

ॐ श्री परमात्मने नमः  
om śrī paramātmāne namaḥ

अथ पञ्चमोऽध्यायः  
atha pañcamo'dhyāyaḥ

अर्जुन उवाच  
arjuna uvāca

*Arjuna said:*

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।  
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥  
saṁnyāsaṁ karmaṇāṁ kṛṣṇa punaryogaṁ ca śaṁsasi ।  
yacchreya etayorekaṁ tanme brūhi suniścitam ॥ 1 ॥

Renunciation-of-actions, O Krishna, You praise and again Yoga,  
performance-of-actions. Tell me conclusively that which is the  
better of the two.

श्री भगवानुवाच  
śrī bhagavānuvāca

*The Lord said:*

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।  
तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥ २ ॥  
saṁnyāsaḥ karmayogaśca niḥśreyasakarāvubhau ।  
tayostu karmasaṁnyāsāt karmayogo viśiṣyate ॥ 2 ॥

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.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।  
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥  
jñeyaḥ sa nityasaṁnyāsī yo na dveṣṭi na kāṅkṣati ।  
nirdvandvo hi mahābāho sukhaṁ bandhātpramucyate ॥ 3 ॥

He should be known as a perpetual Sanyasi who neither hates nor  
desires; for, free from the pairs-of-opposites, O mighty armed, he is  
easily set free from bondage.

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।  
एकमप्यास्थितः सम्यक् उभयोर्विन्दते फलम् ॥ ४ ॥  
sāmkhyayogau pṛthagbālāḥ pravadanti na paṇḍitāḥ ।  
ekamapyāsthitaḥ samyak ubhayorvindate phalam ॥ 4 ॥

Children, not the wise, speak of *Sankhya* (knowledge) and *Yoga* (Yoga-of-action) as distinct; he who is truly established in one obtains the fruits of both.

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।  
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥  
yatsāmkhyaiḥ prāpyate sthānaṁ tadyogairapi gamyate ।  
ekaṁ sāmkyam ca yogaṁ ca yaḥ paśyati sa paśyati ॥ 5 ॥

That place which is reached by the Sankhyas (*Jnanis*) is reached by the Yogins (*Karma-Yogins*). He “sees,” who “sees” Sankhya and Yoga are one.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।  
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥  
saṁnyāsastu mahābāho duḥkhamāptumayogataḥ ।  
yogayukto munirbrahma nacireṇādhigacchati ॥ 6 ॥

But renunciation, O mighty-armed, is hard to attain without Yoga; the Yoga-harmonized man of steady contemplation quickly goes to Brahman.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।  
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥  
yogayukto viśuddhātmā vijitātmā jitendriyaḥ ।  
sarvabhūtātmaḥ kurvannapi na lipyate ॥ 7 ॥

He who is devoted to the Path-of-action, whose mind is quite pure, who has conquered the self, who has subdued his senses, who realizes his Self as the Self in all beings, though acting he is not tainted.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्वचित् ।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन् अश्नन्गच्छन्स्वपञ्चसन् ॥ ८ ॥  
naiva kiñcitkaromīti yukto manyeta tattvavit ।  
paśyañśrṇvanspṛśañjighran aśnangacchansvapañśvasan ॥ 8 ॥

“I do nothing at all,” thus would the harmonized knower of Truth think:  
seeing, hearing, touching, smelling, eating, going, sleeping, breathing---

प्रलपन्विसृजन्गृह्णन् उन्मिषन्निमिषन्नपि ।  
इन्द्रियाणीन्द्रियार्थेषु वर्तन्ते इति धारयन् ॥ ९ ॥  
pralapanvisṛjangrḥṇan unmiṣannimiṣannapi ।  
indriyāṇīndriyārtheṣu vartante iti dhārayan ॥ 9 ॥

Speaking, letting go, seizing, opening and closing the eyes – convinced  
that the senses move among the sense-objects.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।  
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥  
brahmaṇyādhāya karmāṇi saṅgaṁ tyaktvā karoti yaḥ ।  
lipyate na sa pāpena padmapatramivāmbhasā ॥ 10 ॥

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.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।  
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ११ ॥  
kāyena manasā buddhayā kevalairindriyairapi ।  
yoginaḥ karma kurvanti saṅgaṁ tyaktvātmaśuddhaye ॥ 11 ॥

Yogis, having abandoned attachment, perform actions merely by the  
body, mind, intellect and senses for the purification of the Self.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।  
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥  
yuktaḥ karmaphalaṁ tyaktvā śāntimāpnoti naiṣṭhikīm ।  
ayuktaḥ kāmakāreṇa phale sakto nibadhyate ॥ 12 ॥

The united one (the well-poised of the harmonized) having abandoned  
the fruit-of-action attains to Eternal Peace; the non-united (the unsteady  
or the unbalanced) impelled by desire and attached to the fruit, is bound.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।  
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥  
sarvakarmāṇi manasā saṁnyasyāste sukhaṁ vaśī ।  
navadvāre pure dehī naiva kurvanna kārayan ॥ 13 ॥

Mentally renouncing all actions and fully self-controlled, the “embodied” one rests happily in the nine-gated city, neither acting nor causing others (body and the senses) to act.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।  
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥  
na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuḥ ।  
na karmaphalasaṁyogaṁ svabhāvastu pravartate ॥ 14 ॥

Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions. But it is Nature that acts.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।  
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥  
nādatte kasyacitpāpaṁ na caiva sukṛtaṁ vibhuḥ ।  
ajñānenāvṛtaṁ jñānaṁ tena muhyanti jantavaḥ ॥ 15 ॥

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।  
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥  
jñānena tu tadjñānaṁ yeṣāṁ nāśitamātmanaḥ ।  
teṣāmādityavajjñānaṁ prakāśayati tatparam ॥ 16 ॥

But to those whose ignorance is destroyed by the Knowledge of the Self, like the sun, to them Knowledge reveals the Supreme (Brahman).

तद्बुद्ध्यस्तदात्मानः तन्निष्ठास्तत्परायणाः ।  
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥  
tadbuddhayastadātmānaḥ tanniṣṭhāstatparāyaṇāḥ ।  
gacchantyapunarāvṛttiṁ jñānanirdhūtakalmaṣāḥ ॥ 17 ॥

Intellect absorbed in That, their Self being That, established in That, with That for their Supreme goal, they go whence there is no return, their sins dispelled by Knowledge.

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।  
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥  
vidyāvinayasampanne brāhmaṇe gavi hastini ।  
śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ ॥ 18 ॥

Sages look with an equal eye on a Brahmin endowed with learning and humility, on a cow, on an elephant, and even on a dog, and an outcaste.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।  
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥  
ihaiva tairjitaḥ sargo yeṣāṃ sām्ये sthitaṃ manaḥ ।  
nirdoṣaṃ hi samaṃ brahma tasmādbrahmaṇi te sthitāḥ ॥ 19 ॥

Even here (in this world) birth (everything) is overcome by those whose minds rest in equality; Brahman is spotless indeed and equal; therefore they are established in Brahman.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।  
स्थिरबुद्धिरसंमूढः ब्रह्मचिद् ब्रह्मणि स्थितः ॥ २० ॥  
na prahr̥ṣyetpriyaṃ prāpya nodvijetprāpya cāpriyam ।  
sthirabuddhirasammūḍhaḥ brahmadevid brahmaṇi sthitaḥ ॥ 20 ॥

Resting in Brahman, with steady intellect and undeluded, the knower of Brahman neither rejoiceth on obtaining what is pleasant nor grieveth on obtaining what is unpleasant.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।  
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥  
bāhyasparśeṣvasaktātmā vindatyātmani yatsukham ।  
sa brahmayogayuktātmā sukhamakṣayamaśnute ॥ 21 ॥

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.

ये हि संस्पर्शजा भोगाः दुःखयोनय एव ते ।  
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥  
ye hi saṁsparśajā bhogāḥ duḥkhayonaya eva te ।  
ādyantavantaḥ kaunteya na teṣu ramate budhaḥ ॥ 22 ॥

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.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।  
कामक्रोधोद्वेगं वेगं स युक्तः स सुखी नरः ॥ २३ ॥  
śaknotīhaiva yaḥ soḍhuṁ prākśarīravimokṣaṇāt ।  
kāmakrodhodbhavaṁ vegam sa yuktaḥ sa sukhī naraḥ ॥ 23 ॥

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 Yogin, he is a happy man.

योऽन्तःसुखोऽन्तरारामः तथान्तर्ज्योतिरेव यः ।  
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥  
yo'ntaḥsukhao'ntarārāmaḥ tathāntarjyotireva yaḥ ।  
sa yogī brahmanirvāṇam brahmabhūto'dhigacchati ॥ 24 ॥

He who is happy within, who rejoices within, who is illuminated within, that yogi attains Absolute Freedom or *Moksha*, himself becoming Brahman.

लभन्ते ब्रह्मनिर्वाणं ऋषयः क्षीणकल्मषाः ।  
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥  
labhante brahmanirvāṇam ṛṣayaḥ kṣīṇakalmaṣāḥ ।  
chinnadvaidhā yatātmānaḥ sarvabhūtahite ratāḥ ॥ 25 ॥

Those Rishis obtain Absolute Freedom or Moksha – whose sins have been destroyed, whose dualities are torn asunder, who are self-controlled and intent on the welfare of all beings.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।  
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥  
kāmakrodhaviyuktānām yatinām yatacetasām ।  
abhito brahmanirvāṇam vartate viditātmanām ॥ 26 ॥

Absolute Freedom (Brahmin Bliss) exists on all sides for those self-controlled ascetics who are free from desire and anger, who have controlled their thoughts and who have realized the Self.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।  
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥  
sparśāṅkṛtvā bahirbāhyāṁścakṣuścaivāntare bhruvoḥ ।  
prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau ॥ 27 ॥

Shutting out (all) external contacts and fixing the gaze (as though) between the eye-brows, equalizing the outgoing and incoming breaths moving within the nostrils.

यतेन्द्रियमनोबुद्धिः मुनिर्मोक्षपरायणः ।  
विगतेच्छाभयक्रोधः यः सदा मुक्त एव सः ॥ २८ ॥  
yatendriyamanobuddhiḥ munirmokṣaparāyaṇaḥ ।  
vigatecchābhayakrodhaḥ yaḥ sadā mukta eva saḥ ॥ 28 ॥

With senses, mind and intellect (ever) controlled, having liberation as his supreme goal, free from desire, fear and anger – the sage is verily liberated for ever.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।  
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥  
bhoktāraṁ yajñatapasāṁ sarvalokamaheśvaram ।  
suhṛdaṁ sarvabhūtānām jñātvā mām śāntimṛcchati ॥ 29 ॥

Knowing Me as Enjoyer of sacrifices and austerities, the Great Lord of all worlds, the friend of all beings – he attains Peace.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे  
श्रीकृष्णार्जुनसंवादे कर्मसंन्यासयोगो नाम पञ्चमोऽध्यायः ॥ ५ ॥  
om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām yogāśāstre  
śrīkṛṣṇārjunasaṁvāde karmasaṁnyāsayogo nāma pañcamo'dhyāyaḥ ॥ 5 ॥

Thus in the Upanishads of the glorious Bhagavad Geeta, in the Science of the Eternal, in the Scripture of Yoga, in the dialogue between Sri Krishna and Arjuna, the fifth discourse ends entitled: YOGA OF TRUE RENUNCIATION.