

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 5: Karma-Sannyāsa-Yoga

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Path of action towards liberation

The 5th Chapter of the Bhagavad Gītā is about the **Karma-Sannyāsa-Yoga- Yoga of Action and Knowledge.**

The session began with the auspicious lighting of lamps and prayers.

In this beautiful journey of Gītā, one gets to study and understand different kinds of yoga -Karma yoga, jñāna Karma yoga, jñāna yoga among others, which removes the confusion that we have in mind. It guides us to use the resources within us in the best possible manner.

One can reach Rishikesh through different routes and modes, depending on one's capacity and convenience. Similarly, people who wish to cross the river Ganga and reach the opposite shore, have several ways - a stronger person may swim across to the other shore, others may take a boat, and some others may walk across the bridge over the river. The paths and modes may be different but all lead to the desired destination. Similarly, to reach and attain the ultimate liberation one can take different paths based on the capacity of an individual to immerse oneself and go through the rigors and practice. In Gītā, lot of emphasis and prominence is given on knowledge whether it is '**saṅkhyā yoga**' or '**jñāna yoga**', and many references are found on the different paths available be it **Karma yoga** or **Bhakti Yoga**. Arjuna wanted to understand the better path to be followed, and Bhagavān responded that all lead to the same destination.

Everyone may not be able to study and understand the scriptures and follow the knowledge learnt. Each person can find their own path. However, one should also consider that we live in a society where we need to shoulder some duties and responsibilities, work and earn and hence have to follow practically different ways to tread the path. Bhagavān stressed on whatever we have already seen in '**Karmasanyas**' yoga and the ways to understand how a yogi or the ascetic should continue with the practice of self-realisation leading to liberation.

5.8, 5.9

naiva kiñcitkaromīti, yukto manyeta tattvavit, paśyañśṛṅvanspṛśañjighran, naśnangacchansvapañśvasan. 5.8 pralapanvisṛjangṛhṇan, nunmiṣannimiṣannapi indriyāñdriyārtheṣu, vartanta iti dhārayan. 5.9

However, the Sāṅkhyayogī, who knows the reality of things, must believe that he does nothing, even though seeing, hearing, touching, smelling, eating or drinking, walking, sleeping, breathing, speaking, answering the calls of nature, grasping, and opening or closing the eyes, holding that it is the senses alone that are moving among their objects.

- **Paśyañ-** seeing
- **śṛṅvan-** hearing
- **spṛśañ-** touch
- **jighran-** smelling
- **naśnan-** eating
- **gacchan-** walking
- **svapañ-** sleeping
- **śvasan-** breathing
- **Pralapan-** talking
- **visṛjan-** To let go
- **gṛhṇan-** assimilate
- **nunmiṣan-** eyelids
- **nimiṣannapi-** every moment

While performing different activities such as seeing, hearing, touching, smelling, eating, walking, breathing, or talking or even the flutter of eyelids, every moment of our lives should be focused on the 'Paramātmā'. A person who is a '**tattvavit**' i.e. one who understands the established truth of Brahmān, has full control over his sense organs, and is able to perform any activity with their mind completely fixed on HIM. If we wish to attain ultimate liberation to reach HIM, we have to refer to the life and times of such persons as our guiding spirit and the path they took to attain liberation with their soul fixed on HIM.

5.10

brahmaṇyādhāya karmāṇi, saṅgam(n) tyaktvā karoti yaḥ, lipyate na sa pāpena, padmapatramivāmbhasā. 5.10

He who acts offering all actions to God, and shaking off attachment, remains untouched by sin, as the lotus leaf by water.

All the activities of a yogi are performed, devoid of attachment (**saṅgam tyaktvā karoti yaḥ**), with the mind deeply engrossed in Paramātmā. The sense organs follow the mind. Even if a person is physically present, but his mind is occupied elsewhere, he will not be able to hear what the person seated next to him is saying. For eg. a child engrossed in some activity does not hear his mother's request to run some errand, since his mind is occupied elsewhere. A person who is in the mode of focussed approach towards the '**Brahmān**' is in such a state of mind that the actions continue but the mind will be occupied in

thinking of Paramātmā. Such a person will have no attachment to any action or the fruits of action performed.

People generally do their activities with the expectation of some result. Some give donations and expect recognition and seek appreciation. Even personal duties like cooking for the family will also be shared on the social media, for wants of 'likes' and appreciation. This expectation extends even when praying to God. People worship HIM with expectations of happiness and prosperity. All these indicate a desire and attachment to material world.

If Bhagavān is the pivot while worshiping, such people do not expect anything else except HIM. An ascetic is far away from all such attachment.

Bhagavān asks Arjuna to be like the lotus flower which grows in water, but doesn't allow itself to get wet with water. If you lift the lotus out of water, it does not let even a drop of water seep into its petals. On the other hand, our lives and actions, to put it in Parama puja Swamiji's words, are like the sponge which absorbs all the water that it comes in contact with. We have a tendency to get attached to the materialistic world and get drenched in the happenings around us and get attracted to it. **We must practice to forgo our attachment, and not allow the Karma to affect the soul.**

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.

Actions require the participation of the sense organs, body, and the mind. Whenever we are talking, walking, reading etc, it is the physical body which is the cause of all happenings. If engaged in business requirements like investments, powerpoint presentations, the activities are carried out with the intellect. The mind too is an active participant in whatever karma the body is engaged in. For eg. a businessman whose thought is always focused on his business will dream about business even in sleep; a student preparing for the exams may dream about exam papers. The mind tends to concentrate on those activities that the individual is engrossed in. Hence, the mind of the yogi who is focussed on Paramātmā immaterial of what his activities are, will also be concentrated only on HIM. He understands the reason behind all the Karma, and cleansing of the soul will be the main purpose of any action performed. Such a person does not aspire for fame and recognition even when giving charity, and just performs duty without expectation.

Guru Govind Singh ji, whose birth anniversary falls on 6th January is one such great yogi. He went through hardships in life but never deviated in the larger vision of protecting the dharma. He did not leave the dharma and provided great ideals for us, such that he is remembered today even after so many years. He purified not just his own life but remains a role model for us to follow and direct ourselves to tread the right path and perform actions which lead to purity of soul and purity of mind. **We too should inculcate this practice** when we learn Gītā. We should learn it not for earning fame but with an intention to get a proper direction for the greater good of our own self.

Bhagavān addressed the ones who were in the path of realisation as '**yoginaha**' as those who were never confused with the basics of Karma and followed the right path as explained by Bhagavān here. The difference in the superior actions of the ascetics and the inferior action of the common persons was clearly spelt out by HIM.

5.12

yuktaḥ(kh) karmaphalaṃ(n) tyaktvā, śāntimāpnoti naiṣṭhikīm, ayuktaḥ(kh) kāmākāreṇa, 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.

The actions performed by a yogi are directed towards Paramātmā and never for oneself. Sant Tukaram ji never asked anything for his own family despite undergoing hardships and only directed all his time in worship of Bhagavān. Sant Gyaneswar ji only asked for peace for the entire world and never asked for anything for own personal benefit.

Generally people carry out certain actions focussed towards self and not for larger good. Such actions with the expectations of results are binding them in the quest for happiness which results in desires, attachment, anger and such other negative emotions in mind. This is the basic difference between sensible persons and those who are not sensible.

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).

Further Bhagavān elaborates that persons who do not get bound by their actions are always in a happier state of mind. **The body is said to be a palace with 9 doors - two eyes, two ears, two nostrils, the mouth, the anus, and the genitalia.** The yogi considers the body with its sense organs to be doer of all actions, and does not get attached to the results of the action. As a result, his actions do not bind him. He is like the sky which is not attached to anything that happens or moves in its space, be it the clouds that bring rains, or the sun that brings warmth and light.

It is a common practice for us to end our prayers or worship with '**śrī kṛṣṇārpaṇamastu**' , implying that we are offering our act to Sri Krishna, but yet we ask for some fruits for the worship, in the form of some blessing. In contrast, the basic emotions of the yogis are detached from all worldly matters and are invested in Paramātmā, and hence are detached from the outcomes.

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.

Bhagavān makes it clear that HE is not responsible for any of our actions, and has no connection with them. Even if we offer all our actions to HIM, it is like the fire which merges with air and vanishes. Bhagavān has nothing to do with either our actions or the fruits of action. It is we who own it, and as Bhagavān said whatever we do is borne out of our own inherent behaviour. One may think that Bhagavān punishes us by putting us in difficult or adverse situations. We must understand that all our experiences are results of our Karma, and HE is not the cause or the effect of what we go through in our lives. In reality HE is not involved in any of our life's happenings. HE clearly states that he is neither involved in '**kartṛtva**' (doership of actions) nor the '**karmani**' (the actions) of anyone. Each individual's nature is the cause of the actions.

Bhagavān is the source of all energy. HE operates without any bias. HE gave us this world in a balanced manner. The rivers, the land, the mountains and the entire nature is given to all HIS creations to be shared equally but humans have created the boundaries, due to their limited nature and behaviour. HE is like the electricity which flows through all the gadgets in the same manner. However the effect of the electricity depends on the function of the gadget, as some can produce heat whereas some can induce cold. The energy is the same but the activity is based on the particular gadget and its functions. Our behaviour is also based on the previous life Karma.

In 8th chapter Bhagavān said:

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ 6॥

Whatever one remembers upon giving up the body at the time of death, O son of Kunti, one attains that state, being always absorbed in such contemplation.

Our present life is a result of our previous karmas. We cannot be free from the Karma of our earlier lives. We have to accept that our actions are the cause, and Bhagavān has nothing to do with it. The good practice is to perform our actions but not be affected by it.

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.

All the sins or the good deeds that one does cannot be merited or demerited to Paramātmā. It reaches HIM but the results of the Karma is something we have to experience in our own lives.

This knowledge is very much within us but we are unable to realise it because of the blanket of ignorance that is covering our intellect. It makes us think that the world around us is real and that we want to enjoy the worldly pleasures. A person wearing red sun glasses will see red everywhere, although the world is not red in reality. Only when he removes the glasses will he be able to see the reality. Similarly, we should remove the blanket of ignorance enveloping our knowledge, and be free from the delusion.

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.

One should endeavour to practice the guidance given by Bhagavān in such a manner that the light of knowledge will also expand within us, and illuminate us. This illumination of knowledge referred is not like a torch or a small bulb in the room, which brings light to a portion of a room, but it is like the light from the Sun which illuminates everything in an instance completely, and drives out the darkness.

Eg: During night time a small bulb may light the room but when the morning sunlight enters it will not let anything be hidden as it lights up all around. The Sun does not know what darkness is. Sant Gyaneswar ji used the analogy of **amrit** (nectar), saying that **amrit** does now know what **mrit** (death) is.

A person gets the highest knowledge when ignorance is driven away. A person who accomplishes this is not bound by the shackles of life and death.

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.

- **Tadbuddhaya-** intellect
- **tadātmānaḥ-** mind
- **tanniṣṭhā-** faith established in HIM
- **tatparāyaṇāḥ-** Supreme goal towards the direction of Bhagavan the supreme.,
- **Gacchantyapunarāvṛttiṃ-** will not return in the cycle of birth and death.
- **jñānanirdhūta-** washed off
- **kalmaṣāḥ-** sins are washed off

Four characteristics of a knowledgeable ascetic are explained by Paramātmā. Their intellect is soaked in the **Para Brahmā**, engrossed in **Brahmā Tattva**, with the faith established in HIM and the mind always invested in the direction of the supreme power the Paramātmā. Such persons' sins are washed away by knowledge.

It may so happen that we are stuck in our life situations, and do not have time for spiritual practice like learning Gītā. Even in such instances, one can achieve the state of knowledge which can wash off our sins, simply by doing our routine tasks of serving the family and society as an act of worship. When the intellect is dedicated to HIM, the faith is established and absorbed in HIS thoughts.

People like Sant Gyaneswar ji, Sant Tukaram ji, and Mira bai had their intellect and mind directed only towards HIM. They did not embrace ascetic hood, yet they were able to achieve the knowledge as they engaged themselves in their worldly duties. Such great persons become free from the cycle of birth and

death. Attaining this type and level of knowledge itself is liberation. Liberation is not something that is attained only after death. One can attain the state of liberation even when living on the earth. Those persons who are yet to fulfil their desires and wallow in attachment will continue to be stuck in the cycle of birth and death.

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.

Bhagavān explains the subtler characteristic beyond the higher level of intellect and mind. HE speaks about equanimity and equipoised mind, by citing the 'Pandit' or the learned scholar. He has the knowledge to look at everything and everyone with equanimity (**śamadarśinaḥ**), be it a learned brāhmaṇ (**brāhmaṇe**) or a cow (**gavi**) or elephant (**hastini**) or dog (**śuni**) or the person of the lowest caste and considered as an outcast (**śvapāke**).

It is not always that knowledge goes hand in hand with politeness. One who is endowed with both knowledge and politeness is the truly learned scholar, and he will see everything equally.

After killing Ravana, Sri Ram ji asked Vibhishana to perform the last rites of his brother. Vibhishana refused to do so, saying that he didnt consider the evil person as his brother. Then Ramji advised him to perform the rites considering Ravana to be Rama's brother. This demonstrates Sri Ram ji's equipoised nature. All creatures should be seen as fragments of Paramātmā.

Dog and roti:

Once Sant Namdev ji was preparing hot rotis when a dog came and ran away with the roti. Namdev ji ran behind the dog, requesting it to accept the ghee that was supposed to be applied on the roti. A normal person would have chased the dog with the intention of beating it so that it doesnt repeat the act again. But Namdev ji saw his beloved Vittala in the dog too.

In this sloka Bhagavān speaks about '**samadarśinaha**' (**seeing everyone as equal**) and not '**samavartinaha**' (**treating everyone equally**). One should regard every living creature with equanimity, but the behaviour should be one that is befitting the recipient. We cannot treat everyone in the same manner.

Eg: A mother has 2 children. One is very healthy and does a lot of exercise. He needs healthy food and protein and hence the mother nourishes him with dry fruits and nuts. The other child is sick and weak. She will nourish him with simple, easy-to-digest food, and not indulge him with the protein-rich food that she gave the other son. Treating both of them in the same way would be disastrous.

5.19

ihaiva tairjitaḥ(s) sargo, yeṣāṃ(m) sāmye 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.

This state of equanimity should not be a temporary mindset, but a permanent commitment. The mind should always be established in that state of equanimity. Such a person will not see any faults and will not have any sense of partiality. The ascetic who practices this sees Paramātmā in every creature and sees them with equanimity.

5.20

**na prahṛṣyetpriyaṃ(m) prāpya, nodvijetprāpya cāpriyam,
sthirabuddhirasaṃmūḍho, 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.

Paramātmā has elaborated on equanimity in both these slokas. When something good happens, we get exhilarated (**prahṛṣyetpriyaṃ prāpya**) and start dancing around. On the other other hand, we feel highly depressed if something bad happens (**nodvijetprāpya cāpriyam**), and contemplate on running away to the Himalayas and embrace '**sannyas**'. A knowledgeable person however, will remain with steady intellect (**sthirabuddhir**), does not get deluded (**asaṃmūḍho**) and does not exhibit extreme emotions.

5.21

**bāhyasparśeśvasaktātmā, 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.

Everyone's ultimate desire is happiness. Even Gautam Buddha went in search of inner peace or happiness.

Bhagavān shows the path of true bliss, in this shloka. HE says that the person who is detached from everything and not attached to external influences understands that happiness is within oneself and such a person gets unlimited and infinite happiness.

We tend to seek happiness in external sources. Partying and dining out to celebrate special occasions will surely deliver happiness, albeit a short lived one. The external source of happiness is always short lived. The permanent happiness is when one explores within and realises the peace that comes with being one with Paramātmā.

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.

Bhagavān says that these external influences for happiness occurring as a result of the influence of the sense organs with their object (**saṃsparsajā bhogā**), is temporary, having a beginning and an end (**ādyantavantah**). They are also the source of suffering (**duḥkhaḥ**). The wise man (**budhaḥ**) realises this, and hence, does not indulge (**Rāmate**) himself with them.

Understanding Paramātmā results in infinite happiness. A 40 minute class of Bhagavad Gītā brings us so much happiness! One can imagine the amount of happiness that can be obtained by constantly engaging in spiritual practices and disassociating from worldly pleasures.

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.

Bhagavān further elaborates on the definition of happiness, and how to achieve it irrespective of external influence. HE says that it is not necessary to wait for death, to attain liberation. It is possible for one (**śaknotīhaiva yaḥ soḍhum**) to attain the ultimate joy when being in this body (**prākṣarīravimokṣaṇāt**), provided he becomes free from the impulse (**vegam**) of desires (**kama**) and anger (**krodha**). If one wins over these negative emotions, such a yogi will be contracting happiness always (**sa yuktaḥ sa sukhī naraḥ**). Bhagavān has reiterated the harmful effects of desire and anger, in multiple places in Gītā. In the 3rd chapter, HE said:

काम एष क्रोध एष रजोगुणसमुद्भवः ॥
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ 3.37॥

The Supreme Lord said: It is lust alone, which is born of contact with the mode of passion, and later transformed into anger. Know this as the sinful, all-devouring enemy in the world.

Desire and anger are impulses which engulf the mind and cloud the intellect, destroying everything around. If one is angry it affects his work, atmosphere at home and all his activities. These emotions have a huge appetite which consume happiness, leaving the person drained.

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.

The happiness within us can be developed by stopping the flow of undesirable emotions.

The speed of a river flowing with huge force can be reduced by creating small channels and diverting the flow in different directions. Similarly, Sri Krishna Bhagavān is asking us to channelise the flow of happiness by diverting our attention to within ourselves (**sukho'ntarārāmaḥ**). The inner self will be illuminated with

the true light (**antarjyotir**) and he will experience the presence of the **Brahma Tattva** within. If one can find happiness in the sat chit anand that is within oneself, no emotions can affect such a person, and he can get liberated from the material existence (**brahmabhūto'dhigacchati**).

In 4th chapter Bhagavān spoke about the numerous cycle of birth and deaths:

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्स्य परन्तप ॥4. 5॥

The Supreme Lord said: Both you and I have had many births, O Arjun. You have forgotten them, while I remember them all, O Parantapa.

However, the concept of birth or death does not affect the yogi who is content within himself.

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.

The liberated ones who channelise all the happiness within *Brahmā Tattva* (**labhante brahmanirvāṇam**) and focus on the Soul element are equated to an ascetic (**ṛṣayaḥ**). At this stage, all his sins get destroyed (**kṣīṇakalmaṣāḥ**). Sri Krishna Bhagavān has beautifully taken us through the spiritual path from a Sadhak through becoming a Yogi and finally to the state of an ascetic where the sins start getting destroyed. The ascetics are above the duality (**chinnadvaidhā**) like happiness-sadness, praise-insults, rich-poor, etc. Their actions are directed towards the greater good of the society and all creatures (**sarvabhūtahite ratāḥ**) more than for their own personal happiness.

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.

These ascetics are free from emotions like desires and anger (**kāmakrodhaviyuktānām**) and reach the state of self realisation (**vartate viditātmanām**) and are free from materialistic existence from all directions. Nothing binds them.

5.27, 5.28

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

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

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,

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.

Bhagavān is gradually leading us to the next chapter wherein the detailed description of meditation as the way to achieve liberation from the materialistic world is given.

HE says that one should learn to meditate using the following steps:

- **sparsānkrtvā bahirbāhyāṃś:** shut down all connections with the external sensory objects
- **cakṣuścaivāntare bhruvoḥ:** fix the gaze between the eyebrows
- **prāṇāpānau samau krtvā:** control the inhalation and exhalation of breath
- **nāsābhyantaracāriṇau:** flowing through the nostrils

HE also says that such a **muni** who

- **yatendriyamanobuddhiḥ:** has his senses, mind and intellect in full control
- **mokṣaparāyaṇaḥ:** is intent on obtaining liberation
- **vigatecchābhayakrodho:** will be free from desires, fear and anger
- **sadā mukta eva saḥ:** will be liberated forever.

A person who controls the senses will be free from desire, fear and anger. These are undesirable emotions, as desire brings the fear of non achievement. When things do not work out as desired, anger raises its head. Smallest of things upset the mind because of attachment to material things. **The control over senses can be achieved by meditating and controlling the breath.** The discipline of yoga, if practiced, can facilitate achievement and bring discipline when one can be free from all desires, fear and anger. This is further explained in detail in the 6th chapter in detail.

The world we see is like a movie screen reflecting our mind. Our mind is akin to the projector that projects the movie onto the screen. A disturbed mind will deliver a distorted image. When one becomes an equipoised person the mind is cleared of confusion, and can have the right vision.

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.

Bhagavān concludes the chapter by saying that HE is the

- Ultimate Paramātmā of all the worlds (**sarvalokamaheśvaram**)
- beneficiary (**bhoktāraṃ**) of all the yajnas and tapas (**yajñatapasāṃ**) performed
- close friend (**suhṛdaṃ**) of all living entities (**sarvabhūtānāṃ**)

The devotee who realises (**jñātvā**) this attains peace (**śāntimṛcchati**).

Here the word **suhṛda** does not imply friend in the sense as described in dictionaries. A friend is one who reciprocates our good feelings towards him. But Bhagavān implies that HE is our companion who will be with us irrespective of whether we acknowledge HIS presence or not. HE is always there for us. If anything unpleasant happens, HE is available for us; if anything good happens and brings us happiness, even then HE is there for us and gives us the best.

If one understands that God is with us at all times, then there is no need to worry about anything. Whatever happens is because of our own Karma, and we can offer all our deeds to HIM who is always available for us. HE is there for everyone whether one reads Gītā or not. HE is unconditionally available for everyone. This understanding helps us attain the ultimate peace.

Questions and answers

Bhaskara ji

Q: Who is Sri Krishna addressing as Prabhu (14th sloka) and Vibhu (15th sloka)?

A: HE refers to himself. Vibhu is the one who is everywhere and does not consume the good or bad deeds of anyone. The actions are not created by HIM and one owns what one does.

Kruthika ji

Q: If whatever actions we do are our own and Bhagavān is not the reason, does it mean we have to endure whatever happens to us happily? How to channelise happiness?

A: We have to own our actions. Why should we think what happens to us is given by HIM. We can only ask for the right intellect. Instead of analysing the situation around us and how it happens, we should only ask for the intellect to deal with it or find a solution to the situation. Mistakes happen and one should only ask for the strength of mind and problem solving intellect. One should find happiness within oneself. The happiness can be from the worldly pleasure and other type of happiness is within us which is a long lasting happiness.

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



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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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