One needs to develop an outlook that one will remain healthy enough to perform one's own tasks until the last moment. The parents are not entitled to claim an authority over the children's duties. If the children refrain from performing their duties, it would be their karmic reaction and not the karma on the parent's account.

Question: What is the path of a Gyani?

Answer: For a Gyani, the entire cosmic creation is perceived as the unmanifest form of the divine. Like how the customer sees the jewelry design and the jeweler sees only the percentage of gold (irrespective of the jewelry design), the Gyani sees the Supreme Divine without focusing on HIS attributes and manifestations or personal form.

Murali Ji

Question: How to develop patience in every task?

Answer: When one enjoys the activity or he task, one automatically develops immense patience to execute the task.

Shanta Ji

Question: How long does the soul takes to migrate from one body to another?

Answer: It could be few moments or upto a span of one year for the soul to enter the next body. Hence the rituals are performed for a year. During this phase, the soul remains in the unmanifest form (in the form of energy) until it enters into a new body.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ(m)
yogaśāstre śrīkrṣṇārjunasaṃvāde karmasannyāsayogonāma
pañchamo'dhyāyaḥ**



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Jai Shri Krishna!

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