

(the self) is ever liberated, but he cannot realize the reality, because of his assumed affinity (attachment) for the perishable world. As soon as, this assumed affinity is renounced, he realizes his natural state of liberation or salvation.

Appendix—‘Shutting out external objects’ means to detach the self from the body “I am not the body; the body is not mine and the body is not for me.” Every striver will have to accept these three facts whichever spiritual discipline he may follow. If we don’t accept our affinity for the body, salvation is axiomatic.

In the twenty-fourth verse the term ‘antaḥ’ was used, therefore here the term ‘bāhya’ (external) has been used. In fact there is nothing external but it is merely an inclination. The term ‘bāhya’ is used when we assume that there is another entity but in fact there is only one entity. Therefore the expression ‘sparśānkrtvā bahirbāhyān’ means there should not be the assumption at all of any other existence besides the Divinity.



Link:—Having described the paths of Action and of Knowledge, the Lord explained the path of meditation, which is useful for both the paths. Now, in the next verse, He describes the path of devotion, which easily leads to salvation (peace).

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

**bhoktāraṁ yajñatapasāṁ sarvalokamaheśvaram
suhṛdaṁ sarvabhūtānāṁ jñātvā māṁ śāntimṛcchati**

Having realised Me, as the enjoyer of all sacrifices (yajña) and austerities (tap), the Great Lord of all the worlds and the unselfish friend of all creation, he attains peace. 29

Comment:—

‘Bhoktāraṁ yajñatapasāṁ’—When a person, performs any good action, he regards the body, senses, mind, intellect and

objects etc., with which he performs actions, as his own; and he regards the person, for whom good action is performed, as the enjoyer. If he worships a god, he considers, the god as enjoyer, and if one renders service to a hungry man by offering him food, he considers that hungry man, as the enjoyer of food. In order to dispel this misunderstanding, the Lord declares that only God is the enjoyer of all good actions, because He is seated in the hearts of all.* Therefore, the Lord should be considered the enjoyer of all virtuous actions, such as adoration and offering food and water etc., to anyone. A striver, should aim at the Lord, rather than at beings.

In the twenty-fourth verse of the ninth chapter, also the Lord declares, "I alone am the enjoyer of all sacrifices (yajñas)."

Secondly, the body, senses, mind, intellect and objects etc., with which virtuous actions are performed, are not a person's own, these belong to God. By an error, he regards them as his own; and by regarding them as his own, and performing actions for himself with them, he becomes an enjoyer of those actions. Therefore, the Lord exhorts him, to perform all actions only for Him. By doing so, those actions will not bear fruit for him, and his affinity for actions will be renounced.

It is desire, which influences a man to perform evil actions. When he, having renounced desire, performs all actions only for God, he cannot perform evil actions; and his affinity for virtuous actions, is also renounced, by performing actions only for Him. Thus, having renounced affinity for all actions totally, he attains the Supreme Peace.

'Sarvalokamaheśvaram'—There may be different lords, in different worlds, but all of them are governed by God. So He is the Supreme Lord of the lords, of all the worlds. It means that only God is the Lord of the entire creation. So, how can an

* "He is seated in the hearts of all" (Gītā 13/17); "I am seated in the hearts of all" (Gītā 15/15); "The Lord abides in the hearts of all beings" (Gītā 18/61).

honest man regard anything of the world, as his own?

Generally, people regard, the bodies, senses, minds, intellects, life-breaths, families, riches and property etc., as their own, but they say that God is the Lord of the entire universe. Now the question arises, whether it is wise to say so. No, when people regard, themselves as an owner of every person and object etc., what remains there is whose lord He is? Therefore, only he who regards nothing as his, can call, God as the Lord of the entire universe.

A man is free to make the right use of objects, such as body etc., but he is not free to regard these as his own. If he, instead of regarding these as his own, offers them to God, by regarding them as His, he attains Supreme Peace.

'Suhṛdaṁ sarvabhūtānāṁ jñātvā mām śāntimṛcchati'—Those, who know* that God, Who is the Lord of the lords of all the worlds, is a disinterested friend of all beings; and no one else does them so much good as He, and no one preserves them and loves them so much as He, they attain Supreme Peace. Why should we be full of fear, worry, disturbance and disquietude etc., when the omnipotent Lord is the disinterested friend, of all of us?

Only God and his devotees, are interested in the welfare of living creatures, in a selfless manner. There is nothing unattained that should be attained (Gītā 3/22) by Him; therefore, He is naturally a disinterested friend of all. A devotee, also thinks of the welfare of all beings and does good to them (Śrīmadbhāgavata 3/25/21). The disinterested nature of devotees, has descended upon them, only from God.

God is the Enjoyer of all sacrifice and austerities. He is the great Lord of all the worlds, and He is the most disinterested friend, of all beings. Out of these three facts if strivers accept just

* Here 'knowing' stands for assumption. Firm assumption is in no way less than knowledge.

one, they attain Supreme Peace in the form of God-realization. If they accept all the three, God, is realized instantaneously.

'Desire', 'a sense of mine for worldly objects' and 'disinclination for God', are the three stumbling blocks to God-realization. The Lord, by the expression 'Bhoktāraṁ yajñatapasām', means to say, that a striver should have no desire and should do nothing for himself. By the expression 'Sarvalokamaheśvaram' He means to say, that he should regard nothing as his i.e., he should renounce the desire for pleasure, and should not lay claim to objects and persons. By the expression 'Suhṛdaṁ sarvabhūtānām', He says that he should regard only God as his. If he accepts one of these facts the remaining two are automatically translated into practice by him, and he realizes God.

A man, can renounce desire for pleasure, only if he does not regard any being or object as his. If he has a sense of possession over them, he will expect some reward or the other, from them. When a striver renounces the desire for pleasure, his sense of mine, is renounced; and if he renounces the sense of mine, his desire for pleasure is renounced. When he renounces his senses of mine for all objects and persons, only God remains his, and he realizes his real affinity, for Him. As soon as, the desire for pleasures is renounced, or the sense of 'mine' is renounced, or the striver realizes his real affinity for God, he attains Supreme Peace, because if he translates anyone of these into practice, the remaining two, are automatically translated into practice.

A man, should perform action and also know the art of their performance. He cannot perform actions properly and scrupulously, without either of the two. Therefore, in the third chapter, the Lord has laid special emphasis on the performance of actions, but has also said, that a striver should know what action is; in the fourth chapter He has laid special emphasis on the knowledge of the true nature of action, and also mentioned the necessity of performing action. In the fifth chapter, the Lord

has described both the paths of Knowledge (Sāṅkhyayoga) and of Action (Karmayoga), as means of God-realization, yet He has declared, that the path of Action is superior, to that of Knowledge. In this chapter, the Lord having systematically described the paths of Action and Knowledge, in answer to Arjuna's question has dealt with the path of meditation, in brief and of his own accord described the path of Devotion, in the last thereby expressing his aim that every striver should follow this path which is the best of all.



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे कर्मसन्न्यासयोगो नाम पञ्चमोऽध्यायः ॥ ५ ॥

*om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ
yogaśāstre śrīkṛṣṇārjunasaṁvāde karmasannyāsayogo
nāma pañcamo'dhyāyaḥ*

Thus, with the words Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the Supreme, the scripture of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this is the fifth designated discourse: "The Yoga of Action and Knowledge."

This fifth chapter is designated, as 'Karmasannyāsayoga' (The Yoga of Action and Knowledge), because in it there is description, of both the paths of action and of knowledge.

Words, letters and Uvāca (said) in the Fifth Chapter

(1) In this chapter in 'Atha pañcamo'dhyāyaḥ' there are three words, in 'Arjuna Uvāca' etc., there are four words, in verses there are three hundred and fifty-two words, and there are thirteen, concluding words. Thus the total number of the words, is three hundred and seventy-two.

(2) In this chapter in 'Atha pañcamo'dhyāyaḥ', there are seven letters, in 'Arjuna Uvāca' etc., there are thirteen letters, in verses, there are nine hundred and twenty-eight letters, and

there are forty-eight concluding letters. Thus, the total number of letters is nine hundred and ninety-six. Each of the verses of this chapter, consists of thirty-two letters.

(3) In this chapter Uvāca (said) has been used twice, 'Arjuna Uvāca' once and 'Śrībhagavānuvāca' once.

Metres Used in the Fifth Chapter—

Out of the twenty-nine verses, of this chapter in the first quarter of the thirteenth and twenty-ninth verses na-gaṇa' being used there is 'na-vipulā' metre; in the third quarter of the twenty-second verse 'ma-gaṇa' being used there, is 'ma-vipulā' metre. The remaining twenty-six verses, are possessed of the characteristics of right 'pathyāvakra' Anuṣṭup metre.

