

## Reflections from Shrimad Bhagavadgita– Part 49: Chapter 5, Chapter-5 Summary

(April 10 –April 16, 2019)

### Sanyāsa Yoga



**CLICK HERE  
TO  
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THE  
ENTIRE  
CHAPTER-5**

**(VERSES 1-29)  
OF  
SHRIMAD  
BHAGAVAD  
GITA**

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### The Summary of

### Chapter 5

### Sanyāsa Yoga

*[While this Chapter of the Bhagavadgita deals with several different aspects of Yoga, the main topic is Sanyāsa (Renunciation), and hence, this chapter is titled as Sanyāsa Yoga. Arjuna still has doubts. He still believes that renunciation is the key to liberation, Moksha. Lord Krishna has praised both Karma Yoga and Sanyaasa Yoga, so Arjuna asks “which is better?” Both lead to liberation but these paths present two very different life-styles. Lord Krishna explains that Sanyaasa, although it may look like an easier, faster path, is actually much more difficult, as there is a certain depth of understanding needed before one can truly be a Sanyaasi.]*

Based on the contents of the 29 verses, this chapter can be divided into the following six sections:

<u>The Topic</u>	<u>Verses</u>
1. <i>The Two Lifestyles: Sanyāsa (Sāṅkhya) and Karma Yogas</i>	1 to 6
2. <i>Karma Yoga and Its Fruits</i>	7 to 12
3. <i>Jñānakarmasannyāsa Yoga</i>	13 to 21
4. <i>Vairāgyam (Detachment)</i>	22 to 23
5. <i>Videhamukti (Oneness with the Brahman or Paramaatman)</i>	24 to 26
6. <i>Instruction on Meditation</i>	27 to 29

Chapter 5 begins with Arjuna's doubt as to how a person can remain in duty and be free from actions at the same time (v 1). Lord Kṛiṣṇa introduces the two lifestyles once again (it was earlier discussed in Chapter 3, v 3) and says that either of the lifestyles can help a person in getting *Mokṣha* (through knowledge). What is necessary in both lifestyles is a relative freedom from *Rāga* and *Dveṣha*, which is an important condition for Self-knowledge. Of these two, Kṛiṣṇa recommends active life as ideal for a common man. As the Lord Himself points out, a secluded life is difficult to pursue without maturity (v 2 to 6). In the next six verses, the Lord talks about *Karmayoga* and the stages of progress. A *Karmayogī* dedicates all his physical and mental actions to the Lord without concern for the result. Because of this attitude, the results do not cause any reactions in his mind. Gradually, he develops self-control and ultimately discovers his true nature which is the same in all beings. This is called *Jñānakarmasannyāsa Yoga* (v 7 to 12).

In the verses that follow (v 13 to 21), Lord Kṛiṣṇa discusses the characteristics of a wise man. Since he has discovered his identity with the pure Self, his nature is the same as that of the Self. According to their nature, the organs act and reap results. He is beyond good and evil results. Still, because of ignorance, one can be deluded (v 15). When Self ignorance is destroyed by Self-knowledge, *Brahman*, which is the true nature, becomes evident (v 16). Being spontaneously established in *Brahman*, these wise men revel only in *Brahman*. Thus, freed from all impurities, they attain *Videhamukti (Moksha)* from where there is no return (v 17). They recognize the one homogeneous awareness-existence which is behind all beings as their substratum (v 18). Thus, having discovered the identity with the defectless, ever-unaffected *Brahman*, they overcome mortality here itself (v 19). These spontaneous, delusion-free wise men are neither elated nor depressed (v 20). Detached from the world and established in *Brahman*, they enjoy infinite bliss (*ānanda*) (v 21).

In the next two verses (v 22, 23), the qualification of *Vairāgyam (Detachment)* is stressed. Unless a seeker gets detached from sensual pleasures, he cannot attain infinite bliss (*ānanda*). A discriminative seeker who knows the impermanence of these contact-born pleasures will not indulge in them (v 22). And, one who can restrain the impulse of *Kāma* (desire) and *Krodha* (anger) alone is a man of self-control fit to enjoy life (v 23).

In verses 24 to 26, the Lord talks about *Videhamukti*. *Jīvanmuktās* who revel in themselves, who are pure-minded, who love all beings, and who have doubtless knowledge of the *Ātmā*, attain oneness with *Brahman* (*Videhamukti*) at the fall of the body.

Having clarified *Arjuna*'s doubt, in the last three verses (v 27-29), Lord Krishna gives a brief reference to meditation which is discussed in elaborate details in the next chapter. Having removed all thoughts of sense objects, having withdrawn the sense organs, having regulated the breathing, and freed from desire, fear, and anger, one should meditate with a desire for *Mokṣha*. Such a *Yogī* (meditator) becomes liberated forever (v 27, 28). Knowing the Lord who is the receiver of all sacrifices, who is the supreme Lord of all worlds, and who is the friend of all beings, the wise man attains peace (v 29).