

Reflections from Shrimad Bhagavadgita– Part 48: Chapter 5, Verses 26-29

(April 3 –April 9, 2019)

Please Note: Click Anywhere On The Dark Area Below to Listen to the Above Verses

ORIGINAL SANSKRIT DOCUMENT

TRANSLITERATION

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वतते विदितात्मनाम् ॥ ५-२६ ॥
स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ ५-२७ ॥
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ ५-२८ ॥
भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५-२९ ॥
ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
संन्यासयोगो नाम पञ्चमोऽध्यायः ॥ ५ ॥

kāma-krodha-viyuktānām yatīnām yata-chetasām
abhito brahma-nirvāṇam vartate viditātmanām
sparśhān kṛtvā bahir bāhyānśh chakṣhuśh
chāivāntare bhruvoḥ
prāṇāpānau samau kṛtvā nāsābhyantara-chāriṇau
yatendriya-mano-buddhir munir mokṣha-parāyaṇaḥ
vigatechchhā-bhaya-krodho yaḥ sadā mukta eva saḥ
bhoktāraṁ yajña-tapasām sarva-loka-maheśhvaram
suhṛidaṁ sarva-bhūtānām jñātvā mām śhāntim
richchhati
om tatsaditi shrimadbhagavadgitasu upanishatsu
brahmavidyayaam yogashaastre
shrikrishnarjunasamvaade
sanyasayogo naam panchamodhyaayah

TRANSLATION

- (26)** For those *sanyāsīs*, who have broken out of anger and lust through constant effort, who have subdued their mind, and are self-realized, liberation from material existence is both here and hereafter.
- (27)** Shutting out all thoughts of external enjoyment, with the gaze fixed on the space between the eye-brows, equalizing the flow of the incoming and outgoing breath +
(28) becomes free from desire and fear, always lives in freedom.
- (29)** Having realized Me as the enjoyer of all sacrifices and austerities, the Supreme Lord of all the worlds and the selfless Friend of all living beings, My devotee attains peace.

Thus in the Holy Book of Bhagavadgita, one of the Upanishads, in the Science of the Supreme Spirit, in the Art of Self-Knowledge, in the Conversation between Lord Shri Krishna and Arjuna, end the 5th Chapter called “Sanyaas Yoga”.

<https://drive.google.com/open?id=1iuZVrFlj6wB6j6K8qS9zYB86DMWldos>

Chapter 5

Verse 26:

Lord Krishna strongly recommended *Karma Yoga* to Arjuna as it is the easier and safer path to *Moksha* for most people as compared with *Jnana Yoga*. In this verse, Lord Krishna talks about still another group of people called *Sanyasi's*, who have fully accepted the renounced order of life by forsaking everything, including wife, children, occupation, wealth, etc, in order to exclusively serve the Lotus Feet of the Lord, while withdrawing from all external perceptions in the material world, and being free from *Kama* (desire) and *Krodha* (anger). For such enlightened renunciates or *Sanyasi's who have attained the self-realization*, with their mind and thoughts turned inward, *Moksha* is everywhere they go and in everything they do.

Verse 27 + Verse 28:

In these two verses Lord Krishna describes the perfected method of meditation for achieving self-realization of the soul (*Atma Jnana*). The method commences by turning inward with the mind away from all external sense objects associated with sight, sound, taste, smell and touch. External sense objects enter the mind when one thinks about them, so one must not think about them. Fixing the gaze up between the eyebrows is done to focus them because if the eyes are fully closed then the mind may fall asleep and if the eyes are wide open they may look here and there at objects. So, in order to avoid both these defects

one focuses the gaze with eyes half closed between the eyebrows or the tip of the nose. Suspending the breath means to harmonize the *prana* (outgoing breath) with the *apana* (incoming breath) until they both become suspended, and by the control of breath the mind and senses become controlled. Such a person is indeed always free from the material existence even while living in the material world. Nonetheless, Such ascetic practices only lead to *ātma jñāna* (knowledge of the self), *but not to brahma jñāna* (knowledge of God). Therefore, in order to attain *Moksha* (liberation), the ascetic path must also be consummated through devotion to God, as stated in the next verse.

Verse 29:

The previous two verses describe *Ascetic Saadhana* as a way to achieve self-realization (*Atma Jnanam*). A logical question then arises as to how one may achieve *Moksha* or liberation from material existence by merely controlling the mind and senses in this way? Lord Krishna spoke this verse to confirm that *Moksha* is attained only through knowledge of the Lord and not merely by control of the mind and senses. As stated in earlier chapters, such knowledge of the Supreme Lord can be achieved through any one of the three prescribed paths, including *Jnana, Karma, or Bhakti Yogas*. The words *sarva loka maheshwaram* mean “Sovereign Lord of all the worlds,” and *suhṛidaṁ sarva-bhūtānām* means “benevolent well-wisher of all living beings.” Thus, Lord Krishna emphasizes that the ascetic path must be consummated in surrender to God in order to achieve *Moksha* (liberation), with the knowledge that the Supreme Lord is the ultimate enjoyer of all austerities and sacrifices. All throughout *Bhagavadgita*, Lord Krishna beautifully includes all the genuine paths of spiritual practice, but each time, at the end He qualifies them by stating that success in these paths also requires devotion to Lord. Here too, Lord Krishna ends the topic revealing the necessity of devotion in order to attain Him.

Thus in the Holy Book of Bhagavadgita, one of the Upanishads, in the Science of the Supreme Spirit, in the Art of Self-Knowledge, in the Conversation between Lord Shri Krishna and Arjuna, ends the 5th Chapter called “Sanyaas Yoga”.