



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 5: Karma-Sannyāsa-Yoga

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YouTube Link: <https://youtu.be/wwwlBrbeF7c>

Karma Yoga versus Karma Saṁnyāsa Yoga

The **fifth chapter** of the Srimad Bhagavadgītā is called "**Karma Saṁnyāsa Yog -The Yoga of Action and knowledge.**"

The session began with the auspicious lighting of lamp and salutations 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 BhagavadGītā, 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!"

Salutations to Param Pujya Guru Govind Dev Ji Maharaj, and pranams to all lovers and students of gītā. We have gathered here to listen to the second part of the fifth chapter, named Karma Sanyās Yoga. 'Nyas' means to sacrifice. 'Samnyas' refers to 'Samyak nyas' - to rightfully sacrifice the karma.

Bhagavān Sri Krishna praised both karma yoga as well as karma sanyasa yoga ie. both karma as well as sacrifice. Arjuna wondered which path was the best for him.

- Should he sacrifice the karma **OR**
- Should he be a Karma yogi?

The fifth chapter, therefore, begins with Arjuna seeking the advise of Sri Krishna with respect to the best path for him to follow. Both paths are good and help us in achieving our goals. Karma yoga is easier to follow. One has to perform karma and offer it to Bhagavān. Sacrificing the karma is best suited for Sāṃkhya yogis. On performing karma yoga one goes to the next level ie, becomes a Sāṃkhya yogi in the long run. Sāṃkhya yogis by means of meditation and knowledge, achieve the end result.

Both ways lead to attainment of the **tattva jnana - the ultimate truth ie realization of Bhagavān**. We then get anchored in the thought of Bhagavān. In the tenth verse, we saw that a karma yogi performs karma and offers it to Bhagavān. They are therefore freed from the bondage of karma.

Example: The leaves of the lotus plant float on the surface of water. Even if water falls on it, it does not stick to it. Similarly, a karma yogi, despite performing karma, is freed from its bondage by offering it to Bhagavān.

5.11

kāyena manasā buddhyā, kevalairindriyairapi, yoginaḥ(kh) karma kurvanti, saṅgaṃ(n) tyaktvātmaśuddhaye. 5.11

The Karmayogīs perform action only with their senses, mind, intellect and body as well, without the feeling of mine in respect of them and shaking off attachment, simply for the sake of self-purification.

- **Yoginaha** - Bhagavān told about karma yoga. Karma means action. What type of action has to be performed? We all perform actions, be it students, parents, office goers, teachers, professionals, etc. Each has a different action to be performed.

What is the duty of students?

- To learn and write.
- If learning music, dance, or drawing, practice it.
- To help parents.

While performing actions, when does one become a karma yogi?

Actions can be of two types:

- Right, and
- Wrong.

Actions are to be performed without hatred, attachment, or expectation of praise or marks. The aim

should be to do the work well, but should not be too involved in the results. One should avoid extreme emotions of happiness or sadness upon the result of such actions. We should do the work to the best of our ability and offer it to Bhagavān by telling '**Krishnarpanamastu.**' Actions thus performed become yoga as we will not be attached, we will not have the feeling of "I" , the ego, as we dedicate to Bhagavān.

When we put maximum effort, the results are always praiseworthy, but we should not be carried away. We are always divinely blessed. We should refrain from ego while performing our duty. This is what the gītā teaches us.

- A **yogi** performs **karma yoga**.
- **Sinful actions** are called '**Vikarma**' - wrongful actions.
- **Good actions** with the expectation of fruits for such actions are called '**Sakarma**' - Good actions. One becomes bonded to such actions because of attachment to the results.
- **Actions** become karma **yoga** when we **offer** it to **Bhagavān**.

A karma yogi performs karma without the feeling of 'I' the ego.

- **Kevalai** - Karma performed with the help of senses(seeing, listening, etc) and organs of actions, mind (**manasa**), and intellect (**buddhi**).
- **Kaya** - means body.

A karma yogi performs such actions by offering them to Bhagavān, without any attachment to the results. Then why do they do it? Only such actions result in purification of the mind.

Suppose **we are attached to the karma performed, then what will happen?**

- **We are happy with the result.**

OR

- **We are sad with the outcome as it does not meet our expectations.**

Either way, it leads to emotional imbalance. A karma yogi, on the other hand, has no expectations whatsoever, and hence he remains peaceful and unaffected by the outcome. This results in a pure mind, and one can experience the presence of Bhagavān within and therefore attain the **tattva jnana - eternal truth**.

Bhagavān is present within all of us, but do we realise it?

We know and consider so, but do not experience HIM within us. It is only when we become a karma yogi by performing actions and offering to Bhagavān without expectation of result and ego, that we tend to realise HIM within, as the mind becomes pure.

This is a process, and it becomes a spiritual practice. Constantly performing such actions leads us to the path of a karma yogi. If we fail to be detached from our actions, we become happy with favourable results and sad when the outcome is unfavourable. We are thus caught in the endless cycle and become bonded to our actions. We are thus caught in an endless loop!

A karma yogi performs actions for:

- **Purification** of the mind.
- **Welfare** of the society at large.

Teachers, though paid, intend to teach the students and impart knowledge. We cannot compare

teachers. Their noble intention is to teach in such a way that the students gain knowledge. Thus, the teacher is interested in the welfare of society. The knowledge thus imparted should be put to use by the students, resulting in greater good. The students may be good or bad, but the teacher imparts knowledge equally to all the pupils.

Some learn well and use the knowledge thus gained for the good, while some may not. Is the teacher responsible for their actions? No. The teacher performs the duty to the best of his/her ability. Similarly, when we perform actions and offer to Bhagavān, we do not become responsible for the actions. The people who benefit as a result of such actions know the potential and intention of such individuals. It is upon them to praise their actions or otherwise. The doer should not be perturbed and be bound to actions thus performed.

5.12

yuktaḥ(kh) karmaphalaṃ(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.

- **Yukta** - That performed by a karma yogi - actions performed and sacrificed to Bhagavān without expectation of results for the self.
- **Ayukta** - Good actions with the expectation of results for one's own benefit. E.g. to pray for high marks in the examination.

A karma yogi also performs good actions by preparing for the exam, but has no personal desire for the outcome. He may get 50% or 90%. He will not be disappointed or happy. A karma yogi performs actions to the best of his ability.

Question: In the case of students, how should one prepare for an examination?

Swetha Ji

Answer: To prepare well with concentration.

Whatever be the extent of the portion - be it five chapters or eight, one should study well. Let us take an example amongst students:

- 1. **Karma** yogi student
- 2. **Sakarma** yogi student

Both kinds of students work the same way. They concentrate and study well.

- A karma yogi student writes the exam well and offers the result to Bhagavān - '**Krishnarpanasthu.**' He gives his best.
- A sakarma yogi student prays to Bhagavān for a favourable result but does not offer the action to Bhagavān.

Let us assume that a karma yogi student gets 60% while a sakarma yogi student gets 90%. The latter will wonder where he lost the 10% marks. A karma yogi student, though, studied well and wrote the exam well, accepts the result as a prasad. He determines to prepare well the next time. He does not become sad with the outcome, but thinks ahead of how he should prepare in future.

The learning is to prepare well and whatever, be the result, offer it to Bhagavān and accept it as

prasad. One should constantly strive to perform better the next time. This is not only with respect to examinations. All activities like drawing, cultural events, dance, music, etc. **Maximum effort is the key. One should not be behind the results.**

A karma yogi performs actions and offers at the lotus feet of Bhagavān, thereby attaining peace. Why? He has performed actions with great effort.

- **Naishtikeem** - To do well with maximum effort.
- A **sakarma** yogi also performs his task well. He seeks inspiration from his desires and is bound to his actions.
- Whereas a **karma** yogi is freed from the results of actions and hence not bound.

So how does a Sāṃkhya yogi perform actions?

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).

The term yogi refers to the fact that they are not driven by the results of their actions. Hence, we do not use the term to refer to all in general.

A yogi has control over his

- **Senses,**
- **Mind,** and
- **Intellect.**

One who has no control over the senses tends to overdo. e.g. watching a half an hour TV program extends to several hours. So is the case with listening to music. This is because the senses are not under one's control. The eyes are so engrossed that one loses track of time. While studying, do we extend our action? If the mother instructs to read for an hour, one constantly sees the time to complete the action and therefore becomes restless.

One should not observe the clock while studying. One should concentrate on learning a chapter without checking the clock for time. On completion of the action and then seeing the time, it will help us know the extent of time involved in learning the chapter. Only when giving an exam should one check the watch frequently to assess the extent of time available to complete the paper. On the other hand, we constantly check the time while studying, as my mother would have said that we can play only after an hour of study.

This becomes a distraction and slows our learning, as the mind is involved in only checking the time. We should make the best use of our time.

So what should one do?

Do not check the time, but concentrate and study well. One should practice and slowly make this a habit. No one is an expert. With constant practice, we should try to become an expert. All are good children. All have sacrificed play time to sit for Vivechan of this chapter. Whatever knowledge one has gained is their spiritual practice. So with time, one realises how actions are to be performed to

become a karma yogi.

Such constant thought and, therefore, the resulting actions are blessed by Bhagavān. If one is getting 60% marks, one will be blessed to get more, and likewise. One should be dedicated and perform actions for attaining Paramātmā.

A Sāṃkhya yogi performs actions with total control over the senses, mind, and intellect.

- **Pur** - Refers to the body.

Our body has nine doors or openings. A Sāṃkhya yogi thus performs actions using the senses without any attachment. He is not lured by the attachment of the senses. He performs actions with the mind centered only on the thought of Paramātmā. He remains in eternal bliss and performs actions. He considers himself one with Paramātmā.

- A karma yogi considers Paramātmā as a different entity other than him.
- A Sāṃkhya yogi considers himself one with Paramātmā and, in that state of bliss, performs actions with this knowledge. He is therefore not interested in enjoying the fruits of his actions. Neither is he interested in external happiness. E.g. praise from others. He derives bliss from the pure thought of being one with Paramātmā. Therefore, he is always happy and satisfied from within.

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.

- **Prabhuhu** - Paramātmā or Parameshwar.

Bhagavān does not decide what each one should do or what fruits one should enjoy. We are the reason for our own state or condition. Being a good, bad, or intelligent student is the result of our own actions. The atma that is within us was in a different body in our previous birth. The qualities and nature of the previous birth is carried by the atma in this birth. If we had a predominant rajasik nature in our previous birth, in this birth also, it is predominant, and hence we become attached to the fruits of our actions.

We should know how to bring about more sattvik guna within us. We read the gītā, memorize the verses, meet saints and take their advise, we attend gatherings to listen to their talks, and thus bring about good change in our behaviour. When we read stories with morals or books on the lives of Mahatma, we become inspired. It makes us become such model individuals.

Who desires to become good human beings, good doctor, or good engineer?

We all want to be one.

We should think along these lines. **Will mere thinking make us become one?**

No. We have to make preparations, read well, gain knowledge, perform actions, etc. Whatever we become when we grow up is not decided or fixed by Bhagavān. When we pray to Bhagavān, HE gives us the strength to achieve our goals. It is only by our thoughts, actions, and hard work; we become that which when we grow up.

We can pray to Bhagavān daily to become a good person, a doctor, or a musician. When the intentions are good and for the benefit of society, Bhagavān gives us the strength to achieve our goals. HE is not directly responsible for doership, actions, or results. **It is our prayers, attempts, involvement, and hard work that decide who we become.**

Will we reach our goal by merely praying and not working for it?

No. As students, we have to read well to achieve our goals.

We all have the three gunas - sattvik, rajasik, and tamasik. We should strive for more sattvik and rajasik gunas. Without rajasik guna, we will be unable to perform actions. Rajo guna is marked by actions. It inspires us to read well and work hard. It makes one get up and strive. If one is interested in drawing, it makes one work on it and prevents one from sleeping too long.

When we have sattvik guna, it brings out the best in us. Both sattvik and rajasik gunas are important for us to do good work. When tamo guna is more, we tend to do wrong deeds or be lazy and sleep all the time. We do require tamo guna for giving the body rest, but it should not be predominant.

Hence, it is important to pray to Bhagavān regularly and take the blessings of elders like parents, grandparents, uncles, etc. Good actions should also be performed.

What will we get in return from Bhagavān?

HE gives us strength and a good intellect to perform actions.

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.

This verse refers to one who performs actions and offers them to Bhagavān.

- **Vibhuhu** - The all-pervading Paramātmā (**Prabhuhu**).

All our actions, be it good or bad, should be offered to Paramātmā. The one who offers bad actions considers them to be good while offering to Bhagavān.

Does Bhagavān accept the offering of karma by all?

No. The truth is shrouded by the veil of ignorance. Hence, the ignorant is enamoured with attachment. We all should offer our actions to Bhagavān. We offer food to Bhagavān, like kheer.

Does Bhagavān eat the kheer?

No. It is for our satisfaction that we offer the food to Bhagavān. HE sees only the feeling that we express. It is of interest to HIM to know how much we remember HIM. We all pray before taking food.

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम्।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥4.24॥

Brahman is the instrument to offer with; Brahman is the offering. By Brahman it is offered into the fire of Brahman; Brahman alone is to be reached by him who meditates on HIM in his works.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥15.14॥

Becoming the digestive fire, I function within the bodies of all living beings. In union with inward and outward breath, I digest the four kinds of food.

Upon praying to Bhagavān and offering food, the food thus becomes prasād. When we eat the food as prasād, the food becomes a guide for the mind, resulting in good thoughts. Hence, it is important to offer food to Bhagavān, but remember HE does not ingest the food. Bhagavān is not hungry for our food, but HE desires our affection and feelings. HE only waits for our love.

We should therefore pray every day, preferably at the same time. HE will ultimately bless us for the good things we seek - '**Thathasthu.**' We should ask Bhagavān, like what Arjuna had done.

What did Arjuna ask?

He desired Bhagavān to tell him that which he should do, which is the best for him. That which would help to uplift himself.

We should not ask Bhagavān for toys, dresses, etc. What should we ask for?

We should ask for a good mind and intellect to help us know HIM better. We are unaware of what is best for us. So just like Arjuna, we too have to seek guidance from Bhagavān to help us know what is good for our spiritual practice. This will help us to follow the path shown by Bhagavān. It is Bhagavān who has given us the opportunity to be born as humans. The fruits of our actions made HIM bring us into this world. Hence, we should work for HIM and become that which HE desires.

Therefore, Bhagavān does not accept our good and bad actions, or sins and merits. It is our ignorance that shrouds the intellect, and hence, man is bound by attachment.

Let us consider the case of two farmers:

- One who sows seeds at the right time.
- One who does not plough his land.

Upon good rains, the former is awarded with good returns, unlike the latter, who did not till his land. **Why so? Is the fault of Bhagavān?** The rains are for the good of the land. The one who works hard and sows good quality seeds gets a bounteous harvest. Hence, it is important to think good and perform good actions, which will result in Bhagavān's blessings. We get what we sow. Based on our karma, Bhagavān gives strength and good intellect. The actions that thus result are not taken by Bhagavān.

We constantly say, 'my house', 'my toys', everything in terms of 'me and mine.' This is because of the ego. **Why do we have an ego?** It is because of our ignorance.

Let us take another example.

The light of the sun is for all to enjoy. Does Surya Dev think that "a king's palace deserves bright sunshine? It would suffice to give a hut little light." It is only we who compare. Bhagavān gives us the strength to perform good actions, and we bear the consequences.

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.

• **Tu** - But.

We are all ignorant in many ways. By praying to Bhagavān constantly, our ignorance gets slowly destroyed. This helps us to attain tattva jnana - the eternal truth. This does not happen in a year or two. The spiritual practice should be continued throughout one's lifetime. The truth thus revealed is similar to the light of the sun. We thus get to know the real Bhagavān. This is how a karma yogi, on attaining the tattva jnana, realises the Bhagavān within. This is the feeling which is called enlightenment.

The light of the sun dispels darkness. When the windows to a dark room are opened, the light seeps in. Similarly, tattva jnana dispels ignorance, and one realizes the ultimate truth. Thus, we become blissful and peaceful with no desire. The ultimate desire of all of us is to reach Bhagavān. Why? HE alone satisfies all our needs.

We should all endeavour to attain Paramātmā. It is not an easy task and may involve several births. We should try and begin from this birth onwards.

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.

One who desires to dwell in the eternal bliss of Bhagavān should first try to constantly think and meditate upon HIM.

**न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः॥३.५॥**

No man can, even for a moment, rest without doing work; for everyone is caused to act, in spite of himself, by the Gunas born of Nature.

How can one constantly pray or meditate upon Bhagavān?

Since man constantly does work in some form or another, if we perform such actions as an offering to Bhagavān, it means that we are constantly in the thought of HIM. When we walk, we can think we are walking along with HIM. When we eat, we can think we offer the food to HIM and then partake it as prasād. Hence, when we offer all our actions to Bhagavān, we will never perform sinful deeds. This detests us from performing wrongful deeds.

The offering of all actions to Bhagavān restrains us from performing sinful acts. This purifies our thoughts and, therefore, the mind. This, therefore, becomes a habit. This results in the experience of bliss within. We become free of fear as all our actions are directed by divine grace.

The state of a Sāṃkhya yogi is:

- Determination to know the self.
- **Abhinna bhav** - Not different but one form.
- **Ekaroop** - Self is no different from Bhagavān.
- **Tatroop** - Bhagavān.

It is a long process. First, we have to become a karma yogi and then work on the next step of becoming a Sāṃkhya yogi. A Sāṃkhya yogi is determined to know the self and thereby Bhagavān. He considers himself to be the same as Bhagavān and hence is lost in the meditative state to discover the self. He is engrossed in Bhagavān through mind, body, and intellect. He knows that there is nothing in this world other than Bhagavān, and hence they never tread the wrong path.

A dry sponge, when dipped in water, immediately absorbs the water. We can liken ourselves to a sponge and think only of Bhagavān by praying, meditating and performing actions for HIM. **We, too, would then soak in the eternal bliss of the ultimate truth.** A jalebi (sweet) is fried in oil and dipped in sugar syrup. The jalebi absorbs the sugar and hence becomes a delicacy.

We have to do this with great dedication, piety, and devotion.

5.18

vidyāvinayasampanne, brāhmaṇe gavi hastini, śuni caiva(ś) śvapāke ca, paṇḍitāḥ(s) śamadarsīnaḥ. 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.

This is an important verse.

- **Panditaha** - Refers to jnani - a Sāṃkhya yogi who is enlightened.

He sees everything with an equal eye and has no discrimination.

What is everything?

- **Learned with great humility - Brahman**
- **Chandal - the cruel and wicked.**
- **Gavi - Cow.**
- **Hastini - Elephant.**
- **Shuni - Dog.**
- The best amongst all is Brahmān - one who is a realised atma. He alone knows the ultimate truth and hence all knowledge.
- The lowest of men is called 'Chandal' - one who is wicked and degraded.
- The best amongst animals is the cow, whose milk we drink.
- The lowest in the cadre of animals is the dog.
- All mammals feed their offspring with their own milk. We drink the cow's milk and never dog's or elephant's milk.

A jnani sees Bhagavān in all beings. His behaviour is such that he regards the welfare of all - '**Samadarshana**'. He never discriminates or alienates beings.

As per the Śāstras:

- He converses about the matters pertaining to the mind and thoughts with a Brahmān. He falls at their feet and respects them.
- He offers his pranams to Bhagavān residing within a Chandala too, but from afar. He cannot respect and fall at his feet. He recognises the Bhagavān within him.
- He treats all animals with love and care and helps them in need. He sees Bhagavān in them and reciprocates.

5.19

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

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

One who sees all beings as equal wins over the world during his lifetime. This is because Paramātmā is sinless and equal to all. A jnani sees Paramātmā in all and hence has won over HIS affection.

Can we be like that?

We get angry when people talk behind our backs. Do we see the Bhagavān within them? When someone hits us, we get very angry. We feel bad when someone is beaten up. This shows that we are unable to see all as equals. If we start thinking that each one gets back the karma based on his actions, we know that we too have committed mistakes. Are we always right? When our parents scold us, we should think about the reasons for it.

Only when we are wrong are we scolded. Without any reason, no one does that. Our parents are our well wishers and always look out for us. So they will never scold us without a reason. We should regard them as they guide us and be apologetic when we are wrong. If we understand our mistake and rectify, then we grow into a good individual. This can be with our teachers and others who guide us, who show us where we have wronged.

We have to take the feedback positively and correct ourselves. We sometimes comment on the performance of a teacher, if she has failed to evaluate our answer sheet in a fair manner. Human error is possible but a teacher would never consciously wrong a right answer. All gurus should be respected and fault finding is to be avoided. We should introspect ourselves and seek venues for improvement.

One who does good work during one's lifetime attains moksha upon death. A samadarshi on the other hand gets enlightened during one's lifetime as he has realised the truth. Various kinds of gadgets use electricity to work. Eg. fan, TV, refrigerator, tubelight, coloured lights, etc. Electricity is the same while the gadgets are all different and used for different purposes.

Similar are living beings. They all appear different but have the same consciousness. We, based on the extent of our knowledge, perform actions. We human beings also have the same consciousness. We mainly differ based on the percentage of gunas within us. A sattvik performs actions based on his nature, and so do a rajasik or tamasik.

A colourful fountain has various hues of water like red, yellow, blue, etc. Does that mean that there are different coloured waters? Then how are they of different colours? It is because of the coloured lights focussed on them. The colours are different, but the water is the same.

Similarly, beings are all different based on gunas but the consciousness in all is the same, which is Paramātmā. Pandits are realised beings who while still living, know the truth and hence see all as equal. Therefore, they win over the world.

5.20

na prahr̥ṣyetpriyaṃ(m) prāpya, nodvijetprāpya cāpriyam, sthirabuddhirasaṃmūḍho, brahma vid brahmaṇi sthitaḥ. 5.20

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

A brahma jnani is fixed solely in Paramātmā and hence is neither happy nor sad based on the corresponding situations in life. That which is favourable to the body, mind, and intellect is called lovable. We all have our favourite things and favourite colours. Why? We like them and hence it becomes our favourite.

A Sāṃkhya yogi or Brahmā Vid has nothing to call as favourite. Only when we have favouritism do we feel happy, or sad on not getting them. When there is nothing called a favourite, then there is no happiness or sorrow. Hence, yogis are the same in all circumstances. They are satisfied with what they have and hence free from dualities like happiness/sorrow. Their primary focus is to remain rooted in the knowledge of Bhagavān.

The gītā teaches us to know, understand, and bring about changes in our lives by following its principles.

Geeta Pariwar's aim is:

गीता पढ़ें, पढ़ाएं और जीवन में लाएं।

By reading the gītā and following its principles in our daily life helps us to differentiate between right and wrong. The mind and intellect become clear over time and help us to steer in the right direction. Knowledge is vast, and whatever we gain in this life or many ahead is minuscule.

We should constantly think of what we learn each day and how to bring it into practice. All are very good children, blessed by Bhagavān, and hence confident that the principles of gītā would be incorporated in daily living.

All that has been rendered in this vivechan if offered at the Lotus feet of Bhagavān.

'Om Sri Krishnarpanasthu.'

Question & Answer Session:

Hiya Ji

Question: Sadhus don't have any favouritism?

Answer: Pandits are content with what they have. They do not have any favouritism. In a family, one may like gulab jamun very much while another may like some other sweet. On seeing one's favourite

sweet, one is very happy, while another family member is not. Why? Because it is not his favourite. Pandits, on the other hand eat what is available and are never sad when they have nothing to eat.

A mother prepares food for all. If the kids' friends come over, she feeds all of them with love. Even when there is no food left for her to eat, she is never sad. She is happy that the children enjoyed her food.

All should think well to ask Bhagavān their desire. It should be no small thing, but we should be able to ask like Arjuna.

Shakya Ji

Question: Difference between karma yoga and sanyasa yoga.

Answer: Karma sanyas is to perform actions and sacrifice the results of such actions. Karma yoga is to perform one's duty to the best of one's ability. As students, their duty is to study well and help their parents. Running errands for parents or helping at home becomes the duty of the students. If one will not perform any action in the first place and thereby not study, this is a sacrifice of karma itself.

Karma yoga is to perform the actions to the best of one's ability and sacrifice the results of actions ie, to not have any attachment to the outcome of the results. Arjuna's dilemma was to know if he should sacrifice the act of war or wage war and offer the outcome to Bhagavān. Arjuna did not want to wage war, as all the opponents were his own relatives and friends. So he asked Bhagavān which path he should choose for his own good. Bhagavān told him to follow the latter.

Each has to perform actions based on their level. The Vivechak has to study to prepare Vivechan for students and not to pass an exam. Those who are old in the family ie. beyond 70 years of age, can sacrifice their karmas and concentrate on devotion and meditation.

Sejal Ji

Question: It is said that all Bhagavān are the same, but their forms are different?

Answer: The school Principal was once a teacher. Each teacher teaches a specific subject. Sri Krishna is an avatar of Vishnu Bhagavān. Paramātmā has given powers to each of the Gods - Brahma Ji for creation, Vishnu Ji for sustenance, Shiv Ji for destruction, Saraswati Mata for knowledge and wisdom, Ganesh Ji for removal of obstacles, Varuna Deva for rain, Vayu Deva for wind, etc.

One can pray to Surya Dev, who gives intelligence and light. Indirectly, we are praying to Vishnu Bhagavān as Surya Dev is HIS form too. The Supreme Power is Paramātmā , and HE guides us in various forms. If we need to tell the Principal something, we approach the teachers to get permission. When we pray to Ganesh Ji or Saraswati Mata for knowledge, we obtain their permission for bestowing our desires by Paramātmā.



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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

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|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||