



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 5: Karma-Sannyāsa-Yoga

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YouTube Link: <https://youtu.be/ONTjOG-H2jI>

Path of action & knowledge - Differentiating the Karma yoga & the Sāṁkhya Yoga

The fifth chapter of the Bhagavad Gītā is called **Karma Sanyās Yog -The Yoga of Action and knowledge.**

The session commenced with prayer to the almighty with lighting of lamp and obeisance to the Gurus.

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

The Guru is Brahma (the creator), the Guru is Vishnu (the preserver), the Guru is Maheshvara (Shiva, the destroyer), and the Guru is the embodiment of the Supreme Brahman."

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

**Om krishnaya vasudevaya haraye paramatmane||
pranata: kleshanashaya govindaya namo nama:||**

Salutations to Sri Krishna Who is the Son and the Joy of Father Vasudeva and Mother Devaki,

Salutations to Him Who is the Boy of Cowherd Nanda and Who is Himself the Lord Govinda; Salutations, Salutations to Him again and again.

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयम् ।
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीम् अष्टादशाध्यायिनीम् ।
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥ १ ॥

"O Bhagavad Gītā, by which Partha (Arjuna) was enlightened by Lord Narayana Himself, and which was composed in the middle of the Mahabharata by the ancient sage Vyasa, O Divine Mother, the showerer of

the nectar of Advaita, and consisting of eighteen discourses—I meditate on Thee, O Gītā, O affectionate Mother, the destroyer of rebirth!"

In Level 2 three chapters and in Level 3 three chapters are completed and learnt. As a recap, some questions for the audience.

- **Question:** What is the name of the 5th Chapter?
- **Answer:** Ria ji answered as “**Karma Sanyasa Yoga**”
- **Question:** What is the name of the 4th chapter?
- **Answer:** Sejal ji answered “**Jnana Karma Sanyasa Yoga**”
- **Question:** What is the name of the 3rd Chapter?
- **Answer:** Niyati ji said “**Karma yoga**”

As we can observe, all the chapters have **Karma yoga** in common, wherein Bhagavan explained it in detail.

In the 2nd Chapter, which is on “**Sāṃkhya yoga**”, Bhagavan spoke about **tattva**, meaning the concept of **atma yoga** on the knowledge about the soul and its journey leading to the road to liberation and merging with the supreme **Paramatma** in the end.

In the 3rd chapter Arjuna had sought clarification from Bhagavan when he asked:

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ 1॥

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ 2॥

Arjun said: O Janardan, if You consider knowledge superior to action, then why do You ask me to wage this terrible war? My intellect is bewildered by Your ambiguous advice. Please tell me decisively the one path by which I may attain the highest good.

Arjuna wanted to know which was the right path for him, as his mind was in a state of confusion, whether to follow the path of knowledge or the path of action. Bhagavān explained in detail about the **Karma yoga** to make him understand.

"Shraddhāvān labhate jñānam."

Those who approach with faith attain true knowledge. By going to great saints and listening to their teachings, we can gain understanding of the ultimate truth. If any doubt arises, we can also ask them questions to clarify.

Bhagavān further clarified in the 4th chapter:

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ 38॥

In this world, there is nothing as purifying as divine knowledge. One who has attained purity of mind through prolonged practice of Yoga, receives such knowledge within the heart, in due course of time.

Bhagavān said that undoubtedly the one who chooses the path of knowledge is on the right path; however, this can be attained only when the person performs the Karma or action with full faith in HIM.

The way to follow this was explained by Bhagavān in the verse in 4th Chapter:

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया |
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ 34॥

Learn the Truth by approaching a spiritual master. Inquire from him with reverence and render service unto him. Such an enlightened Saint can impart knowledge unto you because he has seen the Truth.

The liberated sages are the ones who can impart this knowledge to us and clear our doubts.

In the 5th chapter, Arjuna once again asked for some doubts to be cleared.

In the Bhagavad Gītā, every chapter is important to understand.

As an analogy, we can liken it to the river Ganga, a symbol of purity wherever it flows. People immerse themselves in its waters to purify themselves and wash away their sins. Originating from Gangotri in Uttarakhand, the Ganga traverses diverse terrains before finally merging with the Bay of Bengal. Wherever the Ganga flows, the land itself is sanctified by her passage.

5.1

arjuna uvācha
sannyāsaṃ(ñ) karmaṇāṃ(ñ) kṛṣṇa, punaryogaṃ(ñ) ca śaṃsasi,
yacchreya etayorekaṃ(n), tanme brūhi suniścitam. 5.1

Arjuna said :Kṛṣṇa, you extol Sāṅkhyayoga (the Yoga of Knowledge) and then the Yoga of Action. Pray, tell me which of the two is decidedly conducive to my good.

Arjuna addressed Bhagavān as “Krishna,” the one who radiates a pleasant and peaceful demeanour. He wished to understand the difference between renunciation of Karma (Karma Sannyāsa) and Karma Yoga. Bhagavān had already explained both concepts and emphasized that while knowledge is important, one must continue to perform one’s duties (Karma).

Hence, Arjuna was confused about which of the two paths he should follow and which would be more beneficial for him.

Question posed to participants: ***If Bhagavān manifested Himself, what question would you ask Him?***

Responses:

- Sejal ji said she would ask how He created the earth.
- Lokshith ji said he would ask how the universe was formed and how Brahmā, Vishnu, and Śiva came into being.

Most participants were inclined to ask questions about creation. However, Arjuna’s question was different: he sought guidance on what is truly beneficial for him, so that he could follow the path most suited to him.

5.2

śrībhagavānuvāca
sannyāsaḥ(kh) karmayoḡāśca, niḡśreyasakarāvubhau,
tayoṡtu karmasannyāśāt, karmayogo viśiṡyate. 5.2

Śrī Bhagavān said :The Yoga of Knowledge and the Yoga of Action both lead to supreme Bliss. Of the two, however, the Yoga of Action, being easier of practice, is superior to the Yoga of Knowledge.

Karma Yoga and Karma Sannyāsa Yoga both lead to virtuosity and well-being, ultimately guiding one toward the Supreme. Among the two, Karma Yoga occupies a special place, although both paths can lead to the final goal if undertaken with full faith and diligent effort.

- **In Karma Sannyāsa Yoga**, the practitioner engages in Karma not through mere physical actions of the body, like using the hands or limbs, but through intellectual and spiritual engagement. This includes activities such as chanting, bhajans, chintan (thinking), manan (reflecting), and meditation. The emphasis is on renouncing attachment to the fruits of action while performing duties with mindfulness and devotion.
- **In Karma Yoga**, on the other hand, one participates in physical action as an essential part of daily life. This includes helping others, performing good deeds, fulfilling one's responsibilities, and engaging actively in society. Actions are performed selflessly, yet they remain a means of spiritual growth.

While both paths can lead to the ultimate goal, Karma Sannyāsa Yoga is comparatively more difficult, as it requires greater internal discipline, constant reflection, and detachment from worldly desires.

A general characteristic of those practicing Karma Yoga is a Rājasic nature, active, passionate, and engaged in worldly action.

Question: Which quality transcends Rājasic nature?

Answer: To move beyond Rājasic tendencies and elevate oneself, one must cultivate Sattva Guna through sādhanā (spiritual practice) and sincere engagement in virtuous action. Sattvic qualities, purity, clarity, and harmony, are considered special and especially beneficial on the spiritual path.

Analogy:

When butter is heated, the water content evaporates, leaving ghee, which is pure and refined. Here, butter represents Rājasic nature, and ghee represents Sattvic nature. Just as heat transforms butter into ghee, dedicated effort and engagement in good actions transform a Rājasic person into a Sattvic one.

Similarly, achieving excellence in any field requires effort and perseverance. For example, to score above 90%, a student must study diligently; sitting idle will not yield results. Likewise, the Karma one performs depends on one's stage of life, occupation, and the effort applied: students should study, elders should fulfill their duties responsibly.

Bhagavān teaches that by performing our duties faithfully, according to our nature and responsibilities, one naturally cultivates the practice of Karma Yoga. The key lies in sincerity, faith, and dedicated action, which gradually elevate the practitioner toward the supreme goal.

5.3

jñeyah(s) sa nityasannyāsī, yo na dveṣṭi na kāṅkṣati, nirdvandvo hi mahābāho, sukhaṁ(m) bandhātpramucyate. 5.3

The Karmayogī who neither hates nor desires should ever be considered as an ever renunciant. For, Arjuna, he who is free from the pairs of opposites is easily liberated from bondage.

Arjuna is addressed as **‘Mahabaho’ (The mighty armed)** by Bhagavān. The person who does not have any hatred towards anyone and is beyond material desires is considered as being the rightful person to be called as a **sanyasi**.

- Just by wearing an orange robe, a person cannot become a **sanyasi**. Wearing an orange garb and harbouring hatred in mind, and full of desires, cannot be a **sanyasi**.
- A true **sanyasi** has to be in the state of surrender to Bhagavān.
- A sanyasi is also equipoised whether it is in happiness or sorrow. Such a person is always peaceful and happy as they are liberated from all the shackles of emotions.

Karma, or action, can be of two types:

- Karma performed for oneself.
- Karma performed for others.

Example: In a school, when choosing a leader for a ‘March Past,’ it is possible to give up the leadership to another deserving student. However, while observing the march, thinking “I would have done better” is undesirable. The mind should perform actions without attachment or expectation of recognition, and without a sense of ownership.

A true sanyasi remains unaffected by pride or humiliation, never claiming ownership of actions, and staying unperturbed in all situations.

Analogy: Water flows from one side of a bridge to another, without attachment to anything along its path. Similarly, we should remain detached, experiencing neither excessive joy nor sorrow. If someone appreciates us, it is pleasant; if appreciation is not forthcoming, we should simply focus on improving ourselves without judging or feeling sad.

In essence, a sanyasi’s mind is like the flowing river—steady, detached, and ever-moving toward the ultimate goal, unaffected by external circumstances.

5.4

sāṅkhyayogau pṛthagbālāḥ(ph), pravadanti na paṇḍitāḥ, ekamapyāsthitaḥ(s) samyag, ubhayorvindate phalam. 5.4

It is the ignorant, not the wise, who say that Sāṅkhyayoga and Karmayoga lead to divergent results. For, one who is firmly established in either, gets the fruit of both which is the same, viz., God-realization.

The ignorant often think that Sāṅkhyā Yoga, the path of knowledge, and Karma Yoga are entirely different, whereas a knowledgeable person understands that they are not separate. Both lead to the same ultimate goal: the realization of the Supreme Paramātmā, and the fruits of either practice are ultimately identical.

If one chooses either of these paths sincerely, it will bear fruit, as explained by Bhagavān. Both paths are valid, but the choice should be based on one's nature and capabilities.

For example, Arjuna was a Kṣatriya, and his dharma (duty) was to fight the war. Similarly, a student's duty is to study; it would not be appropriate for a student to renounce the world and become a sanyasi. Even in guidance, no one would advise a student to take up Saṁnyāsa at that stage.

In later life, when the stage of worldly duties and earning is complete, one can turn to chanting, bhajans, spiritual discourses, and contemplation, focusing the mind on understanding the higher truths.

A student, meanwhile, should concentrate on studies, while also worshipping Bhagavān and seeking His blessings—for guidance on the right path, for good memory, and for the ability to grasp and retain knowledge. Bhagavān, who resides within us, is fully aware of the effort we invest and always supports and takes care of us.

Bhagavān also knows the amount of effort that is invested by HIM who is within us too and takes care of us.

5.5

**yatsāṅkhyaiḥ(ph) prāpyate sthānaṁ(n), tadyogairapi gamyate,
ekaṁ(m) sāṅkhyāṁ(ñ) ca yogaṁ(ñ) ca, yaḥ(ph) paśyati sa paśyati. 5.5**

The (supreme) state which is reached by the Sāṅkhyayogī is attained also by the Karmayogī. Therefore, he alone who sees Sāṅkhyayoga and Karmayoga as identical so far as their result goes, sees truly.

- The focus of the **Jnana yogi** is to attain the final destination of supreme Paramatma and similarly a **Karma yogi** also will be in this path of attainment.
- The one who understands this is a true knowledgeable yogi.
- **The conclusion is that both paths lead to the same destination. The basic requirement is to do sadhana with full faith.**

Eg: If traveling to the USA from India, we can reach the USA whether we fly across Japan and cross the Pacific ocean or fly towards west and fly over Europe. Both lead to the desired destination.

5.6

**sannyāsastu mahābāho, duḥkhamāptumayogataḥ,
yogayukto munirbrahma, nacireṇādhigacchati. 5.6**

Without Karmayoga, however, Sāṅkhyayoga i.e., renunciation of doership in relation to all activities of the mind, senses and body is difficult to accomplish; whereas the Karmayogī, who keeps his mind fixed on God, reaches Brahma in no time, Arjuna.

Without Karma Yoga, practicing Sāṅkhyā Yoga, the path of knowledge, becomes very difficult. By practicing Karma Yoga, one can engage in work physically expected of us, meditate, and keep the mind fixed on Bhagavān. This discipline allows one to gradually follow the path of Sannyāsa,

eventually attaining liberation and merging with Bhagavān.

A Karma Yogi who is free from desire for results and performs all actions with faith and remembrance of Bhagavān is naturally liberated and becomes one with the Supreme Paramātmā. Bhagavān clarifies that even through Karma Yoga, liberation is fully attainable.

Examples of Karma Yoga:

- A student studying diligently, helping parents, or performing any righteous action, all done as an offering to Bhagavān and with joy, constitutes Karma Yoga.
- During festivals, mothers prepare a variety of foods to offer to Bhagavān. Despite the hard work, they never feel tired because their mind is fully absorbed in offering everything to Him. Such a person, performing action with devotion, is called a Muni, one whose mind is fixed on Bhagavān.

For some, certain actions require less effort due to their past experiences or inherent disposition. For example, some children, even at 2-3 years of age, are able to chant the Bhagavad Gītā effortlessly. This ease may be due to impressions from previous births or exposure to chanting by their parents. While their learning is easy, everyone still has duties appropriate to their stage of life that must be performed.

Analogy: Imagine a lake filled with nectar water that can make one perfectly healthy. Between us and the lake stands a mountain, full of forests, shrubs, and wild animals. Crossing it is difficult, though possible. An alternate, easier route takes longer, say two months, but is comfortable.

Which path should one choose? Naturally, the relaxed route is tempting. However, the forest path, though challenging, is safe for a Sanyasi, as the wild animals recognize the purity of such a person and do no harm.

Similarly, a true Karma Yogi, who keeps Bhagavān in thoughts and realizes that all capabilities are His gift, can overcome hurdles with courage and faith. Following the path of Karma Yoga, while facing challenges, leads directly to Bhagavān. This steadfastness, devotion, and effort constitute true accomplishment.

5.7

yogayukto viśuddhātmā, vijitātmā jitendriyaḥ, sarvabhūtātmabhūtātmā, kurvannapi na lipyate. 5.7

The Karmayogī, who has fully conquered his mind and mastered his senses, whose heart is pure, and who has identified himself with the Self of all beings (viz., God), remains untainted, even though performing action.

A **Vijitātmā** is one who has conquered the mind, a **Jitendriyaḥ** is one who has mastered the senses, and a Viśuddhātmā is one whose heart and conscience are pure. Such yogis perceive the Supreme Paramātmā in the soul of every living being.

A Karma Yogi of this nature is engaged in action but remains unattached to its results. Actions do not cling to them, they neither feel pride in accomplishment nor sorrow in humiliation. Praise or insult are received as opportunities for learning and self-improvement. Even when one unknowingly performs undesirable actions, simply offering everything to Bhagavān and seeking His guidance restores balance.

In this state, one acts without the sense of “I did this,” and is neither elated by honour nor distressed by criticism. Every event is seen as Bhagavān’s expression, guiding the yogi to cultivate higher qualities. By dedicating all actions to the Divine, the yogi is free from both the fruits of merit (puṇya) and demerit (pāpa), remaining joyful, content, and unattached.

This is the perfect equilibrium of karma: acting fully, yet without bondage, and ultimately attaining Paramātmā.

Here, Bhagavān describes the qualities of a Karma Yogi; in the following shloka, He will describe the qualities of a Jñāna Yogi.

When we perform good actions, we may knowingly or unknowingly perform some undesirable actions too. If that happens all that we need to do is offer everything to Bhagavān and seek his forgiveness when HE will balance good and bad. One can reach the state of bliss by following this.

5.8

**naiva kiñcitkaromīti, yukto manyeta tattvavit,
paśyañśṛṅvanspṛśañjighran, naśnangacchansvapañśvasan. 5.8**

However, the Sāṅkhyayogī, who knows the reality of things, must believe that he does nothing, even though seeing, hearing, touching, smelling, eating or drinking, walking, sleeping, breathing,

5.9

**pralapanvisrjangṛhṇan, nunmiṣannimiṣannapi
indriyāṇīndriyārtheṣu, vartanta iti dhārayan. 5.9**

speaking, answering the calls of nature, grasping, and opening or closing the eyes, holding that it is the senses alone that are moving among their objects.

Tattvavit - The one who knows the **tattva jnana**, the knowledge of the ultimate truth.

A **tattvavit** has the following distinct capabilities, which do not affect him as he is detached from his senses and sees his physical self as not himself.

- **paśyañ-** when seeing
- **śṛṅvan-** while listening
- **spṛśañ-** touching
- **jighran-** smelling
- **aśnan-** eating or drinking
- **Gacchan-** moving or walking
- **Svapañ-** sleeping
- **śvasan-** breathing
- **Pralapan-** speaking
- **Visrjan-** answering the calls of nature

- **Gṛhṇan**-grasping and understanding
- **Unmiṣan**- opening the eyes
- **nimiṣan**-closing the eyes

A knowledgeable person, like a Karma Yogi, is not attached to actions, even if they see, hear, or engage in them. They understand that actions arise through the body and the senses, but they are not the true doer. Their awareness separates the self from the body and mind, recognizing that the senses act, while the soul remains the witness.

These are the qualities of a Sāṃkhya Yogi, one who has the knowledge to distinguish the senses from the true Self. They understand that desire and attachment come from identification with the senses, not from the soul.

For example, consider a simple desire: if one ice cream is not enough, a person driven by desire will want more and more, giving in to cravings. In contrast, a sanyasi or a self-controlled yogi eats only what is necessary or what is offered, without craving or attachment. Their contentment is not accidental, it is the natural result of self-discipline and inner awareness.

We can gradually cultivate this contentment in our own lives. A practical way to begin is through fasting or mindful eating. One can start by fasting for half a day, or by eating only a small portion of fruits, gradually increasing discipline over time. Sudden extremes are not advisable; the key is consistent, small efforts that train the mind and senses.

For children, fasting or self-restraint should always be approached under parental guidance. They should first seek permission, understand the purpose, and learn to follow the practice responsibly. This ensures that discipline is cultivated safely and joyfully, rather than as a burden.

5.10

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

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

Bhagavān compares the Karma Yogi to a lotus leaf. Just as the leaves of the lotus float on water, so that water droplets fall upon them but neither stick nor wet them, a Karma Yogi performs actions without attachment. They act, yet remain untouched by the results, offering everything to Bhagavān with full surrender.

Similarly, to truly understand and remember any knowledge, one must listen attentively, read with full concentration, and revisit repeatedly until it becomes firmly imprinted in the mind. Arjuna's repeated questioning exemplifies this approach; he asked over and over, not out of doubt, but to gain complete clarity and thorough understanding.

We are fortunate to have the same opportunity to learn the Gītā, guided by this effort of Arjuna, enabling us to grasp its wisdom deeply and integrate it into our lives.

- It is with the blessings of Bhagavān that we also attend these sessions.
- We should be thankful to HIM for showing us this path.
- Even if we make a mistake, we should ask for his forgiveness.
- We should try to help others and do good to others.

- Pray for others and develop such good qualities.
- Once this becomes a habit, it does good.

Whatever we do, ultimately we should offer it to Bhagavān Sri Krishna by uttering “Sri Krishnarpanamasthu”.

Question and Answer

Lokshith ji

Question: If we have memorised the Gītā, when we are born again, how will we remember it?

Answer: If we have memorised it in this life, recalling and memorising it in the next birth will be easier. Think of it like school: if you enjoy Hindi, you read it once to understand, and if you enjoy a sport like badminton, you play repeatedly without feeling tired. Similarly, when we are born again, our ability to memorise will require less effort.

Dhanushya ji

Question: Will all children remember the Gītā in the next birth?

Answer: Not necessarily. Some may remember easily, while others may take many years. Nothing to worry about—what matters is consistent practice.

Adi ji

Question: Why are we born again and again?

Answer: We continue to be born until we attain Bhagavān. This human life is an opportunity to act rightly—without anger, hatred, or undesirable behavior—and perform good karma. Depending on our past karma, we may be born as humans, animals, or other beings. Using our intellect to perform good actions ultimately leads to better lives and, finally, union with Bhagavān.

Jiya ji

Question: If we perform activities done in a previous life, why don't we remember them?

Answer: Remembering past lives could create confusion about previous families and situations. However, the characteristics of the three gunas are carried forward. Our focus should be on improving ourselves and praying to Bhagavān to attain Him.

Sejal ji

Question: If Hanuman ji also heard the Gita from Bhagavān Sri Krishna along with Arjuna, whether Hanuman also was fighting the war?

Answer: Hanuman was only on the flag of Arjuna. He was not fighting the war.

Sharayu ji

Question: Which are 84 lakh yonis? Is it that there are 7 lives as is generally told?

Answer: The concept of 84 lakh (8.4 million) yoni is broadly understood in terms of categories and numbers, such as:

- **9 lakh (900,000):** Aquatic creatures (those living in water).
- **20 lakh (2 million):** Immovable beings like trees and plants (sthavar).
- **11 lakh (1.1 million):** Insects and reptiles (krimi).
- **10 lakh (1 million):** Birds (pakshi).
- **30 lakh (3 million):** Mammals and other terrestrial animals (pashu).
- **4 lakh (400,000):** Humans and other conscious beings.

The 7 lives are stated as a general indicator. However, the creation of Bhagavān may be reborn in several lives until attaining liberation and merging with the Paramātmā based on the Good Karma that we collect.



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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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|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||