

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 5: Karma-Sannyāsa-Yoga

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YouTube Link: https://youtu.be/_HqHpvAAo_k

Bhagavān shares the roadmap to reach the state of eternal internal bliss and peace

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

The second and final vivechan session of Chapter - 5 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.

gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ.

guruḥ sākṣāt parabrahmā tasmai śrī gurave namaḥ.

Guru Brahmā, the Creator, Guru Vishnu, the Preserver, Guru Devo Maheshwarah (Śiva), the Destroyer, are the Guru Sakshat Parabrahmā, the Supreme Being or Almighty. Guru is the embodiment of Parabrahmā and to HIM I bow.

kṛṣṇāya vāsudevāya haraye paramātmāne.

praṇataḥ kleśanāśāya govindāya namo namaḥ.

Obeisance to Krishna, Vaasudeva, Hari the Paramātmā, Govinda, we bow our heads to you for the destruction of all our grief.

Namami Sadgurum Shantam Satchidananda Vigram,

PurnaBrahmāparanandamisham Alandivallabham.

ratnākarādhautapadāṁ himālayakirīṭinīm,

brahmārājaṣiraratnāḍhyāṁ vande bhāratamātaram.

One who is washed by ocean, one who wears the Himalayas as her crown, rich in abundance with gems of

brahmārshies and royal sages, salutations to our Bharat Mata (mother).

om pāṛthāya pratibodhitām bhagavatā nārāyaṇena svayaṁ,

vyāsenā grathitām purāṇamuninā madhye mahābhārata.

**advaitāmṛtavarṣiṇīm bhagavatīmaṣṭādaśādhyāyinīm,
amba tvāmanusandadhāmi bhagavadgīte bhavadveṣiṇīm**

O Bhagavadgītā, you have been told to Arjuna, the son of Prtha by the Lord Narayana Himself and afterwards you were included within the Mahabharata by the ancient sage Vyasa. Your eighteen divine chapters are like a shower of the immortal nectar of wisdom of the Absolute. O mother, destroyer of man's rebirth into the darkness of this mortal world, upon you I meditate.

namo'stu te vyāsa viśālabuddhe,

phullāravindāyātapatranetre.

**yena tvayā bhāratatāilapūrṇaḥ,
prajvalito jñānamayaḥ pradīpaḥ.**

I bow to you, Vyasadeva, for your wide and profound understanding. With gorgeous eyes (not the physical but the Third Eye) like the petals of a fully blossomed lotus (Stories of Śrīmad Bhagavatam). You have lit the lamp of wisdom with the oil called Bharatham.

The discourse began with seeking the blessings of our Guru, Param Pujya Śrī Govind dev Giriji Maharaj, and a hearty greeting to all the Gītā Sadhaks present at the session.

In today's session, our contemplation will be focussed on the second part of Chapter – 5 of Bhagavad.

Earlier we have seen Bhagavān explaining the importance of Jñāna Yoga and Karma Yoga to Arjuna. On hearing this, Arjuna is confused as to why Śrī Krishna was guiding him to follow the path of Karma Yoga when HE is stating that Jñāna Yoga is the superior path to follow.

The chapter starts with Arjuna asking Bhagavān,

sannyāsaṁ karmaṇāṁ kṛṣṇa punar yogaṁ cha śhansasi

yach chhreya etayor ekaṁ tan me brūhi su-niśhchitam

Arjuna fervently asks Bhagavān that HE praised Karma Sanyās (the path of renunciation of actions), and HE also advised to do Karma yoga (work with devotion). So which path was Arjuna supposed to follow. He beseeched Bhagavān to tell him decisively which of the two paths is more beneficial for him to follow.

In the fourth Shloka, Bhagavān clarifies that only the childlike, ignorant speak of Sāṅkhya Yoga (path of knowledge, self-realization) and Karma Yoga (path of devoted action) as different. Those who are truly learned know that by applying oneself to any one of these two paths, one reaches, the same destination.

The supreme state that is attained through Karma Sanyās is also attained by Karma Yoga or working in devotion.

Bhagavān said **it is extremely difficult for anyone to achieve renunciation of doership i.e., Sāṅkhya Yoga, without performing selfless Karma with unwavering devotion.**

HE cautions that to attain the state of **Sanyāsi** without stepping onto the steppingstones of Karma Yoga, will result in sorrow only.

Bhagavān further elaborates that both **Sanyāsi** and a Karma Yogi do not take the credit for doing any action. They know, *naiva kiñchit karomīti yukto manyeta tattva-vit* and always think that they are not the doer but the witness to the activities performed by the senses, body, and mind.

Now, how does the wise reach this state of learning? They do so by following a very important Shloka stated by Bhagavān in this chapter,

brahmāṇyādhāya karmāṇi saṅgaṁ tyaktvā karoti yaḥ

lipyate na sa pāpena padma-patram ivāmbhasā

HE says they do so by dedicating all their actions to the Paramātmā, abandoning all attachment. They remain untouched by sin, just as a lotus leaf despite floating on water is untouched by it.

By doing the Karma in this manner such a Yogi **cleans his antahkarna. He works for his ātma shuddhi and thus is purified in the process.** This is a crucial step in the process of our spiritual evolution as when our mind is purified, we are able to see the true reflection of our own being, our soul.

Bhagavān further says,

sarva-karmāṇi manasā sannyasyāste sukhaṁ vaśhī

nava-dvāre pure dehī naiva kurvan na kārayan

Such a Yogi, who while doing all his deeds keeps in his mind that he is doing it on behalf of and for the Paramātmā, thus renouncing doership and offering the deeds to HIM is the one who sees Paramātmā in everything and everyone.

In this Shloka, HE has also compared our body to a city with nine gates viz. two eyes, two nostrils, two ears, one mouth and two excretory organs, & thus named **Navadvapur** (City with nine gates). These organs are the gateways through which our body receives and casts out everything to and from the external world viz. sound comes in through the ears, words go out of our mouth and so forth.

With a non-doer attitude, the wise man understands that all the work purportedly done by him is actually being done by the body of nine gates. He understands that he is different from the body and hence lives in everlasting and sublime peace.

In fact, Bhagavān HIMSELF too in this state of non-doership as HE explains in the following Shloka.

5.11, 5.12, 5.13, 5.14

**kāyena manasā buddhyā, kevalairindriyairapi,
yoginaḥ(kh) karma kurvanti, saṅgaṁ(n) tyaktvātmaśuddhaye. 5.11
yuktaḥ(kh) karmaphalaṁ(n) tyaktvā, śāntimāpnoti naiṣṭhikīm,
ayuktaḥ(kh) kāmakāreṇa, phale sakto nibadhyate. 5.12
sarVākarmāṇi manasā, sannyasyāste sukhaṁ(m) vaśī,
navadvāre pure dehī, naiva kurvanna kārayan. 5.13
na kartṛtvaṁ(n) na karmāṇi, lokasya sṛjati prabhuḥ,
na karmaphalasamṃyogaṁ(m), svabhāvastu pravartate. 5.14**

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. 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 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).

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 doership nor the nature of actions comes from Bhagavān nor does HE create the fruits of actions. All this is enacted by the modes of material nature. Thus, 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 deed, virtuous or evil.

Sometimes, our human minds put an allegation on the Paramātmā that HE is biased and partial. We feel HE has given someone else more happiness, joy, opulence than HE has given to me. Sometimes, we also say that HE is harsh, giving me the share of all sorrow and someone else the share of all happiness.

However, both are our misgivings and ignorance.

Ishvarastu Parjanyaavad Drashtavyaah explains the true nature of the Paramātmā.

HE is like the rain which falls everywhere and helps harvest whatever we sow. If we sow wheat, we cannot expect to harvest Bajra or vice-versa! Likewise, **we get results according to our actions. The actions that we sowed will give the harvest of outcome accordingly. It is NOT Prabhu, Bhagavān who distributes the result; it is our previous action that is responsible for the outcome and hence our current state.**

Bhagavān clarifies that he is not involved in actions or the resultant consequences. The actions are ours, as are the fruits.

The word **svabhāvaḥ** is of importance in this shloka. The word has two meanings. One is **Sva** or Self plus **Bhāvaḥ** or personality. Thus, **svabhāvaḥ** alludes to self-realization; knowing and understanding oneself spiritually; Knowing one is just an instrument performing actions by relinquishing the sense of doer-ship.

The second meaning of the word is *Prakṛti* or one's nature, character. This character of a person is a culmination of accrued actions over multiple births. Our body is created by *Prakṛti* and our nature is moulded by powerful impressions over time. It is not easy to discard or even change one nature easily as it is the outcome of years of not multiple births of imprints. Nature of a person is also called the HABIT of the person. If one removes the H of the Habit, A-BIT of what was there always remains; If one removes the HI, BIT still remains and if one removes HIB, still IT remains. Thus, even if the nature or character of a person changes over time, there is still some fundamental qualities that never goes away.

Let us take the example of electricity to understand this better. Electricity is generated in the huge powerplants. From there it flows through wires to transformers whence it reaches our house. We have wiring in our house through which the electricity flows to provide light and power the gadgets in our homes. We must note that the electricity driving our gadget and light bulbs are all connected to the same electricity that is generated at the power-station. The way the is power used however depends on the gadget is its electrical rating. The gadgets stop working if the flow of electricity is cut off.

The electricity generated at the powerplant is said to have potential which flows in the form of electricity or current through the wires to the gadgets. We are like the gadgets, being powered by electricity which behaves akin to *Prakṛti*. Just like electricity, flows due to the potential at the powerplant, *Prakṛti* derives the capability to direct us from the Paramātmā, who is all pervasive, binding us all with HIS presence and is the ultimate source.

Now let us understand the functioning of the gadgets. The gadgets behave and work in a desired manner due to the electricity powering it. It is the fan which rotates to generate cool breeze when powered by the electricity which flows due to the potential. Paramātmā is present in all of us in the form of *Ātmā*, our soul. **It is that presence of Bhagavān in us that drives our Karma or actions, through our *Prakṛti* or nature.**

Let us take another analogy. A father gives a gift of thousand rupees each to two of his sons. One son buys some books to read and enhance his knowledge. The other son spends the money in watching a movie and eating at a restaurant. Both sons had received the same amount of money power; however, they utilized it very differently. While one son used it for his self-improvement by gaining knowledge, the other spent it on getting momentary pleasure. In a similar manner, Bhagavān provides all of us with the same potential or power.

It is now up to us *Jīvātmās* or humans on how we utilize the power bestowed upon us. We have all been given the gift of time; some of us spend it in gaining knowledge or doing good services to the community, while some sleeps the time off and yet there are some who spend their time indulging in addiction of intoxicant.

Thus, **Bhagavān is not responsible for the Karma or action. HE provides the power but the action, be it virtuous or evil, is done by the *Jīvātmās* or us under the influence of *Prakṛti*.**

Dnyaneshwar Maharaj ji says:

ऐसे कर्म जाऊदे शुन्यी । जैसी वह्निची ज्वाळा ॥

It is similar to a flame disappearing into the air.

Our ignorance makes us take the credit or doership of our action. However, we are quick to pass the accountability to Bhagavān and mark HIM as responsible when things go wrong.

While Bhagavān makes us do things through *Prakṛti*, but does HE accept our actions or Karma, though HE has advised us to offer all our actions to HIM multiple times.

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 clearly states that HE neither accepts evil deeds nor does he accept virtuous deeds. In fact, HE does not even involve HIMSELF in the actions we perform.

So, what happens to the offerings of Karma or deeds that we make to the Paramātmā?

HE has answered this in the thirty-seventh Shloka of Chapter - 4 when HE says ***jñānāgniḥ sarva-karmāṇi bhasma-sāt kurute tathā.***

Bhagavān clarifies that when the fire of knowledge is lit within us, we realize that such offerings that are made from our material actions are all burnt to ashes. While we become liberated from the actions through this offering, Bhagavān however does not accept it from us. It just burns away into ashes. Like Paramātmā HIMSELF, the knowledge is all pervading and present even within us.

However, the shroud of ignorance created over multiple lives, covers this knowledge making us unaware of its presence within us. This causes confusion in our minds, and we see a strong sense of identity and doership with credit for "I". the self.

When a person selflessly offers all his deeds on the lotus feet of the Paramarma, these layers of ignorance are wiped away leading to purification of the mind.

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.

When ignorance is eliminated due to the slow revelation of the knowledge seated within us, one realizes the presence of the Paramātmā, as well as gains self-realization. This process leads to great wisdom and union with the Supreme Being.

For those whose ignorance is destroyed by divine knowledge, the Supreme is revealed, just as the sun illumines everything when it rises. We can only have limited visibility with a torch in the darkness. It is the sun that truly gives a clear and proper view of everything at daybreak.

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 has elaborated about those to whom HE reveals HIMSELF through four adjectives.

- **tat-buddhayaḥ:** those whose intellect is directed toward the Paramātmā.
- **tat-ātmānaḥ:** those whose heart (mind and intellect) is solely absorbed in the Paramātmā.
- **tat-niṣṭhāḥ:** those whose Shraddha or faith in the Paramātmā has matured to a fixated level.
- **tat-parāyaṇāḥ:** those who strive to act for the Paramātmā, keeping HIM as the beacon, the supreme goal, and the final refuge.

The following story will help you understand how this devotion should be.

A sage asked a disciple who had just arrived at the ashram, "Why are you so sad?"

The disciple replied, "Master, although I like what you teach very much, I don't remember much afterwards. I don't think I can absorb it. I feel like an alien to others because they understand it."

The Sage said, "Bring that basket of coal."

The disciple brought the basket of coal. The inside of the basket was blackened from carrying coal every day.

The sage said, "Fill that basket with river water and bring it to me."

The disciple dipped the basket in the river, filled it with water and came to the master. But before he could reach it again, all the water had spilled out of the basket.

The sage kept asking him to fill the basket with water and bring it back. The disciple also filled the basket with water five times and no matter how fast he ran, the basket was always empty by the time he reached the master.

Finally he said, "Guruji, you have asked me to do an impossible task. Trying to bring water into this basket is futile."

The sage asked, "Do you really think trying to bring water into this basket is futile? Just look inside that basket."

When the disciple looked, he noticed that the basket looked different now. It was clean. The water had washed away the black layer.

The sage explained, "When we study, we do not remember or understand everything at once. But by just listening with patience and respect, our hearts gradually change and become pure. If we seek God with all our heart, one day we will see that He has completely transformed and purified us."

The person whose mind and intellect are absorbed on Bhagavān, will have his ignorance slowly eliminated by the light of divine knowledge. and he will eventually attain union with the Paramātmā.

Those whose mind and intellect are united with the Supreme Being develops the vision akin to the X-ray.

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.

Vidya or divine knowledge and **Vinay** or humility are two characteristics that may or may not exist in the same person. A person who has attained the combination of both is said to be a Brahman, a man of wisdom.

The wise man then begins to see a cow, a dog, an elephant, and a sinner as a **Samadarshinah'**, that is with an equality.

This is because he sees Bhagavān in everyone and everything. The behavior of most may differ towards different entities but a learned person looks at them in the same way as he recognizes Bhagavān in all.

Bhagavān here has said **Samadarshinah'** and not '**Samvartinah'**. Such a wise man will treat a dog as a dog should be, an elephant as it should be, a Pandit with the due respect he deserves. It may sound confusing as to, how can treatment be different if we see all the entities with equality.

Let us try to understand this through an example. The love of a mother is the same for all her children. She, however, understands the needs of each child and may treat them accordingly. One of her sons is sick with typhoid and the other is strong because he does intense exercise at the gym. The need for food is different for both sons and they must be fed differently. The love of the mother for both sons is the same but the food she gives them, based on their needs is different. She gives nuts to the gym goer and a light soup to the sick one.

Likewise, a wise person does not see the difference in form but sees Bhagavān in all the entities though they may manifest in different ways. One must reach the state of sainthood to be blessed with this vision.

A beautiful story illustrates the point. One day, Eknath Maharaj Ji was taking water of the Ganga Ji to Rameshwaram. Along the way, he encountered a suffering donkey in the blazing heat and gave the water he was carrying to the thirsty donkey. He then explained to the surprised onlookers that he could see Bhagavān in the ailing donkey and for him it was the same as visiting Rameshwaram to worship Ishwar.

Just like with X-ray we can see the bones within our body, an enlightened person can see the Ātmā or soul within every being.

Dnyaneshwar Maharaj says:

मग हा मशकु हा गजु । कीं हा श्वपचु हा द्विजु ।
पैल इतरु हा आत्मजु । हें उरेल कें ? ॥ ९३ ॥

How will they have the notion that this is a gnat or an elephant, an outcaste or a Brahmin, mine or another's son, a cow, or a dog, and great or small? As they see the Bhagavān in every being with equivalence.

5.19

**ihaiva tairjitaḥ(s) sargo, yeṣāṃ(m) sām̐ye 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.

A mind with equanimity acquires the entire world despite being in a mortal physical body as such a person does not differentiate in the way he sees the world. He thus became united with the Paramātmā and seated within HIM. He then becomes Parabrahmā himself since he resides within the Parabrahmā. Our sages and saints fall in this category, and we address as **gururbrahmā**.

5.20

**na prahr̥ṣyetpriyaṃ(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.

Having a firm understanding of divine knowledge and not hampered by delusion, an enlightened person neither rejoices in getting something pleasant nor grieve on experiencing the unpleasant. He treats

both experiences with equanimity. As explained in the previous Shloka, he resides in Parabrahmā. The person who has composure and a calm mind in every situation is **Brahmāvit**, with a firm understanding of divine knowledge. He is a Brahmāṇi, established in Bhagavān. To be united with Brahmā, is the ultimate goal of Yoga Shastra.

The person enlightened with the divine knowledge succeeds in realizing *Moksha* or deliverance despite living in this material world in a mortal body.

This equanimity is something to reflect on and aspire to merge with the Paramātmā and attain liberation.

The question then arises, as to how does such a person attain happiness?

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.

A sage, a wise person is not attached to objects that the senses present to him.

Touch is not only contact with the skin but also the association with external objects through the sense organs. Like the eyes touching the scene, the ears touching the words.

The eyes of course cannot stop seeing, nor can the ears stop hearing. We, common people derive happiness or unhappiness from the association of the senses with their objects, and we become attached to them. Sometimes, we keep thinking about food and get unhappy if it is not to our taste. Instead, one should consider food as full Brahmān and eat whatever is served and necessary for survival. Thinking about something that gives happiness is not wrong, but it is wrong to think about it constantly.

A wise man therefor rejoices in his inner happiness. He does not care about the pleasures from the external world. He is not unhappy if he missed watching a particular movie or missed seeing some famous monument. He who is content with internal joy is not concerned with the illusory experiences of the outside world.

In Yoga, such a state is described as, Yama-**niyama-āsana-prāṇāyāma-pratyāhāra**

Such a person is endowed with Restraint, Observance, Seat, control on breath and withdrawal from the senses. He is said to be **vindaty atmani yat sukham**, that is he finds bliss within himself.

Sant Dnyaneshwar Maharaj writes,

जैसा अमृताचा निर्झर । प्रसवे जयाचा जठर ।

तया क्षुधेतृषेचा अडदर । कहीचि नाही ॥ २.३३९ ॥

Just as hunger and thirst cannot affect a person who has a spring of nectar flowing within him, how can external stimuli and material emotions affect those in whose heart is seated the Paramātmā. Such a person has attained the peak of bliss and tranquility.

He who is content with internal joy is not concerned with the illusory experiences of the outside world. He sees the Paramātmā in every being and is one with the Brahmān, the Supreme Being.

5.22

**ye hi saṃsparsajā bhogā, duḥkhayonaya eva te,
ādyantavantaḥ(kh) kaunteya, na teṣu Rāmate 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.

All happiness and sources of material joy are transient with a definite start and end. They thus eventually create unhappiness when they end. Indeed, sorrow comes disguised as transient happiness.

Bhagavān says true everlasting happiness lies within us and does not depend in anyway with external experiences and acquisitions. It is not that an enlightened person does not experience sorrows or joys, but they do not dwell on them.

Akbar once asked Birbal, "Tell me a sentence that is applicable to both happiness and sorrow." Birbal said, **"This time too will pass."**

An enlightened person is therefore not bothered by (temporary) happiness or sadness.

5.23

**śaknotīhaiva yaḥ(s) soḍhuṃ(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.

A wise person, enlightened with divine knowledge is one who is eternally happy as he has conquered greed and anger before leaving his body. These are the hallmarks of a Yogī.

Gaining restraint over desire and anger are critical in on the path to attain eternal bliss. Most of our anger is prompted by unfulfilled desires. Hence, if we gain control over desire and anger, it means we have been able to get control over our material wants.

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.

There are three characteristics of an enlightened and wise person:

- **Anthasukh** – Joy that is obtained within the self,
- **Antararamah** – Rejoicing within the self,
- **Antarjyoti** – illumined by the inner light of divine knowledge.

Such a person lives in bliss with the above within himself. When he gets knowledge, he delights in it and his mind and intellect do not wander to external matters.

Teerthyatra or pilgrimage to a holy place like visiting the Kumbh mela helps us gain *Punya* or virtue while *Antaryatra* to the *Antarang* or pilgrimage within helps us gain eternal internal bliss and peace.

Human beings have the misconception that if one will be happy, blissful and at peace if he gains materially. He may gain then momentarily but his desires do not end, and he moves on to the next object of desire. It is like fueling a fire of desire. It is only **Ātma -tattva** or self-realization that can lead to peace and eternal contentment.

On this realization, the wise person gains **Brahmā-nirvāṇam**, as his **Antarjyoti** or inner light of knowledge is lit and, in that light, he is able to see the Paramātmā and thus becomes calm and **Brahmābhuta**. This leads to liberation from material existence and attainment of eternal bliss and peace.

Such a wise yogi or sage by removing the cover of ignorance from his mind and getting submerged in the pool of knowledge within attains happiness within and is indifferent to outside stimulation despite living in this mortal and material world. One does not really need to take Sanyās, live a life of total renunciation and in deep meditation in a forest to attain the liberated state. We can live in this transient world, do our Karma in the manner guided by Bhagavān and we are sure to attain union with the Paramātmā.

5.25

labhante brahmanirvāṇam, ṛsayah kṣīṇakalmaṣāḥ, chinnadvaiddhā 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.

Those enlightened persons, whose sins have been eliminated, whose doubts are extinguished, whose minds are disciplined, and whose purpose in life is to work towards the welfare of all beings, attain the Supreme Divine and are liberated from material existence.

When such souls achieve complete purification of the mind and perfect their surrender to the Supreme Divine, the Paramātmā, they are liberated from the mortal realm and transcend the material bondage. They have nothing to ask for themselves as they have attained the ultimate state of eternal bliss and peace. It is noteworthy that such a person, despite reaching the state of eternal bliss, keep working and engrossed in performing activities for the welfare of all other beings, human or non-human.

Sant Tukaram says:

आधी होता संतसंग । तुका झाला पांडुरंग ।
त्याचे भजन राहिना । मूळ स्वभाव जाईना ॥

that even after attaining union Bhagavān Pandurang, he continues to sing Bhajans in HIS praise as that is his habit, his karma, his discipline.

Through discipline, we train our minds to remain focused and is critical to our mastery over the senses.

We all know about the tremendous discipline that our armed forces have. Without that they may not be able to perform the critical duty of safeguarding the nation. In an operation theatre, there is discipline on how the instruments need for surgery are laid out for the surgeon, lest there is any mistake.

So, discipline is critical for gaining control over ourselves and our senses on our spiritual journey to Paramātmās abode, attain Parabrahmā.

As some of us may be thinking and as Arjuna was thinking, how is one able to achieve such severe self-discipline when we struggle to control our tongues craving for food, our eyes to watch a film and so forth.

Bhagavān as always has the answer ready.

5.26

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

Desire and anger no longer control the realized and disciplined person who then understands that Bhagavān is indeed everywhere. He is no longer a person but is Brahmān himself. He understands there is no difference between him and the Supreme Being.

This Shloka is the segue to Chapter - 6 of Bhagavadgītā, called **Ātma-Sam̐yama-Yoga**. In that chapter, Bhagavān Śrī Krishna continues the comparative between Karma Yoga (the practice of spirituality while performing worldly duties) and Karma Sanyās (the practice of spirituality in a renounced state) that HE has started in this this chapter.

5.27

**sparsāṅkṛtvā bahirbāhyāṁś, cakṣuścaivāntare bhruvoḥ,
prāṇāpānu samau kṛtvā, nāsābhyantaracāriṇau. 5.27**

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

In this shloka, Bhagavān explains the state of the enlightened sage who becomes free from desire and fear and who always lives in freedom through constant practice of Dhyana Yoga. This is the practice of *Ashtang* Yoga 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 and harmonize the **Prāṇa** (outgoing breath) with the **apāna** (incoming breath), until both become suspended in yogic trance. This yogic process enables the control on

the senses, mind, and intellect. Thus, controlling the senses, mind, and intellect, a liberated Soul becomes free from desire and fear, and always lives in freedom.

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, there is a description of Pratyahara. Pratyahara means withdrawal of senses. Touch is the union of the senses with their objects. Even if there is union with these objects, they should be kept outside without being absorbed. If someone says something, we always remember it. Because we absorb it. However, the Yogi, without absorbing this, performs the following duty.

While practicing Prāṇayama without absorbing it, all the desires of that sage who has conquered the mind and intellect have merged in the Supreme Soul, his fear has ended. We feel fear of many things. Fear ends when we gain self-knowledge of who I am. Such a person becomes free from fear and anger.

A person who is bound by the body, who is attached to desires, who is filled with fear and anger can never be free. He who is united with the Supreme Soul is free from all these. External objects do not enter the mind of the wise. He who conquers the senses, mind and intellect is always free.

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 uses the words *sarva-loka-maheśhvaram* which alludes the Paramātmā, the Supreme Being, HIMSELF.

The other word of importance that HE uses is *suhṛidaṃ sarva-bhūtānāṃ* which means benevolent well-wisher of all living beings.

Here the Supreme Divine is speaking in the form of Śrī Krishna. Although in other parts of the Mahabharata, Śrī Krishna is addressed as Keshav, Krishna, Vasudeva, in the eighteenth chapter of the Bhagavad Gītā, Ved Vyas addresses Śrī Krishna as Bhagwan. The Gītā is narrated by Bhagavān in the form of Śrī Krishna.

The Divine Supreme is the enjoyer of all sacrifices and penances. He is the God of all deities, the friend of all living beings. He is the friend of all beings because he desires the welfare of all.

It is noteworthy that HE doesn't use the word *Mitr* or friend but uses *suhṛidaṃ* or a well-wisher. Friendship is a mutual relationship and is dependent on both liking each other. On the other hand, well-wisher means someone who one who wishes well to another irrespective of friendship or enmity between them.

As we progress in our study of the Bhagavadgītā, we will see how Śrī Krishna reveals HIS true self; that HE is the Paramātmā beyond being Arjuna's friend.

Bhagavān thus uses the term *mām in this Shloka alluding to HIMSELF*. HE says that HE wishes the very best for all and a person attains peace when he understands that his dedicated and selfless acts are actually for HIM.

The session concluded by offering the discourse and with prayers at the lotus feet of Bhagavān Śrī Krishna.

This was followed by a Questions and Answers session and chanting of the Hanuman Chalisa.

Questions and Answers

Manish Shukla Ji

Q: Bhagavān mentions that it is also necessary to look at everyone with equivalence to achieve the state of Satchidananda. However, there are some whose happiness seems to come from spreading hatred and disharmony. How can we become **Samadarshin** and view everyone equally in such a tumultuous social environment?

A: That is a good question. We must note that Bhagavān says that everyone should be viewed equally (**Samadarshinah**) but he doesn't say that they need to be treated equally (and not **Samvartinah**).

Just as there are anti-social people in today's time, there were evil and Ravana-like demons in the time of Bhagavān Śrī Ram. After killing Ravana in the war for Dharma, Śrī Ram did not bear any animosity towards him. In fact, he asked Vibhishana to cremate Ravana with all the due respect accorded to a king. When Vibhishana refused to do so, Śrī Ram asked him to do so considering Ravana to not be his brother but Ram Ji's brother.

Our culture believes that no matter how evil the enemy is, the funeral of a soldier in on the side of the enemy should be done with due respect. It is believed that enmity ends with death.

Paramātmā is present in every being and thus all should be respected. However, if Bhagavān is confined in an evil body of a terrorist, then he must first be freed before being worshipped.

Suman Rastogi Ji

Q: There is a couplet by Sant Kabir Ji which says we all come from the same mooring but get divided on this earth. If we are all part of the same Paramātmā, then why do we mistreat each other?

A: It is because our knowledge is shrouded under the veil of ignorance. There is thus a difference in our way of thinking. It is not easy to let go of this feeling. When this discrimination goes out of the mind, you will get the vision like that of Sant Kabirdas Ji. To awaken the vision such as these saints, equanimity has to be nurtured. To do this, one needs to practice yoga. This will help to cleanse the inner eyes and improve vision to see within.

This however is not going to happen overnight. This is possible only if we follow the trinity of learn, teach and practice Gītā in our lives. It is possible to do if one starts small. As reiterated by Bhagavān many times. We must do our tasks and duties and dedicate it on the lotus feet of Bhagavān as responsibilities given by HIM. Realize that the joy that comes from doing so is a part of Satchidananda or eternal bliss.

Sangita Das Ji

Q: Why is the Bhagavadgītā called a Mother?

A: Just as a mother always strives for the welfare of her children, the Bhagavadgītā always shows the way for the welfare of all.

The mother who gives birth to us, one day passes on but our Gītā Mata stays with us eternally. As our connection with Bhagavadgītā increases, we tend to love her more and more and feel her motherly love more intensely.

That is why Vinoba Bhave Ji said,

गीताई माऊली माझी । तिचा मी बाळ नेणता ।

पडता रडता घेई । उचलूनी कडेवरी ॥

He said that Gītā Ji is our mother, and we are her naïve children. When we fall and cry, it is our mother Gītā Ji who picks us up and gives us the right guidance.

Kandarpa Anuradha Ji

Q: What is the difference between self-esteem and ego?

A: Self-esteem means knowing yourself first, knowing who I am, and respecting that being. Once a person realizes that he am not the body, but he is the soul, external and material honor or humiliation does not matter to him.

True self-esteem is underlined by an episode in the life of Swami Vivekananda.

Swamiji once stood on the deck of a boat on his way to America. On seeing Swami Ji dressed in the robe of a Sanyāsi, some foreign youths standing nearby started abusing him in English. They thought that this fakir would not understand English! Swami Ji ignored the words of the youths.

However, when one of them uttered an abusive word against Mother India, Swami Ji immediately grabbed him by the collar and said, "If you utter a single abusive word about my country, I will pick you up and throw you into the sea".

Swami Ji always said, "My country first, my mission next, myself never!!

That is the hallmark of self-esteem.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṁ(m)
yogaśāstre śrīkṛṣṇārjunasaṁvāde 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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