

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 5: Karma-Sannyāsa-Yoga

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Interpreter: GĪTĀ PRAVĪṆA JYOTI JI SHUKLA

YouTube Link: <https://youtu.be/Gh5XLUdzwrU>

Bhagavān's Path to Inner Peace: A Comprehensive Guide to Renunciation, Self-Mastery, and Attaining the Divine Abode Through Virtuous Living

The fifth chapter of Śrīmadbhagavadgītā is **Karma-Sannyāsa-Yoga - The Yoga Renunciation of Action.**

The session started with prayers to Bhagavān Śrī Krishna followed by the lighting of the auspicious lamp so that we are guided towards the path of Dharma, with the blessings of the Paramātmā, our Guru and the light of knowledge.

**vasudeva sutaṁ devaṁ kaṁsa cāṇūramardanam,
devakī paramānandaṁ kṛṣṇaṁ vande jagadgurum**

With great anticipation, all the children were eager to engage in the discourse. The session began with a unifying chant of "Jai Shri Krishna," encouraging everyone to participate enthusiastically.

As the session progressed, a recap of the previous discussion was initiated. It was recalled that the last session covered the first half of the fifth chapter, up to the tenth shloka. A quick review was prompted, yet no one seemed to recollect much. However, the essential concepts of Karma Yoga and Sankhya Yoga were reiterated. It was emphasized that Karma Yoga is simpler to practice compared to Sankhya Yoga. The path of Sankhya Yoga requires detachment from worldly pleasures and the materialistic allure of life, making it more challenging.

The practical approach is to begin with Karma Yoga and implement it effectively in daily life before aspiring to follow the path of Sankhya Yoga. The distinctions between the two paths were revisited, and their respective characteristics and goals were clarified. Karma Yogis and Sankhya Yogis were described in detail, helping everyone grasp the foundational differences and their significance.

With this understanding as a base, the session moved forward to the eleventh shloka of the chapter.

Everyone was encouraged to recite the shloka together, ensuring they followed the pronunciation with care and devotion.

5.11

kāyena manasā buddhyā, kevalairindriyairapi, yoginaḥ(kh) karma kurvanti, saṅgaṁ(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.

This shloka highlights the importance of activities that purify the mind. It explains that true mental purification is essential for leading a virtuous life. Negative thoughts like jealousy, backbiting, and ill will toward others create impurities that must be cleansed. Questions often arise about why practices like prayer, meditation, or visiting temples are necessary. These practices help in removing such negativity and align the mind toward positivity and devotion.

When the mind is burdened with negativity, it becomes difficult to connect with the divine. Only by cleansing these impurities can one move closer to God. If one finds joy in negative actions, like backbiting, they will never attain the grace of God. To become a true friend of the divine, as Arjuna was to Bhagavān Krishna, one must develop a wonderful personality rooted in self-discipline, sincerity, and devotion. This requires engaging in practices like meditation, prayer, and other spiritual activities that refine the mind and soul.

The shloka emphasizes that yogis perform their actions without attachment (**saṅgaṁ tyaktvā**) using their body (**kāyena**), mind (**manasā**), intellect (**buddhyā**), and senses (**indriyāni**), solely for the purpose of self-purification (**ātmaśuddhaye**). Such actions, devoid of selfish motives, elevate the individual spiritually and help in creating a divine connection.

The discussion then shifted to the practices of the children. A poll revealed that many of them, like **Samvit, Ananya, Yug, Riya, Akshar, Nitya, Aashvi, Aniruddh, Keshav, Himmat, Kritika, Mohit, Devesh, Saatvik, Bhavika, Aishwarya, and Titli**, engage in daily prayer or meditation. The children were encouraged to honestly share their spiritual practices without imitating others.

When asked about their specific practices, Ananya mentioned performing aarti and reciting the Gayatri Mantra, which was highly appreciated. Riya shared her habit of lighting a lamp, reading the Bhagavad Gītā, and meditating, showing a mature and disciplined approach to prayer. These examples demonstrated that even at a young age, the children are learning the significance of devotion and self-discipline.

It was noted how fortunate these children were to engage with the teachings of the Bhagavad Gītā at such an early age. Many adults express regret over finding the Gītā too late in life despite their efforts to connect with its teachings. Therefore, the opportunity to learn and implement its wisdom early on should not be missed.

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.

This shloka explains the contrasting paths of a Karma Yogi and a person bound by desires (**Sakāma Manushya**). A Karma Yogi performs actions with complete dedication but renounces attachment to the results (**karmaphalaṃ tyaktvā**). Such detachment brings unwavering peace (**śāntimāpnoti naiṣṭhikīm**). The Karma Yogi focuses on the action itself, free from anxiety about outcomes.

For example, a student who studies diligently without obsessing over exam results embodies the spirit of a Karma Yogi. Whether the result is excellent or not, their mind remains calm, and they are not burdened by unrealistic expectations. In contrast, someone driven by attachment to results constantly worries, "Will I score 95% or 90%? What if I don't achieve my goal?" This anxiety disrupts inner peace and creates turmoil.

On the other hand, a **Sakāma Manushya** performs actions with strong desires and expectations of specific results. For instance, they may think, "If I perform this ritual, what benefit will I gain?" or "If I study, I must achieve this reward." Their efforts are driven by the anticipation of outcomes, and they remain trapped in a cycle of expectation and disappointment.

This attachment (**phale saktaḥ**) binds them to the material world, leading to repeated cycles of birth and death (**nibadhyate**). The stress of constantly anticipating results causes mental tension and prevents spiritual growth. Their actions, motivated by desires, create a karmic cycle from which liberation becomes challenging.

The shloka highlights the importance of becoming a Karma Yogi, focusing on actions without worrying about their fruits. Setting goals is important, but becoming overly attached to outcomes creates unnecessary pressure. For example, if a result doesn't meet expectations, there's no need to despair or create an atmosphere of sadness at home, where others worry about what has happened.

The lesson is clear: **give your best effort in all activities, but don't let the results dictate your peace of mind. Whether the result aligns with expectations or not, it's essential to remain composed. This mindset helps avoid unnecessary suffering and cultivates contentment.**

Instead of becoming overly emotional or stressed about outcomes, it's better to focus on the efforts and trust the process. Everyone is encouraged to adopt the path of a Karma Yogi, where peace and spiritual progress are attainable.

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).

This shloka emphasizes the importance of mastering the mind and senses to attain true peace. It describes an individual who, having renounced all actions mentally (**manasā sannyasya**), resides peacefully within the body, often compared to a city with nine gates (**navadvāre pure**). Such a person neither acts themselves nor causes others to act, embodying the essence of detachment and control.

The senses—eyes, ears, nose, tongue, skin—along with the mind, play a crucial role in this teaching. When these are under control (**vaśī**), a person experiences lasting happiness (**sukhaṃ**). The verse prompts reflection: **Are we the masters of our mind, or is the mind our master?**

Consider this question: Do we control our mind, or does the mind control us? Children like Ananya and Yug confidently affirmed, "We are the masters of our mind." However, in daily life, this principle often reverses. For instance, even when aware that exams are approaching, one may choose to spend hours playing instead of studying. Here, the mind dictates actions, leading to procrastination and poor outcomes.

Mastery over the mind requires making conscious choices aligned with what is necessary, not merely indulging whims. For example, if exams are imminent, the priority should be studying. Giving in to distractions like watching TV, playing video games, or scrolling through YouTube allows the mind to dominate. While such choices might seem enjoyable in the moment, they lead to stress and unhappiness when results fall short of expectations.

Let's understand this further. If one neglects preparation for exams, the performance is likely to suffer, resulting in poor outcomes. This can lead to regret, sadness, and a sense of failure. On the other hand, when the senses and mind are disciplined, and efforts are focused on what truly matters, success becomes attainable, bringing peace and satisfaction.

The shloka conveys a profound truth: **true happiness is achieved only when the mind and senses are under control. If the mind is allowed to dominate, it will lead us astray, chasing fleeting pleasures rather than lasting fulfillment. The solution lies in discipline and mindfulness—doing what is necessary even if it challenges momentary desires.**

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.

This shloka explains a profound truth about the role of divinity and human responsibility in the actions of the world. It declares that the Supreme does not create the sense of doership (**kartṛtvaṃ**), actions (**karmāṇi**), or their results (**karmaphala**) for anyone. Instead, these arise naturally from one's own inherent nature (**svabhāva**).

Often, when something unfavorable happens, people tend to blame God, asking, "Why me?" Conversely, when favorable outcomes arise, they proudly credit themselves. This duality of perception—blaming God for failures while claiming credit for success—is addressed in this verse.

The Supreme, like a principal of a school, establishes a system and observes it functioning. Just as a principal sets up the academic framework—examinations, competitions, and events—without actively

participating in them, the Supreme merely creates the system of life but does not intervene in every action or its outcome. The actions, whether good or bad, are carried out by individuals themselves, not orchestrated by the divine.

A critical concept here is **svabhāva**, meaning one's inherent nature or tendencies. These tendencies are shaped by past actions and experiences. For example, a young child like Titli who effortlessly memorizes and understands the Bhagavad Gītā likely developed this inclination through dedicated spiritual practice in previous lifetimes. Her past actions created an impression, enabling her to excel in this birth.

Similarly, good deeds contribute to a spiritual "savings account," accumulating **punya** (merit). However, wrongful actions deplete this account, much like spending money without replenishment. For instance, imagine saving ₹1000 but spending ₹300 recklessly; the balance reduces to ₹700. This analogy illustrates how virtuous deeds increase merit, while negative actions diminish it.

Therefore, **the shloka emphasizes the importance of consistent righteous actions. Good deeds such as studying scriptures, practicing devotion, and helping others enrich one's spiritual account, ensuring positive outcomes in the future. Conversely, wrongful actions lead to depletion, resulting in challenges and difficulties.**

In essence, the Supreme provides the framework for existence but does not impose actions or outcomes upon anyone. It is up to each individual to align their actions with their values and build a foundation of merit through conscious choices. By understanding this, one can stop blaming external forces and take responsibility for shaping their own destiny.

5.15

**nādatte kasyacitpāpaṃ(n), na caiva sukr̥taṃ 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.

This verse elucidates a profound truth about the role of the Divine in human actions and the challenges caused by ignorance. It asserts that the Supreme neither takes responsibility for anyone's sins (**pāpaṃ**) nor claims credit for their virtuous deeds (**sukr̥taṃ**). The Divine merely observes the workings of the world, detached and uninvolved in human actions.

The Supreme, like an impartial witness, does not directly cause or control anyone's actions. Individuals act out of their own will, while the Divine oversees the cosmic order. The confusion arises when ignorance (**ajñāna**) clouds the inherent knowledge (**jñāna**) within individuals, leading them astray.

This ignorance manifests as doubt—questioning the very existence of God. For instance, some may wonder, "How can I believe in something I cannot see?" Such skepticism is akin to clouds obscuring the sun. Even though the sun's rays are present, the clouds prevent them from being visible. Similarly, ignorance veils the inner light of wisdom, creating a disconnection from the Divine.

To dispel this ignorance, one must actively seek knowledge and enlightenment. Engaging in practices such as associating with wise individuals (**satsang**), listening to spiritual discourses, and participating in devotional practices can help. These efforts gradually remove the veil of ignorance, allowing

knowledge to shine brightly within.

As knowledge grows, so does the connection with the Divine. This process is gradual but transformative. The more one immerses in wisdom and devotion, the clearer the understanding becomes, ultimately leading to spiritual fulfillment and self-realization.

Thus, the shloka highlights the importance of personal effort in dispelling ignorance and embracing knowledge. It encourages all to take proactive steps in their spiritual journey, leading to a life illuminated by wisdom and the grace of the Divine.

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.

This shloka emphasizes the transformative power of knowledge (**jñāna**) in eradicating ignorance (**ajñāna**). It explains that those who have destroyed their ignorance through the cultivation of knowledge experience enlightenment. Their inner light, akin to the sun, illuminates the Divine Reality (**tatparam**) within and beyond.

However, attaining this knowledge is not an effortless task. It requires dedicated efforts, consistent practice, and spiritual discipline. Activities such as studying the Bhagavad Gītā, engaging in daily prayers, practicing meditation, and reflecting on spiritual teachings play a crucial role in nurturing knowledge. It is not sufficient to merely read scriptures; one must internalize their teachings through consistent effort and devotion.

Once ignorance is dispelled, knowledge arises and spreads like sunlight. Just as the sun, rising in one direction, illuminates all directions, the light of knowledge within a person radiates throughout their inner being. This illumination dispels all darkness, bringing clarity and revealing the presence of the Divine.

Attaining such knowledge and enlightenment is not an instant process. It requires patience, perseverance, and time. The journey is gradual but deeply rewarding, as it ultimately leads to self-realization and a connection with the Supreme.

Thus, the shloka inspires one to embrace the path of knowledge and spiritual practice, assuring that with sustained efforts, the light of wisdom will shine brightly, leading to a deeper understanding of the Divine.

5.17

**tadbuddhayastadātmānaḥ(s), tanniṣṭhāstatparāyaṇāḥ,
gacchantyapunarāvṛttiṃ(ñ), jñānanīrdhūtakalmaṣāḥ. 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.

This shloka highlights the transformative journey of one who devotes their intellect (**buddhi**), mind

(**ātman**), and faith (**niṣṭhā**) entirely to the Divine. When the focus of one's thoughts and emotions rests unwaveringly on God, a profound sense of dedication arises, elevating faith to a level where doubt, conditions, or questioning no longer exist. This is true niṣṭhā—a trust so complete that it transcends any "if" or "but."

Such unwavering devotion leads to purification, as all sins (**kalmaṣa**) are gradually destroyed. Whether it is lying, quarreling, or backbiting, these negative tendencies dissolve in the light of faith and dedication. As the individual becomes free from impurities through knowledge (**jñāna**), they attain a state where they transcend the cycle of birth and death. This is referred to in the shloka as **apunarāvṛttiṃ**—freedom from repeated births and deaths, ultimately leading to **mokṣa**.

Mokṣa signifies liberation from the endless cycle of life, unlike **svarga** (heaven), which is temporary. After enjoying the fruits of their virtuous deeds in heaven, individuals must return to Earth, taking new forms based on their past deeds. These forms could vary—they could return as humans, animals, or even something else, depending on the karma accumulated. In contrast, mokṣa is a permanent state of liberation where the soul does not return to the earthly plane.

Interestingly, different desires arise when contemplating **mokṣa**. In a quick poll, **Aniruddh, Sarvi, and Ashvi** answered that they feel drawn to liberation, while **Riya and Anaya** expressed a preference for continuing the cycle of life, wanting to experience birth and death repeatedly. This diversity reflects how personal inclinations and goals vary.

To achieve **mokṣa**, one must consistently focus on good deeds, worship the Divine, and live a life aligned with spiritual values. Only through such efforts can one ensure a favorable rebirth or, ultimately, liberation. This profound journey is a choice—one can seek permanent liberation or continue to experience the dynamics of the material world.

The shloka encourages introspection, asking individuals to reflect on their aspirations: **Is the goal mokṣa, or is it the desire to return repeatedly to this earthly realm?**

5.18

**vidyāvinayasampanne, brāhmaṇe gavi hastini,
śuni caiva(ś) śvapāke ca, paṇḍitāḥ(s) samadarśinaḥ. 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.

This shloka describes the enlightened vision of a truly wise person (**jñānī**). Such a person, filled with knowledge (**vidyā**) and humility (**vinaya**), develops an even-minded perspective (**samadarśī**) toward all beings. For them, there is no distinction between a learned and humble brāhmaṇa, a cow, an elephant, a dog, or even a person considered lowly, like one who consumes dog meat (**śvapāka**).

The essence of wisdom lies in recognizing the same divine essence within all beings. The wise do not differentiate based on external attributes, such as one's knowledge, status, or nature. Whether it is a virtuous **brāhmaṇa** or a seemingly impure **chāṇḍāla** (outcast), the enlightened view them both equally. This does not mean they are blind to differences in actions or qualities, but they see everyone as creations of the Divine and worthy of respect in their own way.

The shloka also encourages reflection on the concepts of **samadarśana** (equal vision) and **samavartana** (equal treatment). While the wise view all beings as equal in essence, it does not mean

they treat everyone in exactly the same manner. For instance, parents are respected with reverence, while siblings are treated with familiarity, playfulness, or even occasional quarrels. Similarly, while one recognizes the sacredness in all creatures, practical distinctions are made in behavior.

For example, a dog (**śuni**) deserves care and compassion but should have its own food and space rather than eating from the same plate or sleeping in the same bed as humans. Such boundaries reflect proper **samavartana**. Treating everyone equally in behavior without considering their specific role or nature can lead to impracticality and confusion. Thus, while **samadarśana** fosters equal regard for all beings as manifestations of the Divine, **samavartana** ensures appropriate conduct based on context and relationships.

This teaching emphasizes balance—acknowledging the unity of all life while maintaining the order necessary for harmony. By embracing this understanding, individuals can cultivate a deeper sense of respect for all beings, recognizing their inherent divinity while acting thoughtfully in daily interactions. It is this wisdom that leads to a life of compassion, humility, and discernment.

5.19

**ihaiva tairjitaḥ(s) sargo, yeṣāṃ(m) sāmye sthitaṃ(m) manaḥ,
nirdoṣaṃ(m) hi ṣamaṃ(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.

This shloka speaks of those who attain liberation and inner peace by transcending worldly attachments and desires. The one whose mind (**manaḥ**) remains balanced and equanimous, without any preferences or dislikes, is said to have conquered the material world (**sargo**). Such a person sees no difference between what is traditionally considered good or bad, favorable or unfavorable. In their eyes, all experiences are equally divine and filled with the presence of the Brahman—the ultimate reality.

When a person achieves this level of spiritual awareness, they become free from all desires (**vairāgya**). They no longer cling to things, people, or outcomes. This state is known as **sāmye sthitaṃ manaḥ**, where the mind becomes completely aligned with the principle of equality, viewing all beings and situations with the same unshaken perspective. This level of detachment allows them to experience peace and equanimity.

The shloka also emphasizes that by attaining such a mindset, one remains faultless (**nirdoṣa**) and in harmony with Brahman, the supreme consciousness. These individuals have effectively "won" over the material world. They do not get attached to the fleeting pleasures or pains of life. For them, the essence of the Divine is in everything, and they experience oneness with the world.

To achieve this state, one must eliminate attachments and desires, stop harboring negative thoughts, and cultivate good actions. Regular practices like meditation (dhyāna), performing virtuous deeds, and constantly striving for purity of mind help in this process. Only by shedding the weight of attachments can a person remain serene and connect with the Divine, drawing closer to Brahman.

This teaching encourages to focus on self-discipline, patience, and developing an inner sense of peace, without getting too attached to material things or outcomes. By nurturing a balanced mind and cultivating a sense of contentment in whatever comes their way, they too can grow closer to the Divine presence.

5.20

**na prahr̥ṣyetpriyaṃ(m) prāpya, nodvijetprāpya cāpriyam,
sthiraḥ buddhirasaṃmūḍho, 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.

This shloka describes the qualities of a true yogi, particularly someone who has attained knowledge of the Supreme Brahmān. It highlights the ideal emotional state of a person who has realized the Divine. The one who is deeply established in knowledge and wisdom does not become overly elated upon receiving something they like, nor do they become disturbed when faced with something they dislike. In other words, such a person remains unshaken, steady, and calm, regardless of external circumstances.

The one who has understood Brahman sees both pleasure and pain, success and failure, honor and dishonor, with the same steady mind. This steadiness is what sets the wise apart from others. They do not get overly excited or distressed, whether they experience something pleasant or unpleasant. Their mind remains unwavering and their actions are not driven by ego or desires. This state of mind is a result of deep spiritual wisdom and knowledge (**Brahmāvid**).

A beautiful example is found in the ancient story of the Yaksha Prashna from the Mahabharata, where King Yudhishtira and his brothers encounter a mystical being, the Yaksha, at a pond. The Yaksha tests them with a series of questions, and only Yudhishtira, despite extreme thirst, controls his emotions and answers all the questions calmly. His brothers, driven by their desires and unable to control their urgency for water, drank from the pond, losing their lives temporarily. But Yudhishtira, who displayed remarkable composure and self-control, passed the test and gained wisdom.

This teaches us that, like Yudhishtira, we too must develop emotional stability. If something we desire is delayed or withheld, we should not react impulsively or aggressively. Instead, we should practice patience and control. The yogi who is truly steady in mind (sthiraḥ buddhi) does not let desires and emotions control them. They remain unaffected by external circumstances and maintain a deep connection with Brahmān.

This means learning to handle both happiness and challenges with a calm heart, understanding that peace comes from within. When faced with moments of desire or frustration, practice patience, just like the wise Yudhishtira.

5.21

**bāhyasparśeṣvasaktātmā, vindatyātmani yatsukham,
sa brahmayogayuktātmā, sukhamakṣayamaśnute. 5.21**

He whose mind remains unattached to sense objects, 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.

This shloka highlights the importance of detachment from external pleasures and attachments for attaining true and everlasting happiness. It teaches that a person whose mind is not entangled in external desires, such as the need for material possessions or specific experiences, is able to experience the ultimate happiness within.

For example, when one has strong attachments to things like watching television, shopping, or playing games, they might feel incomplete or restless without them. Similarly, if someone feels their day is ruined because they haven't bought something new or played their favorite game, they are bound by their attachments. This desire for more—whether it's a new dress, an activity, or something else—creates a sense of longing and restlessness.

However, the one who has learned to distance themselves from such attachments experiences a state of inner peace and contentment. The attachment to external things, such as material possessions or even activities like playing or eating, no longer controls them. They are at peace whether or not they get what they desire. This person, as mentioned in the verse, attains supreme happiness (*sukhamakṣayamaśnute*) through the practice of Brahmāyoga (union with the Divine).

This means learning to enjoy activities without becoming overly attached to them. For example, if you enjoy playing but are unable to do so one day, you should not let that affect your happiness or peace of mind. Instead of feeling upset or restless, you can understand that true happiness comes from within and does not depend on external circumstances. This inner peace arises when one is not bound by excessive desires and is able to remain content in any situation.

In essence, **those who are free from attachment to external things can experience a lasting inner happiness. They remain calm, composed, and joyful, no matter what comes their way, for they have found their peace in the knowledge of the Divine and in their connection with it.**

5.22

**ye hi saṃsparsajā bhogā, duḥkhayonaya eva te,
ādyantavantaḥ(kh) kaunteya, na teṣu Rāmata 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 verse, it is emphasized that all sensory pleasures, the ones that arise from our attachments to external things, are temporary and lead to suffering. These pleasures, whether they come from watching TV, playing games, or enjoying a favorite activity, may bring joy for a moment but ultimately cause dissatisfaction.

For example, the happiness derived from playing a video game or watching a YouTube video might seem enjoyable during the activity, but once the game is paused or the video ends, there is a sense of loss, an inner feeling of unease. This is because the pleasure is fleeting and soon replaced by the discomfort of wanting more. People often experience this when they wish to extend the activity for just a few more minutes, but once it is over, they feel unsatisfied.

Children may have experienced this, where the pleasure of watching TV or playing a game is short-lived. While it may seem fun at the moment, they know deep down that it does not bring lasting happiness. In the case of more aware individuals, the attachment to such temporary pleasures does not form deeply, because they understand that these pleasures are not the source of lasting joy. The wise person does not get attached to them. They recognize that these worldly pleasures are short-lived and that true contentment does not come from them.

The essence of the verse is about detaching oneself from fleeting pleasures and

understanding that they do not lead to lasting happiness. By not becoming overly attached to these temporary experiences, one can maintain inner peace and wisdom, knowing that true happiness comes from within, and not from the external world.

5.23

**śaknotīhaiva yaḥ(s) soḍhum(m), prākṣarīravimokṣaṇāt,
kāmakrodhodbhvaṃ(m) vegaṃ(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 verse, it is explained that a person who is able to control the intense urges arising from desires (**kāma**) and anger (**krodha**) is the one who experiences true happiness. **Kāma** refers to our desires and cravings — the things we want or feel we need to feel fulfilled, such as wanting something new or the urge to have more. **Krodha** is the anger that arises when things do not go as we expect or desire.

Children may sometimes get angry quickly when things don't go their way. For example, **Akshat** might get upset when he doesn't win a game or **Samvit** when something is not as he wants. It's important to recognize that both desires and anger are natural feelings, but the problem arises when these emotions become too intense or uncontrollable.

Imagine the feeling of extreme anger, when someone might throw a plate in frustration or lash out without thinking. The speed or intensity of this emotional outburst is like driving a car at 100 km/h — it gets out of control and leads to damage. Similarly, if desires and anger take over, they can harm relationships and our inner peace.

The key is to manage the intensity of these emotions, to know when to slow down or speed up our reactions. Just like a driver controls the speed of a car, we must learn to control our desires and anger. If we can do this, we will be able to avoid regret later on. For instance, if someone loses control and breaks something valuable out of anger, like throwing a bottle on the TV, they might feel regret afterward — "Oh no, I broke the TV!" This causes further suffering.

However, if we can control our impulses and remain calm, even in challenging situations, we will find happiness and peace within ourselves. The person who can control their desires and anger is the one who is truly wise, peaceful, and happy.

Therefore, to be happy and at peace, one must learn to regulate emotions, avoid extremes, and focus on managing desires and anger. This is the path to a truly joyful life.

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.

This verse talks about a person who has achieved true happiness by calming the desires and bad habits within. **Vikāra** refers to negative traits or habits, like lying, stealing, backbiting, or harboring bad thoughts. These things, when unchecked, can lead to dissatisfaction and unhappiness.

For instance, children like Akshat or Kritika might sometimes get upset, tell lies, or talk behind others' backs, but these are the kinds of habits that need to be corrected. It is important to stop such behavior because it disturbs the peace of the mind.

The verse emphasizes that by focusing on **bhakti** (devotion) and **dhyāna** (meditation) on God, one can calm these desires and bad habits. By engaging in good activities, like learning or helping others, the negative tendencies naturally decrease. As you invest time in positive actions and habits, the undesirable tendencies start fading away.

When a person does not focus on good habits, their desires keep growing, and their bad habits multiply, leading to more dissatisfaction. But when a person focuses on yoga and **brahmanirvāṇa** (spiritual liberation), they achieve peace within. This person becomes like a **yogī** who experiences the true light within, the happiness that comes from within rather than from external things. Their inner world becomes joyful, calm, and filled with a divine radiance, and they experience liberation — **brahmabhūta** — merging with the ultimate reality.

To achieve this, **one must engage in positive actions, focusing on good habits and the path of self-realization, reducing harmful desires and habits.** This is the true way to achieve inner peace and happiness, which is beyond any external possession or achievement.

By dedicating oneself to the right actions and virtues, a person becomes free from negative influences and experiences the bliss of inner harmony. Thus, focusing on devotion, meditation, and good deeds naturally leads to spiritual enlightenment and liberation.

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.

This verse talks about the characteristics of those who have fully controlled their mind, body, senses, and intellect. These people are deeply dedicated to the welfare of all beings and live their lives thinking about how they can help others. They do not act with selfish motives but are constantly in the service of the greater good. This selflessness and care for others' well-being bring them closer to achieving **brahmanirvāṇa**, which is liberation or merging with the ultimate reality.

For example, children who think about others and try to help those in need, are moving in the right direction. If they stay mindful of others' needs and try to act in the best interest of all beings, they are embodying the qualities mentioned in this verse. These people's hearts are pure, with no doubts about God or life. They do not carry the burden of negative thoughts, doubts, or bad habits; all such flaws are completely removed.

The verse emphasizes that when one's desires, bad habits, and doubts about the world and God are eradicated, the person becomes a true **sādhaka** (spiritual practitioner). This kind of person is focused on **bhakti** (devotion) and engages in practices like **puja** (worship), **dhyāna** (meditation), and good deeds. By doing so, they come to realize their true nature and achieve **brahmabhūta**, which means merging with the Supreme Being. The final goal is to attain **brahmanirvāṇa**, or spiritual liberation,

where the soul is free from all material desires and limitations.

While not everyone can immediately reach such a high level, the verse encourages gradual progress. **By starting with simple practices like prayer and meditation, one can slowly work their way toward higher spiritual practices. Over time, this steady effort will lead to personal transformation and a deeper connection with the divine.**

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.

This verse teaches that individuals who are free from desires (**kāma**) and anger (**krodha**) and whose minds are disciplined are able to experience **brahmanirvāṇa**—a state of ultimate peace and liberation. These people, whose consciousness is steady and controlled, are able to directly perceive and merge with the Supreme Brahman.

For example, when children remain calm and controlled, and do not let desires or anger rule over their minds, they can practice their devotion and spirituality with greater focus. If desires keep racing through the mind, or if one frequently succumbs to anger, it becomes very difficult to stay focused on the divine. The mind gets distracted, and the connection with Bhagawan weakens. To truly develop a close relationship with God, one must reduce the distractions caused by desires and anger.

For children who experience strong feelings, practicing patience and mindfulness can help reduce these reactions. As they learn to manage their emotions and desires, they will be able to engage more deeply in meditation, prayer, and spiritual practice. This will eventually allow them to establish a stronger bond with God, who becomes their closest friend and guide.

Therefore, the verse emphasizes the importance of self-control over desires and anger. **By cultivating a calm and disciplined mind, one can achieve the ultimate goal of spiritual freedom and union with the divine. This is the path to true happiness, peace, and liberation.**

5.27

**sparsānkr̥tvā bahirbāhyāṁś, 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,

This verse focuses on the process of meditation and how to properly engage the body and mind during the practice. It describes several key aspects of meditation:

- **1. Detachment from external stimuli:** The verse advises to withdraw from all external objects, such as sounds, sights, and desires, while meditating. This means that during meditation, one should not let external distractions, like the TV, phone, or even thoughts of

play, influence their focus. Instead, one should turn their attention inward.

- **2. Focus on the space between the eyebrows:** The eyes should gently focus on the space between the eyebrows, often referred to as the **ajna chakra** or the third eye. This helps in concentrating the mind and calming the senses.
- **3. Control of breath:** The verse highlights the importance of balancing the breath, specifically the **prāṇa** (inhalation) and **apāna** (exhalation). Practicing controlled, slow, and steady breathing ensures that the mind stays calm and free from distractions.

For children learning to meditate with these practices can bring them peace and clarity. By focusing on their breath and maintaining stillness, they can control their senses and stay centered, allowing for better concentration during study or spiritual activities.

5.28

**Yatendriyamanobuddhiḥ(r), munirmokṣaparāyaṇaḥ,
vigatecchābhayakrodho, yaḥ sadā mukta eva saḥ. 5.28**

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.

In this verse, the qualities of a true meditator are described. It emphasizes the importance of mental discipline and detachment in the pursuit of liberation:

- **1. Control over senses, mind, and intellect:** A true yogi or meditator is someone who has control over not just their physical senses but also their mind and intellect. This means that they are able to restrain their desires, avoid attachment, and maintain a balanced mental state.
- **2. Detachment from desires, fears, and anger:** The verse states that a **muni** (sage or ascetic) who is free from desire (**icchā**), fear (**bhaya**), and anger (**krodha**) is in a state of liberation (**mokṣa**). When these negative emotions are eliminated, the mind becomes peaceful and can attain the ultimate state of bliss and freedom.

For children practicing detachment from strong emotions like anger or excessive desire can help them focus better in their daily tasks. They can learn to approach challenges with a calm and composed mind, reducing stress and cultivating happiness.

Thus, through the practices of focusing on the inner self, balancing the breath, and controlling desires and emotions, one can attain mokṣa or spiritual liberation.

5.29

**bhoktāraṃ(m) yajñatapasāṃ(m), sarvalokamaheśvaram,
suhṛdaṃ(m) sarvabhūtānāṃ(ñ), jñātvā māṃ(m) śāntimṛcchati. 5.29**

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.

This verse explains the nature of the Supreme Being and the state of mind one attains when they realize this truth.

- **Bhagavān as the enjoyer of all offerings:** The verse reveals that God is the ultimate bhoktāra (enjoyer) of all sacrifices and austerities performed by people. This means that all spiritual practices, whether it is through yajñas (sacrifices) or tapas (austerities), ultimately reach God.
- **Supreme Bhagavān of all worlds:** God is also described as the **sarvalokamaheśvaram**

(Bhagavān of all worlds), holding dominion over every being and realm. He is the ruler and protector of the entire universe.

- **Friend of all beings:** The verse also mentions God as the **suhṛdaṃ sarvabhūtānām** (the friend of all living beings), which implies that God has an unconditional love and care for all creatures, offering guidance and peace to everyone who seeks it.
- **Attaining peace through knowledge of God:** When one understands this truth — that God is the source of all, the ruler of all, and the friend of all beings — they attain **śānti** (peace). This peace is the result of recognizing the divine presence in everything and surrendering to it with love and devotion.

For children this verse teaches that true peace and contentment come from knowing that God is present in all things and that offering devotion and surrender brings inner calm. By meditating on God's qualities and focusing on His divine presence, one can calm the mind and spirit.

Thus, the verse emphasizes that by truly understanding and reflecting upon God's nature, peace will naturally manifest within. Devotion and love for God create a sense of security and tranquility that can never be shaken by external circumstances.

The Vivechan concluded with the chanting of Hare Saranam which helps center the mind and brings a deep sense of peace to everyone, filling the heart with divine love and calmness.

Questions and Answers

Kritika Ji

Question: Is it better to keep coming and going, or is it better to attain Moksha?

Answer: Attaining Moksha is better, but many people say that in the next life, they want this and that. This means they are continuously coming and going, which is a characteristic of those who are still bound by desires. However, for those who are wise, Moksha is indeed the best option.

Samvit Ji

Question: I want to understand the meaning of the 25th verse.

Answer: The verse you are referring to is:

**"labhante brahmanirvāṇam, ṛṣayaḥ kṣīṇakalmaṣāḥ,
chinnadvaidhā yatātmānaḥ, sarvabhūtaḥite ratāḥ."**

This verse talks about those who attain **Brahmanirvāṇa** (the ultimate liberation or union with Brahman). It explains that when a person's sins are eradicated, and their desires and attachments are cut off (chinned), they achieve this state. Those who are wise and focused on the welfare of all beings attain this Brahmanirvāṇa. When their doubts and all negative tendencies are eliminated, they experience the ultimate liberation and merge with the Supreme.

Riya Ji

Question: I was recently reading a text on Bhagavad Gītā, and I didn't understand the meaning where it is stated that for detachment, prāṇa should not go from outside to inside and from inside to outside. I didn't understand this.

Answer: The reference here is about the **prāṇa** (inhalation) and **apāna** (exhalation). **Prāṇa** refers to the inward breath, while **apāna** refers to the outward breath. The practice of controlling these breaths (inhaling and exhaling) is essential for concentration and meditation. This balance of **prāṇa** and **apāna** helps in focusing the mind and achieving detachment. The text you read is likely emphasizing the importance of regulating these breaths to gain mastery over the mind and body during meditation.

Madhushree Ji

Question: If someone reads the Bhagavad Gītā in their previous life, they will naturally grasp it much quicker in their next life. But how can this happen if the soul takes a new body?

Answer: The body may change, but the mind and consciousness remain. The spiritual growth that a person attains in one life is carried over into the next. This means that all the knowledge and practices that were learned can be transferred to the new body. In some rare cases, it is seen that even a young child can start reciting or understanding the Gītā, as the spiritual learning from a past life might resurface. So, it is possible for someone to grasp the teachings of the Gītā more quickly if they had studied it in their previous life.

Question: I have another question. If I want to buy a book with the meanings of the Bhagavad Gītā, can I get one with commentary from the Gītā Parivar store?

Answer: Gītā Parivar does not currently offer a specific edition with meanings, but Gītā Press do have. They have excellent editions of the Bhagavad Gītā. You can purchase from Gītā Press. Alternatively, you can get a commentary edition from **Sādhak Sanjīvanī by Swami Ram Sudas Ji**, which is highly recommended for beginners.

The session concluded with prayers and chanting of Hanuman Chalisa.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām(m)
yogaśāstre śrīkṛṣṇārjunasaṁvāde karmasannyāsayogonāma
pañchamo'dhyāyaḥ**



We are sure you enjoyed reading the Vivechan write- up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

Thank you-For reading the summary

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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