



CHAPTER 5

Sannyasa Yoga

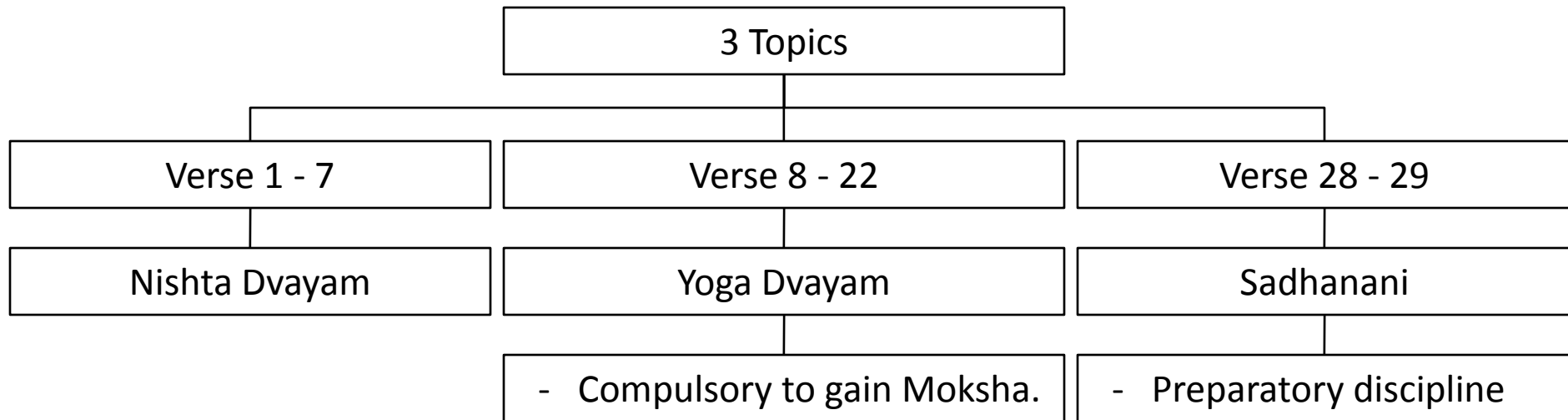
(True Renunciation)

Chapter 5

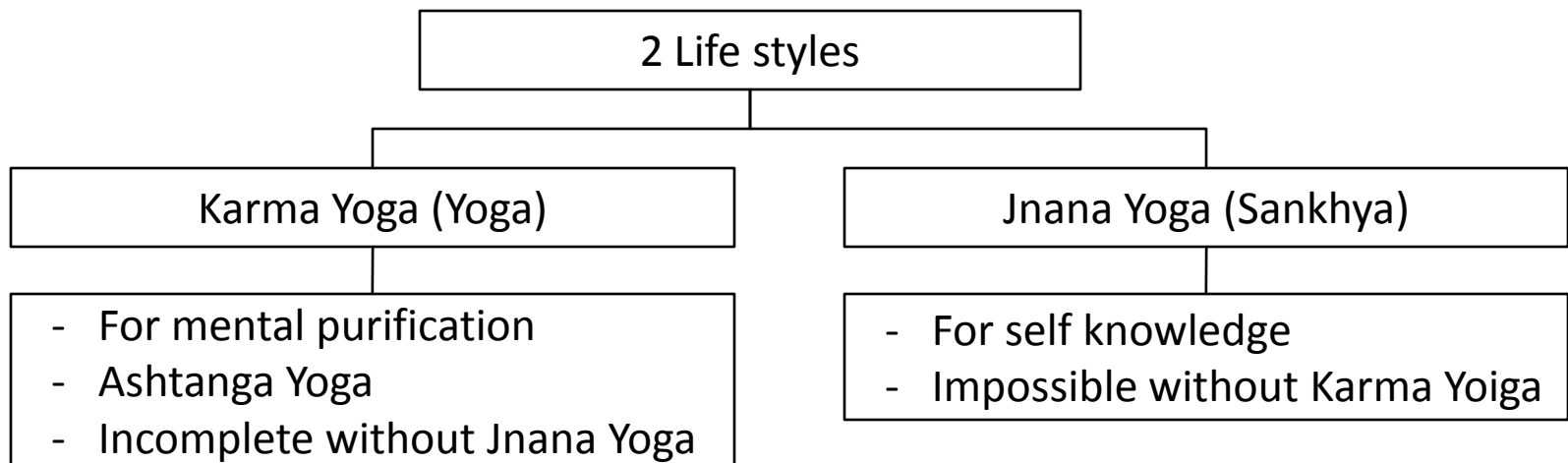
Karma Sanyasa Yoga (29 Verses)

Introduction :

- Chapter 5 is essence of Chapter 3 + 4. Jnana Yoga is central theme.



1) Nishta Dvayam :



- Both compulsory to gain Moksha.
- Normal route – vedic lifestyle.

1st Stage : Brahmacharyam

- Study means + end.
- General learning + occupation.

Kshatriya	Warfare
Vaishya	Business
Brahmana	Learning Vedas
Shudra	Service

2nd Stage :

3 Routes after Grihastha

Kevala Grahastha

- Ideal for Karma Yoga, do all Yagyas, finance & help available.
- Do all Samskaras (41).
- Manage Jnana Yoga by internal renunciation.

Grihastha (40 years) :

- Entering easy
- Requires will power

Vanaprastha (40 – 50 years) :

- Rehearsal for Sanyasa

Sanyasa

Kevala Sanyasa

- Skip Grihastha.
- Ideal for Jnana Yoga
- Quieter lifestyle.
- Not ideal for purification of mind by Karma Yoga –
- Manage Karma Yoga.
- No setup / funds.

- Adhikari Bheda, no uniform advice.
- **Rare Cases :**
 - Vamadeva in Garba receives knowledge.
 - Ramanujam – Tiger of Maths.
 - Yoga Brashta.

Verse 1 – 7 : Nishta Dvayam

Verse 1 :

अर्जुन उवाच
 सन्न्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
 यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ ५.१ ॥

Arjuna said : O Krsna! You praise renunciation of action and again yoga – performance of action. Tell me conclusively that which is the better of the two. [Chapter 5 – Verse 1]

- Arjunas Question – What is better?

Yoga	Sankhya
<ul style="list-style-type: none"> - Grihastha - Do duty and purify - Ashtanga yoga, self integration 	<ul style="list-style-type: none"> - Sanyasa - Omkara, Japa, Parayanam, Service to guru.

Verse 2 :

श्रीभगवानुवाच
 सन्न्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
 तयोस्तु कर्मसन्न्यासात्कर्मयोगो विशिष्यते ॥ ५.२ ॥

The Blessed lord said : Renunciation of action and yoga of action, both lead to the highest bliss; but of the two, yoga of action is superior to the renunciation of action. [Chapter 5 – Verse 2]

- Grihastha is superior.

Verse 3 :

ज्ञेयः स नित्यसन्न्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्वृन्दो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ५.३ ॥

He should be known as a perpetual sannyasi who neither hates nor desires; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. [Chapter 5 – Verse 3]

- One who is free from Pairs of opposites is free from Bondage.

Verse 4 + 5 :

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ ५.४ ॥

Children, not the wise, speak of Sankhya (Knowledge) and Yoga (yoga of action) as distinct; he who is truly established even in one, obtains the fruits of both. [Chapter 5 – Verse 4]

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५.५ ॥

That place which is reached by the Sankhyas (jnani) is also reached by the yogins (Karma-yogins). He 'sees', who 'sees' sankhya and yoga as one. [Chapter 5 – Verse 5]

- Grihastha & Sanyasa 2 paths – Goal same.

Verse 6 :

सन्न्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ५.६ ॥

But, renunciation, O mighty-armed, is hard to attain without yoga; the yoga-harmonised man of (steady) contemplation quickly goes to Brahman. [Chapter 5 – Verse 6]

- With Karma Yoga, Jnanam is easier to gain, because mind is pure and ready to gain knowledge.
- What gives liberation is not Ashrama but Jnanam.

2nd topic : Yoga Dvayam

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ ८.२२ ॥

That highest Purusa, O Partha, is attainable by unswerving devotion to Him alone, within whom all beings dwell, by whom all this is pervaded. [Chapter 8 – Verse 22]

Verse 8 & 9 :

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्।
पश्यञ्श्ृण्वन्स्पृशञ्जिघ्रन्नश्नन्नाच्छन्स्वपञ्श्वासन् ॥ ५.८ ॥

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing.... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५.९ ॥

Speaking, letting go, seizing, opening and closing the eyes – convinced that the sense move among the sense objects. [Chapter 5 – Verse 9]

Verse 8 & 9 :

- Atma my real nature is Witness, Sakshi, Chaitanyam.
- As Sakshi “I”, I do nothing at all – sense organs in the body move with sense objects and do all actions.

Verse 10, 11, 12 :

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५.१० ॥

He, who does actions, offering them to Brahman, abandoning attachment, is not tainted by sin, just as a lotus leaf remains unaffected by the water on it. [Chapter 5 – Verse 10]

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ५.११ ॥

Yogis, having abandoned attachment, perform actions merely by the body, mind, intellect and senses, for the purification of the self (ego). [Chapter 5 – Verse 11]

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ ५.१२ ॥

That highest Purusa, O Partha, is attainable by unswerving devotion to Him alone, within whom all beings dwell, by whom all this is pervaded. [Chapter 8 – Verse 22]

- Do actions as Ishvara Arpanam, then they will not bind.
- Without this attitude, actions lead to bondage.
- Drop attachment to actions and fruits of actions.

Verse 13 – 17 :

Ajnani	Jnani
<ul style="list-style-type: none">- Thinks I am Body.- Agyanam leads to Apoornatvam, Kama, Karma Phalam, Punar Janma.	<ul style="list-style-type: none">- I am Chaitanyam in the Body, Akarta, Abokta, Poornaha.- Don't require Karma Phalam, Janma.- I am free irrespective of Ashrama.- Nature acts.- Jati, Neti, Kula Abavaha. <p>Nirvana Shatkam :</p> <ul style="list-style-type: none">- <i>Na Varna, Ashrama sivoham..</i>- Gain wisdom and enjoy freedom.

Verse 18 & 20 :

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ ५.१८ ॥

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a own, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्।
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५.२० ॥

Resting in Brahman, with steady intellect and undeluded, the knower of Brahman, neither rejoices on obtaining what is pleasant, nor grieves on obtaining what is unpleasant. [Chapter 5 – Verse 20]

What is benefit of knowledge of Brahman?

- Sarvatra Sama Darsana – vision of equality.
- Raaga – Dvesha Abava.
- Freedom from attachment and hatred.

False conclusion :

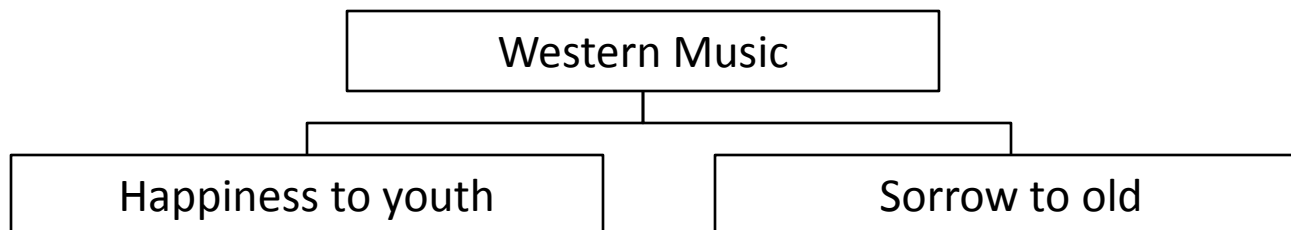
- World gives me happiness.
- Object gives me sorrow.

Both based on Conclusion :

- World is source of Joy and sorrow.

Vedanta :

- Our mind with Raaga / Dvesha attitude is source of sorrow and happiness.



Truth :

- My Svarupam is Ananda, world can't improve, remove my Ananda.
- No Raaga / Dvesha for Jnani – hence Samatvam, tranquility, Jeevan Mukti.

3rd Topic : Sadhanani - Preparations

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३.३७ ॥

The Blessed Lord said : It is desire, it is anger born of the 'active', all-devouring, all-sinful; know this as the foe here (in this world). [Chapter 3 – Verse 37]

How to win over Kama?

Indriya Nigrahaha

Mano Nigraha

Viveka

Indriya Nigrahaha :

- Physically avoid.

Mano Nigrahaha :

- Don't allow mind to develop Ashuba Vasana.

ध्यायतो विषयान्मुंसः सङ्गस्तेषूपजायते।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ २.६२ ॥

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- Develop noble addictions.

Viveka :

- Elaborated in Chapter 5.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३.३८ ॥

As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so this (wisdom) is enveloped by that (desire or anger. [Chapter 3 – Verse 38]

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३.३९ ॥

Enveloped, O son of Kunti, is 'wisdom' by this constant enemy of the wise in the form of 'desire', which is difficult to appease, like fire. [Chapter 3 – Verse 39]

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ३.४० ॥

The senses, the mind and the intellect are said to be its seat; through these, it deludes the embodied, by veiling his wisdom. [Chapter 3 – Verse 40]

- Wisdom is enveloped by desire as fire by smoke, mirror by dust, embryo by the womb. It is difficult to appears like fire.
- Senses, mind and intellect are seats of desire.

- Understand clearly nature of objects and pleasures derived from them.
- Nature of Vishaya Sukham – seemingly wonderful with defects.
- Dukham = Pain in the beginning, middle, end.

Verse 22 :

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ ५.२२ ॥

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

Atrupty :

- No trupti in sense pleasures.

Bandakam :

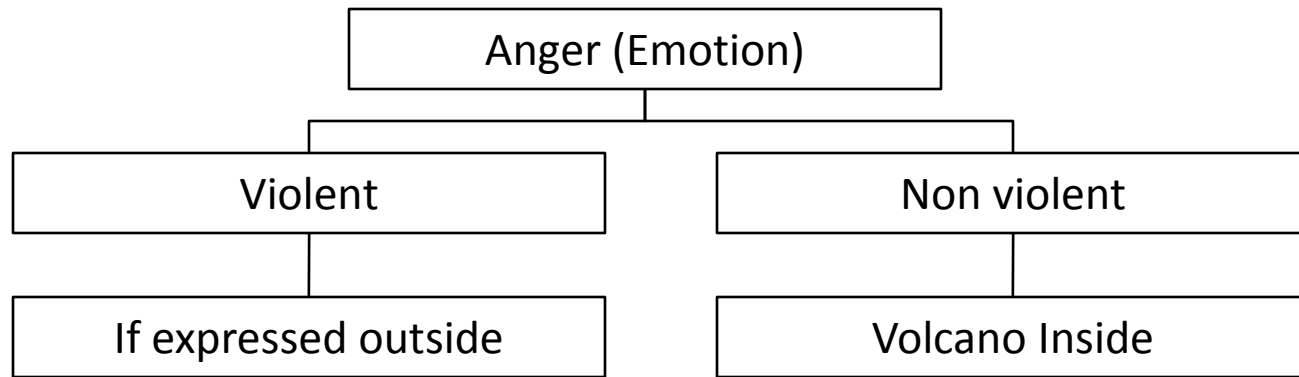
- More I enjoy, more I become slave.
- Now I want 20 things to be happy.
- More I understand this more Vairagyam I get.

How to win over Desire – Kama?

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम्।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ ५.२१ ॥

With the self unattached to external contacts, he finds happiness in the Self; with the self engaged in the meditation of Brahman, he attains endless happiness. [Chapter 5 – Verse 21]

- Kama and Krodha – Rajo guna.



How to manage Krodha?

- By Akrodha – Kshama – Patience.
- **1st Step :**
Manage anger which has come.
- **2nd Step :**
Kshama – not allowing anger to come.

Violent Anger :

- Get away from place, set-up.
- Go to Beach + let out.
- Drink water.

Non-violent Anger :

- Talk, Analyse + resolve.

Ultimate Method : (It works!)

- Not expect anything from external world.
- Any appointment with future, expectation, is cause of disappointment (Chinmaya).

कामक्रोधवियुक्तानां यतीनां यतचेतसाम्।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ ५.२६ ॥

Absolute freedom (or Brahmika bliss) exists on all sides for those self-controlled ascetics, who are free from desires and anger, who have controlled their thoughts and who have realised the Self. [Chapter 5 – Verse 26]

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ ५.२७ ॥

Shutting out (all) external contacts and fixing the gaze (as though) between the eyebrows, equalising the outgoing and incoming breath moving within the nostrils. [Chapter 5 – Verse 27]

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ ५.२८ ॥

With senses, mind and intellect (ever) controlled, having liberation as his supreme goal, free from desire, fear and anger, the Sage is verily liberated forever. [Chapter 5 – Verse 28]

- Seed verse for chapter 6.

What is Jnana Yoga?

7 topics for study :

1) Nature of Jiva :

- Why I am born?
- What is going to happen after death?
- Why suffering?

2) Nature of world :

- Why – How, when world created.
- Real / unreal.
- Why famine?

3) Ishvara :

- Who is creator?
- Is there God? He? She? Personal, impersonal, Saguna, Nirguna, Mix.

4) Bandah :

- What is Bondage?
- Are we bound or free?

5) Moksha :

- What is liberation?

6) Banda Hetu :

- What is cause of Bondage.

7) Moksha Hetu :

- What is cause of liberation.
- 1 - 7 to be connected + correlated by Sravanam.
- Remove doubts – by Mananam.

- Assimilate wisdom – by Nididhyasanam.
- With Aham Brahma Asmi, inner beggarliness should go away.
- Poornatvam should kill all traces of Beggarliness.
- Kama Krodha Jayaha by Sravanam, Mananam and Nididhyasanam.
- There should be no gap between what I know and how I live. No split personality.

Conclusion :

- Jnana Yoga – main topic. Renunciation of action through knowledge.



BHAGAVAD GITA

Verses for Introspection



CHAPTER 5

अर्जुन उवाच

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I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing.... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्मृहन्मुनिषन्निमिषन्नपि।
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Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५.१३ ॥

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात्।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ ५.२३ ॥

He who is able, while still here (in this world) to withstand, before the liberation from the body (death), the impulse born out of desire and anger, he is a yogi, he is a happy man. [Chapter 5 – Verse 23]