

## śrīmad bhagavad gītā: Chapter 5 Yoga of True Renunciation

ॐ श्रीपरमात्मने नमः om śrīparamātmāne namaḥ  
अथ पञ्चमोऽध्यायः atha pañcamo'dhyāyaḥ  
कर्मसन्न्यास योगः karmasannyāsa yogaḥ

अर्जुन उवाच

सन्न्यासं कर्मणां कृष्ण पुनर्योगं च शंससि। यच्छ्रेय एतयोरेकम् तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

arjuna uvāca

sannyāsaṁ karmaṇāṁ kṛṣṇa punaryogaṁ ca śaṁsasi |  
yacchreya etayorekam tanme brūhi suniścitam

|| 1 ||

Arjuna said:

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

श्रीभगवानुवाच

सन्न्यासः कर्मयोगश्च निःश्रेयसकरावुभौ। तयोस्तु कर्मसन्न्यासात् कर्मयोगो विशिष्यते ॥ २ ॥

śrībhagavānuvāca

sannyāsaḥ karmayogaśca niḥśreyasakarāvubhau |  
tayostu karmasannyāsāt karmayogo viśiṣyate

|| 2 ||

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.

ज्ञेयः स नित्यसन्न्यासी यो न द्वेष्टि न काङ्क्षति। निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

jñeyaḥ sa nityasannyāsī yo na dveṣṭi na kāṅkṣati |

nirdvandvo hi mahābāho sukhaṁ bandhātpramucyate

|| 3 ||

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

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः। एकमप्यास्थितः सम्यक् उभयोर्विन्दते फलम्॥ ४॥

**sāṅkhyayogau pṛthagbālāḥ pravadanti na paṇḍitāḥ |  
ekamapyāsthitaḥ samyak ubhayorvindate phalam || 4 ||**

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

यत्साङ्ख्यैः प्राप्यते स्थानम् तद्योगैरपि गम्यते। एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति॥ ५॥

**yatsāṅkhyaiḥ prāpyate sthānam tadyogairapi gamyate |  
ekam sāṅkhyam ca yogam ca yaḥ paśyati sa paśyati || 5 ||**

*That place which is reached by the sāṅkhya (jñānīs) is also reached by the Yogis (Karma-Yogis). He 'sees', who 'sees' sāṅkhya and yoga as one.*

सन्न्यासस्तु महाबाहो दुःखमाप्तुमयोगतः। योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति॥ ६॥

**sannyāsastu mahābāho duḥkhamāptumayogataḥ |  
yogayukto munirbrahma nacireṇādhiḡacchati || 6 ||**

*But renunciation, O mighty-armed, is hard to attain without yoga; the yoga-harmonised man of (steady) contemplation quickly goes to Brahman.*

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः। सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते॥ ७॥

**yogayukto viśuddhātmā vijitātmā jitendriyaḥ |  
sarvabhūtātmabhūtātmā 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 realises his Self as the Self in all beings, though acting, is not tainted.*

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। पश्यञ्शृण्वन्-स्पृशञ्जिघ्रन् अश्नञ्छन्-स्वपञ्चसन्॥ ८॥

**naiva kiñcitkaromīti yukto manyeta tattvavit |  
paśyañśṛṇvan-sprśañjighran aśnaṅacchan-svapañśvasan || 8 ||**

*"I do nothing at all", thus would the harmonised knower of Truth think while seeing, hearing, touching, smelling, eating, going, sleeping, breathing,*

प्रलपन्विसृजङ्गहन् उन्मिषन्निमिषन्नपि। इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्॥ ९॥

**pralapanvisṛjaṅgrhnan unmiṣannimiṣannapi |  
indriyāṅindriyārtheṣu vartanta 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 पद्म-पत्रमिवाम्भसा ॥ १० ॥

**brahmaṇyādhāya karmāṇi saṅgaṁ tyaktvā karoti yaḥ |**  
**lipyate na sa pāpēna padma-patramivāmbhasā || 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 buddhyā 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 (ego).*

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्। अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

**yuktaḥ karmaphalaṁ tyaktvā śāntimāpnoti naiṣṭhikīm |**  
**ayuktaḥ kāmakāreṇa phale saktō nibadhyate || 12 ||**

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

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी। नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

**sarvakarmāṇi manasā sannasyāste 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-gate city, neither acting nor causing others (body and senses) to act.*

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः। न कर्मफलसंयोगम् स्वभावस्तु प्रवर्तते ॥ १४ ॥

**na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuḥ |**  
**na karmaphalasaṁyogam 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 कस्यचित्पापम् न चैव सुकृतं विभुः। अज्ञानेनावृतं ज्ञानम् तेन मुह्यन्ति जन्तवः ॥ १५ ॥

**nādatte kasyacitpāpam na caiva sukṛtaṁ vibhuḥ |**  
**ajñānenāvṛtaṁ jñānam 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 तदज्ञानम् येषां नाशितमात्मनः । तेषामादित्यवज्ज्ञानम् प्रकाशयति तत्परम् ॥ १६ ॥

**jñānena tu tadajñānam yeṣāṃ nāśitamātmanah  
teṣāmādityavajjñānam 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).*

तद्-बुद्धयस्तदात्मानः तन्निष्ठास्तत्परायणाः । गच्छन्त्यपुनरावृत्तिम् ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

**tadbuddhayastadātmanah tanniṣṭhāstatparāyaṇāḥ |  
gacchantyapunarāvṛttim 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.*

विद्याविनयसम्पन्ने 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 upon a brāhmaṇa endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste.*

इहैव तैर्जितः सर्गः येषां साम्ये स्थितं मनः । निर्दोषं हि समं ब्रह्म तस्माद्-ब्रह्मणि ते स्थिताः ॥ १९ ॥

**ihaiva tairjitaḥ sargaḥ yeṣāṃ sāmye sthitaṃ manaḥ |  
nirdoṣaṃ hi samaṃ brahma tasmād-brahmaṇi 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 । स्थिरबुद्धिरसम्मूढः ब्रह्मविद्-ब्रह्मणि स्थितः ॥ २० ॥

**na prahr̥ṣyetpriyaṃ prāpya nodvijetprāpya cāpriyam |  
sthirabuddhirasammūḍhaḥ brahmavid-brahmaṇi sthitaḥ** || 20 ||

*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.*

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 bhogaḥ 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 सोढुम् प्राक्शरीरविमोक्षणात्। कामक्रोधोद्भवं वेगम् स युक्तः स सुखी नरः ॥ २३ ॥

**śaknotīhaiva yaḥ soḍhum prākśarīravimokṣaṇāt |**

**kāmakrodhodbhavaṁ vegam sa yuktaḥ sa sukhī naraḥ || 23 ||**

*He who is able, while still here (in this world) to withstand, before the liberation of the body (death), the impulse born out of desire and anger, he is a Yogi, he is a happy man.*

योऽन्तः सुखोऽन्तरारामः तथान्तर्ज्योतिरेव यः। स योगी ब्रह्मनिर्वाणम् ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

**yo'ntaḥ sukho'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 mokṣa, himself becoming Brahman.*

लभन्ते ब्रह्मनिर्वाणम् ऋषयः क्षीणकल्मषाः। छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

**labhante brahmanirvāṇam ṛṣayaḥ kṣīṇakalmaṣāḥ |**

**chinnadvaidhā yatātmānaḥ sarvabhūtahite ratāḥ**

**|| 25 ||**

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

कामक्रोधवियुक्तानाम् यतीनां यतचेतसाम्। अभितो ब्रह्मनिर्वाणम् वर्तते विदितात्मनाम् ॥ २६ ॥

**kāmakrodhaviyuktānām yatīnām yatacetasām |**

**abhito brahmanirvāṇam vartate viditātmanām**

**|| 26 ||**

*Absolute Freedom (or Brahmic 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 realised the Self.*

स्पर्शान्कृत्वा बहिर्बाह्यान् चक्षुश्चैवान्तरे भ्रुवोः। प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

**sparśāṅkṛtvā bahirbāhyān cakṣuścaivāntare bhruvoḥ |**

**prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau**

**|| 27 ||**

*Shutting out (all) external contacts and fixing the gaze (as though) between the eye-brows, equalising the out-going and incoming breath 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 यज्ञतपसाम् सर्वलोकमहेश्वरम्। सुहृदं सर्वभूतानाम् ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

**bhoktāraṁ yajñatapasām 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 तत्सत् इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

कर्मसन्न्यासयोगो नाम पञ्चमोऽध्यायः ॥

श्रीकृष्णार्पणमस्तु ॥

**om tatsat iti śrīmadbhagavadgītāsu upaniṣatsu**

**brahmavidyāyām yogasāstre śrīkrṣṇārjunasaṁvāde**

**karmasannyāsayogo nāma pañcamo'dhyāyaḥ ।।**

**śrīkrṣṇārpaṇamastu ।।**