

ŚRĪMADBHAGAVADĪTĀ INTERPRETATION SUMMARY

Chapter 5: Karma-Sannyāsa-Yoga

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YouTube Link: <https://youtu.be/5Guuq6O5y-8>

From Selfless Action to Supreme Peace: The Vision of the Brahmaid

The fifth chapter of the Bhagavad Gītā, **Karma-Sannyāsa-Yoga -The Yoga of Renunciation of Action and the Yoga of Knowledge**

The discourse begins with the ceremonial lighting of the **Dīpam (lamp) at the lotus feet of Śrī Bhagavān**, invoking divine grace and filling the gathering with devotion and reverence.

Bowing in Reverence to Our Guru—The Eternal Source of Wisdom

गुरु ब्रह्मा गुरु विष्णु, गुरु देवो महेश्वरा
गुरु साक्षात् परब्रह्म, तस्मै श्री गुरुवे नमः

ॐ कृष्णाय वासुदेवाय हरये परमात्मने ॥
प्रणतः क्लेशनाशाय गोविंदाय नमो नमः ॥

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारते
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीं
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम्

As the session began, the speaker extended a very warm welcome to all the sādhakas. The discussion resumed from where it had previously left off—deep in the heart of a beautiful exploration of the Śrīmad Bhagavad Gītā. The Gītā was reverently addressed as "our Mother," a sentiment echoed by many saints, especially from Maharashtra, who have often referred to the Gītā as Gītā Māta. She is the Divine Mother who guides her children across the turbulent ocean of worldly life, full of uncertainties, problems, and inner struggles.

The speaker reflected on how, in moments of despair when the world seems overwhelming and

liberation appears impossible, it is the Gītā that comes to our rescue—not by offering just one rigid path, but by providing multiple approaches to mokṣa (liberation): Bhakti Yoga, Jñāna Yoga, Sāṅkhya Yoga, Karma Yoga, and Ātma-Saṁyama Yoga. This flexibility is crucial because not everyone is suited to a single path. Just as there are many ways to reach a physical destination—by flight, train, bus, or cab—depending on one's resources and situation, similarly, spiritual seekers have different temperaments, capacities, and life situations. Hence, Bhagavān offers many paths.

For instance, one may not have the luxury of deep study (jñāna), or uninterrupted devotion (bhakti), or even disciplined meditation (dhyāna), due to daily responsibilities—jobs, family duties, or health limitations. In such cases, Karma Yoga becomes highly relevant, as it allows one to attain liberation while remaining fully engaged in daily life. There is no need to renounce worldly responsibilities or retreat into isolation.

Up to this point in the chapter, Arjuna had raised an important doubt. He questioned why Śrī Kṛṣṇa sometimes emphasized Jñāna and Saṁnyāsa and at other times praised Karma Yoga. This seemed confusing to him. But Bhagavān clarified that these are not contradictory teachings; both paths ultimately lead to the same goal. What differs is the temperament and readiness of the seeker.

To explain this, Kṛṣṇa began describing the ideal Karma Yogi—one who acts with detachment, like a lotus leaf that remains untouched by water. While most people are like sponges, absorbing the emotions and outcomes of their actions, the wise (brahmavit) are untouched, performing actions without attachment. Their karma does not bind them because it is performed as yajña, with equanimity and surrender.

In previous verses—up to verse 11—it was seen that such brahmavit perform their actions purely with the senses, without ego-involvement, and without mental agitation. Their actions are like water droplets on a lotus leaf—present, but not absorbed. In contrast, ordinary people get drenched in their emotions and entangled in the results of their work.

Now, starting from verse 12, the Gītā moves to explain the contrast between the actions of the brahmavit and those of the unliberated individual. It examines the role of desire and attachment in karma and continues to elaborate on the nature of action, knowledge, and the doer.

5.12

yuktaḥ(kh) karmaphalaṁ(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.

How do people generally understand the word Yukta?

“Yukta” refers to one who is united — specifically, united with the Paramātmā-tattva, the Supreme Divine Reality. Such a person is not just outwardly disciplined but inwardly anchored in the Self. His thoughts are constantly absorbed in the Divine, and his actions arise from this inner connection. A Yukta is thus nearly synonymous with a true Yogī.

What does such a Yogī do?

He performs his duties, but with complete renunciation of the fruits — karma-phala-tyāga. He does his work, but without any expectation of reward, recognition, or validation.

Let's contrast this with how we often behave:

Suppose we donate to a charitable organization — we want our name to be listed, acknowledged. If we teach children something valuable, we hope the parents will appreciate us. Even in seemingly selfless acts, we subtly expect something in return — a name, a gesture, a sense of being valued.

But the Yukta, the true Yogī, expects nothing. He acts, offers, and lets go. There is no clinging to outcome. He does what is right, then moves on — forgetting even the fact that he has done something.

This principle was emphasized earlier in Chapter 3 of the Bhagavad Gītā. Consider the Sun: It rises every day, tirelessly sustaining life, giving light and warmth — yet it never claims credit. If we were to thank the Sun, it would simply say,
"I am not doing anything. I am just there."

Its very being brings benefit to the world. That is the Siddhi — the perfection — of such a being. Similarly, the Yukta, even while engaged in work, feels no burden. He remains inwardly free — untouched by the weight of effort or desire.

Such a person attains what Śrī Kṛṣṇa calls **śāntim āpnoti naiṣṭhikīm** — the highest, unshakable peace.

This is not ordinary calmness. It is final peace — the deep, abiding peace of one who is rooted in the Self and free from all mental agitation.

Now, what is the opposite of a Yukta?

It is an Ayukta — one who is entirely attached to the results of actions (karma-phala). This person is driven by the question, "What will I get?" They are entangled in ego (I am the doer) and desire (I want success, recognition, praise).

Such a person acts, not out of inner freedom, but due to **kāma-kāraṇam** — actions driven by desire. Their motivation is rooted in longing: for fame, for name, for results.

Hence, Śrī Kṛṣṇa says:

saṅgam tyaktvā phalaṁ chaiva, sa śāntim adhigacchati

One who gives up attachment and fruit, attains peace.

But the Ayukta is always bound — nibadhyate. Their mind remains caught in the past action or the future result. They cannot be at peace, because they are never truly free.

Only when we remain detached, we become unmoved by success or failure. That is when true peace — the highest peace — can arise.

However, for those who cannot detach — who are inwardly stuck to actions and outcomes — they remain perpetually bound, always reacting, always agitated.

Śrī Kṛṣṇa explains this very clearly. He emphasizes that this detachment must not be verbal or merely external.

True detachment must arise from the mind — from within.

He begins by speaking of outer renunciation but gradually shifts the focus to inner renunciation, the core difference between a Yukta and an Ayukta.

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).

Inner Renunciation and Peace

In the Gītā, we say “*Sarva-karmaṇi manasā sannyasya*”—one who has renounced all actions mentally. What happens in our case? After a ritual or pūjā like Satyanārāyaṇa pūjā, we say “*Śrī Kṛṣṇārpaṇam astu*” — “Let this be offered to Śrī Kṛṣṇa.” But even after saying that, we think: “Now I’ve done the Satyanārāyaṇa pūjā, so my fears should go away, my problems should be solved.” We say Kṛṣṇārpaṇam astu with the mouth, but not from the heart.

But a Yukta, a true yogī, renounces from within. He performs actions without seeking anything in return. Such a person, sannyasya, having renounced actions mentally, where does he reside? The Gītā says: *sukhaṃ vaśī naiva kurvan na kārayan* — he remains ever happy, ever free.

The City of Nine Gates: Body as the Temple

He knows that the Self (Ātman) merely dwells in this body, which is like a city with nine gates (navadvāra). This is beautifully illustrated in a story from the Bhāgavata Purāṇa.

It tells of two Haṁsas (divine swans) visiting a beautiful city with nine gates. One of them becomes enamoured by the comforts and pleasures of the city. He gets lost in it, forgetting who he truly is. He becomes deeply involved in family, possessions, and responsibilities. As he ages, he starts worrying about his children, wealth, and future. The second Haṁsa comes and reminds him: “Why are you so worried? You do not belong to this city. You are a divine being like me!” That moment of inner awakening liberates him. He realises his true nature, breaks free from attachment, and flies away from the city, regaining his spiritual identity.

Like that, the body (deha) is the city of nine gates (nava-dvāra), and the soul is the dehī — the one who resides within, not the city itself.

Remaining Untouched Like the Sky

Śrī Kṛṣṇa says that the soul, the true self, never acts, nor causes actions: *naiva kurvan na kārayan*. Just like the sky, which remains untouched even when clouds gather, storms rage, or rain falls—the Ātman remains unaffected by the actions of the body.

Everything—evaporation, storm, rain—happens within the sky, but the sky remains pure, unchanged, and unaffected.

Likewise, our Self remains detached and pure. But we forget this and identify ourselves too closely with the body and mind. Once we realise “*I am not this body, not this city of nine gates, I am the eternal Self*”, that very realisation liberates us.

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.

Śrī Kṛṣṇa mentions that this kind of person—a true yogī or a realized being—understands that the Ātma, the Self within, is not the doer. Though all actions seem to happen through the body and mind, the Self, which is a portion of the Divine Paramātmā Tattva, is untouched. It does not act, nor does it instigate action. It is not responsible for **kartṛtva—the sense of doership**.

Then who or what performs all these actions?

**"Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā kartāham iti manyate " (Bhagavad Gītā 3.27)**

It is the **svabhāva**—our innate nature shaped by guṇas (sattva, rajas, tamas)—that propels all action. Actions happen due to the natural tendencies born of our prakṛti, not because the Self desires them.

But due to identification with the body-mind complex and attachment to the results of actions—karma-phala-saṅga—we falsely assume, "I am the doer," and this entanglement strengthens over lifetimes.

Śrī Kṛṣṇa also says in the eighth chapter (Gītā 8.6):

**"Yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram
taṁ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ "**

"Whatever one remembers at the time of death—that alone one attains in the next birth, O Kaunteya—being always absorbed in that bhāva during life."

This is profound. The thoughts that dominate our mind throughout life, especially at the moment of death, determine the environment and nature of our next birth.

How do these thoughts arise?

Through our repeated actions, desires, and identifications. If throughout life, one is obsessed with wealth, social status, or bodily pleasures, then the saṁskāras left behind will naturally carry forward into a next birth that aligns with those preoccupations. For example, someone constantly worrying about money might take birth again as a businessperson, again drawn into the same loop of anxiety and desire.

So Śrī Kṛṣṇa explains that due to attachment to karma and its results, our svabhāva itself gets shaped in a way that propels us toward more action, more birth, more bondage.

But the Ātman is never responsible—**na kartṛtvaṁ na karmāṇi**—it remains untouched and ever free. The Lord is not responsible for our bondage or our liberation. He merely provides the field. It is we, through identification and attachment, who get entangled.

Yet, when we realize our true Self as distinct from the body-mind complex—when we renounce internally, offering all actions mentally to Bhagavān, free from doership and attachment—then we live in freedom, even while acting.

Such a person does not merely say “**Kṛṣṇārpaṇam astu**” during a ritual like Satyanārāyaṇa pūjā and then continue with worldly anxiety. Rather, their entire life becomes a true offering. They live with inner renunciation, knowing the Self is never the doer.

And so, Śrī Kṛṣṇa teaches:

- Not to identify with the body,
- Not to cling to the fruits of karma,
- And to live as the sky—vast, unaffected by the clouds (actions) that pass through it.

Thus, actions happen, but the yukta (united yogī) remains free—untouched, just as the sky remains untouched by storm or sunshine.

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.

Why is all this happening to us?

In the previous śloka, we saw that due to our deep attachment to the fruits of action—karma-phala-saṅga—our very nature (svabhāva) gets affected. This attachment doesn't just influence what we do; it reshapes who we become. Over time, our actions shape our tendencies, and our tendencies shape our future actions, creating a cycle of bondage.

Now, understanding this dynamic—recognizing that attachment influences nature, and that nature drives karma—is true knowledge (jñāna). But in most of us, what happens?

This knowledge is covered—enveloped—by ignorance (ajñāna). Even if the truth is available, we don't see it. Why? Because our excessive attachment—to the results of our actions, to desires, and to temptations in the world—clouds our perception. As a result, we are no longer able to clearly distinguish between right and wrong, between dharma and adharma, or even between what truly benefits us and what binds us.

Śrī Kṛṣṇa says,

The Supreme Self does not take upon Himself anyone's sin (pāpa) or merit (sukṛta). But knowledge is covered by ignorance, and because of that, living beings become deluded.

This is the key: it's not that Bhagavān is giving us sorrow or pleasure based on whim. Rather, He remains untouched, like the sun shining equally on all. But due to our own ignorance, we perceive the world wrongly and suffer accordingly.

Think of a magician's illusion. When a magician performs, we know it's a trick, and yet we get fooled. Similarly, māyā, or ignorance, acts like a magician. It casts a veil over our knowledge, and because of that, we get trapped in illusions—thinking the unreal is real, and vice versa.

A simple example illustrates this:

Imagine a white light shining near you. If you place a red-colored filter in front of it, then the entire world will appear red to you. But is the world really red? No. The redness is not in the objects; it is in the lens through which you are seeing.

In the same way, the world is not the problem. The problem is the covering—the ajñāna—that blocks our pure knowledge. This ignorance colors everything we perceive and makes us believe in the reality of doership, pleasure, pain, and bondage.

And so, the solution is not to fight the world, but to remove the covering. To lift the veil.

What should we do then?

We should work to remove this ignorance through:

- Right knowledge (jñāna),
- Detachment from the results of action (karma-phala-tyāga),
- Bhakti—devotion to Bhagavān,
- And a steady commitment to viveka (discrimination between real and unreal).

This is the path to liberation—mokṣa.

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.

We must strive to remove this ignorance—this covering that blocks our inner light. How? Through detachment from karma-phala and by sincerely studying śāstra—sacred scriptures like the Bhagavad Gītā. By imbibing their wisdom, we begin to understand what true knowledge (jñāna) really is.

Once we begin acquiring this true knowledge, what happens?

Śrī Kṛṣṇa declares

But for those whose ignorance is destroyed by knowledge, that knowledge—shining like the sun—reveals the Supreme (tat param) within.

This is the power of jñāna. When ignorance is removed through true knowledge, a light arises within, just like sunlight entering a dark room. That light gradually begins to illuminate the inner world.

Imagine a pitch-dark room. As soon as even a faint ray of light enters, slowly, bit by bit, the darkness begins to recede. The objects in the room, once hidden, start becoming visible.

In the same way, when the light of knowledge begins to dawn within us—when we purify our inner self through viveka (discernment), śāstra-śravaṇa (listening to scripture), and detachment—what happens?

Gradually, a luminous knowledge arises—**āditya-vat jñānam**, brilliant like the Sun.

And just like the sun illuminates everything effortlessly—without needing a torch or lamp—this inner light of knowledge illuminates the ultimate truth within us.

And what is that truth?

It is the **Paramātma-tattva—the Supreme Divine** essence that dwells within. The Self (Ātman),

which is one with Brahman, becomes clearly revealed. Not created, not brought from outside—but simply revealed, because it was always there.

Why couldn't we see it earlier?

Because it was covered—just as buildings are invisible in the darkness of night until the sun rises. Once the sun rises, we don't need a flashlight to see them—they become naturally visible. Similarly, when the sun of knowledge rises within, the Paramātmā becomes visible—not to the outer eye, but to the purified inner eye.

This is what Śrī Kṛṣṇa promises: that when knowledge destroys ignorance, the truth of who we really are—the Self, which is Divine—will shine forth, self-evident, self-luminous.

And what exactly is **tat**—"that" which gets illuminated? That is explained in the next śloka, which is indeed a very beautiful and profound verse.

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.

What is this tattva (truth) that is being revealed within?

It is none other than the Paramātmā-tattva—the Supreme Divine Essence. Once this truth is revealed within us, once we come to realise that the Ātma within us is not separate from the Supreme Paramātmā, everything changes.

We come to see that Śrī Kṛṣṇa Himself is within us. The very divinity we have been seeking, the one we pray to, worship, and strive to please—that Kṛṣṇa-tattva is not somewhere distant. It is right here, within.

And what happens when this realisation dawns?

Then, our entire intellect becomes absorbed in that Truth—this is called tad-buddhayaḥ. Our whole buddhi (intellect) gets directed toward, settled in, and illuminated by that Paramātmā.

Tad-ātmānaḥ—we begin to identify our very Self with that Divine. We realise deeply: "We are not separate from the Supreme."

We become **tad-niṣṭhāḥ**—firmly rooted in that Reality.

We become **tat-parāyaṇāḥ**—entirely surrendered, devoted to that Truth alone.

Think of Mīrābāī. For her, Kṛṣṇa was not someone outside. Her Kṛṣṇa was within her, around her, everything. Her bhakti was not merely emotional; it was firmly established, unwavering. That is tat-parāyaṇatā.

Or reflect on Sant Jñāneśvar Maharaj, ever singing "Vithṭhal Vithṭhal". For him, God was not only in the temple—God was the very core of his being.

Such are the signs of those who have realised the Supreme within. And what happens to such beings?

They no longer remain bound to the ordinary cycle of birth and death like the rest of us. They do not return again to this cycle—this is what Śrī Kṛṣṇa declares.

Gacchanti apunar-āvṛttim—they attain a state from which there is no return.

Let's understand the phrase:

Punaḥ āvṛtti means “returning again and again”—the cycle of rebirth.

A-punar-āvṛtti means “not returning”—freedom from that cycle.

Just like śuddha means clean, and aśuddha means unclean, in the same way, apunar-āvṛtti means the end of repeated coming and going.

Such a person is described as:

“Jñāna-nirdhūta-kalmaṣāḥ” - One whose sins and impurities have been cleansed and washed away by knowledge.

Just as we wash our physical body with water, we purify our inner being with the waters of jñāna (true knowledge).

This is how inner transformation takes place.

And yes, sometimes doubts may arise in us: “Is such a thing really possible? Is this practical? Can we truly attain this?”

Śrī Kṛṣṇa assures us:

Yes.

Such beings do indeed exist. They attain Him. They do not return to the cycle of rebirth. They become free.

And let us understand this too: When the Gītā speaks of gacchanti apunar-āvṛttim, it is not merely referring to some post-death state. It is referring to the ultimate liberation—Mokṣa.

What is Mokṣa?

It is not something to be attained only after death. Mokṣa means freedom from bondage—the realisation of our true nature while living.

When we abide in the state described as:

- **tad-buddhayaḥ** - intellect absorbed in the Divine
- **tad-ātmānaḥ** - Self identified with the Divine
- **tat-niṣṭhāḥ** - firmly established in that Reality
- **tat-parāyaṇāḥ** - completely devoted to that alone

That very state is Mokṣa.

We do not have to leave the body to realise this. This can be experienced here and now—on this very earth, in this very life.

And those who attain this state—**jñāna-nirdhūta-kalmaṣāḥ**—whose sins and tendencies have been washed away in the fire of knowledge—they are free.

And what are the signs of such beings?

How can we recognise them?

That, Śrī Kṛṣṇa explains in the next verse—a most beautiful śloka.

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.

The next three ślokas in the Bhagavad Gītā present one of the most important principles in the entire text. Śrī Kṛṣṇa is now describing the qualities of a truly enlightened person—one who is self-illuminated with knowledge.

He says such a person is vidyā-vinaya-sampannaḥ—a beautiful expression. It means one endowed with two things:

- **Vidyā:** True knowledge
- **Vinaya:** Deep humility or politeness

This is the first important sign of a genuinely knowledgeable person—they are humble. It's not just about having knowledge; one must also have vinaya. That is, the light of knowledge must be accompanied by the gentleness of humility.

So, when the sun of knowledge rises within us, Śrī Kṛṣṇa says, we should not become arrogant or overconfident. A truly wise person does not claim, "I know it all." Rather, that person is vinaya-sampanna.

The Vision of Equality: Samadarśitā

What kind of perspective does such a humble and knowledgeable person have?

They begin to see the world very differently—not like the ordinary person. For example, if our child is hungry, we serve them good, nutritious food. But if our household helper or maid is hungry, what do we often give? Leftovers or less appetizing food. Isn't this how we differentiate?

This disparity in treatment arises because we lack the vision of oneness, of equality.

But a vidyā-vinaya-sampannaḥ person—what kind of vision do they have?

Śrī Kṛṣṇa says, they see with samadarśinā—a vision of equality. They see the same divinity (paramātmā-tattva) in:

- a brāhmaṇa (a learned priest),
- a cow (go),
- an elephant (hasti),
- a dog (śuni),
- and even in a person who may be considered an outcaste (śvapāka).

These are just symbols used to show the broad range—from the most revered in society to the most rejected. But the wise person sees the same Self in all.

He is called a paṇḍitaḥ—not just one who has academic knowledge, but one with paṇḍā-buddhi, the refined intellect that understands the truth of the Self (**ātma-tattva**).

So, who is a paṇḍita? One who truly knows and experiences this truth. ***Such a person has equal vision (samadarśinā) and lives with vidyā-vinaya.***

A Practical Illustration: Eknāth Mahārāj

Let me share a beautiful story that illustrates this.

Once, Sant Eknāth Mahārāj was carrying sacred Gaṅgā water from Haridwār to Rāmeśvaram to offer it to Bhagavān Śiva. After walking a long distance, he came across a donkey, lying on the road, severely dehydrated and about to die of thirst.

Without hesitation, Eknāth Mahārāj offered all the Gaṅgā water he had brought to the donkey.

The people around him were shocked. “We’ve walked hundreds of kilometers and now you’ve wasted all that sacred water on a donkey?”

But he replied, “For me, Śiva is in that donkey too. If I offer the water here, it is still reaching my Śiva. I see Him equally present in all beings.”

This is the essence of samadarśitā—the realisation that the same Paramātmā is equally present in all, not more in a brāhmaṇa or less in a dog. There’s no gradation of divinity in different bodies. It is equally present, and the great saints have demonstrated this through their lives.

Eknāth Mahārāj didn’t see the donkey as a low creature—he saw the sacred, the divine in it. And he said, “I have offered this water to Śiva through this being.”

Important Clarification: Samadarśin vs. Samavartin

However, here we must understand one crucial point. Do not confuse samadarśinā with samavartinā.

Just because a wise person sees the same Self in all beings does not mean they behave the same way with everyone. They don’t treat a thief and a saint identically in action.

For instance, would we give our bank details or property to a thief just because we believe in equality? No.

That’s the distinction:

- **Samadarśinā:** Having equal vision—seeing the same Self in all.
- **Samavartinā:** Acting the same toward all—which is not recommended.

The Gītā says the wise have samadarśinā, not samavartinā.

Analogy: Mother with Two Children

Let’s say a mother has two children. One is strong and healthy, the other has a weak digestive system.

- To the healthy child, she gives rich, protein-heavy food.
- To the weaker one, she gives light, digestible sāttvic food.

She loves both equally—but treats them according to their needs.

Similarly, a teacher teaches advanced topics to a bright student and basic ones to a struggling student. The treatment differs based on the capacity—but the teacher’s love and respect for both remains the same.

This is Yoga: Samatvaṁ Yoga Ucyate

This ability to see everyone equally—samadarśitā—is what is called Yoga in the Gītā.

In Chapter 2, Śrī Kṛṣṇa says:

“Samatvaṁ yoga ucyate”

Equanimity of vision is Yoga.

So, this perspective—of seeing the One Self in all, without discrimination—is a fundamental message of the Bhagavad Gītā.

5.19

ihaiva tairjitaḥ(s) sargo, yeṣāṁ(m) sāmye sthitaṁ(m) manaḥ, nirdoṣaṁ(m) hi śamaṁ(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.

The one whose mind is firmly rooted in equanimity—samata—is the one who has truly conquered the cycle of birth and death.

“Ihaiva tair jitaḥ sargaḥ” - Such people have already conquered rebirth, here and now itself. They have broken free from the bondage of saṁsāra in this very life, not after death, but while living, here itself. Why?

Because ***“nirdoṣaṁ hi samaṁ brahma”*** - Brahman, the Supreme Reality, is free of all defects, and equal in all beings. And these people—the samadarśī-s—have a vision aligned with that Brahman. Their intellect is firmly established—sthitāḥ—in that non-differentiated, all-pervading Brahman-tattva, the essence of divinity present equally in all beings.

These two verses, 5.19 and 5.20, expand upon the principle of ***“samadarśitva”*** (equal vision) taught in verse 5.17. What does it truly mean to see all beings equally? Not just as a vague ideal, but as a stable, transformative vision of reality.

So who is the person of equal vision, samadarśī?

Such a person’s intellect is unwaveringly established in Brahman, and therefore, their reactions to the world are also rooted in this vision. When results come to them—whether pain or pleasure, success or failure, pāpa or puṇya—they do not swing between elation and dejection like ordinary people.

This perspective is what the 20th verse further clarifies: how such a person perceives all outcomes that life brings, based on the clarity of their ***Brahma-niṣṭhā***—firm abidance in the Supreme Truth.

5.20

na prahṛṣyetpriyaṁ(m) prāpya, nodvijetprāpya cāpriyam, sthirabuddhirasamūḍho, brahma vid brahmaṇi sthitaḥ. 5.20

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

with Brahma.

In every action, there are always two possible outcomes: one is *priya* (pleasant, favourable), and the other is *apriya* (unpleasant, unfavourable).

For example, consider the recent Class 10 exam results. Some students were extremely happy—they may have scored better than expected. Others may have done well but not as much as they had hoped. Still others may have received disappointing results.

Now, how does a spiritually grounded person respond to such outcomes?

Bhagavān says:

Such a person remains balanced in both situations. If they receive a good result, they don't become overly elated—no extravagant celebration, no inflated ego. They simply acknowledge: ***"This is the fruit of my effort. I accept it gratefully and move on."***

If the result is unpleasant or not as expected, still, they do not collapse in despair. Instead, their attitude is: "This too is the outcome of my effort. Next time I will learn, improve, and try again."

This state of balance is *samatā*—the quality of equanimity.

Such a person has a stable intellect—called *sthira-buddhi*. Their understanding is anchored, not swayed by highs and lows. They are also *asammūḍhaḥ*—free from delusion, not confused or shaken when circumstances change.

Let us take a divine example: Śrī Rāma.

One night, Śrī Rāma is told that he will be crowned king the next day. But the very next morning, he is told instead that he must go into *vanavāsa*—14 years of exile in the forest.

Did Śrī Rāma show any agitation or sorrow?

When Bharata later returned and asked Guru Vasiṣṭha about Rāma's reaction, he said:

"I was present when both messages were conveyed to him—one of coronation and one of exile. In both moments, his expression remained exactly the same."

This is ***sthira-buddhi***—an intellect unshaken by external events. And therefore, Rāma is also *asammūḍhaḥ*—never deluded or disturbed.

Such a person is called:

"Brahmavid brahmaṇi sthitaḥ"

- "One who knows Brahman and is firmly established in it."

They have fully realised Brahman, and their intellect is deeply rooted in the Brahman-tattva, the Supreme Truth. Because of that deep inner anchoring, they remain unaffected by praise or blame, joy or sorrow.

And how can one achieve this profound stability and equanimity?

Śrī Kṛṣṇa goes on to elaborate in the next two verses—verses 21 and 22—on the true nature of happiness (*sukham*). He explains the kind of happiness experienced by such a person—not the

fleeting, sense-based pleasure, but the liberating bliss that comes from within.

These verses describe the different types of happiness, and how the one rooted in sattva experiences a deeper, higher joy—a joy that leads ultimately to liberation (mokṣa).

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.

What is Happiness?

Everyone in this world is ultimately striving for one thing—happiness.

Whatever we do—study, work, play, earn, meditate—it is all in pursuit of some form of sukha.

- Children play because it gives them joy.
- Adults work in offices to earn money, which they believe will bring them comfort and happiness.
- Even saints and seekers meditate in serene, peaceful places—not merely for silence, but to experience a deep, inner happiness.

So, every human action is ultimately directed towards some form of happiness.

However, the definition of happiness varies. What brings joy to one person may not do so for another. Each person’s idea of happiness is shaped by their own desires, habits, and perceptions.

Śrī Kṛṣṇa's Vision of Higher Happiness

In the Gītā, Śrī Kṛṣṇa gives us a deeper, more enduring vision of true happiness—a joy untouched by external ups and downs.

He says:

bāhya-sparśeṣv asaktātmā vindaty ātmani yat sukham

— “The one whose mind is detached from external contacts, and who finds happiness in the Self...”

Let us understand this line by line.

1. *bāhya-sparśeṣu* - "external contacts"

This refers to sense pleasures, like:

- Eating a rasgulla—when the tongue contacts sweetness, a temporary pleasure arises.
- Wearing fine clothes, shopping, listening to music—these all bring momentary joy through contact with the external world.

But how long does this joy last? A few minutes, maybe an hour. Then it fades, and we seek the next hit.

2. *asakta-ātmā* - "detached mind"

A person of wisdom is not emotionally dependent on these fleeting pleasures.

They don’t run after taste, comfort, or praise. Their happiness does not rise and fall based on what the senses experience. They are detached—not indifferent, but inwardly free.

3. vindati ātmani yat sukham - "finds happiness in the Self"

Such a person has turned inward and discovered a deeper joy that arises not from things, but from Being itself—from the inner Self (Ātman).

This is not a happiness of excitement—it is the happiness of peace, of stillness, of inner fullness.

Such a Person is: **brahma-yoga-yuktātmā**

"brahma-yoga-yuktātmā" - "One whose Self is united with Brahman through the discipline of Yoga."

They are completely engaged in the pursuit and realisation of Brahman, the eternal Truth.

Their mind is absorbed in the Infinite, and as a result, their happiness is of a totally different kind.

And What Kind of Happiness Do They Attain?

sukham akṣayam aśnute - "They enjoy an imperishable happiness."

Imagine a happiness that never fades, never declines, never gets boring, and never ends.

Just as we refer to the akṣaya-pātra in the Mahābhārata—the divine vessel that never ran out of food—**this akṣaya-sukha** is inexhaustible joy, drawn not from the world but from the soul.

Think again:

- A rasgulla gives pleasure for maybe 2 minutes.
- A compliment might lift us for an hour.
- A vacation may keep us happy for a week.

But all of them eventually fade. In contrast, the joy that comes from Self-realisation—from Brahman-awareness—is eternal, independent, and ever-fresh.

So Śrī Kṛṣṇa is not denying happiness.

He is showing us a higher happiness—one that is not dependent on the bāhya-sparśa (external touches), but flows from within.

To reach that, we must cultivate:

- Detachment (asakti) from sense-driven joy,
- Stability (sthira-buddhi) in our inner intellect,
- And a life united with the Brahma-tattva through Brahma-yoga.

Then, what we receive is not just pleasure—but bliss.

5.22

**ye hi saṁsparsajā 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.

What Is Worldly Pleasure?

The kind of pleasure most people experience comes from **saṁsparsāja bhogāḥ** — that is, enjoyments born of contact with sense objects.

For example:

- You go shopping. You see something attractive.
- Just looking at it makes you feel excited.
- You buy it, use it, and soon, the joy fades.

This is the typical pattern of sense-driven enjoyment. Śrī Kṛṣṇa calls this:

saṁsparśajā bhogā duḥkha-yonaya eva te—“Pleasures born of contact are, in truth, wombs of sorrow.”

Why?

Because they are:

1. Temporary
2. Dependent on external objects
3. Followed by dissatisfaction

The joy they bring is always fleeting—like a bubble that bursts. They are short-lived, and when they end, they often leave us feeling empty, or craving for more.

They Have a Beginning and an End

Śrī Kṛṣṇa says:

ādyā-antavantaḥ - “They have a beginning and an end.”

The moment you see something new, your mind gets excited—that’s the beginning.

Once you buy it, use it, or eat it, the pleasure ends—that’s the anta.

So, worldly pleasures are short-lived. And because they end quickly, they are always followed by some kind of duḥkha—regret, craving, restlessness, or boredom.

Wise People Don’t Delight in Them

na teṣu ramate buddhaḥ - “The wise do not delight in them.”

Why do spiritually awakened people—buddhas—not run after fine dining, lavish comforts, and constant entertainment?

Because they see clearly:

This joy is temporary. It always ends. And it often leaves you more restless than before.

A yogī doesn't deny or hate worldly things—but he doesn't get attached to them, because he knows their true nature. His joy comes from within, from spiritual clarity and inner peace.

Is This Level of Joy Really Possible?

Now comes the doubt many of us have.

We hear about **akṣaya sukha**—everlasting happiness—and we think:

“Is this even possible in just one lifetime? Will it take many lives to experience this inner bliss and detachment?”

Śrī Kṛṣṇa anticipates this concern. And He lovingly reassures us

5.23

**śaknotīhaiva yaḥ(s) soḍhum(m), prākṣarīravimokṣaṇāt,
kāmakrodhodbhvaṁ(m) vegaṁ(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.

You Don't Have to Die to Be Free

Śrī Kṛṣṇa tells us clearly:

śaknotīhaiva yaḥ soḍhum... sa yuktaḥ sa sukhī naraḥ
(Gītā 5.23)

– “He who can withstand the urges of desire and anger here itself, before giving up the body, is a Yogi, and he is truly happy.”

This means:

- You don't need to go to Svarga (heaven) to experience real happiness.
- You don't need to wait for mokṣa after death (śarīra-vimokṣaṇa).
- You don't need some extraordinary spiritual experience or a mystical realm to find peace.

All of this—joy, peace, fulfilment—can be found right here, right now, in this very world, while still living in this body.

What's the Key? Master the Inner Storm

How is that possible?

Because the real obstacle is not outside. It is the storm within us.

That storm is made up of:

- 1. Kāma - Desire**
- 2. Krodha - Anger**

These are not external enemies—they arise from within. And when they go unfulfilled, they create:

- **vegah** - intense impulses, inner turbulence, restlessness.

This inner storm can make us act blindly. But if we can face it consciously—without being swept away—then we become masters of ourselves.

Real Strength Is Inner Control

Śrī Kṛṣṇa says:

He who can withstand these urges—even before death, in this very life— is not just a Yogi, but a truly happy person (sukhī naraḥ).

So real happiness is not in getting every desire fulfilled.

Real happiness is in freeing ourselves from the slavery of desire.

So What Do We Need to Do?

You don't need to:

- Leave your home
- Go to a forest
- Perform extreme austerities

You need to do just one thing:

Control the storm of desire and anger within.

That's the practice of a Yogi—not repression, but self-awareness and self-mastery.

How Is Peace Achieved?

Not by running away from life, but by gaining victory within life.

When desire doesn't pull you, and anger doesn't control you— When your inner weather is calm, no

matter what's happening outside—That is peace.

And that peace is:

- Deep
- Lasting
- Self-born
- Available here and now

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.

True Happiness Lies Within — "Antaḥsukhaḥ antarārāmaḥ"

Śrī Kṛṣṇa describes a rare kind of person:

yo 'ntaḥ-sukho 'ntaḥ-ārāmas... sa brahma-bhūtaḥ adhigacchati

(Gītā 5.24-25)

- "He who is happy within, who delights within, and who is illumined within — such a person attains Brahma-nirvāṇa, liberation in the Absolute."

What does this mean?

- **Antaḥsukhaḥ** - One who is sukha (happy) from within
 - Not dependent on outside pleasures
 - Their joy is self-generated, not externally borrowed
- **Antarārāmaḥ** - One who rejoices within
 - "Ārāma" means joy, rest, celebration
 - Just like we celebrate during festivals, this person celebrates constantly, within themselves, simply by taking the name of Bhagavān.
 - Your example: Mera bai didn't need any external stimulus—just the name of Kāṇha-jī was enough to fill her with joy.

This is the mark of someone who has found their festival within—not needing decoration, entertainment, or excitement outside.

Silent Bliss and the Light Within

- **Antaḥsukhaḥ** also refers to a very silent happiness—A calm, undisturbed joy.
 - Not noisy, not temporary. It is deep, steady, and lasting.
- **Tathā jyotir eva yaḥ** - Such a person is also illumined from within.
 - There is a light of knowledge (jñāna-jyotiḥ) shining inside.
 - That light is not physical, but the light of Self-awareness, the vision of the eternal truth (Brahman).

This inner light dispels darkness, confusion, and dependency on external things.

Such a Person Is Liberated

- Sa yogī brahma-nirvāṇam adhigacchati -

That Yogi attains Brahma-nirvāṇa, the absolute peace and freedom that comes from union with the Brahman (the supreme reality).

- **Brahma-nirvāṇa is:**
 - The end of all sorrow
 - The release from bondage
 - Liberation (mokṣa) while still living
- This is not death—it's freedom from within.
 - One becomes:
 - **brahma-bhūtaḥ** - one who has become Brahman-like
 - **adhigacchati** - attains, realises, reaches the Supreme

In Summary

- The truly happy person is:
 - Happy from within (antaḥsukhaḥ)
 - Rejoicing in the Self (antarārāmaḥ)
 - Lit up with the light of truth (jyotiḥ eva yaḥ)
- Such a person doesn't seek joy in the world; they have discovered the source of joy inside.
- This inner joy leads to:
 - Stillness, not stagnation
 - Illumination, not information
 - Freedom, not escape

This is the secret Śrī Kṛṣṇa reveals to us:

You don't need to go anywhere to be free. You only need to go within.

5.25

**labhante brahmanirvāṇam, ṛṣayaḥ kṣīṇakalmaṣāḥ,
chinnadvaidhā yatātmānaḥ(s), sarvabhūtaḥite 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.

Liberation While Living: The Glory of Karma Yoga

One very important and striking point in all the ślokaḥ we've been studying is this: Śrī Kṛṣṇa is not talking about liberation after death. He is clearly stating that liberation—brahma-nirvāṇa—can be attained while living in this very world.

He doesn't say "**after death you will be free.**"

He says "**here itself**" - **ihaiva, brahma-nirvāṇam ṛcchati** - "**He attains Brahma-nirvāṇa here itself.**"

This is the essence and the gift of Karma Yoga. It teaches you not to postpone freedom, but to realise it in the midst of life, in the middle of responsibilities, in the very act of selfless action.

Living Examples of Freedom: Yogīs and Saints

Many people have lived such liberated lives:

- Our saints
- Our freedom fighters
- Karma Yogīs who lived not for themselves but for something far greater – for Dharma, for society, for the nation

Take our freedom fighters:

They weren't worried about their individual life. Their attitude was:

“My life is for my nation.”

This is the true spirit of ***sarva-bhūta-hite ratāḥ*** – one who is devoted to the welfare of all beings. Their minds were absorbed in their mission, in the truth, in the Paramātmā-tattva.

For them, death didn't matter. Because they had already conquered death through inner freedom.

From Sādhaka to Ṛṣi - The Beautiful Transition

Look how Śrī Kṛṣṇa maps the spiritual evolution in this chapter:

- The journey begins with a sādḥaka – one who strives, who practices Karma Yoga.
- Through self-discipline and knowledge, the sādḥaka becomes a Yuktayogī – one who is integrated, balanced.
- And when all impurities are burned away, the Yogī becomes a Ṛṣi – a seer, a sage.

“Rṣayah kṣīṇa-kalmaṣāḥ” - The ṛṣis are those whose sins (impurities) are destroyed.

Their inner tendencies have been purified, their inner dualities resolved.

This is no ordinary transition. This is inner evolution.

The one who once struggled is now luminous from within.

Transcending Dualities: "Chinna-dvaidhāḥ yatātmānaḥ"

Śrī Kṛṣṇa describes further qualities of such a realised being:

- Chinna-dvaidhāḥ – one who has torn apart all dualities:
 - pleasure/pain
 - success/failure
 - heat/cold
 - praise/blame

None of these disturb them anymore. Why?

Because they have mastered their emotions.

Because their mind is rooted in equality and sameness (samattva).

- ***Yatātmānaḥ*** - those who have mastered the self.

They are not swayed by highs and lows. They have emotional maturity, stability, and clarity.

Such Beings Work for the Welfare of All: "Sarva-bhūta-hite ratāḥ"

Because such people are full within, they don't seek to extract happiness from others. Instead:

- They want everyone around them to be happy.
- They work for all beings, without discrimination.
- Their actions are filled with compassion, balance, and Dharma.

The speaker gave a beautiful example:

An organisation working to provide medical care for injured camels in deserts.

These are people who have developed a vision of unity.

They feel:

“Just as I wish to be safe and well, so does every being.”

And so they live and act in seva (service). This is not just compassion; it is a consequence of deep inner fullness.

In Essence

- Karma Yoga is not a lesser path; it is the path to living liberation.
- A sādḥaka who sincerely follows this path evolves into a Yogī, and ultimately becomes a Ṛṣi.
- Such a person:
 - Attains brahma-nirvāṇa here itself
 - Transcends all emotional dualities
 - Acts for the welfare of all beings

This is the glory of a life lived in Bhagavad Gītā’s spirit—not by running away from the world, but by mastering oneself in the midst of the world.

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.

How Does One Attain Liberation? - Conquering Desire and Anger

Now, we ask: How does a person attain this supreme state of liberation that Śrī Kṛṣṇa is speaking of?

Śrī Kṛṣṇa explains:

“Kāma-krodhodbhavaṁ vegam” – One must overcome the powerful impulses born of desire and anger.

This is crucial.

As long as a person is driven by impulses of desire and anger, they are not free.

So the first step towards true freedom is to conquer these inner enemies.

Yati - The Self-Controlled Seer

Śrī Kṛṣṇa then uses a very beautiful word: “Yati”.

A Yati is one who is self-controlled, an ascetic in mind, even while living in the world.

Not necessarily someone who has gone to the forest, but someone who has mastered their impulses, who has conquered desire and anger, who lives with clarity and restraint.

- Such a person becomes Yuktaḥ – united, balanced, harmonised.
- Their mind is still.
- Their consciousness is elevated.

Yata-cetasām - Those with Mastered Thoughts

Śrī Kṛṣṇa says:

“Yata-cetasām” – Their mind is brought under control.

They no longer run after every passing thought.

Their thoughts are directed toward the Self, toward the truth, toward Brahman.

They are now moving steadily toward brahma-nirvāṇa, the state of absolute freedom, liberation, while still living in this very world.

Viditātmanā - The Knower of the Self

“Vartate viditātmanā” – Such a person lives as a “vidit-ātman” – a knower of the Self.

Not in theory. Not just intellectually.

They have realised the truth of the ātman. They know who they are.

And that knowledge now guides every moment of their life.

They live in the world, but they are not bound by it.

The Question Arises: But How to Achieve This?

Now all this sounds so grand, doesn't it?

- To be free from desire and anger
- To have a steady mind
- To be a Yati, a master of emotions
- To know the Self
- To attain liberation while living...

But how do we actually get there?

Is it enough to just read or recite these ślokaś?

Is that enough to realise the Self?

No. Mere reading is not enough.

We must understand the process, the path, the practice.

And Śrī Kṛṣṇa now gently explains the link between Karma Yoga and *Atma-Samyama* Yoga (Self-discipline Yoga) in the next few verses.

He says:

If you truly want to attain this liberation, Karma Yoga must be accompanied by inner discipline – by *Atma-Samyama*.

The transition doesn't happen just by inspiration.

It happens by steady inner effort, by self-mastery, by removing desire and anger, by living with mindfulness, by doing your duties with detachment, and by contemplating the Self.

5.27

**sparśānkr̥tvā bahirbāhyāṃś, 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,

Turning Inward - The Inner Discipline of a Yogi

Śrī Kṛṣṇa now begins to teach a very important aspect of spiritual practice—the inner discipline that

supports Karma Yoga. It is not just action in the world; there must also be stillness within. He begins by describing how a Yogi slowly moves inward.

“Sparśān kṛtvā bahir bāhyāṁś”

First, all external contacts must be shut out.

Here, “sparśā” means contact—sensory contact with the external world.

Whether it's sound, sight, or other distractions—like the noise of a television, a tempting sight, or a disturbing situation—the Yogi consciously turns away from them.

“Bahir bāhyān” - all things that are external and outside, keep them outside.

We do not let external temptations pull us inward anymore. We become selective about what we allow into our consciousness.

Centering Attention Between the Eyebrows

Next, Śrī Kṛṣṇa says:

“Cakṣuś caivāntare bhruvoḥ”

Focus your gaze internally—between the eyebrows.

This is a classic meditative instruction.

- The eyes are gently closed.
- The focus is turned inward, not outward.

One's attention rests at the space between the eyebrows—the ajñā cakra, symbolic of inner wisdom and perception.

By doing this, we are withdrawing from the world and entering the space within.

Balancing the Breath - Mastering Prāṇāyāma

Then comes a beautiful instruction:

“Prāṇāpānau samau kṛtvā nāsābhyantara-cāriṇau”

Balance the incoming and outgoing breath—the flow of air moving within the nostrils.

Here:

- Prāṇa is the incoming breath (life force)
- Apāna is the outgoing breath

The Yogi balances both these energies.

- The air flowing through the nostrils is harmonised.
- This is the practice of Prāṇāyāma—regulating the breath to still the mind.
- It calms the nervous system, reduces mental restlessness, and leads to inner steadiness.

So what is Śrī Kṛṣṇa really teaching us?

That to attain clarity, stability, and Self-realisation,

it's not enough to act rightly in the world— one must also learn to turn inward,

to withdraw from the senses, to balance the breath, and to anchor the awareness within.

This is not escapism. It is mastery over oneself—an inner grounding that supports wise and detached action in the world.

Conclusion - A Gradual, Integrated Discipline

So, step by step, Śrī Kṛṣṇa is guiding us:

- Withdraw from distractions
- Turn the mind inward

- Focus attention in the inner space between the eyebrows
- Balance the breath—Prāṇāyāma
- Still the mind and emotions

Only such a mind becomes fit for Self-realisation and the experience of Brahman.

This is not a rejection of Karma Yoga—it is the deepening of it, by cultivating the inner stillness that transforms action into meditation.

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.

Mastery Over Mind and Intellect - The Inner Ascent to Liberation

Śrī Kṛṣṇa now speaks of the next level in the inner journey.

"Yat-mano-buddhiḥ"

One who has brought the mind and intellect under complete control.

This is not merely sense control. Śrī Kṛṣṇa speaks of a seeker who has mastered not only the indriyas (sense organs) but has also disciplined the manas (mind) and buddhi (intellect).

Such a person is called a muni—a contemplative sage.

"Mokṣa-parāyaṇaḥ"

Whose sole focus is on liberation (mokṣa).

Their life is not driven by temporary gains, ego, or worldly desires.

They walk firmly on the path of ultimate freedom—a path of self-mastery, inner clarity, and dispassion.

Freedom from Fear and Anger

Śrī Kṛṣṇa then says:

"Vīta-rāga-bhaya-krodhaḥ"

They are free from desire (rāga), fear (bhaya), and anger (krodha).

Why?

Because they know where they are going.

- They are no longer tossed around by external circumstances.
- There is no fear, because there is clarity of purpose.
- There is no anger, because there is freedom from egoic reactions.
- And there is no craving, because there is contentment in the Self.

Such a Yogi Is Always Free

"Yaḥ sadā mukta eva saḥ"

Such a person is ever-liberated.

Even while living in the body, even while performing action—they remain inwardly free.

This is the fruit of deep inner discipline:

- First, sense withdrawal.
- Then, breath control (prāṇāyāma).
- Then, mind and intellect mastery.
- Finally, inner freedom, free from agitation, anchored in the Self.

Summary of the Transition

So, what is Śrī Kṛṣṇa telling us here?

- Through the process of prāṇāyāma and sense withdrawal,
- One gradually learns to master the mind and intellect.
- This leads to a state where there is no room for fear or anger,
- And the entire being moves in the direction of mokṣa—liberation.

Such a person becomes what Kṛṣṇa calls “sadā mukta”—always free, no longer bound by anything in the world.

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.

The Ultimate Realisation: Peace Through Surrender

Śrī Kṛṣṇa concludes this chapter with a verse that is the culmination of Karma Yoga—a grand vision of the Supreme. He reveals what kind of realisation truly brings lasting peace.

1. "Bhoktāraṃ yajña-tapasāṃ" - The Enjoyer of All Yajñas and Austerities

The true seeker realises that Bhagavān is the sole enjoyer of all yajñas (sacrifices) and tapas (austerities).

Here:

- Yajña includes not only ritual offerings but also selfless action, prāṇāyāma, and disciplined living as part of spiritual sādhanā.
- Tapas is all the effort, restraint, and inner heat we generate to grow in self-mastery and clarity.

When all of this is offered with devotion, not for egoic gain, we understand:

It is not I who enjoy the fruit of these acts—Bhagavān is.

This understanding breaks the ego. The doer becomes an instrument.

2. "Sarva-loka-maheśvaram" - Lord of All Worlds

One who realises that Bhagavān is not just my Lord, but the Supreme Lord of all realms and beings.

- Sarva-loka – all worlds, all dimensions.
- Maheśvara – the Great Lord, Supreme Controller.

This dissolves pride and personal possessiveness about one's path. One sees the same Divine presiding over all creation, all lives, and all destinies.

3. "Suhṛdaṃ sarva-bhūtānāṃ" - The Eternal Well-Wisher of All Beings

This phrase is especially beautiful and profound.

- "Suhṛt" is often translated as friend, but that is a limited translation.
- A friend may help in times of need, by choice, and with some conditions.
- A suhṛt, however, is unconditionally benevolent.
 - They wish you well not because of what you've done, but because of who they are.
 - Even if you forget them, they never forget you.
 - Bhagavān is that Suhṛt—always with us, always wishing the best for us, even when we turn away.
 - And not just for me, but for all living beings—sarva-bhūtānām.

4. "Jñātvā mām śāntim ṛcchati" - Knowing Me Thus, One Attains Peace

When this realisation dawns—that Bhagavān is the enjoyer of all actions and efforts, the Supreme Lord of all realms, and the ever-present well-wisher of all—then true peace arises.

Not just any peace, but lasting, unshakable peace—not dependent on external success or failure, praise or blame, gain or loss.

This is not theoretical knowledge. This is internalised realisation (jñātvā)—a seeing from the heart.

This final verse of Chapter 5 gives us the highest integration of action, knowledge, and devotion. When one offers every act as yajña, disciplines oneself through tapas, and realises the Supreme as the well-wisher of all—one attains perfect peace. This is not merely a technique—it is a shift in vision, a spiritual seeing. This is the preparation for becoming a true Yogī, which Śrī Kṛṣṇa now begins to describe in the next chapter.

Thus concludes the exposition of the Fifth Chapter of the Śrīmad Bhagavad Gītā, entitled Karma-Sannyāsa-Yoga—the Yoga of Renunciation and Selfless Action.

The sacred wisdom be offered at the lotus feet of Śrī Kṛṣṇa and the revered Gurudeva, who are the eternal light on the path of Dharma and Mokṣa.

श्रीकृष्णार्पणमस्तु।

श्रीगुरुभ्यो नमः।

The **Question and Answer** session, where thought-provoking queries were addressed with practical wisdom and deep spiritual insights.

QUESTION AND ANSWER

Radha ji

Q: If the Supreme Consciousness is said to be neither the doer (kartā) nor the enjoyer (bhoktā), then why does the Gītā say in the last verse that He is the bhoktā of yajña and tapa? Who is the real doer and enjoyer?

Ans: The question of who is the doer (kartā) and enjoyer (bhoktā) arises because we see actions and their results. But Bhagavān (the Supreme Consciousness) is neither doer nor enjoyer. These roles apply only to those involved in worldly actions.

For Bhagavān, such distinctions don't exist. We use these terms only due to our limited understanding and perspective. The individual soul is bound by ignorance, but Bhagavān remains free and unaffected.

So, who truly acts or enjoys? For Bhagavān, it doesn't matter. These terms help us grasp reality within our limited intellect.

Pratyush ji

Q: If Karma-Sannyāsa (renunciation of action) is greater than Karma-Yoga (path of action), then why did Bhagavān Krishna give more importance to Karma-Yoga?

Ans: It's not that Karma-Sannyāsa is greater than Karma-Yoga. Karma-Sannyāsa is actually an extension or deepening of Karma-Yoga. There's no "this is better, that is better" rather, Bhagavān Krishna gradually unfolds Karma-Yoga in layers for better understanding.

In Chapter 3, He teaches the basics of Karma-Yoga. In Chapter 4, He connects it with Jñāna — thus, Jñāna-Karma-Sannyāsa-Yoga. Then, in Chapter 5, He elaborates further into Karma-Sannyāsa-Yoga, showing how renunciation arises naturally from knowledge and detachment.

It's like schooling: you don't prepare for boards exams in Grade 1. First you understand basic concepts, then gradually advance. Similarly, Karma-Yoga begins with action and evolves through knowledge and self-mastery. So, what seems like different paths is really a progressive unfolding of the same principle - Karma-Yoga.

The discourse concluded with a **prārthanā (prayer) offered at the padakamala (lotus feet) of Śrī Hari**, followed by the recitation of the *Hanumān Chalisa*.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām(m)
yogaśāstre śrīkrṣṇārjunasaṃvāde 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:

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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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