



## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 5: Karma-Sannyāsa-Yoga

2/2 (Ślōka 14-29), Saturday, 17 May 2025

Interpreter: **GĪTĀ VIŚĀRAD ŚRĪ SRINIVAS WARNEKAR JI**

YouTube Link: <https://youtu.be/oo4QWXSfUdM>

## Victory Over Kāma and Krodha: The Path of Yatātma

### Chapter 5 - Śrīmad Bhagavad Gītā- Karma-Sannyāsa-Yoga - The Yoga of Renunciation of Action

The session commenced with reverent prayers offered to Bhagavān Śrī Kṛṣṇa, accompanied by the lighting of the auspicious lamp. This sacred act symbolises the dispelling of darkness and the illumination of the path of Dharma, invoking the blessings of the Paramātmā, the Sadguru, and the light of eternal knowledge.

#### Guru Stotram

***gurur brahmā gurur viṣṇuḥ gurur devo maheśvaraḥ  
guruḥ sāksāt parabrahmā tasmai śrī gurave namaḥ***

The Guru is Brahmā, the Creator; Viṣṇu, the Sustainer; and Maheśvara, the Destroyer. Verily, the Guru is the embodiment of Para Brahman. Unto that divine Guru, I bow with reverence.

#### Kṛṣṇa Stuti

***kṛṣṇāya vāsudevāya haraye paramātmāne  
praṇataḥ kleśa-nāśāya govindāya namo namaḥ***

Salutations to Śrī Kṛṣṇa, son of Vasudeva, Hari, the indwelling Paramātmā—Govinda, the One who removes all sufferings and afflictions.

#### Guru and Bhāratamātā Vandana

***namāmi sadgurum śāntam saccidānanda vigraham  
pūrṇabrahmāparānandam īsam ālandivallabham***

I bow to the Sadguru—ever peaceful, the embodiment of Sat-Cit-Ānanda, Supreme Bliss and Para Brahman, the beloved Lord of Ālandi.

***ratnākarādhautapadāṁ himālayakirīṭinīm  
brahmārājarṣiratnādhyāṁ vande bhāratamātaram***

Salutations to Bhāratamātā—her feet bathed by the ocean, her crown the Himalayas, adorned with

the gems of Brahmaṛṣis and royal sages.

### **Bhagavad Gītā Dhyāna Śloka**

**om pārthāya pratibodhitāṃ bhagavatā nārāyaṇena svayaṃ  
vyāsenā grathitāṃ purāṇamuninā madhye mahābhārata  
advaitāmṛtavarṣiṇiṃ bhagavatīṃ aṣṭādaśādhyāyinīṃ  
amba tvāṃ anusandadhāmi bhagavadgīte bhavadveṣiṇīṃ**

O Bhagavad Gītā, taught by Nārāyaṇa Himself to Arjuna, compiled by the ancient seer Vyāsa within the Mahābhārata, O Divine Mother! You shower the nectar of Advaita through your eighteen chapters—I meditate upon you, the destroyer of saṃsāra (worldly bondage).

### **Salutation to Śrī Vyāsa**

**namo'stu te vyāsa viśālabuddhe  
phullāravindāyātapatranetre  
yena tvayā bhāratatāilapūrṇaḥ  
prajvalito jñānamayaḥ pradīpaḥ**

Salutations to you, O Vyāsadeva, of vast and noble intellect, whose eyes resemble fully bloomed lotus petals. By you, the lamp of knowledge, fuelled with the oil of the Mahābhārata, has been lit for all the world.

With these auspicious invocations complete, the discourse began with heartfelt prostrations at the feet of Param Pūjya Śrī Govinddev Giri Maharaḥ, and warm greetings were extended to all the Gītā Sādhakas assembled for this sacred study.

We are currently studying the fifth chapter of the Śrīmad Bhagavad Gītā, a deeply beautiful and insightful chapter titled Karma-Sannyāsa-Yoga—The Yoga of Renunciation of Action. In this chapter, a subtle confusion arises in Arjuna's mind regarding the relationship between Sannyāsa (renunciation) and Karma Yoga (the path of action). To resolve this doubt, Arjuna poses a question to Bhagavān.

In response, Bhagavān Śrī Kṛṣṇa compassionately explains the true meaning of Karma-Sannyāsa. He teaches that one must diligently perform one's duties and actions, but then offer those actions to the Paramātmā—along with the sense of doership itself. Not only should we surrender the fruits of our actions, but we must also surrender the egoistic notion, "**I am the doer.**" That, Bhagavān declares, is true Karma-Sannyāsa.

The word nyāsa means renunciation, and sannyāsa implies **samyak-nyāsa—complete and proper renunciation**. One can renounce only what truly belongs to oneself. Since the action has been performed by us, we have the right to surrender it. And not just the action, but also the sense of agency, the feeling of "I did this", must also be surrendered.

Bhagavān then describes the state of such a realized being—one who truly understands this principle. In earlier verses, He explained how such a Jñānī (knower of truth) remains unattached even while performing ordinary daily actions like walking, eating, speaking, seeing, hearing, touching, receiving, and giving. While engaging in these actions, the Jñānī maintains the awareness:

**"I am not the doer."**

This naturally leads to a deeper question:

**If I am not the doer, then who is?**

At this point, the seeker may feel, "It seems everything is happening through me, but I am not the one doing it. Is it that Bhagavān is making everything happen through me?"

To clarify this, Bhagavān Śrī Kṛṣṇa gives a clear explanation in verse 5.14, which resolves this subtle doubt and further deepens our understanding of Karma and renunciation.

## 5.14

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

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

In truth, Bhagavān Śrī Kṛṣṇa has already explained this principle earlier in the Gītā. However, certain vital truths must be repeated again and again so they are fully understood and assimilated. Bhagavān declares:

#### **"Na kartṛtvaṃ na karmāṇi lokasya sṛjati prabhuḥ"**

- The Prabhu does not create either the sense of doership (kartṛtva) or the actions (karmāṇi) in beings.

Here, kartṛtva refers to the inner feeling of "I am the doer." The suffix "tva" indicates a state or quality—in this case, the sense of agency or doership. Bhagavān emphatically declares: Neither the sense of doership nor the actions themselves are created by Him.

Yet, a common confusion arises in the mind. Ordinarily, one feels: "I am doing this." As understanding deepens, a shift begins—"I am not the doer; perhaps Paramātmā is doing everything through me." But Bhagavān clarifies that He neither acts, nor causes others to act. He also says:

#### **"Na karma-phala-saṃyogaṃ"**

- I do not connect actions with their results either.

In other words, Bhagavān is not even the giver of the fruit of action (karma-phala). He does not perform actions, He does not make others perform them, and He does not distribute their results. Then who does?

In one powerful phrase, Bhagavān answers:

#### **"Svabhāvas tu pravartate"**

- One's own nature alone acts.

Here, svabhāva refers to one's inherent nature—shaped by Prakṛti (material nature). All actions are performed by the three guṇas (Sattva, Rajas, and Tamas) that constitute Prakṛti. This was also clearly stated earlier in Chapter 3:

#### **"Prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ | Ahaṅkāra-vimūḍhātmā kartāham iti manyate" (Gītā 3.27)**

- All actions are carried out by the guṇas of Prakṛti, but the deluded self, clouded by ego, thinks 'I am the doer.'

Due to ego and ignorance, we assume we are the karta, while in truth, Prakṛti alone is acting through the body, mind, and senses. Bhagavān neither initiates action, nor engages in it, nor gives the results.

Then what is Bhagavān's role?

As explained previously, Bhagavān is like potential energy, like a high source of voltage. Action flows like current, from higher to lower potential. The current flows due to the presence of potential, but it is the current that performs the action.

In the same way, Bhagavān or Paramātmā is the unchanging substratum, the silent witness (sākṣī). The power for action flows from His presence, but the actions themselves are performed by Prakṛti, in accordance with one's guṇas and svabhāva.

Still, people often accuse Bhagavān:

- "Bhagavān is partial."
- "He gives sorrow to me and happiness to sinners."
- "I do good, yet I suffer. Others commit sins and still flourish."

Such charges arise from ignorance of the law of karma. In reality, Paramātmā is impartial like rain. Rain falls equally on all, but the crop that grows depends on the seeds we have sown. If wheat is sown, wheat grows. If rice is sown, rice grows. If thorns are sown, thorns sprout. One cannot plant poison and expect sacred Tulsi to grow.

Hence, fruits are not given by Bhagavān. They are self-generated consequences of one's own past karma—whether from this birth or many earlier ones. Bhagavān does not assign fruits; we experience them through the functioning of karma.

After understanding "I am not the doer," another thought arises:

"Then whatever is happening must be Bhagavān's will. He is making everything happen."

This too is a misunderstanding. Bhagavān has no personal desire (icchā) to make anyone act. The icchā belongs to the jīva, and the śakti (power) to act is drawn from Paramātmā. The jīva acts according to its own desires, using the energy sourced from Bhagavān—just like electrical appliances behave differently though powered by the same electricity.

The same electricity:

- Heats in a heater,
- Cools in a refrigerator,
- Rotates a fan,
- Lights a bulb.

The difference lies not in the electricity, but in the design of the appliance. Similarly, the same divine power functions differently in each jīva, depending on their body, mind, intellect, and desire.

So remember this foundational truth:

**"*icchā is of the jīva; śakti is of Bhagavān.*"**

Bhagavān neither acts nor causes action. He is not an external distributor of power. Rather, He is the inner source, and the power is accessed by the jīva based on its nature.

This entire world, we may say, functions like a programmed system. Like a computer program, it runs on preset logic and structure. The only one who can rewrite the code is the original programmer—and that Supreme Programmer is Paramātmā, who resides in all beings as the inner Self (Ātmā).

If one desires to transform one's svabhāva, the only way is to offer actions to Bhagavān in surrender. When we continuously offer our actions to Him, Bhagavān accepts them. Then what does He do with them?

Will He assign the results—pāpa, puṇya, sukha, duḥkha?

Bhagavān answers plainly:

"No. I do not give results. You experience what your own karma produces."

This is the impartial, liberating, and deeply empowering truth taught by Bhagavān Kṛṣṇa

## 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.

### **Bhagavān Neither Accepts Pāpa nor Puṇya**

Bhagavān says:

**"Na ādatte kasya cit pāpam na caiva sukṛtam vibhuḥ"**

- I neither accept anyone's pāpa (sin) nor their sukṛta (puṇya, merit).

That means:

Bhagavān does not accept our sins. But does He accept our merits?

No—He does not accept puṇya either.

Then a question arises:

We are constantly told to offer all our actions to Bhagavān—good or bad. If we do so, where do those actions go?

Bhagavān does not hold on to either pāpa or puṇya. When actions are truly offered to Him, they do not linger. They are dissolved—absorbed into the Infinite.

It is like what happens when a person passes away. The body is cremated—where does it go?

It merges into the infinite elements. In the same way, when karma is offered to Bhagavān, it is burnt, dissolved, annihilated.

Just as an oblation (āhuti) disappears in the sacrificial fire (agni), so too, the actions offered into the fire of surrender to Bhagavān are no longer ours. They become non-existent in the worldly ledger.

Bhagavān is neither the receiver of pāpa, nor the collector of puṇya. Yet, there is a deep contradiction in human behaviour:

We want to keep the puṇya for ourselves and offer the pāpa to Bhagavān!

If something good happens, we proudly say,

"I did this. This was my achievement. This is my merit."

But if something goes wrong, we quickly shift the blame:

“O Bhagavān, why did You let this happen to me?”

We try to assign pāpa to Bhagavān, and retain puṇya for our ego.

But Bhagavān says very clearly:

“I do not accept pāpa. I do not accept puṇya. Just offer the karma itself. Let it dissolve.”

### **What Happens to the Karma Offered to Bhagavān?**

When you sincerely offer your actions to Bhagavān—whether puṇya or pāpa—it is as if it is burnt in the yajña. It is transcended. Its fruit does not bind you.

You are no longer its doer, and hence, not its experiencer. Over time, this offering clears your past karma balance too. Like an account with debits and credits, your karmic ledger gradually zeroes out.

A time comes when:

- There is no residue of past pāpa,
- There is no lingering puṇya,
- And no new karma is being added—because every action is being surrendered.

This is karma-sannyāsa in the highest sense—not abandonment of action, but surrender of its ownership.

### **Then Why Don't We Realise This Truth?**

Bhagavān gives the reason:

**“Jñānam āvṛtam ajñānena”**—True knowledge is covered by ignorance.

Jñāna is already within us. It is not something to be imported from outside. But this inner light of truth is covered—veiled—by layers of ajñāna (ignorance).

Due to this ajñāna:

- We remain deluded (mohita),
- We get confused and misled,
- We forget our true nature,
- We think “I am the doer”,
- We assume “Bhagavān is responsible for my pain.”

Bhagavān uses the term:

**“Jantavaḥ mohitāḥ”**—All beings (jantu = living creatures) are deluded because of ignorance.

So the jīva is not wicked or evil by nature—it is simply covered by ajñāna. And that ajñāna hides the radiance of truth within.

The only solution?

“Remove the covering.”

Like unveiling a lamp that is wrapped in cloth—remove the veil, and the light shines forth naturally.

Yet, not everyone is covered equally. There are rare mahātmās, saints and sages, in whom this veil has been lifted. Their jñāna shines unobstructed. What do they see?

Bhagavān answers that next.

## **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.

### **1. The Power is Given by Bhagavān, the Choice is Ours**

Let's begin with an example:

A father gave ₹1,000 each to his two sons and told them, "Use this money as you wish."

One son went and bought good books, invested in learning, and even performed some charitable acts.

The other spent it in indulgence—eating out, watching movies, spending for his own pleasure.

Both were given the same power, the same amount. But the way they used it was different—based on their individual will (icchā).

In the same way, Bhagavān gives all of us equal power—śakti—to act, but how we use that śakti depends on our own will and discretion. And based on that choice, we receive the result (phala).

### **2. Short-Term Pleasure vs Long-Term Wisdom**

- The one who spent it on movies and food enjoyed it momentarily, but it ended quickly—just a fleeting experience.
- The one who invested in books gained knowledge, which stays with him for a long time, maybe even for a lifetime.

Thus, actions done for temporary enjoyment perish, but actions done for growth, knowledge, and dharma leave a lasting impact.

### **3. Bhagavān Accepts Neither Pāpa nor Puṇya**

As Bhagavad Gītā says:

**"Na ādatte kasya cit pāpam na caiva sukṛtam vibhuḥ"**

- Bhagavān neither accepts anyone's pāpa (sin) nor sukṛta (puṇya).

We assume Bhagavān will take our pāpa if we surrender it. But often, we want to keep our puṇya and offer only pāpa to Bhagavān!

- If something good happens, we say, "I did this! This is my merit."
- But if we fail or falter, we quickly say, "O Bhagavān, why did You do this to me?"

But Bhagavān takes neither. He simply empowers us to act. The rest is our own will.

### **4. The Covering of Jñāna by Ajñāna**

Then why do we make poor choices?

Because:

**"Jñānam āvṛtam ajñānena"** - True knowledge is covered by ignorance.

Jñāna is already within us. It is not something external. But it is veiled by layers of ajñāna (ignorance), and due to this covering, we are deluded (mohitaḥ).

Bhagavān says:

**“Jantavaḥ mohitāḥ”**—All beings (jantu) are deluded by ajñāna.

So it is not that we are inherently wrong—we are simply not seeing our true Self due to the fog of ignorance.

### **5. When the Veil is Lifted — The Dawn of Self-Knowledge**

But some rare souls—saints, sages, and mahātmās—have pierced through this ignorance.

**“Jñānena tu tad ajñānaṁ yeṣāṁ nāśitam ātmanaḥ...”**

When ignorance is destroyed by Self-knowledge, what happens?

Bhagavān says:

**“Teṣāṁ ādityavat jñānam prakāśayati tat param”**

– Their knowledge is like the radiance of the sun, and it illuminates that Supreme Truth (Paramātmān).

Let’s understand with an example:

- At night, if you have only a torch, you can see a little.
- With a lamp, a bit more.
- But when the sun rises, everything becomes clearly visible all at once.

Similarly, when Self-knowledge dawns, it’s not partial or narrow—it’s total and self-evident. Like sunlight, it removes all doubt and delusion.

To the world, the sunrise reveals forms and objects. But to a jñānī, the “sunrise” of jñāna reveals the Paramātmān — the Supreme.

That is what is meant by:

**“Tat param prakāśayati”** – He shines that Supreme clearly.

### **6. Śrī Rāmakṛṣṇa’s Story: The Lion Among Sheep**

Śrī Rāmakṛṣṇa Paramahansa told a beautiful story to illustrate this:

Once, a lioness, pregnant, went hunting. As she leapt upon her prey, she gave birth mid-air, and the cub fell into a flock of sheep below.

The cub grew up among sheep, thinking he too was a sheep. He behaved like them, feared like them, lived like them.

One day, a real lion saw him and was stunned:

"What is this mighty lion behaving like a sheep?"

He took the cub to a lake and said:

"Look! This is your face. This is who you are!"

Seeing his own reflection, the lion cub finally realised:

"I am not a sheep—I am a lion!"

That is Self-realisation.

Every day we look in the mirror—but what we see is just the body. True Self is not in the mirror—it is

in the reflection of jñāna within.

## **7. The Essence: Ātmajñāna Alone Destroys Ajñāna**

Bhagavān declares:

**“Ātmajñānena tu ajñānam nāśitam”**

- Only by knowledge of the Self is ignorance destroyed.

In Chapter 13 of the Gītā, Bhagavān defines true knowledge as:

**“Adhyātma-jñāna-nitya-tvaṁ tattva-jñānārtha-darśanam”**

- Abidance in Self-knowledge and vision of truth is real jñāna. All else is ajñāna.

So, who is a jñānī?

- One who knows his true Self.
- One whose ignorance has been burned away by the fire of ātmajñāna.
- One who sees the Paramātmā clearly—**“tat param prakāśayati.”**

## **5.17**

**tadbuddhayastadātmānaḥ(s), tanniṣṭhāstatparāyaṇāḥ,  
gacchantyapunarāvṛttiṁ(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.

### **The Four Qualities for Liberation**

Bhagavān describes how a seeker attains liberation by cultivating four sublime qualities:

**“Tad-buddhayaḥ tad-ātmānaḥ tan-niṣṭhāḥ tat-parāyaṇāḥ”**

Let us understand each phrase in depth:

#### **1. Tad-buddhayaḥ - Their intellect is fixed on That (the Supreme)**

- “Tad” refers to That, meaning Bhagavān, the Supreme Reality.
- Such a person’s buddhi (intellect) is constantly contemplating Bhagavān alone.
- Their thought process, their reasoning, their enquiry — all are turned only toward Paramātmā.

This is not mere intellectualism. The entire faculty of discrimination is employed for reflecting on the Self and the Supreme.

#### **2. Tat-ātmānaḥ - Their inner being is merged in That**

- “Ātmā” here refers to the entire inner instrument — mind, ego, memory, emotions.
- These are no longer scattered in the world — they are gathered and devoted to Bhagavān.

In such a seeker, the heart, the mind, and the sense of individuality are all absorbed in Paramātmā. They are not lost in the outer, but rooted in the inner.

#### **3. Tan-niṣṭhāḥ - Firmly rooted in That with unshakable conviction**

- Niṣṭhā means mature, steady commitment.
- It is not raw emotion, but ripe conviction — born of clarity, experience, and surrender.

Such a being lives in Bhagavān, breathes in Him, walks the world as an embodiment of quiet certainty in the truth of Paramātmā.

#### **4. Tat-parāyaṇāḥ - Wholly devoted to That as their sole goal**

- All their actions, intentions, and choices are oriented toward Paramātmā.
- Their life is not fragmented — it is unified by a single thread: the pursuit of Bhagavān.

This is not escapism. It is sublime integration — where one's very life becomes an offering to the Divine.

#### **Such a One Attains Liberation (Apunarāvṛttiḥ)**

A seeker endowed with these four traits:

- Buddhi fixed in Bhagavān (Tat-buddhi),
- Inner being absorbed in Paramātmā (Tat-ātmā),
- Steady commitment (Tan-niṣṭhā),
- Life dedicated wholly to the Divine (Tat-parāyaṇa)

Such a one reaches the Supreme and does not return to worldly bondage.

#### ***“Gacchanti apunar-āvṛttim”***

- They reach that state from which there is no return.

Why?

Because they have become one with Paramātmā. No more separate identity remains. Their Jīvatva dissolves into Divyatva.

#### **How Does One Attain This State?**

Bhagavān explains the inner cleansing that makes this possible:

#### ***“Jñāna-nirdhūta-kalmaṣāḥ”***

- Those whose impurities are washed away by knowledge.

- “Kalmaṣa” means sin, distortion, impurity.
- These are not removed by outer acts, but by the fire of Self-knowledge.
- Only jñāna of Paramātmā can destroy avidyā (ignorance), which is the root of all bondage.

#### **Who Gains This Transformative Jñāna?**

Bhagavān clearly says:

#### ***“Śraddhāvān labhate jñānam”***

- Only the one with śraddhā (faith) attains true knowledge.

This śraddhā is:

- Faith in the reality of Paramātmā,
- Faith in the words of Guru and śāstra,
- Faith in one's own inner capacity to realise Bhagavān.

Further qualities are:

- **Samyatendriyaḥ** - One who has mastery over the senses.
- **Tat-paraḥ** - One whose intent and actions are solely for Bhagavān.

### ***“Śraddhāvān labhate jñānaṁ, tat-paraḥ saṁyatendriyaḥ”***

Such a seeker attains true jñāna, and through that, all inner darkness is dispelled.

#### **What Happens After Realisation?**

##### ***“Jñānena tu tadajñānaṁ yeṣāṁ nāsītam ātmanaḥ”***

- When ignorance is destroyed by jñāna...

Then what?

##### ***“Teṣāṁ ādityavat jñānaṁ prakāśayati tat param”***

- Their knowledge shines like the sun, revealing That Supreme.

Just as sunlight reveals everything without effort, such is the vision of a jñānī. They no longer see only names and forms — they see Paramātmā everywhere, in all beings, in all actions, in every moment.

#### **What Does the Jñānī “See”?**

- • We see the world.
- • A jñānī sees Paramātmā.

Their vision is not outward but inwardly illumined — they perceive the one eternal Consciousness shining through all things.

Just as in the story of the lion cub raised among goats — only when it saw its own reflection did it realise its true nature.

So too, the seeker, seeing within by the mirror of jñāna, realises:

***“I am not this limited ego. I am That — the Self, one with Paramātmā.”***

#### **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.

#### **The True Jñānī is Samadarśī - One with Equal Vision**

##### **1. Vidyā and Vinaya - Knowledge and Humility**

- Vidyā means knowledge — scriptural, spiritual, or even secular learning.
- Vinaya means humility, gentleness, or inner modesty.

These are not necessarily found together. One may have knowledge but not humility. That is why Bhagavān says: vidyā-vinaya-sampannaḥ — the one who is endowed with both.

True wisdom is not arrogant; it is soft, respectful, and humble.

##### **2. Who is a Brāhmaṇa?**

- Not just one born in a brāhmaṇa family.
- A true Brāhmaṇa is one who lives in Brahman — ***“Brahmaṇi carati iti brāhmaṇaḥ”***.
- One who has realised or earnestly seeks the knowledge of the Self (Brahman).

Hence, Bhagavān speaks of such a Brāhmaṇa who is not only learned (vidyāvān) but also vinaya-

sampannaḥ — imbued with humility.

### **3. Equal Vision Toward All**

Bhagavān lists five beings:

- A learned and humble Brāhmaṇa,
- A cow (gentle, satvic animal),
- An elephant (majestic and powerful),
- A dog (often considered lowly),
- A śvapāka (an outcaste who lives by eating the flesh of dead animals).

And He says:

#### ***“Paṇḍitāḥ sama-darśinaḥ”***

The truly wise — the paṇḍita — sees all these with equal vision. This does not mean their behaviour is the same toward all. It means their vision is the same.

### **4. Samadarśitva ≠ Equal Behaviour**

Bhagavān did not say samavartitva (equal treatment). He said samadarśitva (equal vision). This distinction is critical.

Example: The Mother’s Love

A mother has two sons:

- One is strong and healthy — he does yoga, runs, exercises.
- The other is ill — weak with jaundice or typhoid.

The mother gives one milk and almonds, and the other only light rice and lentil broth. Is her love unequal? No.

Her love and vision are equal, but her behaviour is appropriate to each child’s condition. True samadarśitva lies in seeing the same Ātman in all beings, but acting according to the needs and contexts of each.

### **5. Even the Law Recognises This**

The principle of justice also reflects this:

“Treating unequals equally, and equals unequally, is injustice.”

- The judge’s vision must be equal — impartial, unprejudiced.
- But the treatment must be just — based on circumstances.

Similarly, the jñānī’s inner vision is equal, but his actions vary as per dharma and situation.

### **6. Samadarśī: The One Who Sees Ātman Everywhere**

The true paṇḍita, the awakened one,

Sees the same Self (Ātman) in:

- The elite and the outcaste,
- The human and the animal,
- The noble and the fallen.

Just as an X-ray reveals bones beneath different outer bodies, the samadarśī sees the one Paramātmā within all.

His external dealings may differ — but his vision never wavers.

## **7. Such a Jñānī Has Conquered the World**

One who attains such equal vision has, in truth, conquered the world.

Why?

Because duality, superiority-inferiority, like-dislike — all dissolve. He is no longer a reactive being tossed by outer appearances. He lives from the still centre of Truth, seeing Paramātmā everywhere.

### **5.19**

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

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

## **The One Who Sees Sameness Has Conquered the World**

### **1. "Ihaiva" - Even While Living in This World**

Bhagavān declares that such a realised being, even while living in this world, has conquered it. He is not waiting to die to be free. He does not need to leave the world to attain liberation.

He has already won the battle of life — right here and now.

Why?

Because his mind is established in sameness — **sāmye sthitaṃ manaḥ**.

He sees no duality, no higher or lower, no good or bad. He sees Paramātmā in all.

### **2. Sāmya-dṛṣṭi - The Vision of Oneness**

This sameness is not superficial. It's not about outer equality, but inner spiritual vision.

Just as gold ornaments — bangles, earrings, necklaces — may appear different, Yet a goldsmith sees only gold in all of them...

So too, the jñānī, the realised soul, sees different beings — humans, animals, saints, sinners — But his inner vision rests on the One Self, the same Paramātmā within all.

### **3. No More Inner Division**

For such a person:

- There is no conflict,
- No hatred or partiality,
- No egoic reaction based on external differences.

The mind has become calm, clear, and equal in all conditions — whether pleasure or pain, praise or blame.

Such a person is rooted in the Real, and hence unshaken by the unreal.

### **4. "Sargo jitaḥ" - He Has Conquered the Cycle of Becoming**

"Sarga" means creation — this endless cycle of birth, change, duality, and suffering.

The one with samadṛṣṭi — equal vision — has overcome it.

He no longer lives in the illusion of separation. For him, the play of forms does not conceal the formless.

### **5. "Nirdoṣaṃ hi samaṃ brahma" - Brahman is Without Fault and Equal in All**

Bhagavān further says:

**"Nirdoṣaṃ hi samaṃ brahma tasmāt brahmaṇi te sthitāḥ"**

"Brahman is without blemish and equal in all; therefore, they dwell in Brahman."

- *Paramātmā is nirdoṣa* — stainless, flawless.
- *Paramātmā is sama* — equal to all, like the raincloud that showers rain on all equally.

Just as rain falls on every field without discrimination, Bhagavān's grace and presence pervade all beings alike.

And those who have realised this, those jñānīs, those mahātmās, They no longer dwell in the ego, They dwell in Brahman Itself — in the Supreme Reality.

### **Lessons to derive**

Such a realised soul:

- Sees oneness in all beings,
- Feels no inner division,
- Acts with detachment and clarity,
- And lives in the world, yet is beyond the world.

To conquer the world is not to dominate others — It is to conquer the delusion of separateness and to rest in the vision of Paramātmā alone.

## **5.20**

### **na prahṛṣyetpriyaṃ(m) prāpya, nodvijetprāpya cāpriyam, sthira-buddhirasammūḍha, 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.

### **The One Who Is Not Elated or Distressed Has Conquered the World**

#### **1. No Extreme Elation, No Inner Turmoil**

Bhagavān says:

The one who is not overjoyed when something desirable is attained —And not agitated when the unpleasant comes —That person has a steady intellect (sthira-buddhi), and is free of delusion (asammūḍha).

He is not emotionless like a stone, But he does not become emotionally hijacked by external events.

When praise, victory, pleasure, or success comes — he is not overexcited. When pain, loss, failure, or insult arrives — he does not fall into despair.

#### **2. The Common Human Response**

What is the ordinary response of most people?

- When they gain wealth, fame, or victory, they become excited, intoxicated by joy.
- When they suffer defeat, illness, or insult, they become overwhelmed, drowning in sorrow.

They swing between emotional highs and lows, never at peace, always reacting. But the wise one — **brahma-vid** — is different.

#### **3. The Nature of the Realised Being**

Bhagavān is not denying that a realised being feels pleasure or pain. He too feels joy when joy arises, and feels pain when pain comes.

But he does not become intoxicated by joy, nor does he sink in grief. He does not, like Arjuna in the first chapter, lose his sense of dharma under the weight of sorrow. He feels, but he is not ruled by those feelings. He acts, but with clarity and stability.

#### **4. Example from the Rāmāyaṇa - Bhagavān Śrī Rāma**

A beautiful example is found in the Rāmāyaṇa.

When Bhagavān Śrī Rāma was told, "Tomorrow is your coronation as king,"

He showed no outer excitement.

And when, the very next day, he was told, "You must go into exile,"

His expression was exactly the same.

This was seen and described by Guru Vasiṣṭha to Bharata, who returned to find Śrī Rāma gone.

He asked: "How did my elder brother respond?"

And the guru replied: "His face was the same at both moments — whether he was becoming a king or being exiled to the forest."

That is the mark of samatva — evenness of mind.

This is sthira-buddhi — steady intellect.

This is brahmaṇi sthitaḥ — one who lives in Brahman.

#### **5. Example from Modern Times - Lokmanya Tilak**

Another powerful example is from the life of Lokmanya Bal Gangadhar Tilak, a great patriot and spiritual hero.

During the Indian freedom struggle, he used to dictate the editorials of his nationalist newspaper daily to his assistant, Mr. Pant.

One day, as he was dictating, someone whispered something in his ear. He paused, went inside the house, and returned after five minutes.

Calmly, he resumed: "Pant, take down the next line."

Pant, however, had already heard what had happened — Tilak's young son, just 22 or 23 years old, had died of the plague inside the house.

Pant said: "Sir, let us not write today."

Tilak replied with gravity:

"All of Pune is burning in the fire of suffering. From my house, one offering — my son — has gone into that fire.

But the nation must hear the truth. The newspaper must go out tomorrow. Duty first."

This is not emotional suppression. It is the strength of dharma, the power of a steady mind, the clarity of inner vision.

#### **6. Not Machines, But Mastered Minds**

The Bhagavad Gītā does not make us stone-hearted machines.

It does not ask us to suppress our human emotions.

Rather, it teaches us to feel fully but not drown, To stand in dharma even amidst deep pain, To see Paramātmā behind every joy and sorrow.

We feel, but we do not fall.

We love, but we are not lost.

We act, but we remain anchored.

This is the mark of the one who has won over the world — not by conquest, but by conquering the inner storm.

#### **Essence:**

He has conquered the world not because the world has changed,

But because he is no longer moved by its sway.  
This is the one who knows Brahmān, who lives in Brahmān,  
Who is not enslaved by gain or loss but is liberated while living.

## 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 santa, a mahātmā, one who has attained spiritual maturity, remains **asakta ātmā**—detached in the midst of all outer contacts (bāhya sparśeṣu). What are these sparśas? They are the interactions of our senses with their respective objects. The eyes perceive form, the ears hear sound, the skin senses touch, and so on. Hence, when the Gītā uses the term sparśa, it points to the meeting of senses and their external subjects.

So **bāhya sparśeṣu asakta ātmā** refers to one whose self remains unattached amidst these sensory experiences. There's āsakti—attachment—and there's asakti—non-attachment. Āsakti means clinging, identifying with, getting entangled. Asakti means experiencing without entanglement. The jñānī may live amidst sensory pleasures and pains, yet he does not get stuck in them. He experiences everything—joy and sorrow, gain and loss—but floats above them, untouched in essence.

Does that mean he does not enjoy happiness at all? On the contrary—he experiences a far greater happiness than what sense objects can offer. Where does he find it?

**"Saḥ sukham labhate ātmani"**—he experiences deep abiding joy within. His happiness does not depend on anything external. He is self-contained, **sukha-svatantra**, independent of outer situations for joy.

We, on the other hand, are often sukha-paratantra—dependent on external things for comfort and joy. If there's electricity, the fan or AC runs and we feel relief; if the power goes out, we're agitated. Our happiness hinges on outer conditions.

But such a brahma-yogayukta ātmā—a self established in union with Brahman—does not suffer this dependency. He may receive pleasures or face pain, but he does not cling to either. Even when joy comes, he does not sit around advertising it.

There's a beautiful Marathi saying:

**" आलंच सुख तर भोगावं, पण बसावं नाही; आलंच दुःख तर भोगावं, पण राहावं नाही."**

If happiness comes, enjoy it—but don't linger in it. If sorrow comes, endure it—but don't remain stuck in it.

If a little success or recognition comes, we rush to put it on WhatsApp or social media. But this jñānī does not get caught in self-promotion. If pain comes, he does not sink into grief. He remains asakta—not indifferent, but unattached.

And where is his true happiness found?

**"Vetti ātmani sukham"**—He realises joy within the inner self.

He has discovered the secret fountain of bliss—not in the outer world, but in the depths of the Self.

This state is described as brahma-yoga-yukta ātmā—one whose soul is united with Brahman. It's not just a connection (yoga), but a total absorption (yukta), a fulfillment in that union. Such a being no longer identifies with the limited personality. He is one with the Paramātmā.

And what kind of joy does he taste?

**"Sukham akṣayam aśnute"**—He enjoys an imperishable, inexhaustible bliss.

The pleasures we know begin and end. All worldly joys have a start and a finish—they are perishable. But this bliss—akṣaya sukha—is eternal. It never decreases, never ends. It is the ānanda of sat-cit-ānanda, the bliss of being established in pure being and consciousness.

Such joy is not just deeper than sensory pleasure—it transcends it. It is joy that neither depends on nor is diminished by the outer world.

## 5.22

### **ye hi saṁsparsajā bhogā, duḥkhaṇaya 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.

The kind of happiness referred to here—"**saṁsparsajāḥ sukhāḥ**"—is that which arises from contact. What does "sparśa" (contact) mean? It refers to the contact of the senses with their respective objects.

For instance:

- The eyes see a beautiful form and feel pleased.
- The tongue tastes a sweet like rasgulla and feels delighted.

This contact between sense organs (like eyes, tongue, ears) and their external objects (sight, taste, sound) gives rise to a certain kind of joy. But this joy is not stable—it is born of contact, and anything born must also perish.

Take the example of eating a rasgulla:

- The first bite gives pleasure.
- But if someone forces you to eat twenty, that same pleasure turns into discomfort and even pain.

These sensory pleasures are conditional. They depend on many external factors:

- Quantity: How much is consumed?
- Time: When is it consumed?
- Context: Under what circumstances?

And above all, what joins must one day separate. Every union (saṅyoga) carries within it the seed of separation (viyoga). Therefore, what begins as pleasure inevitably ends in pain.

These pleasures are called ***duḥkha-yonayaḥ***—"sources of sorrow". Why?

- Because they have a beginning and an end (ādi-antavantaḥ).
- And whatever is finite, temporary, and dependent will ultimately disappoint.

Thus, Bhagavān Śrī Kṛṣṇa tells Arjuna:

**"na teṣu ramate budhaḥ" -**

The wise do not revel in such pleasures.

Instead, the wise turn inward and delight in a deeper, inner joy:

- The joy of self-realisation (ātma-jñāna),
- The bliss of inner stillness, which is not dependent on external stimulation.

This path requires learning to endure:

- To bear temporary discomfort,
- To let go of fleeting pleasures,
- To embrace that which is lasting and self-arising—the bliss of the ātman.

## 5.23

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

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

### **Who is truly happy?**

Bhagavān says, "That human being, that soul, is truly happy—who can endure."

### **Where?**

Here itself—in this world, in this body, amidst all its struggles. The word "saḥ" (he) refers to that person who endures (śaknoti soṣṭum)—who has the inner strength to bear.

### **What does he endure?**

He endures the powerful impulses born of desire and anger—the intense inner surges (vega) that arise when:

- A desire is awakened,
- Or anger flares up due to some obstacle to that desire.

To restrain these inner storms—not merely suppress them, but sublimate and master them—that is the path to true happiness. Not one who gives in to every emotional wave, but one who has learned to stay steady amidst inner turbulence.

### **When?**

Before the shedding of the body—prāk śarīra-vimokṣaṇāt—before death, while still living in the body.

Bhagavān is not asking us to renounce after life ends, but to achieve mastery while living, here and now. To be victorious in this very life.

This is a life-battle, and like in boxing, it is often said:

“He who can take the most hits, learns how to strike effectively.”

In life too, one must first learn to endure—to take the blows of desire and anger without being shattered by them. Only then does true victory follow.

- This is what Bhagavān is saying:
- He who can endure the force of kāma (desire) and krodha (anger)
- Before shedding the body,
- That person is a real hero, a sukhi jīva—a happy, victorious soul.

And how is such restraint cultivated?

Bhagavān will reveal that in the next teachings—we shall see.

## 5.24

### **yo'ntaḥ(s) sukho'ntarārāmaḥ(s), tathāntarjyotireva yaḥ, sa yogī brahmanirvāṇam(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.

#### **Who is truly peaceful and fulfilled?**

It is that person who finds joy within—Antaḥ-sukhī—the one who delights in the inner Self.

Such a person no longer depends on outer circumstances for happiness.

He is:

- **Antaḥ-ārāmaḥ** - One who rejoices within,
- **Antaḥ-jyotiḥ** - One whose light of knowledge shines from within,
- Whose mind is absorbed in the inner Self,
- Who abides in the radiance of inner wisdom—because jyoti means light, and light is the symbol of knowledge.

Such a yogī becomes Brahmabhūta— He becomes one with Brahman,

He no longer identifies with the limited ego-self, but with the infinite.

And then what happens?

#### **sa yogī brahma-nirvāṇam adhigacchati**

- That yogī attains the supreme peace of Brahman.

This is not ordinary peace.

It is brahma-nirvāṇa—the complete, unwavering stillness and bliss that comes from union with the Supreme.

We, on the other hand, keep running after fleeting pleasures.

We keep thinking:

- “Once I get this pleasure, then I’ll feel peaceful...”
- “Once I achieve that success, then I’ll be content...”

But true peace doesn't come after acquiring things. It comes when we turn within.

The real joy, the timeless bliss, is already within us. But because we never attempt to discover it, we live in constant restlessness.

That yogī, who turns within, becomes truly peaceful. e attains the supreme delight of the Brahman. There is nothing greater than that joy.

We must ask ourselves honestly:

Do we really know what we want?

Often, we chase after pleasures without clarity.

We don't pause to reflect on what true fulfillment means.

Yes, outer pilgrimages (tīrtha-yātrā) bring merit and spiritual upliftment.

But the inner journey (antar-yātrā) leads to the direct experience of Sat-Cit-Ānanda— Being, Consciousness, and Bliss Absolute.

Both are important:

- Outer pilgrimages help purify us—they are acts of punya karma.
- But inner pilgrimage is the direct path to Param Brahman.

So how do we embark on this inner journey?

How to cultivate self-restraint, meditation, and absorption?

Bhagavān is gradually moving toward these teachings— And in the next chapter, He will begin to explain the disciplines of meditation, and how to attain that inner mastery.

## 5.25

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

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

#### **What qualities has Bhagavān described for such realized beings?**

He speaks of those wise ones (jñānīs) who have reached the highest inner state. Let's look at the divine qualities Bhagavān lists for them:

#### **1. Kṣīṇa-kalmaṣāḥ** - Those whose sins have been destroyed.

All past impurities, accumulated through countless actions, have been burnt away in the fire of knowledge. They are free from all inner blemishes.

#### **2. Chinna-dvaidhāḥ** - Those free from inner conflict.

Our mind is usually caught in duality - "Should I do this or that?", "Is this right or that?"

These great beings are beyond such mental agitation.

All doubts and dilemmas have been resolved. Their intellect is steady and clear.

#### **3. Yatātmānaḥ** - Those who have mastered themselves.

They have full control over their mind and senses.

Their senses no longer run after objects of pleasure, and their mind no longer dwells on worldly cravings.

They live in a state of inner discipline and mastery.

#### **4. Sarva-bhūta-hite ratāḥ** - Engaged in the welfare of all beings.

This is the essence of the entire Bhagavad Gītā.

These sages seek nothing for themselves. They have already attained Param Brahman, the state of **Sat-Cit-Ānanda**. What else remains for them to gain?

But do they just sit idly in that bliss?

No. They are actively engaged in the welfare of all living beings, constantly working for the well-being of the world out of pure compassion.

Such sages, Bhagavān says, attain Brahma-nirvāṇam – The supreme peace of union with Brahman, The absolute liberation and tranquility that comes from realising the Self as one with the Supreme.

## 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.

#### **Those who have conquered desire and anger—what is their state?**

Earlier we saw: "**kāma-krodha-bhavam vegam**" – the powerful impulses born of desire and anger.

Those who have subdued these inner storms, who have risen above all personal cravings, are truly liberated. Such beings no longer entertain desires for themselves. There is no selfish longing left in them.

Their hearts now echo the universal prayer:

**"Sarve bhavantu sukhinah, sarve santu nirāmayāḥ"** – "May all beings be happy, may all be free of illness."

They live and think only for the welfare of others.

Since desire has been completely extinguished, anger, which follows unfulfilled desire, no longer arises.

Thus, they become free from kāma (desire) and krodha (anger).

How?

Because they have become **yatacetasah** – those who have disciplined their mind and senses.

Their mind is inwardly directed, not pulled by external pleasures.

They are **viditātmanāḥ** – those who have known the Self.

They have gained direct realisation of the ātman, which is none other than Paramātmā, the Supreme Brahman.

Such yatis – sages of self-mastery and wisdom, such great ṛṣis and jñānīs, are described by Bhagavān with great reverence:

#### **"Abhi brahma-nirvāṇam vartate" -**

Even while living, they abide in Brahman. They do not merely reach Brahman after death; they dwell in it now.

That person is no longer just an individual; they are now fully merged in the Supreme – Brahma-nirvāṇam vartate – they abide in that peace and bliss which is the very nature of Brahman.

In truth, they have become one with the Divine.

So if we wish to behold Paramātmā, we should look to such saints, sit in their presence, and surrender at their feet.

For this sacred knowledge can only be received from them – through humility, surrender, and selfless service.

### **What should we do then?**

We should begin by offering each action to Bhagavān, moment by moment.

We should gradually draw near to the saints and receive their living wisdom.

Then, even we can taste that supreme bliss—not fleeting pleasures, but true ānanda, the eternal Sat-Cit-Ānanda that lies within.

But for that, what must we do?

We must begin with self-discipline, surrender, and devotion—and walk the inner path, step by step.

### **5.27, 5.28**

**sparśānkṛtvā bahirbāhyāṃś, cakṣuścaivāntare bhruvoḥ,  
prāṇāpānau śamau kṛtvā, nāsābhyantaracāriṇau. 5.27  
Yatendriyamanobuddhiḥ(r), munirmokṣaparāyaṇaḥ,  
vigatecchābhayakrodho, yaḥ sadā mukta eva saḥ. 5.28**

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

he who has brought his senses, mind and intellect under control—such a contemplative soul intent on liberation and free from desire, fear and anger, is ever liberated.

### **Such a being is ever-liberated - truly free.**

Bhagavān says: such a one is already liberated (mukta eva saḥ).

Liberation (mokṣa) is not a future event for them; it is their living reality.

### **Who is such a liberated one?**

One who has,

#### **"Sparśān kṛtvā bahir bāhyān" -**

Kept all sense contacts—touches of the outer world—entirely outside himself.

He does not let sensory experiences enter the inner sanctum of his consciousness.

He engages with the world but remains untouched.

Pleasures and pains that arise from external contacts are left at the threshold; they do not disturb his inner peace.

### **Where is his attention focused?**

#### **"Cakṣuś caivāntare bhruvoḥ" -**

His gaze is fixed between the eyebrows—the space between the brows, the bhru-madhya, the ājñā cakra, the seat of divine command.

Fixing the gaze here means:

“O Prabhu, I surrender to Your command. What should I do next?”

This is the centre from where we receive inner guidance.

To look within, to seek the Lord’s will—this is true spiritual vision.

Fix your inner sight on the Lord, and seek His command.

### **What else does such a yogi do?**

He works for the welfare of all beings—“sarva-bhūta-hite rataḥ” - Fully engaged in selfless service, with no personal agenda.

### **What about his breath?**

**“Prāṇāpāna samāu kṛtvā nāsābhyantara-cāriṇau”** -

He brings balance to the inhaling and exhaling breaths (prāṇa and apāna), which constantly move in and out through the nostrils. By harmonising these energies through prāṇāyāma, he gains mastery over the flow of life force, and with that, mastery over the mind.

Patañjali says about this in the Yoga Sūtras:

**“Tataḥ kṣiyate prakāśa āvaraṇam”**

Then, the covering that veils inner light is destroyed.

Prāṇāyāma removes the veil of ignorance, allowing the light of wisdom to shine forth. The yogi disciplines even this breath-flow with equanimity, maintains inner stillness, and directs the mind, intellect, and subtle senses inward, thus becoming a muni - a silent, contemplative sage.

Such a sage is **“mokṣa-parāyaṇaḥ”** - He is fully devoted to liberation, desiring nothing for himself.

Having no personal cravings, he becomes free of desire, and where there is no desire, there is no anger, and where nothing is possessed, there is no fear of losing.

Most fears are of two types:

- “Will I gain what I desire?”
- “Will I lose what I have?”

But when one desires nothing, neither fear can exist.

He who has realised the bliss of the Self, who abides in the truth of Sat-Cit-Ānanda, what fear could touch him?

Bhagavān concludes beautifully:

**“Muktasya eva saḥ”** - He is free—already and always free.

Such a being, having reached the state of fearlessness, has in truth attained the Viṣṇu-pada—the Supreme Abode of Bhagavān. That state itself is nirbhaya - absolute freedom from fear.

## **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.

**“Bhoktaram yajña tapasā”**—Here, Bhagavān speaks of something slightly different. All the yajñas (sacrificial acts) we perform—meaning all our duties and actions when offered with dedication—become yajñas. And who is the enjoyer (bhoktā) of these yajñas? To whom do these offerings reach? When we offer them to the Supreme Being, they reach Him alone. Bhagavān says, **“I alone am the enjoyer of all yajñas.”** These offerings dissolve into Him, they merge into the Infinite.

What does it mean that the offerings “merge into” the Supreme? It means they become one with Paramātmā.

When actions are done collectively with a spirit of offering, it is called yajña. When performed individually with discipline and austerity, it is called tapas. Whether it is the discipline of tapas or the spirit of yajña—whatever is done in this spirit—ultimately reaches and dissolves into Him who is the enjoyer of all, the Mahā-īśvara (the Great Lord) of all the worlds.

Not merely “īśvara” (Lord), but Mahā-īśvara—the Supreme Sovereign, whose authority pervades all beings and governs all realms. Yet, despite this supreme authority, He is not a detached ruler. He is also suhṛt sarvabhūtānāṃ—the well-wishing friend of all beings.

The term **suhṛt** means a friend who works for our welfare unconditionally—not like a worldly friend who responds to our friendship with friendship, but one who cares for us regardless of whether we seek Him or not. Whether or not we desire His friendship, He is still our well-wisher—our eternal benefactor.

Such is Bhagavān. And what happens to the one who truly knows this? **“Jñātvā māṃ śāntim ṛcchati”**—Knowing Me in this way, he attains peace.

The speaker of the Bhagavad Gītā—Bhagavān Śrī Kṛṣṇa—is not a mere person. This is something we must deeply understand. Nowhere in the Gītā do we read, “Śrī Kṛṣṇa uvāca” or “Vāsudeva uvāca.” Rather, the consistent phrase is “Śrī Bhagavān uvāca.”

Elsewhere in the Mahābhārata, we may find “Śrī Kṛṣṇa uvāca” or “Vāsudeva uvāca,” but only in the Gītā do we find “Bhagavān uvāca.” Why? Because here, He speaks not just as an individual but as the very embodiment of the Divine—He has become one with the Supreme Yoga-state and speaks from that direct realisation. Bhagavān, in a dense and fully awakened form, sits before Arjuna and imparts this wisdom. Hence, there is no hesitation in using the term “Bhagavān.”

So, **“jñātvā māṃ śāntim ṛcchati”**—knowing Me in this way, a person attains true peace.

Thus, by performing one’s karmas in the spirit of renunciation and offering them to Paramātmā, one gradually becomes purified. As Bhagavān says, **“jñānena nirdhūta-kalmaṣaḥ”**—knowledge burns away impurities, and as a result, true jñāna (knowledge) arises. With that jñāna, one knows not only the Self but also Paramātmā—one recognises the indwelling Supreme Divine within all beings.

First, one beholds the presence of the Divine in all beings. And eventually, one realises the Divine in

one's own innermost Self. Knowing this, such a one attains peace.

This beautiful chapter concludes here. But at the same time, Bhagavān plants the seed for the next chapter. The ideas related to breath control, prāṇa-apāna balance, the victory over inner restlessness, self-restraint, and meditation practices—all these are briefly touched upon here and will be expounded in detail in the next chapter: Dhyāna Yoga, the sixth chapter on Ātma-Saṁyama Yoga—the Yoga of Self-Mastery.

For now, all this contemplation, this manana, is offered at the feet of the Supreme Divine. With that, the discourse concludes

**Om Tat Sat. Śrī-Kṛṣṇārpaṇamastu.**  
**(All is offered to Śrī Kṛṣṇa.)**

## QUESTION AND ANSWERS

**Pushpalata Joshi ji**

**Q: Bhaiya, how can we become free of expectations and remain balanced in joy and sorrow, as the Gītā teaches? Please share a simple way.**

**A:** It's a gradual process. The simplest way is to keep doing your daily duties sincerely and offer each action to Bhagavān—like offering flowers at His feet. This purifies the heart. A pure, calm heart naturally reflects the Divine, just like still water shows a clear reflection. Keep remembering Him, keep offering—peace and steadiness will follow on their own.

**Shreya Nimonkar ji**

**Q: In verse 23, you said we should say "no" to desire and anger. But aren't kāma (desire) and krodha (anger) natural? How can we really control them?**

**A:** A very real question. As householders, it's natural to have desires—for family, society, or country. The key is to expand your desires beyond personal selfishness. When desire is only for oneself, it binds. But when it grows selflessly—for others' welfare—it becomes dharma, not kāma.

Bhagavān doesn't say to destroy desire and anger instantly, but to control their impulses—their vega. If a desire arises, don't rush to fulfill it. Practice self-restraint. That's ātma-saṁyama. And how to do that? Bhagavān teaches the full method in Chapter 6—Dhyāna Yoga. That's where real control begins.

The session concluded with **prayers offered at the lotus feet of Śrī Hari**, followed by the recitation of **Hanumān Cālīsā**.

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

---



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

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

**Thank you-For reading the summary**

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

---

**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

---

**Har Ghar Gītā, Har Kar Gītā !**

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

---

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

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

---

**Learn Geeta, Spread Geeta, Live Geeta**

**|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||**